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McInteer Sermon Outlines - Matthew

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MY MOST UNLIKELY TEXT

Matt. 1:1-17

I. I'm asked:

- A. Favorite Text.
- B. Controversial Text.
- C. Assigned Text.
- D. But this is my most unlikely text.
 1. It's Matt. 1:1-17.
 2. Suppose on the spur of the moment we handed that to a brother to read for the services.
 3. Bad as Bill Banowsky's giving 1/2 sermon outline.

II. Matthew the most popular book in the world.

- A. Yet why start as it does?
- B. Ever hear it read?
- C. Know anyone who quotes it?
- D. Why is it there?
 1. My study of it touches me deeply.
 2. I hope I can impress you and make you glad it's there.

III. Let's start as it does:

"The Book of the Generation"

- A. Means "Record of the origin" or "Record of the History."
 1. We will go from Abraham to Jesus.
 2. 40 names.
 3. We'll speak shortly of its organization.
- B. To the Jew these names were the most essential way to begin the story of a man's life.
 1. Important to Jews to have a pure lineage.

2. Herod hated as a half breed--had records destroyed. (Barclay)

IV. Next the Most Important Name--Jesus Christ.

- A. God's name is not in the list.
- B. His Son is there--his name is Jesus.
 1. Many wore that name--"Salvation is of the Lord."
 2. Only one the "Christ."
 - a) In the Gospels relatively rare.
 - b) In Paul's writings most frequently.
 - c) Christ--3 times in Prologue.
 3. If a man suddenly appears claiming to be your King, what proof does he bear?
- C. Son of David.
 1. David called by Bruce the turning point of the genealogy.
 2. This Sonship often stated.

Acts 2:29-36

Rom. 1:3 "Concerning his Son Jesus Christ our"

Rev. 22:16 "I am the root & the offspring"

3. Ordinary folk so addressed Him.

Matt. 15:22

4. Jews never forgot their destiny.
5. Jesus is the answer to dreams.
6. Peace & Love found only in Him.

D. Son of Abraham

1. Jesus is for all nations.
2. Gentiles of Abraham.
3. Jews of David.
4. Jews start with Abraham.
5. We all claim Abraham.

V. What is the Organization of the Genalogy?

A. 3 lists of 14 names.

1. Arranged in way easy to memorize.
2. Used letters for figures; A=1.
3. David's consonants D W D
 $4 + 6 + 4 = 14$.
4. Grouping is more poetic & symbolic than actual & arithmetical.

B. Represents 3 stages of Jewish History.

1. Abraham to David.
2. David to Babylon.
3. Babylon to Jesus.
4. Again:
 - a) 14 Patriarchs
 - b) 14 Kings
 - c) 14--all heirs to the throne but none reigned excepted Jesus (13 names here--1 repeated to get 14).
5. We see captivity turned to triumph.
6. We see:
 - a) Man born to greatness.
 - b) Man loses to greatness.
 - c) Man regains greatness.

VI. Any Puzzles?

A. Was this Joseph's line?

B. Hard to harmonize with Luke's--is it Mary?

C. 9 names from Abiud (v-13) to Jacob (v-5) and we know none of them.

VII. Greatest Shock--The Women (it's usually that way!)

A. 4 are named.

1. At least 3 were alien, Gentiles.
2. Seldom are names of women in a pedigree back then.
3. She's not a person but a thing.
4. All the women are anomalous.
5. Today child of Jewish man & Gentile woman not considered a Jew--does that throw out Solomon?

B. Look at the Women.

1. Tamar 1st mentioned.
 - a) Adulteress.
 - b) Her son Jesus' great-grandfather.
2. Rahab.
 - a) Harlot.
 - b) She's a great-grandmother of Jesus.
3. Ruth
 - a) Moabitess
 - b) Hated nation.
4. Bathsheba (unnamed)
 - a) Uriah the Hittite's wife.
 - b) 3 engrossed in rank sexual sins.
 - c) Can you imagine a more improbable group of women?
 - d) Bathsheba, great-grandmother of Jesus.

C. Look at the Kings

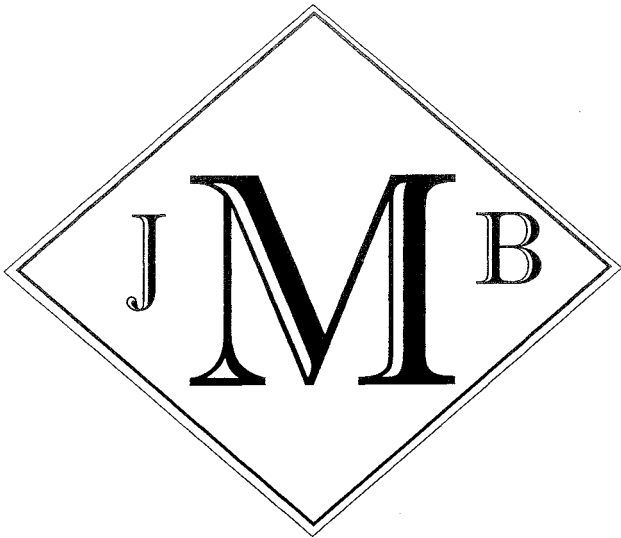
1. More bad Kings than good.
2. Note royalty in Jesus' blood.
3. Grace does not run in the blood.

VIII. Why Is the List Posted?

- A. Shows God, via genealogy, is in Sovereign control. (No Jew today could prove he is of the tribe of Judah)

- B. Shows there is a planned Universe--
God meant for certain things to happen.
- C. Shows Barriers are Broken Down.
 - 1. Racial.
 - 2. Sex--women show grace.
 - 3. Saint & Sinner.
- D. Shows Fairness of Holy Spirit as some
ancestors we might skip.
- E. Shows Triumph over Every Crisis.
- F. Shows Jesus is the Fulfillment of
Prophecy.
- G. Finally shows Joseph was not the
father of Jesus.

v-16 "And Jacob begat J., the husband of"



THE BIRTH OF JESUS

Matt. 1:18-21

- I. There comes the recitation of 3-14 generations.
 - A. Some are omitted.
 - B. Then v-16 comes a decided change.
 1. "Of whom was born Jesus."
 2. Begat not there.
 3. Lineage is traced and He is the only living Jew today who can so prove-- as all records destroyed AD 70.
 - C. Obvious God kept his promise.
 1. Let Him have the time He wants without our impatience.
 2. Ford told of a little girl who ruined the crushed rose pulling its petals apart one at a time.
 3. Delay may seem to be--but not in God's mind.
 4. We need implicit faith in word & patience waiting.
 - D. The Christ was born.
 1. Anointed, Set Apart.
 2. Set apart to the office of Redeemer--divinely qualified for its fulfillment.
 - II. The Birth of Jesus Christ
 - A. God could have sent him in any form he chose.
 1. Angel
 2. Mature man
- Gen. 3:15 "And I will put enmity between"
3. He chose human form of a baby.
- B. What does Baby convey?
 1. Humility

2. Dependence

3. Identification with us.

Phil. 2:5-8 "Let this mind...who, being in the f.

4. Depended on his mother for milk, affection, discipline.

5. He had brothers & sisters. Staton points out & all that went with it.

Matt. 13:55-56 "Is not this the carpenter's"

6. No parental favoritism shown.

Lu. 2:29 "Mary kept all these things & pondered

2:51 "Was subject to them-kept sayings"

7. His brothers wanted to take Him home.

Mk. 3:21 "He is beside himself"

3:31 "There came then his br. & his m.

8. John P. Conger attended DLU graduation & asked "Just how many children are in this Cum Laude family?"

9. Jesus walked in our shoes.

III. Parents of Jesus

A. Would you have chosen them?

B. Minus Features

1. Young & inexperienced--the 1st one.

2. Poor

3. Not married

1 Sam. 16:7 "For the Lord seeth not as man"

4. Yet can we question:

a) Their value system.

b) Their character.

c) Their faith & trust in the Word.

Handwritten notes:
 Brown
 Col 1:10-11

C. Mary on the Plus side.

1. Heard news, disturbed by angel's announcement.
2. More to lose than gain on surface.
3. How tell parents? Joseph?
4. She's a virgin--endure criticism from tongues?

Luke 1:27 "To a virgin espoused to"

Isa. 7:14 "Behold a virgin shall conceive"

5. God uses women in His plans.
6. She saw God above circumstances.
7. Transferred fear to faithfulness.

Lu. 1:38 "Behold the handmaid"

8. What kind of world if every Mom like this?

D. Joseph on the Plus side.

1. Just

a) Righteous--saw Mary's action as an offense.

b) Offense to him.

2. Man who could change his mind when truth presented.

a) Able to admit he was wrong.

b) Made decisions that were good for his family.

c) Didn't excuse self, due to poverty, from sacrifices.

Lu. 2:23-24 (Pair of Turtledoves)

d) Constantly obeyed.

Lu. 2:41 "Now his parents went to J. every"

e) Taught a good self-image.

Mk. 6:3 "Is not this the carpenter"

f) Christopher Wrenn at St. Paul's
"If you would see my monument look around you."

g) Could see the whole picture.

3. Honorable

a) Won't marry Mary.

b) Yet considerate in not putting her away publicly.

c) Goes beyond the limits of the law.

d) Problem of divorce comes early.

e) Would not exhibit, display, built up self at her expense.

Deut. 22:21 "Stone her c stones til she die"

Deut. 24:1 "Write a bill of divorcement"

f) Disposition to always do right.

4. Knowledgeable

a) House of David--on both sides.

b) Need to know Bible to know this prophesy was made.

c) Found with child of Holy Ghost.

(1) Literally out of the Holy Ghost.

(2) Miraculous conception.

Heb. 10:5 "A body thou hast prepared me"

5. Self-control

Matt. 1:25 "And knew her not till she"

IV. The Child That Came

A. Name--Jesus.

1. God saves.

2. We see who He is and what He does.

Ps. 3:8 "Salvation belongeth unto the"

Jonah 2:9 "Salvation is of the Lord"

Ps. 130:8 "And he shall redeem Is."

B. He Saves

1. Who?

2. How?

3. From what? Pollution, power, guilt, condemnation & punishment of sin.

C. His People

1. No promise to save those who aren't His people.
2. Not from other people's sin but from our own.

Elizabethtown, KY - 5/13/90

A SURVEY conducted by Gerber Products revealed that average costs of a baby's first year of life are \$8,546.

Brown's fishing venture had been a flop, and on his way home he entered the local fish market. When the dealer asked what he wanted, Brown said, "Just stand over there and throw me five of the biggest fish you've got."

"Throw 'em? What for?" asked the dealer in amazement.

"So I can tell my wife I caught 'em," replied Brown. "I may be a poor fisherman, but I'm no liar."

The Census Bureau report also looked at alimony payments, finding that the average payment is only \$3,733 a year. That means the woman must either work or accept welfare. Profound social consequences flow from either of these dead ends.

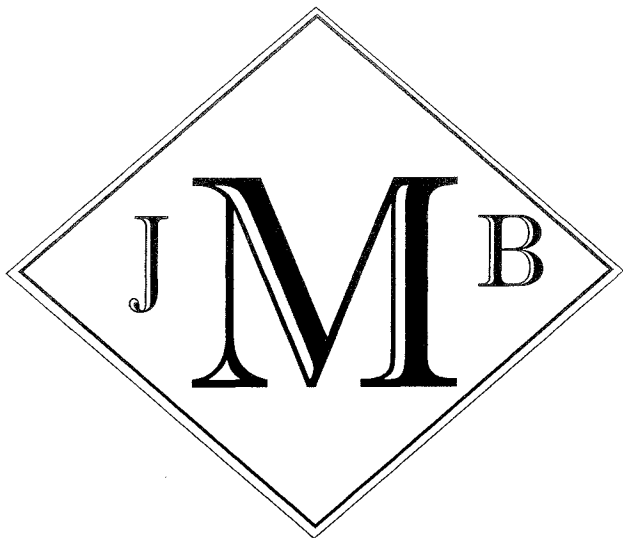
It is true that the sins of the father (and mother) will be visited on the children. Norman Podhoretz said that the sins of feminism have produced a "deep and disabling confusion about what as males and females they really want and need from each other."

This is progress? This is liberation? This is regress, bondage, and self-destruction, but few are willing to speak gainst it because the so-called leaders in government, media, and education fear criticism for getting off the humansistic merry-go-round

They say and do nothing; and, like an untreated infection, the problem worsens.

THE DEATH OF ETHICS IN AMERICA - Cal Thomas - P. 131

It's hard for us to admit our mistakes. An elder from Stephenville took me to the D/FW plane. He missed his road, drove too far, as we passed TX stadium he said, "I wish you'd look, they've built another one of those things since I was here." #3



WHAT JESUS CHRIST MAY MEAN TO A HUMAN SOUL

Matt. 1:21

- I. H. L. Calhoun delivered this during the ACC 1926 Lectures. I would like to attempt a reproduction of his excellent sermon.
 - II. We begin by asking a personal qt. What is Jesus to your soul?
 - A. Don't pass it over shoulder to one behind you.
Negro preacher "You are too generous c sermons- give all away & save none for yourself?"
 1. Not what might he be?
 2. Not what willing to be?
(Jack Sinclair said willingness of God to save already established by grace - job of church is to make the knowledge available).
 3. Not what I'd like him to be some day.
 4. But what is he just now as the case stands.
 - a.) He's everything.
 - b.) He's my Savior.
 - c.) He's nothing - I have no part or lot c him.
 - B. What is He?
 1. Savior.
- Matt. 1:21 "And she shall bring forth a son, and thou
- a.) Not said of any other person in history.
 - b.) No patriarch, apostle, or preacher.
 - c.) He wants to save.
- I Tim. 2:3-4 "For this is good & acceptable in the sig
2 Pet. 3:9 "The Lord is not slack concerning his prom
I Tim. 1:15 "This is a faithful saying and worthy of al
Matt. 11:28 "Come unto me, all ye that labour and c

Able to save to the uttermost. *Heb 7:25*

- d.) Willing & able!
- e.) Still this does not make him your Savior - I stand & knock! He never breaks down the door.

"No other name given *Acts 4:12*

1/8/5
w/o noth

"No man cometh to the Father w/o me & w/o me - noth. *John 14*

- f.) Man fell over Niagra Falls - "Some day I'll accept your offered hand????"
- g.) Jesus reaches out only hand that will ever save us.

2. Delivers From Temptation.

- 2 Pet. 2:9 "The Lord knoweth how to deliver the godly"
- Matt. 6:13 "And lead us not into temptation, but deliver us from all temptation"
- 1 Cor. 10:13 "There hath no temptation taken you but such as is common to man"
- Rom. 7:24 "O wretched man that I am! who shall deliver me from the body of this death?"
- Rom. 7:25 "I thank God thru Jesus Christ our Lord. So that by the law I might be dead to sin"

- a.) Tell Goliath story. *1 Sam 17 Is there not a cause?*
- b.) Via God we conquer. *v-45-46-47*

3. I am the Way. *Jn 14:6*

- a.) Want to be a Chr. look at him.
- b.) Think his thots, purpose, speech. *Rom 8:9*
"If any man have not the Spirit of Christ he is not of him"
- c.) One preacher says one thing - another another - "Preacher the way, follow him? - No Jesus."
- d.) Tell of blaze tree & ribbons at Fall Creek - one went before us.
- e.) Follow the Leader game.

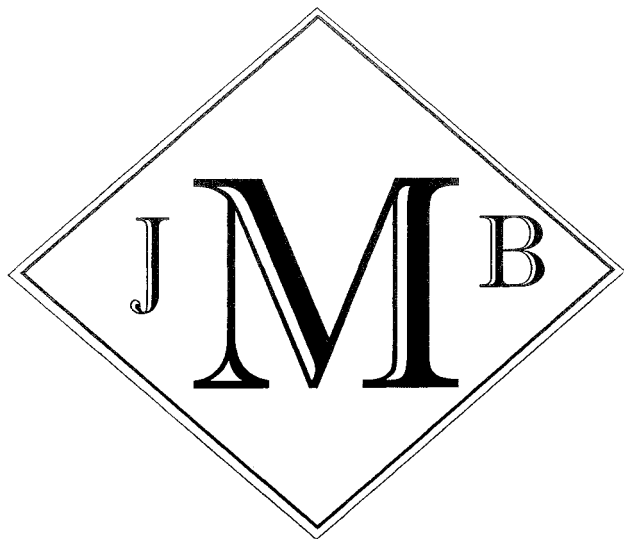
4. Is Jesus your light?

1 Jn. 1:7 "but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, who is the purifying water, cleanses us from all unrighteousness."

- a.) Step on your shadow - face sun & it follows.
- b.) Truth - I find no fault in him said Pilate - 3 exams.
- c.) Rose of Sharon - no thorns, Jesus a rose that hurts no one.

C. By your actions, what is Jesus to you?

That's End 7-8-79



THE MAN C 4 OR 5 DREAMS

Matt 1:18-25

I. Suppose a man told you he talked c God. How?
Dreams. 4X - what would you say?

Heb. 1:1 "God, who at sundry times and in divers ma

A. Yet a man legitimately did.

B. He's Joseph.

C. Matthew tells the story - birth (tax collector keep records).

II. We'd like to see each dream.

A. 1st dream - Matt. 1:18-25.

1. From Matthew we learn a lot about Joseph.

2. From Luke a lot about Mary.

3. Espousal.

a.) 3 stages (bewilders Western minds).

(1) Engagement - arranged by parents, in early youth. Marriage too serious to be left to human passion & heart.

(2) Betrothal - publicly ratified earlier engagement. Mary called wife (V. 20).

Joseph called husband (V. 19).

Needed divorce to break.

Punished adultery by Death.

(Deut. 32:32-33) (Deut. 22:13-21).

Could put one away privily.

(Nu. 5:11-31).

Did not live as man & wife.

"Virgin who is a widow" said if groom died.

(3) Marriage:

Took her to home.

Conjugal rights only now began.

Deut 22:23-24

- 4. Before they came together.
 - a.) No sexual activities prior to marriage.
 - b.) It is improper out of marriage. *King's Hat!*
- 5. Found to be c-child by Holy Ghost. *21/11 #1*
 - a.) Mary submitted to this.
 - b.) Open to stigma of suspicion.
 - c.) Mary tell him or was pregnancy obvious.
 - d.) Holy Spirit brings God's truth to man - then & now.
 - e.) He can tell us what God's like.
- 6. Joseph a just man.
 - a.) Merciful. *21/11 #1*
 - b.) Righteous.
 - c.) Loved Mary. *"Be 2 Bro like that" #2*
 - d.) Not given to vengeance.
- 7. Put her away privily. *Stanley Jones #3*
 - a.) That on it - not a rash, hurt, revengeful momen
 - b.) Wanted to use every leniency.
 - c.) Did not want to hurt Mary nor be married to an adultress either.
 - d.) Could not in conscience marry her.
 - e.) To marry her admits his guilt!
- 8. Angel appeared - Dream #1.
 - a.) Joseph son of David.
 - 1.) Legal descent thru Joseph of David, Judah.
 - 2.) Joseph foster father.
 - b.) Fear not.
 - 1.) Jesus later words - hope & confidence.
 - 2.) Gets same news Mary got earlier.
 - c.) Jesus.

- 1.) Only here is name defined.
- 2.) Salvation from sin is man's greatest necessity.
- 3.) Why aren't more saved?
 - a.) Rely on self. *c.) Don't know how*
 - b.) Won't forsake sin. *d.) No one expects it*
- 4.) Jesus knows His purpose here.
- 5.) Jesus saves by price & power.

Matt. 20:28 "Even as the Son of man came not to be

Eph. 1:14 "Which is the earnest of our inheritance u

- d.) Quotes OT.
 - 1.) 12 quotes in Matt. - more than any other bool
 - 2.) Isa. 7:14 - virgin or young maiden - I know you know what she was.
 - 3.) Prophecy c telescopic fulfillment.
 - 4.) 3 names - Son of David, Jesus, Immanuel.
 - 5.) Fulfilled - harmony of 2 testaments.
 - 6.) Immanuel & Savior *His nature, & His office*
 - a.) God c us - Great doctrine.
 - b.) Not allowance, but atonement for sin.
 - c.) Not tolerance of sin, but destruction - DeHoff. *S. of Sol 1:3 "thy name is as"*
- 9. Joseph's actions. *S. of Sol 1:3 "thy name is as"*
 - a.) Arose immediately.
 - b.) Married that nite.
 - c.) God's will is carried out thru man's **cooperatio**
 - d.) When you embark on the costly path of obedience, we can confidently trust God for contingent results - Sanders.
 - e.) Husbands need to protect wives.



10. Knew her not.

a.) No sexual relations until later.

(1) Children born.

Matt. 13:55 "Is not this the carpenter's son? is not his

(2) Significance of 1st born - implies other children

(3) Enjoyed conjugal relationship later.

b.) Not perpetual virgin.

B. Dream #2 Matt. 2:13-15

1. Recall the wise men coming to the house.

a.) Don't know date.

b.) Don't know no.

c.) Do know gifts & worship.

d.) Don't know camels - 1 hump or two!

(Mary Lipscomb)

2. Dream told Joseph to leave.

a.) 3 warnings - 3 dreams.

b.) We need to promptly respond!

c.) Jesus changed our thots of Bethleheme from
burial (Rachael) to birth (his).

3. Arise - young child & mother - Egypt.

a.) Note emergency.

(1) Always Herod's plotting against Jesus.

(2) Lord knows & "has them in derision" Ps. 2:
2-4.

b.) Young child.

(1) Jesus more important than His mother.

(2) Pray thru Him - not Mary.

(3) Jesus is above everything.

(4) Parents take many risks for **children**.

4. Bring word - Herod.

- a.) Don't anticipate or rush God.
- b.) Herod.

- 1.) Person is identified not only by his friends but also by his enemies.
- 2.) Love - pursued by human hate - so strange.

5. Joseph's reaction.

- a.) Arose that night - started in darkness.
- b.) Suppose Mary understood this dream?
- c.) Depart = withdraw from danger.
- d.) Departed for Egypt.

Do my clip

- (1) 75 miles to border.
- (2) 200 miles to safety.
- (3) Don't know how long there.
- (4) Jews tried to say Jesus learned tricks in Egypt & that explains His miracles.
- (5) Babe went to Egypt & babe came out of it - no learned tricks.
- (6) Fulfills prophecy of Hosea 11:1.
- (7) NT writers not reading into OT what's not already germinally there.
- (8) There is a fuller sense - Messiac nuance there.
- (9) Command is explicit, clear, urgent - same as today.

C. Dreams 3 & 4 Matt. 2:19-23

1. Herod died.

- a.) Jesus born 6-5 BC - month unknown.
- b.) Herod died 4 BC.
- c.) Verb one of continual action - persistent in trying to harm Jesus.

2. Angel appeared - Go home .

- a.) Even in Egypt Joseph close to the Lord - not just at home.
- b.) Not so much where we live but how.
- c.) Wesleyan says 5 dreams in 2 chapters.
- d.) Land of Israel - used only here.
- e.) Dead - it comes to all.
- f.) Arose - always submissive to will of God.
- g.) Obeyed w/o hesitation & reservation.

3. Heard about Archelaus.

- a.) Herod's will divided it to 3 Kingdoms of sons.
- b.) This son of Herod was terrible.

4. Another Dream - To Nazareth.

- a.) Nazareth. *Everytime you dream we*
 - (1) Not mentioned in OT. *now!*
 - (2) Put Jesus in touch c world. *Why think?*
 - (3) Roads Joseph (Jacob's son) Alexander the Great & Napoleon took also Allenby.
 - (4) 2 roads: Road to the sea or **Way** of the South and Road of the East.
 - (5) Gateway to world.
 - (6) Associated c heathen region more than c people of God.
 - (7) 500' above plain of Eschaleon - 12 hills.
- b.) Prophets.
 - (1) Plural.
 - (2) Many references fulfilled.
- c.) Nazarene.
 - 1.) Sect despised.

Acts 24:5 "For we have found this man a pestilent fell

(2) Could mean Branch - debatable.

Will we respond - Women's tribute
4/14/1912 valuables worthless

~~Hand~~ End 6-24-84, 7-1-84

4th. Old Church, Franklin, TN 7-4-84
Old Union, Castalian Springs 7-23-84
Perryton TX 10/29/84
West Main St. Church, Ark 11/16/84
Pratt, Kas. 1/20/85
Mt. Vernon Church, Prescott, AZ 3/3/85
Smithville, TN 4/8/85
Union Ave., Memphis - 5/5/85
Flat Creek, Shelbyville, TN - 6/24/85
Falls Church, Gadsden, AL - 9/5/85
Skillman Avenue Church, Dallas, TX - 9/8/85
Lone Oak Church, Paducah, KY - 9/22/85
Scottsville, KY Church - 11/11/85
Effingham, IL Church - 11/4/85
Beltline Church, Decatur, AL - 11/19/85

40th & Hazel St. Church, Pine Bluff, AR - 2/24/86
So. Green St. Church, Glasgow, KY - 3/26/86
So. Main Church, Weatherford, TX - 4/28/86

Central Church, Tuscaloosa, AL - 5/19/86
Lindale Church, Houston, TX - 7/1/86

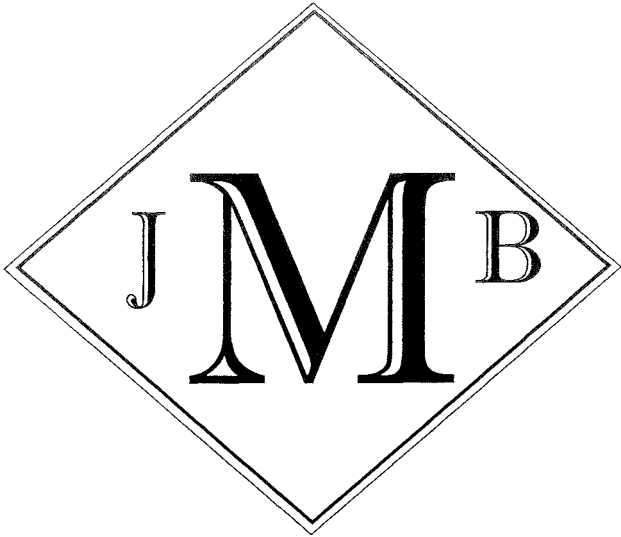
East Hill Church, York, Nebraska - 9/8/86

Pleasant Valley Church, Mobile, AL - 10/27/86
Twickenham Church, Eufaula, AL - 11/16/86
Edmond, OK - 2/9/87
West Sparta Church, Sparta, TN - 3/23/87

Mountain Home, AR - 5/11/87
Downtown Church, Lamesa, TX - 8/31/87
Broad St. Church, Mineola, TX - 9/14/87
Dalraida Church, Montgomery, AL - 10/11/87
Watters Rd., Pasadena, TX - 3/1/88
W. Erwin Church, Tyler, TX - 4/5/88
Shiner Church, Williamsburg, KY - 4/12/88
Echo Meadows Church, Toledo, OH - 5/23/88
Somerville, TN - 7/25/88
Hoover church, Birmingham, AL - 8/1/88
Dardanelle, AR - 2/28/89
Richmond, KY - 4/18/89
Northeast church, Indianapolis, IN - 5/16/89

Cave In Rock, IL - 8/30/89
Southwest - Pueblo, CO - 2/6/90
Chisholm Hills, Florence, AL - 8/15/93

Hohenwald, TN - 11/15/93
Adairville, KY - 11/21/93
New Smyrna Beach, FL 3/6/96
Antioch - 1/21/97



VIRGIN BIRTH: PROBLEMS & POTENTIALS

Matthew 1:18-25

- I. The mere shock of a birth announcement stuns.
 - A. The health of the mother.
 - B. The way to provide for the child.
 - C. Is this the first one?
 - D. Has she had any trouble before?
 - E. Boy or girl--got all the samples.
- II. If a normal birth amazes us--what about the only virgin one?
 - A. I want to tell that story.
 1. Matthew mostly the man side.
 2. Luke the woman.
 3. Only these two--Paul does not mention it nor do other writers.
 4. Does that cast a shadow over other things Luke & Matthew taught?
 5. Is it essential I believe in the virgin birth?
 - B. I want us to see some problems and certainly the powerful potentials and privileges.
- III. The Story of Jesus' Birth
 - A. Mary
 1. Behold the handmaid of the Lord.
 2. As she fought to grasp the meaning later of her son's words--what must have been the impact of this birth coming announcement.
 3. See order of events:
 - a) Annunciation to Mary 6 months before Elizabeth's conception.

b) Mary goes to Elizabeth for
3 months.

c) Mary returns to Nazareth.

Luke 1:56

d) John born

e) Mary found with child

f) Angel appears to Joseph

g) Mary & Joseph together

h) Journey to Bethlehem

i) Jesus born.

4. Mary demonstrated how to yield
yourself to God for his purpose and
leave Him to deal with every
contingent result. (Meyer)

5. Recall after becoming pregnant Mary
with haste goes to visit Elizabeth
and stayed 3 months.

Lu. 1:41

Lu. 1:55

6. On return did she then tell Joseph.

7. She was espoused to Joseph.

a) Engage - espouse - marry

b) Not completely married but
contracted.

Deut. 20:7

c) No sexual rights

d) Bill of divorcement necessary.

8. Found with child--and a virgin.

a) She said she knew not a man.

b) Coffman said to give up the
virgin birth is to:

(1) Sacrifice integrity of gospel
author.

- (2) Forfeit the conviction of the apostolic church.
- (3) Discard promise of supernatural religion.
- c) It is also to make Jesus all man.
- d) It is to fail seeing the eternal word before flesh.

John 1:1

- e) Union of man and woman produces a new life--Jesus was not new--He'd always been.
- 9. "Found" -- do you feel there were no words between Joseph & Mary? Could he grasp virgin birth?
- 10. Child of the Holy Ghost.
 - a) Conception was work of Holy Ghost.
 - b) Holy Ghost 80X in N.T.
 - c) We are told that it happened; not how.
 - d) We do not know how bones are formed in the womb.

Ecc. 11:5

B. Joseph

1. Called her "husband".

- a) Relationship between Joseph and Mary from day of betrothal sacred as though already married.

Deut. 22:23

- b) Joseph called "husband"; Mary "wife."
- 2. Just man and shows it!
 - a) Could he live with one who broke marriage vow and still be just?

- b) Does justice outlaw kindheartedness?
- c) Must he publicly humiliate her?
- d) Can he stone her or make private arrangements?
- e) He could bring her to law court to be condemned or punished-- there is no doubt she is pregnant.
- f) Or he could put her away with bill of divorcement before witnesses without assigning a cause.

Deut. 24:1

- g) He will provide for her reputation and comfort.
3. "While he thought"
 - a) Enter marriage with deliberation.
 - b) Take time to consider is better than find time later to repent and regret.
 4. Angel came and instructed Joseph.
 - a) Child by the Holy Ghost.
 - b) Son called Jesus--popular name Joshua.
 - c) Salvation is of the Lord.
 - d) Save his people from their sins.
 - (1) Jesus came not for conquest but salvation.
 - (2) "For it is he that shall save" (R.V.)
 - (3) No political Messiah.
 5. Go back with me to angels.
 - a) Milligan said they:
 - (1) Frustrated Satan.

(2) Punish wicked

Gen. 19:1-26
2 Kings 19:35

(3) Preside over government.

Dan. 11:1
Dan. 10:20-21
Dan. 12:1

(4) Aid providentially in bringing men to repentance.

Acts 10:1-8

(5) Care for living saints.

Heb. 1:14
Ps. 34:7
Ps. 91:11
Matt. 18:10
Acts 5:19-23
Acts 12:7

(6) Comfort dying saints and take souls home.

Lu. 16:23

(7) Keep God's books.

Rev. 10

6. Joseph promised a child but did not say born of thee.
7. Virgin birth accomplishes:
 - a) Absolution of crime of infanticide.
 - b) Raised dignity of women and produced chivalry in man toward them.
 - c) Sanctified motherhood and family life.
 - d) Placed chastity in the forefront.
 - e) Gave importance to childhood.

8. We see Jesus pass through all ages.
 - a) An infant to infants.
 - b) A child to children.
 - c) A youth to youths.
 - d) A man to men.
9. Virgin - Son - Immanuel
 - a) Prophecy Isa. 7:24 fulfilled -
Matthew uses fulfilled 10X -
nowhere else in N.T.
 - b) Son - of God.
 - c) Immanuel
 - (1) God with us.
 - (2) Not his proper name, but
his character.
 - (3) God in the flesh.

III. The Rest of the Story

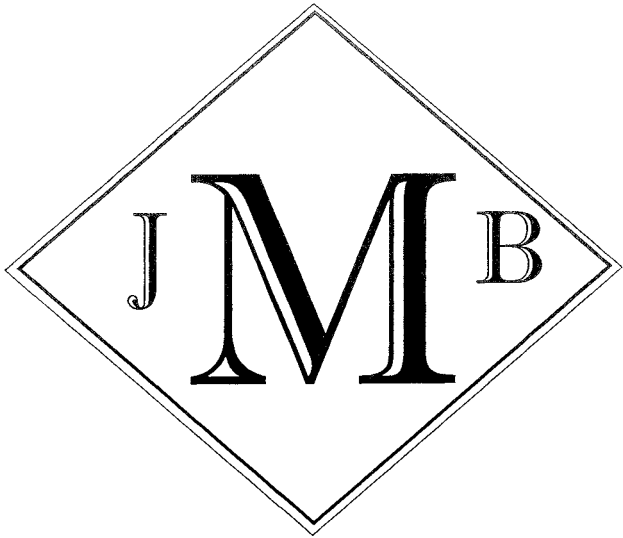
A. Mary not perpetual virgin.

1. "Till"
2. Other sons.

Matt. 13:15

3. Firstborn implies others.

B. Savior comes to save from our sins.



IMMANUEL--ROBT. OGLESBY THOUGHTS

Matt: 20-25

I. There will be a lot of folk who say "God has no right to judge me never suffered as I did-was he not sheltered?"

II. There is one passage with many subtitles and implications: Matt. 1: 23 "Behold a virgin shall be with child and shall bring forth a Son of they shall

III. God is always with us in some sense.

A. Jacob and ladder, Gen 28:16,

"Surely The Lord is in this plac

B. Israel, Deut. 20:1 for the word they God is

C. 2 or 3, Matt. 18:20 "For where 2 or 3 are gathered

D. Disciples, Matt. 28:18, "All Power is given unto me

IV. God is on our side in some spiritual sense, Rom. 8:31, "If God be for us, who can be against us

II Kings 6:17, "And Elisha prayer and said Lord, I Pray

V. Need for more tangible things.

Jn. 1:1, "In the beginning was the word, Jn. 1:14 and "word was made flesh and dwelt, Jn. 14:8-9 "Philip saith unto him, Lord shew us Phil. 2:6-7, "Who being in the form of God That.

VI. Significance of Emmanuel.

A. He understands in a way we would not have that. possible. He

houses
changes
people

know:

1. Poverty, Lev. 12:8, "And if she be not able to bring ^{Lev.} Lev. 2:24 "To offer... Pair of turtle doves
- a. At mercy of people because no money

- b. Tempted to fret at others with land and gold

2. Prejudice

- a. any good thing out of Naz. Jn. 1:46

Thomas b. Regional prejudice--Romans put ~~Thomas~~, robe, smite, spit, wrote King of Jews

- c. Wop, dago, pig, polok, nigger, whitety, Jap, coon, meat head.

3. Persuasion of Temptation Heb.

4:15 "for we have not a high priest which

- a. Business bribe--Matt. 4 (3 temptations)
- b. Power
- c. Instant success *fleshly appetites*

4. Destruction of dwath

- a. Anticipate cross all like

- b. Garden agony *Heb 5:7 "who in the dzp"*

- c. While nailes pounded--"Forgive them

prayers - supp - strong cry
TEARS

A. His name shows:

1. Perfect judge--he knows it all

2. He's good to all who obey him

Heb. 5:8 "Tho he were a son, yet learned

3. He knows when you could have obey

Him too!

4. As He shares your earth, He wants
you to share His Heaven.

West End 8-26-73

Bethany Church 10-9-73

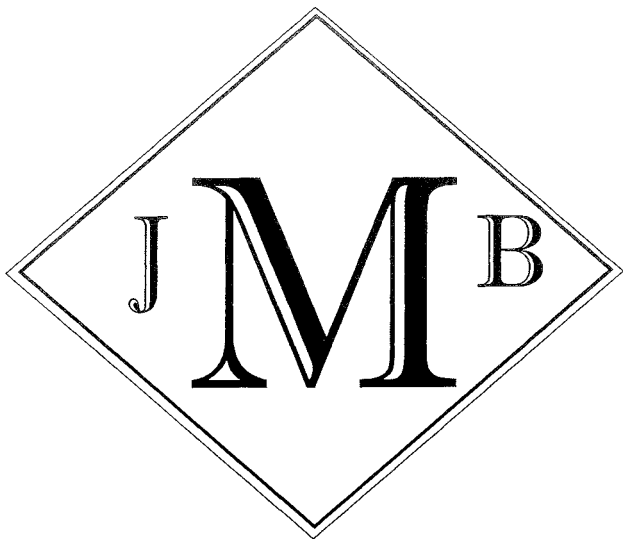
Ripley, Tenn. Church 3-6-74

Pine Bluff, Ark. 5-6-74

Washington St., Fayetteville, Tenn. 6-11-74

Eastside Church, Colorado Springs 8-26-74

29~~th~~ + Yale St. Church, Tulsa, Okla. 11-11-74



REACTIONS TO A BIRTH ANNOUNCEMENT

Matt. 2:1-12

- I. Undoubtedly Jesus is the most controversial personality I know.
 - A. Everyone has his idea.
 - B. Perhaps this underscores his divinity.
 - C. Even his birth announcement sparked contrary reactions. May I tell the story as we see:
 1. Wise Men
 2. Herod
 3. Chief priests & scribes
 4. Jerusalem--all who react differently.
- II. We'll tell the story reaching to see the above reactions to "When Jesus was born in Bethlehem."
 - A. I don't know when--I do know where: Bethlehem.
 1. Judea--some in Galilee.
 2. House of Bread--he'll feed us.
 - B. Days of Herod the King.
 1. Days as close as Matthew comes to giving date.
 2. The Great--only one other called "King."
 3. Mentioned 9X in Scriptures.
 4. Wicked--killed his 10 wives and some children of his own.
 5. Had a tremendous opportunity but few people in public life take to heart the Scriptures. Anybody's dog that will hunt with them.
 6. We'll return to him.

C. Wise Men Came From East.

1. Don't know number.
2. Not called Kings even if some claim a skull in Cologne today.
3. Know nothing about them other than what Matthew says.
4. Wise = Magi.
5. Wise men name given all ancient philosophers who examine works of nature & observe motions of heavenly bodies.
6. Need to say:
 - a) In this world there are many hungry hearts looking for Jesus-- may find servants where we didn't expect.
 - b) It is wise to search for Him.
 - c) Man follows light.
 - d) When don't have it go to wrong place.
 - e) Ask for more light & get it.
 - f) Follow it.
 - g) Worship (Coffman)
7. No rank is known yet Matthew is gospel of the King so no shepherds for him, rather Kings & wise men.
8. East & West shows universal appeal of Jesus.
9. Success does not always come to those of greatest religious advantage.

D. They ask "Where?"

1. No doubt about it--factual!

2. Anticipation of this was wide spread in those days.
3. He is the desire of all nations.
4. God knows where to find us to help us get our focus.
 - a) Zacharias in the temple.
 - b) Shepherds in the field.
 - c) Wise men in the heavens. (Meyers)

E. Looking for a King

1. Herod's title too.
2. Not used of Jesus again except by Pilate & others at crucifixion.
3. Divine--or just of Jews?
4. Star
 - a) How "his?"
 - b) Don't know what it was.
5. We saw--we came--without delay!

III. We Come Back to Herod

A. Troubled! Agitated! Perplexed!

1. Jealous
2. Selfish
3. Might lose something of self.
4. News of Jesus disquiets children of the world--"have a good Sunday"--no response from clerk.

B. All Jerusalem with Him.

1. Why? What he might do?
2. Jesus "troubles" our connections, our associations, our partners.
3. Are we too close to some parties?

C. Herod did his homework.

1. Gathered chief priest & scribes--where?

2. Gov. had appointed many priests.
3. Sought best information he could get.

D. Scholar's Answer--Bethlehem.

1. Birth of important person gives honor to city--Robert Penn Warren--Guthrie, KY; Hope, AR--Bill Clinton.
2. Written--Word's Reliable.
 - a) Prophecy settled the matter.

Micah 5:2

- b) But knowledge was in head, not heart.
- c) Folks knew answer but didn't move a muscle to go see Jesus.
- d) Many who know Scrp. seem least interested to accept Him as Lord.
3. Ruling Governor to Come.
 - a) Feeds
 - b) Govern & protect like shepherd.
 - c) Shepherd--faithful, tender.

E. Herod's Reaction

1. Inquired carefully--now he knows.
2. He'd use Jesus to further himself.
3. Wicked will
 - a) Cloak evil design with religion.
 - b) Use the pious to advance self.
 - c) Lay well successful plans.
4. Lied--not worship but murder.

IV. Final Episode with Wise Men.

A. Star--of East now of West.

1. It will help complete journey.
2. Rewarded by seeing it again.

3. Sought--about to find, yet no Jew of Jerusalem moved an inch--if there is a will God provides a way.
 4. Example of Spiritual deligence.
 5. Believed yet had not seen him--accepted word.
 6. Star stood over house.
 - a) Great joy--marvelously glad.
 - b) Joy of those who find Him.
 - c) Went before continuously.
 7. Were they shocked?
 - a) No Windsor Castle.
 - b) No retinue except Mother.
 - c) Jesus mentioned before Mary.
 8. Worshipped
 - a) Jesus, not Mary.
 - b) 1st of many wise to bow.
 - c) 1st presented themselves then gifts.
 - d) Worship--crouch, fawn like a dog, prostrate self.
 9. Gifts
 - a) Kingship (gold) Divinity (incense of frankincense) Humanity (myrrh for burial)
 - b) Those who worship Christ must give.
 - c) One sees Jesus he's moved to give.
 - d) They gave their best.
 - e) Gentiles early came.
- B. God takes care of His own.
1. Warned.

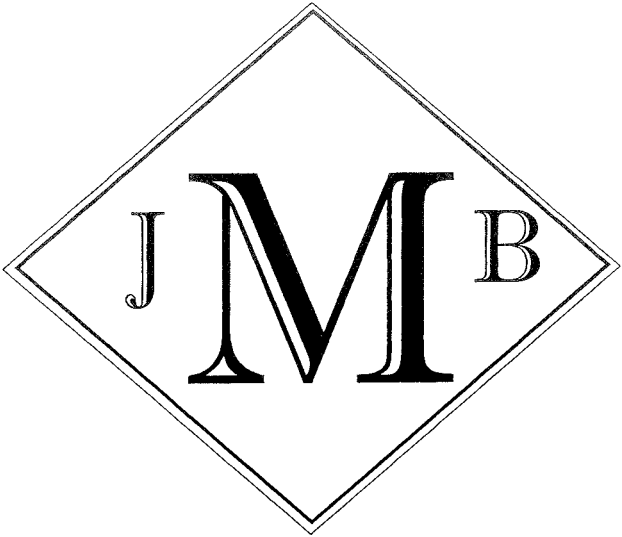
2. Protected child--even had gold
for Egyptian escape.

3. End is triumphant.

South Harpeth - 11/29/92

Berry's Chapel - 12/13/92

Antioch church - 12/16/92



WISE MEN HAVE ALWAYS NEEDED A STAR

Matt. 2:1-12

- I. There is no time proper universally to discuss the birth of Christ.
 - A. We know we are w/o command to celebrate it.
 - B. We know we are to be wise & take advantage of every opportunity, however, ea. day brings.
 - C. Thus, we either disclaim or get trapped - but I refuse to give the Devil any month I won't preach a Bible passage!
 - D. W. L. Olifant had a sermon like this years ago.

II. Facts About the Birth Story.

- A. Born...in the days of Herod.
 1. All Matt. tells about the time.
- B. Wise Men.
 1. Magi.
 2. Gave up home & friends for the journey.
- C. To Jerusalem.
 1. Right place to go.
- D. The Question.
 1. Where is he? 1st NT Book & chapter 2.
 2. Where art thou? 1 OT Book 3rd chapter (Gen. 3:9)
 3. Micah 5:2 told it - how much they knew & how little use they made of it.
- E. Star.
 1. Those who look for Him find Him.
 2. No difficulty too great to stop search.
 3. Wise men had little stock of truth to start c - used what they had.
- F. Come to Worship.

1. House (V. 11).

2. Fell down.

3. Worshipped - Man's at his greatest heights when bowing low.

4. Gifts - rightful part of worship.

III. Wise Men came seeking.

A. All men search for something.

B. Wisdom to seek Christ.

C. As Christ is divine it's reasonable to suppose need a divine guide to find him.

IV. The Divine Guide Is Not Found In:

A. The Guided.

1. Feeling.

2. Emotion.

3. Conscience - we do not find Christ by feeling, experience or conscience.

4. Saul & conscience.

Acts 26:9 "I verily thot c myself, that I ought to do me

Acts 23:1 "Men & br., I have lived in all good consci

5. Various kinds of conscience.

(a) Weak.

1 Cor. 8:12 "We wound their weak conscience, ye sin

(b) Defiled.

Titus 1:15 "Their mind & C. is defiled."

(c) Seared.

1 Tim. 4:2 "Speaking lies in hypocrisy; having their cc

(d) Evil Let us draw near c a true heart

Heb. 10:22 "Having our hearts sprinkled from an evil (

6. Conscience can either accuse or excuse - yet it cannot tell what the truth is; but rather urge an

honest adherence to what we believe is true.

B. Nature Can't Guide.

1. Heavens declare God's glory to those who've learned Him from another source.

Ps. 19:1 "The heavens declare the glory of God; and

2. Man not able to reason from nature to Nature's God.

(a) Sun worshippers.

(b) Nite worshippers.

C. Human Wisdom Can't.

1 Cor. 1:21 "For after that in the wisdom of God the

Acts 17:22-23 "To the unknown God

V. We need a Star!

A. That Star is the Bible.

Ps. 119:105 "They word is a lamp unto my feet, and a

Jn. 8:31 "If ye continue in my word...ye shall know

Jn. 17:17 "Sanctify them through thy truth: thy word

2 Pet. 1:16 "For we have not declared

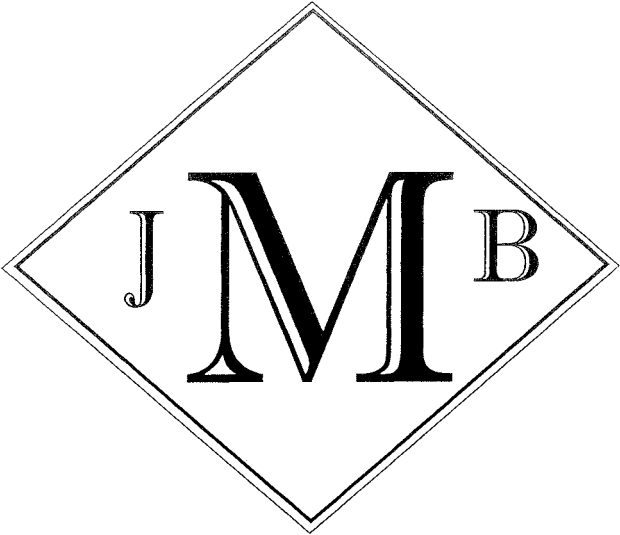
2 Jn. 9 "Whosoever transgresseth & abideth not in the

Matt. 7:21 "Not every one that saith unto me, Lord,

B. We need those who will follow it all the way -

skip Jerusalem & go to Bethleheme if "star" leads there!

Best End 7-24-77



WISE MEN LOOK FOR A KING

Matthew 2:1-12

- I. Being weak and weary I look for something permanent.
 - A. Puzzled by Century change.
 - B. Puzzled by permanent truth as Baptist charge (Eph. 5)
 - C. Puzzled by my own age--so openly I look for truth.
- II. Wise Men Did Centuries Ago--we seek to tell their search.

Matt. 2:1-12
- III. We are immediately introduced to Jesus, Herod, Wise Men of the cast.
 - A. Jesus
 1. Born--Emmanuel
 2. King of the Jews
 3. Comes at time most needed
 4. Not to sit on Herod's throne--
Kingdom not of this world.
 - B. Herod
 1. Descendant of Esau
 2. Usurper
 3. Cruel--hated & knew it so had people put to death when he died so they could not rejoice over his death.
 4. A foreigner
 - C. Wise Men
 1. Number and Rank we know nothing.
 2. Gentiles as they lead a long procession of men who seek Jesus.
 3. Magicians belonged to a learned & sacerdotal caste.

- 4. Instructed in wisdom of the East (lit. the Rising).
- 5. Students of astronomy.
- 6. Science can be a handmaid of religion.
- 7. Both magicians and shepherds came to Jesus, best & most sinful came.
- 8. Rich? Gifts were as both rich & poor came to Jesus.
- 9. Bring freewill offerings.
- 10. Afar--long journey as they shrank from neither toil nor danger.
- 11. We can find Christ, if we like them diligently search.

D. Their Question--"where"--not "is there one born?"

- 1. Saw Star.
 - a) Note "His" star.
 - b) Did others see & not notice?
 - c) Did they see and not follow?
 - d) We saw--we came--notice no delay.
- 2. What leads us to Jesus?
 - a) Conscience
 - b) Sense of Judgement
 - c) Word
 - d) Work
 - e) Spirit
- 3. If we seek we must not sit in idleness.
- 4. Born King

John 18:37 "I am a King"

- a) "Where" shows no sign of doubt.
- b) Might have been Herod's title.
- c) Not used again until crucifixion--
heathens put it over cross.

Jn. 19:3,19

- d) Know not how they knew this.
 - e) Know not how many wise men
there was.
 - f) Know not to whom qt. addressed.
- E. Came with a Purpose--to worship Him.
- 1. Came to do homage.
 - 2. Worship
 - a) Veneration
 - b) Homage
 - c) Submission by prostration of face
to the earth.
 - d) Reverently acknowledge as Divine.
 - e) Worthship--to bow the knee--
acknowledge worth of it.

IV. News of Their Coming Travelled

A. Herod heard & troubled.

- 1. Don't know how he heard as they
did not go first to him.
- 2. Troubled = perplexed, agitation.
- 3. His throne in danger.
- 4. Usurper, foreigner, another race,
hated, challenged.

B. All Jerusalem troubled too.

- 1. When rulers are disturbed people
are also.
- 2. Fears justified by experience--Herod
would be excited to further crimes.

3. Also we shrink from changes that may come.

C. Gathered Chief Priests and Scribes.

1. Chief priests were blind guides-- knew & did not.

2. Their religion lifeless.

3. Showed others the way but sought not Him for themselves.

4. Scribes surely know truth they copied--but typist will not know gist of letter typed.

5. Demanded

a) Great spirit to search for truth then to obey it.

b) God does not leave you groping.

6. Written

a) Got specific answer.

b) You can trust the written inspired word (Micah 5:2)

c) New lights do not extinguish old truths.

IV. Herod's Further Action

A. Privately called wise men

1. Men could not read Herod's wicked heart--God could.

2. Inquire diligently--to learn carefully.

3. Would that we were as accurate in our search.

4. Star appeared--time element.

5. Sent to Bethlehem

a) Sent men

b) He stayed home.

c) Search now to find Him.

6. Bring me word.
 - a) Selfish search
 - b) Near end of his life but clings to earthly things.
 - c) Forsakes the eternal.
 - d) Men are troubled in spirit if close to death & unprepared.
7. Come to Worship Him
 - a) Wicked--talks of worship when heart plots death.

B. Wise Men Depart

1. Star before them--continuously taking them by the hand and drawing them on. (Chrysostom)
2. Stood
 - a) Showed particular house--not a manger.
 - b) House far different from ornate surroundings of Herod's.
 - c) Child--maybe 2 years old.
3. Saw star rejoiced
 - a) A true heart is earnestly longing for light.
 - b) It is dealt with according to the capacity & led that by which it will attend to.
 - c) Star a symbol or emblem of a prince--elevation, splendor, conspicuousness
4. Rejoiced with exceeding great joy--Religion touches our hearts & emotion.
 - a) Tyndale "marvelously glad."
 - b) Joyful & thankful.

C. Wise men worship

1. Came into house.
2. Saw Mary.
3. Fell down & worshipped Him.
 - a) Not Mary
 - b) Worshipped Him
 - c) Though they knew science-- nothing could equal Jesus.
4. Gave gifts worthy of a King.
 - a) Presented--the best.
 - b) Each gift somehow honored a King.
 - c) We represent ourselves by virtue of our gifts.
 - d) Did not ask the minimum--but the best!
 - e) Came prepared to give.
 - f) Frankincense--recognizes his divinity. Used in temple for God.
 - g) Gold--tribute to King.
 - h) Myrrh--recognition of his humanity--Nicodemus brought mixture of myrrh & aloes.

Jn. 19:39

D. Wise Men Depart

1. Warned of God in a dream.
2. Preserved from death by hand of Herod.
3. Devil fights a losing battle against God.
4. God speaks so man can understand.
5. Last we see of them they are loving Jesus & obeying God.

Lick Skillet, KY -- 11/14/99

BAPTISTS: Texans reject 'submit' stance

► From Page 1A

During a brief debate on the proposal, only two representatives spoke in favor of following the national group's lead. Paul Taylor, representing a church in Mauriceville, said he believed the amendment "speaks to the family."

However, the Rev. Clyde Glazener, the newly elected president of the Texas organization, and Wade had urged Texans to ignore the amendment.

"There's a partnership in Christian marriage," Wade said before the debate. "We're trying to say in our day any attempt to put women 'in their place' or somehow limit the contribution that women might have in church goes against the whole spirit of Christ."

Leaders of the Southern Baptist Convention denounced the decision and noted that the "submit graciously" amendment had passed with overwhelming support. They said it is little more than a paraphrase of the apostle Paul's teachings.

R. Albert Mohler Jr., president of the Southern Baptist Theological Seminary in Louisville, Ky., called the vote "an intentional rejection of a clear teaching of the Bible."

"This is another lamentable sign of the determination of some Texas Baptist leaders to alienate Texas Baptists from the Southern Baptist Convention," he said.

Texas Baptists say no to 'submit graciously'

By **MICHELLE KOIDIN**
The Associated Press

EL PASO, Texas — Texas' Southern Baptists on Tuesday repudiated the denomination's call for women to "submit graciously" to their husbands.

The Baptist General Convention of Texas is the largest state organization (2.7 million members) within the nation's 15.7 million-member Southern Baptist Convention and sends it millions of dollars each year. But the state organization is more moderate than the national one.

It is the first state affiliate of the Southern Baptist Convention to reject the "submit graciously" stance.

"The Bible doesn't teach that the husband is the general and the wife is a private, but yet that's how it gets interpreted,"

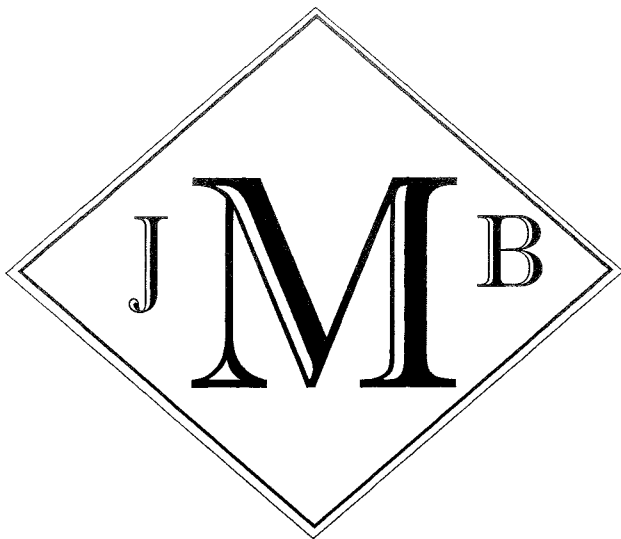
said the Rev. Charles Wade, the executive director of the Texas group.

All but a couple of dozen among about 2,200 delegates to the Texas group's annual meeting voted in favor of affirming the Baptist Faith and Message Statement of 1963 — without an amendment added in 1998.

The amendment marked the first change in the statement of beliefs by the Southern Baptists in 35 years. It defines marriage exclusively in heterosexual terms and says that husbands and wives, while equal before God, have different roles.

"A wife is to submit graciously to the servant leadership of her husband, even as the church willingly submits to the headship of Christ," it says.

► See **Baptists**, Page 11A



WHY WOULD ANYONE HURT A BABY?

Matt. 2:16-19

I. Why would anybody hurt a baby? Strangely some do & there are answers to the question.

A. Child Abuse

1. 1.5 million battered children.
2. Sexual abuse of a child comes every 2 minutes.
3. 2000-5000 die annually.
4. 10% of those sexually abused are under 5 years old.
5. In abuse:
 - a) 58.4% of cases are neglect.
 - b) Sex abuse rose 800% '76 thru '83.
 - c) 1 out of 10 families cope with incest.
6. Slow coming to legal protection.
 - a) 1970 all states have adopted legislation.
 - b) 1974 child abuse Prevention & Treatment Act.
7. Sexual abuse
 - a) 50% cases are in homes of either victim or offender.
 - b) 85% child sexual abuse committed by individuals who are known to child.
 - c) offenders- mostly males - not known by "looks", come from all social and economic levels, average age 31.
 - d) Most offenders:
 - (1) Abused themselves.
 - (2) In state of depression.

- (3) Sex offenders as teens.
- (4) Molest a large number of children.
- (5) Is not mentally ill.
- (6) Starved for affection.

- e) Child is dependent on adult for survival.
- f) Strongly recommend Angela Carl's, 128 page, "Child Abuse - What You Can Do About It".

B. Perhaps I should not be shocked when I see it in the Bible - I'll tell its most historic case.

II. The Mocked Herod

A. Who was he?

- 1. Called the great
- 2. Idumaean by birth.
 - a) Usurper of throne.
 - b) Roman Senate due to influence of Mark Antony made him King.
 - c) Esau descendant.
 - d) Edomite by Arabian mother.
 - e) 1/2 Jew.

3. Facts

- a) Married 9X.
- b) Killed 2 bro. in law.
- c) Wife Marianne. *MARIANNE*
- d) Sons Alexander, Aristobalus, Phillip.
- e) 5 days before his death killed Antipar, son.
- f) Mother-in-law - Alexandra.

4. Reigned 31 years.

- Kept the peace.
- Extensive builder.
- Could be generous - forgave taxes in time of adversity.
- 70 when died - had incurable disease.

5. Killer

- 300 court officers.
- Killed sons in jealousy.
- Killed wife, mother-in-law, 3 sons.
- Assassination no new method to him.
- Augustus said "Better to be Herod's pig (hus) than his son (huios). *San than sou, choate*

B. What's mocked?

- Means trifled with, treated contemptuously.
- God does some.

Ps. 2:4 "He that sitteth in the heavens shall laugh:"

Job 5:12-13 *He takes wise in their own craftiness*

- Left in total ignorance of what was taking place.

C. Reaction - furious but would not concede defeat.

D. Slew children.

- Slaughtered the innocent - both heaven & hell moved by the coming of Christ.
- Number small since Bethlehem was.
- 30 babies at most.
- Babies shed blood for Jesus.
- Do we use our own power to slaughter.

6. Do we carry out edicts of nature?

7. God will repay.

2 Thess. 1:6-7 *God - recompense trib to them that trouble*

8. Babies are OK - not Herod - he'll stand before Jesus and give account.

9. Coasts

a) Prevent escape.

b) Make net big.

10. Ordered at his death every 1st born put to death so now rejoice at his death.

E. Prophecy Fulfilled.

1. Uses Jer. 31:15.

2. Had to do with going to Babylon 1st.

3. Rachael buried 1100 years earlier.

4. Comfort Refused - grief intense.

III. But Why Would He Do It?

A. Troubled.

1. Pathological fear of rival.

2. Guilty conscience - he also believed the Scriptures.

3. Insanely jealous.

4. Possessions ruled him - not Jesus.

5. Wicked - troubled by righteousness.

6. Some truths interfere with our ambitions.

7. Governor would be a Shepherd - contrasting reign.

8. Jesus a servant King.

9. He will lead, protect, feed, lay down life for his sheep.

10. Jesus lordship packaged in love.
11. All Jerusalem troubled with him because knew what he'd do.
12. He inside knew what kind of man he was.
13. Jealous.

S. of S. 8:6

Gen. 34:31

B. Inquired Diligently.

1. Many a good question put to ill design.
2. Precisely, exactly.
 - a) Davenport & fire alarm.
 - b) Time of star would tell age of child.
3. Worship - veiled his sinister motives.

C. Conclusion.

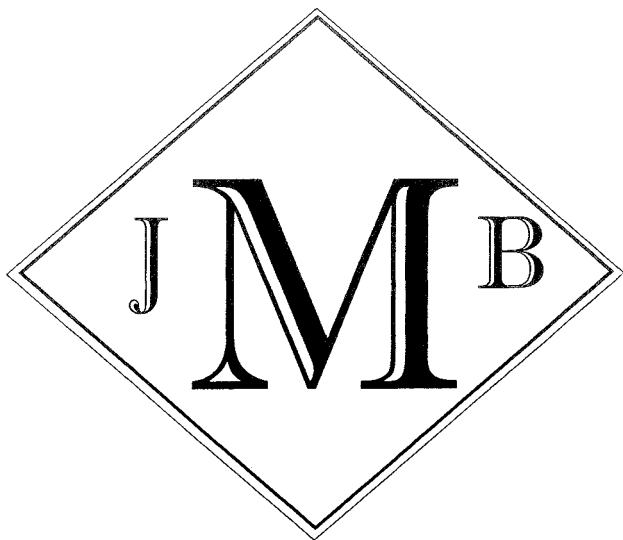
1. To what length men go to get rid of Jesus.
2. Pride hurt you?
3. Strange to think you can via your actions counteract God.

Ps. 76:10 *The wrath of man shall praise thee*

Rom. 8:31 *If God be for us who can be*

West End = 12/22/85

20th Century Breakfast, Abilene Chr. Lect. - 2/19/86



THE RELUCTANT BAPTIST

Matt. 3 & Mark 1:1-5

I. Can you imagine this?

A. A great store with exquisite merchandise opens. *Isaiah 3:1 "Woe precious in those days"*

1. First in 400 years.
2. Only here can you get things.
3. Entire country starts purchasing.
4. To doors come first group then comes 1.
5. Merchant slow, reluctant to sell either-- when selling is his business.

B. In a figure this is what John did with Phar. and with Jesus. *Amos 3:8 "The lion roared"*

1. Shocking appearance shattering silence of 400 years *son of old priest, 3 mo. other things*
2. His days' sensation--all wanted to hear.
3. Pulpit was the wilderness, message was repentance, confession of sin and baptism, urgency was the coming kingdom, authority was the prophets, dress was camel's hair and leather girdle, food was locust and wild honey, preaching was simple yet forceful. *"Word came to John" Lu 3:2*

- a. Do an about face--return to God. *Themes*
- b. Confess your sins. *Sin judgement Rep. forgive*
- c. Be baptized for the remission of them.

4. What a man! *These things were response*
- a. Thomas said some men are made by the times--some for them. He was latter-- not a bending reed wind blown.

- b. With indefatigable energy, he'd brest

2. Men using skin or cloth as hair - protest against luxury
 This is that (Abel 2:16)
 (Mat 3:3) No she
 bid singer on
 es man's
 sin

- the billows. *tears* "make white gutters down their
- c. He "came" -- "heralding" lit. means "arrival of an official." *black cheeks!*
- d. Only Matthew says he proclaimed the kingdom. *He made demands, specific!*

II. Pharisees and Sadducees came (Matt. 3:7).

A. Who were they? *from synagogues* *wealthy, country*

1. Two principle parties of Christ's time, religious, yet opposed to each other.
2. Both originated about 200 B.C.
3. Some said Pharisees numbered 6000, came from Heb. "phāraš" = to separate.
 - a. Claimed greater purity and stricter observance of law.
 - b. Jesus called them hypocrits. *tzedek*
4. Sadducees from Heb. "zedek" = just.
 - a. Yet more worldly, unbelievers.
5. Opposed each other, united in opposition to Jesus.

B. What did they do?

1. "Came to his baptism" (v-7). *shining*
 - a. For or *in 5:35* "barring life - ye were willing
 - b. To see what was going on. *to a season to rejoice in it!*

C. How were they received?

1. Call vipers.
 - a. Brood of snakes, venemous, poisonous.
 - b. Fleeing from wrath -- like running from field where scythes were mowing, or like escaping from desert fire.
 - c. Expected earthy kingdom and wanted a part of it.

d. This progeny of serpents saw to it John lost his head (?) (3)

2. Repentance called for.

a. Ready for new kingdom but not new life.

b. John wanted proof of sincerity.

c. John's above patronage and obligation.

He gave no special privilege. To some his ministry neither popular nor comfortable.

D. Does it seem strange?

1. John baptized with water unto repentance (v-11) yet reluctant to.

2. Why?

a. Impenitent.

(1) They were deceitful, malicious, deadly insidious, cunning.

(2) He wanted a change of purpose, object, intention.

(3) There is hollowness in profession, lack in formality of worship and damnation in the spirit of Phariseeism.

(4) Bring forth in aorist tense -- complete and immediate action must be taken.

(5) This Pharisee didn't want to do God's will -- only his own.

(6) Perhaps we've never learned to hate sin. Christianity is more than talk.

b. Pride.

(1) They inherited much in being Abraham's children. *Not sons because blood in vein but*

(a) Inherited privilege infatuated them. *Ab. spirit in heart.*

(b) Blood relationships would beget a blessing.

(2) Yet God could repeople desert with folk from stones.

(a) Stones show they might be set aside and Messianic blessings not exclusively Jewish.

(b) Yet these so sure of self felt they needed more!

(3) Are we folk of Pride?

(a) Boast of birth, wealth, scholarship, talent, name?

c. They wanted relief without commitment.

d. They were ignorant of Jesus

3. Yet help out hope--didn't completely refuse. The way back is the king's highway!

a. If they'd repent they could enter.

b. Not a refusal but evidently instructions being given.

c. One asked did John preach to settle metaphysical disputes in theology or to establish the theoretical or the accuracy of his own beliefs.

West End 5/10/64

Old Hickory - 10/8/66

Broadway - Suburb, Ind. - 1/1/19/66

Central - Mt. Minnville 7/16/64

Isabel 8/6/64

Kimball Ave. - Memphis 5/21/65

Centerville, Tenn. - 5/12/66

In 19: 38-42

1. Joseph & Nic. essentially agreed
on what they'd do. Came forward.

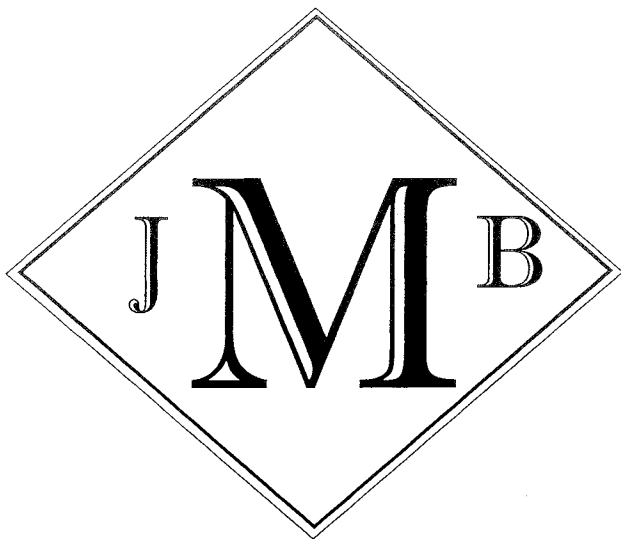
2. Joseph, rich (Matt 27:57) Council
(Mk 15:43) Sanhedrin (Lu 23:51)
against crucifixion, wanted
to kingdom, secret disciple,
now goes boldly to Pilate.

3) ~~Shool~~ ^{Shool} ~~San~~ ^{San}

3. Took down body - don't know ^{how} -
myrror & aloes, 72 to 75th ^{over}
wt.

4. Wrapp limb by limb, put spike in
cloth - no embalming like Egypt who
removed brains & entrails.

5. Garden tomb - near by, new - no
corruption there, rich ozone.
(Isa 53:9)



THE SUCCESS STORY OF ONE OF THE WORLD'S
GREATEST PREACHERS

Matt. 3:1-6

I. John the Baptist received some of the world's highest acclaim.

A. Cousin of Jesus - 6 mo. older.

B. Complimented by Christ.

Matt. 11:11 "Verily I say unto you, among them that

Lu. 7:26 "But what went ye out for to see? A prophet

Jn. 1:35 "He was a burning & a shining light

C. Purpose of this lesson to tell you a bit about him.

II. "In those days"

A. Shattered 400 yr. of **silence**.

B. Ministry lasted about 1 yr.

C. Shook a nation to its foundation.

III. Came John the Baptist.

A. Preaching.

1. From herald.

2. One who gave an important announcement.

3. Issued a proclamation.

4. Herald does not voice his own words, rather he speaks for another.

5. No room for opinion - just God's message.

6. Proper that King Jesus have a herald.

7. Fearless man who renounced evil wherever it was.

B. Place - Wilderness of Judea.

1. Rugged area between Dead Sea & Jerusalem.

2. Was desolation symbol of spiritual condition of the nation?

C. Purpose - Repent, Kingdom at hand.

1. Repent.

(a) Jesus nor John ever defined.

(b) Means more than being sorry.

2 Cor. 7:10 "For godly sorrow worketh rep. to salvatic

(c) It's being sorry enuf to quit.

(d) It means to change your mind.

(e) The change is of attitude - moral rather than emotional.

2. Some features about Repentance.

(a) Always available.

Ezek. 33:12 "He shall not fall thereby in the day that

(b) Cancels threat of destruction.

Micah 7:18 "Who is a God like unto thee, that pardor

(c) Its direction is holy - from evil one turns, to God

(d) One avoids doom by turning for Kingdom

demands a radical change toward sin. (Jack Hooten in Overland Park said didn't want to go back to San Jose as he saw them devour & hate one another. "Must not read the same Bible I do.")

(e) Reparation is necessary as far as can be made.

3. Kingdom at hand.

a.) 33X K. of heaven in Matt.

b.) Only in Matt.

c.) Matt. wrote for Jews who liked euphemistic substitute. Mark calls it K. of God.

d.) Note his preaching pointed beyond himself.

e.) Neg. - Repent.

Positive - call to righteousness in the Kingdom.

f.) Kingdom - rule of God in human life.

7. Will hew down sterile tree.

8. To burn it.

B. Baptism of Water & Fire.

1. John c water with view of repentance & remission

2. Jesus baptizes c HS & fire.

(a) John not even worthy to be His slave. Self obliteration not self importance.

(b) HS in baptismal measure (?)

(1) HS

(c) Fire.

(1) Coming of HS?

(2) Illumination?

(3) Purification?

(4) Warmth?

(5) Threat?

(a) Breath (life).

(b) Wind (power).

(c) Creation (all things new).

(d) Reveal truth.

3. Jesus demands a choice, a separation.

C. The Separation.

1. Describe threshing floor.

(a) Hard place.

(b) Smooth ground.

(c) Outside village.

(d) On hi spot so wind could move chaff.

2. Threshing Operation.

(a) Grain 1 1/2 ft. deep.

(b) Oxen pull threshing sled over it.

(c) Sled 4' x 2 1/2' - sharp teeth of stone or

metal underside.

(d) Women & kids rid sled.

(e) 1st wet ground & pack it down.

(f) Ring area c stones to keep in grain.

(g) Tilt it to one side.

(h) Men c winnowing fork - throw grain in air.

3. Grain gathered.

(a) It was valuable.

Phil. 1:21 "For me to live is Christ, to die is

Jn. 14:1-2 "Let not your heart be troubled, ye believ

(b) God wants it.

4. Chaff Burn.

(a) Unquenchable = asbestos lit

D. Repentance, Baptism, Judgment, Jesus - John's themes.

College Hill Church, Alva, Okla., 11-11-76

4th & Vine, Corning, Ark., 5-10-77

West End 6-27-76

Fairlane Church, Shelbyville, Tenn., 6-17-77

Rivergate, Madison 8-31-77

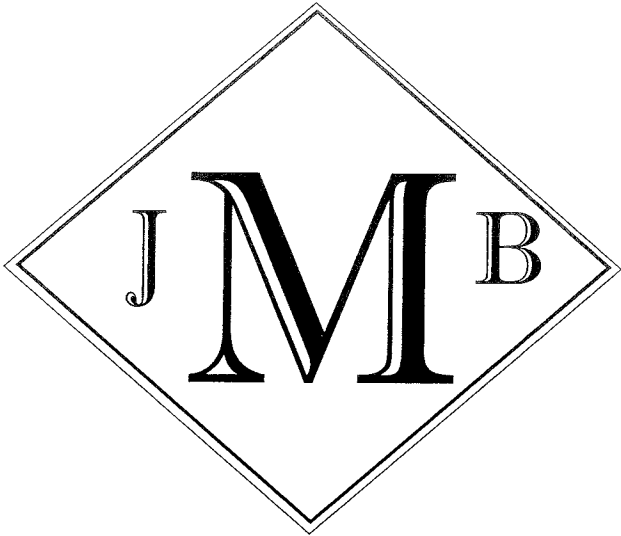
Echo Meadows Church, Oregon, Ohio 8-26-77

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40th + Hazel Church, Pine Bluff, Ark., 11-16-77

Breton Rd., Dallas 5-26-78

West 7th, Columbia 6-9-78



THE RELUCTANT BAPTIST

Matt. 3:7-12

I. I've heard many a sermon on baptism. Many features emphasized

A. Essentiality. I Pet 3:21

B. Adult. Acts 2:38

C. Taught. I Cor 1:17 - not to bapt.

D. Holy Spirit. Acts 3:19

E. Fire. Lk 3:16

F. For the Dead. I Cor 15:29

G. Now Saves. Lk 7:29 - Justified

H. Multiple & individual. Acts 18:8 + ver B.

I. Place & person. Gal 3:26-27

J. Administrator. I Cor 12:13

K. Triune. L. Burial Rom 6:4 M. One Eph 4:5

II. Never heard one on Reluctant Baptism.

Shall we study it?

A. Review success story of John - Matt. 3:1-6.

1. Most would rejoice in such a response.

2. Most would continue such a service.

B. Yet John interrupted it - why?

III. Many Pharisees and Sadducees Came.

A. Pharisees.

1. Separatist.

2. Strict.

3. Legal.

B. Sadducees.

1. Priestly class - wealthy & worldly.

2. Denied angels & resurrection.

3. Accepted 1st 5 books O.T.

- C. Came to his baptism. *obey external w/o internal implication*
- 1. Didn't want to lose grip on people.
- 2. Stooped to conqueror by submitting.
- D. He stopped them.

- V. 7 "O generation of vipers, who hath
- 1. Snakes deceitful, *metaphor from wilderness*
- 2. Looked like sticks.
- 3. Saw no prerequisites to baptism. (Do we in age, knowledge, faith, penitence?) *Make 3:7-14*

- V. 8 "Bring forth therefore fruits meet- *Real*
- E. Their Rebuttal - Abraham. *some besetting sin*

- 1. We are his children & flesh does something specific
- Rom. 4:16 "A. who is the father of us all."
- 2. Relying on earthly descent.
- 3. Israelites believed in merits of A - said he was at gate of Gehenna to turn back any Israelite.
- 4. God could c stones raise up children.

IV. John's Warnings.

- A. Ax is laid unto the Root of the Tree.
- 1. There right now.
- 2. This is the proper moment.
- 3. It's urgent.
- 4. Man who is useless to God & to his fellow man is in perilous condition.
- 5. Tree shows if you fail to produce fruit you are cut off.
- 6. John = Jehovah is gracious. Strange preaching? Yet to warn people is a gracious act as we heard radio ask people in area of Missouri to take cover due to tornado alert.

7. Will hew down sterile tree.

8. To burn it.

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1. John c water with view of repentance & remission

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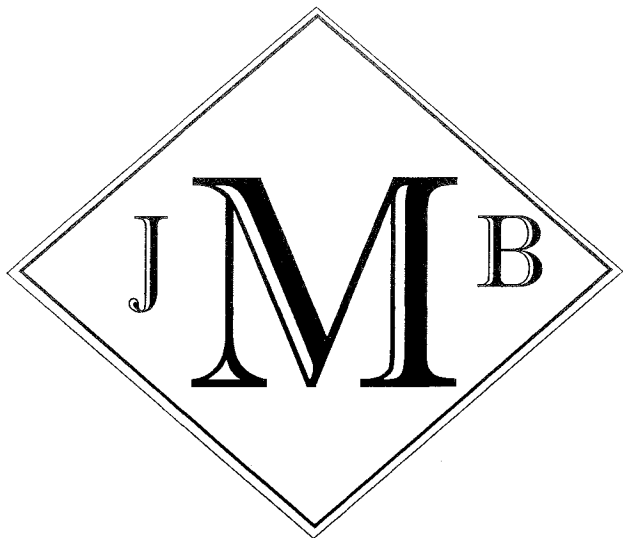
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THE FAN IS IN HIS HAND

Matt. 3:11-12

- I. We conclude the series on the Hand of Jesus.
 - A. This would be the earliest of all Matthew references--so why did it not come first?
 1. Other lessons have actually the hand of Jesus employed and we see its usage.
 2. This another man is telling of it.
 - a) John the Baptist.
 - b) Prior to the inauguration of Jesus' ministry.
 - c) From one of whom he extended greatest compliment of those born of women--he's greatest.
 - d) Conclude with call to the recognition of judgement, a responsibility we often shun.
 - B. Setting
 1. John is at Jordan--Locust and wild honey, camel coat.
 2. Extremely effective--all Jerusalem came to him.
 3. Then comes Pharisees & Sadducees with different beliefs but were strong leaders and influential folk of that day.
 4. There is an imperative nature about response to God's truth.
 5. Matt. & Luke "And even now" is--and we try to dodge "what is it?"
Matt. 3:10 Luke 3:9

6. An impending judgement is today--
what will we do about it? Scoff?
Delay? Obey?
7. Does the one described have a right
to call men to Judgement?

C. The Preacher

1. John, cousin of Jesus.

Luke 3:15 "And as the people were in expectation"

2. He "preached" Mark 1:7.

3. He minced no words.

Matt. 3:7 "Ye offspring of vipers"

4. They could claim no special
privileges of Abraham, no confidence
in flesh.

a) Sounds like us--"I had a good
mother."

b) We individually stand ^{alone} ~~another~~,
responsible.

5. He preached Repentance, Confession
of sins.
6. He uses figure of 2 trees--good
fruit stands, not is hewn down.
7. Later 2 baptisms--Holy Spirit and
Fire.
8. Still later two folk--wheat and
chaff.
9. His preaching was plain, sin
condemned, judgement by Jesus
to come.
10. Tells you what will happen if you
leave Jesus out of your life.

II. The Magnificence of Jesus

A. Jesus comes after John.

1. He is a man.
2. Wears sandals.
3. Be in our midst with a message.

B. Great Praise of Jesus

1. No honor to John, all to Jesus.
2. So much ahead of me I cannot carry his shoes.
 - a) Slaves did this menial task.
 - b) Humility of John becoming.
 - c) Shoe--what is bound under and denotes sole of leader rawhide or wood (not Johnson Murphy for President) fastened to body by thongs or straps between toes and around ankles.
 - d) No stockings thus need feet washed.

Mark 1:7 "the latchet of whose shoes I am not"

Luke 3:16 I ~~bid~~ *bid*

- e) Duty of every preacher--tell about the glory of the Savior who will judge the quick and the dead.

C. Jesus Comes With Baptism

1. Coffman says 7 in N.T.
 - a) 3 in v-11: Water, Holy Ghost, Fire.
 - b) Moses 1 Cor. 10:2
 - c) Suffering Mark 10:38-39
 - d) For the dead 1 Cor. 15:29
 - e) Baptism of John Acts 19:3
 - f) Baptism of Great Commission Mark 16:15

2. Holy Spirit--Acts 2 & Acts 10
 - a) Overwhelming
 - b) Not every subject in Kingdom immersed in Holy Spirit.
 - c) Holy Spirit baptism came directly from Heaven.
 - d) Jew (Acts 2) Gentiles (Acts 10)
3. Fire
 - a) Same dimension.
 - b) Not like tongues dancing on apostles.
 - c) Connected with final destruction and for the impenitent & wicked.
 - d) Wicked cast into lake of fire Rev. 20:15.
 - e) Unquenchable.
 - f) Jesus calls it everlasting punishment Matt. 25:48.

D. Fan is in His Hand

1. Immediately ready.
2. It's his fan, his threshing floor, His barn.
3. Threshing floor, hard, elevated.
4. Ox tread out grain. *winnowing fork*
5. Fan, shovel, fork that throws harvest to the wind--grain falls to ground, chaff blown away.
6. Significance:
 - a) Jesus the absolute Judge and Power.
 - b) Fan is ready to use.
 - c) Reward & Punishment in store.
 - d) In hand--judgement goes on now.

7. Chaff worthless--Burn it.

Amos 9:9 *gives the house of Israel*

8. 2 classes--wheat for garner--barn; chaff for fire.

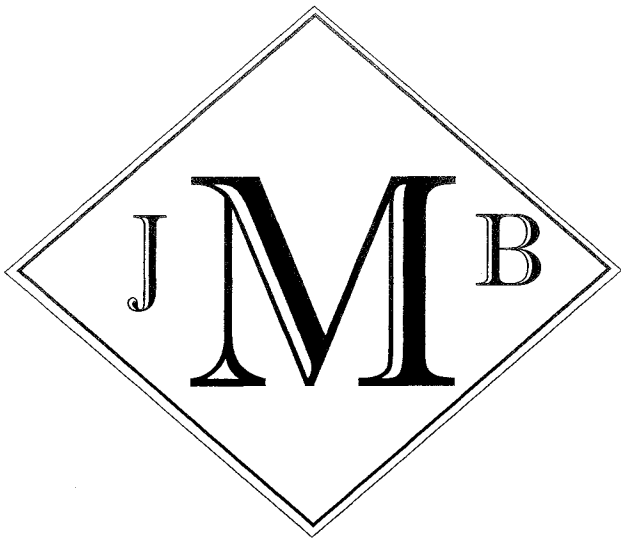
9. God's heaven or hell's fire.

10. Which for me?

Isa. 5:24

as the fire devoureth the stubble & the flame consumeth the chaff so their root shall be rottenness and their blossom shall go up as dust BECAUSE they have despised the word of the Lord of hosts and despised the word of the Holy One of Israel

Heritage C/C - 7/17/05



A BAPTIZER WHO OBJECTED TO BAPTIZING

Matt. 3:13-17

- I. One would expect a baptizer to want to be baptized.
 - A. 2X in 17 verses John objects.
 - B. Once it was Pharisees & Sadducees; they had not made necessary preparation.
 - C. The other was Jesus - He didn't need it, John tho!
- II. The Baptism of Jesus does present some real problems:
 - A. If John baptized for remission of sins & Jesus was baptized, was He guilty of sin.
 - B. If baptism demands sincerity, was Jesus sincere in being baptized?
 - C. This event one of the tough ones of the N.T. - let's study it.
- III. With Jesus the matter was clear!

Matt. 3:13 "Then cometh Jesus from Gal. to Jordan ur

 - A. Plain facts.
 1. Jesus made a long journey.
 2. Jordan was a river.
 - (a) Exact spot not known.
 - (b) But the timing was exactly right - integral to success of any venture is proper timing.
 3. Came to John for baptism.

John 1:28 "These things were done in Bethabara beyon

 - B. John objected.
- V. 14 "But John forbad him saying I have need to be b
- I Pet. 2:22 "Who did no sin, neither was guile found i

 2. John not oblivious to his own sins.
 3. Emphasis on "I". It is "I" who needs baptism - as John uses it.

C. Jesus' Rebuttal.

V. 15 "And Jesus answering said unto him, Suffer it to

1. Time was right - now.

2. Fulfills righteousness.

(a) Maintains religious & duty's necessity.

(b) Jesus is man's representative, thus must obey all God wants.

(c) It fulfills Scripture's requirements.

IV. Heaven's Reaction.

V. 16 & 17 "And Jesus when he was baptized went up

A. God approves.

1. Note came up out of water - thus must 1st descend into it. Departed "from" the water lit.

2. Lu. 3:21 says went up praying.

3. God never calls him Son till after baptism.

Jn. 1:31 "And I knew him not: but that he should be m

B. Trinity seen.

1. Jesus operated in the power of the Spirit.

Matt. 12:28 "But if I cast out devils by the Spirit of G

C. Heaven Opened.

1. For the Dove.

2. For the Voice.

(a) Jesus mission solemnly & publicly accredited.

(b) 3X God spoke - Baptism, Transfiguration & Temple before suffering (John 12:28).

(c) Good to know that up in Heaven there are those interested in us & willing to encourage us.

(d) God acknowledges all who comply fully c His will.

D. What do we see about Jesus baptism?

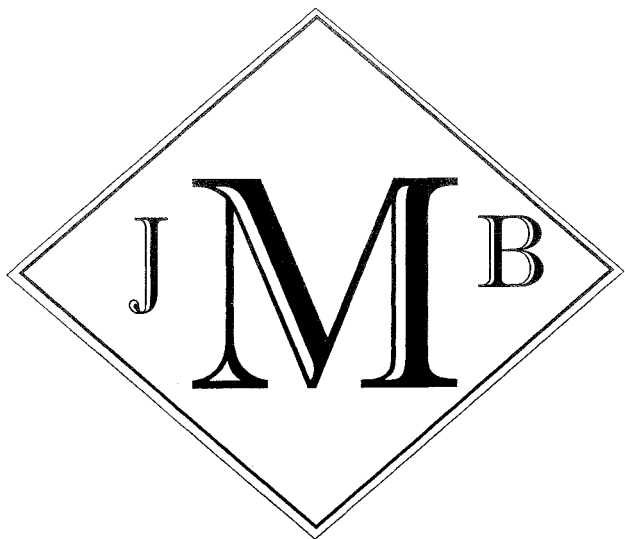
1. Baptized voluntarily, yet in obedience, not just impulse.
- Lu. 7:29-30 "And all the people that heard him, and
2. Was purposeful.
3. Need help of another.
4. Was immersion.
5. Acclaim came after baptism - Heavens opened.
6. Intertwines itself around the Godhead.
7. Was the start of something - his ministry.
8. Obeying God is the highest motive a man can have.

West End 7-4-76

Hartsville Church 7-14-76
Somerville Church 7-29-76

Oakland Church, Mt Minnville 9-1-76
Exchange St. Church, Union City 9-29-76
Allen & Edgewood, Jackson 10-13-76
4th & Vine, Corning, Ark 5-10-77
Sallrose Church, Wichita 5-24-77
40th & Hazel Church, Pine Bluff, Ark. 11-16-77

Preston Rd. Church, Dallas 5-26-78
Newoka, Okla. 10-11-78



10 LESSONS FROM THE BAPTISM
OF JESUS Matt. 3:13-17

I. In all things Jesus is our perfect example.

A. Here we learn great lessons--10 of them.

II. First let me show you the background.

III. Then Jesus Came.

A. His purpose for coming was water baptism

1. What a sight!

a. Breaks silence of 18 years.

b. Now 30 years old.

c. 80 miles from Naz. to this Jordan(?)

d. Stately, striking scene.

e. John didn't know him as Son 'til dove came after baptism. Jn. 1:31.

B. John reluctant--only Matthew shows.

1. Although Jesus declared Messiah after baptism, John knew his moral excellence (John 1:33).

2. Jesus admitted it.

C. Why was he reluctant?

1. Jesus had no sins to remit.

2. He couldn't therefore repent.

3. He had no sense of sin.

D. Why was he baptized?

v-15 "Suffer it to be so now

1. Jesus would obey any command of God.

a. Not via prejudice, blind impulse, but enlightened affection for God.

2. He came to do will of Father.

Heb. 10:7 "The said I, Lo, I come...to do th

3. He came to learn obedience.

4. He saw this was his duty and it was also John's to help him.

5. In his baptism he also showed approval of John, he formally assumed His work.

E. What happened at His baptism.

1. In Jordan (Mk. 1:9) (v-6) with water (v-11) baptized, went up straightway (immediately) out of (v-16). Surely this was immersion. Can't depart from water 'til come out of.

2. He prayed (Luke 3:21)

3. As he prayed Heavens were opened, Spirit came as dove, and God spoke.

a. 3 of Godhead.

b. One of 3 times God spoke--here transfiguration and temple (Jn. 12:28)

F. What lessons do we learn.

1. Heaven delights in baptism.

2. After it Holy Spirit came (Acts 2:38).

3. It "becomes us" to comply with "all" God said.

a. If Jesus refused to be neglectful can we?

4. It has to do with remission of sins.

5. It is a positive command of God.

6. Obeying the will of God is the highest motive a man can have--above purpose of remission of sins.

a. When this motive is there it includes all others said H. Leo Boles.

b. See David Lipscomb quote.

7. Mode was immersion.

8. After baptism everything that separated was removed
9. After baptism Jesus acknowledged as Son.
 - a. Always was--didn't make him such--but here acknowledgement came.
 - b. No writer mentions God calling Him Son 'til after baptism.
 - c. It was at this time He heard the approving voice.
10. There is Divinity in Heaven that stands ready to encourage us in return for obedience to all righteousness.

Westend 6/21/64

52' zel (24.2VM)
**Noted Theologian Says There
Is No Biblical Basis For
Baptism of Infants**

K. Barth Backs Believer's Baptism

MUELHEIM GERMANY—Karl Barth of Basle, Switzerland, and his son, Prof. Markus Barth of Pittsburgh (Pa.) Theological Seminary, were among prominent participants at a meeting of German and foreign Protestant theologians convened here to discuss the theological problems of baptism.

Both advocated the administration of baptism at adult age.

Dr. Markus Barth said there was no Biblical justification for the baptism of babies, holding that Christ's word "Let the children come to me" had been misinterpreted and could not be used in support of church laws providing for the baptism of children.

He noted that, on the contrary, the traditional baptism of children was completely irreconcilable with the latest findings of Biblical research.

In recent years, German pastors and theologians in growing numbers have begun to question the theological justification of the baptism of children. They have recommended baptism only for adults who can decide on church membership of their own free will.

Bishop Otto Dibelius of the Evangelical Church of Berlin and Brandenburg told a recent synod meeting that it was "unacceptable" that pastors, out of subjective theological convictions, should disregard "church law" by refusing to baptize babies and thus "create confusion" among believers.

Pres. Mays Retiring

ATLANTA—Benjamin E. Mays, noted Negro Baptist leader who has been president of Morehouse College here for 24 years, announced that he will retire in 1966.

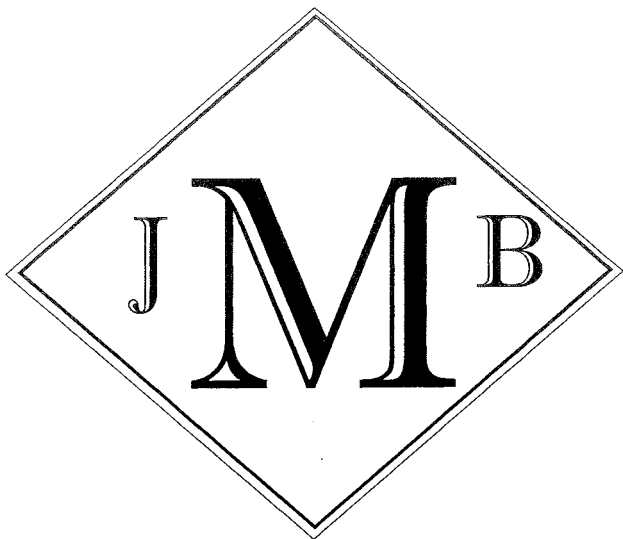
Last year he was a member of a four-man delegation representing President Kennedy at a funeral service for Pope John XXIII at the Vatican. In January, 1963, he served as chairman of the first inter-religious National Conference on Religion and Race sponsored by major Protestant, Catholic and Jewish groups.

Dr. Mays was the first Negro to be a vice-president of the former

"Here the question was before Jesus and John whether baptism is always for, or into, or unto, the remission of sins; and the first revelation he makes from God to man is to baptize and be baptized to fulfill the righteous will of God. All should respect and honor that will by obeying and honoring it. Jesus Christ in this revelation places obeying the will of God as the highest, holiest, best motive that can lead man in the service of God. When this motive leads to obedience, it includes all other motives and blessings and renders the obedience acceptable to God; it embraces and swallows up all other smaller or secondary motives and pleases God best of all. It is the motive that moved Jesus to leave heaven and come to earth to lead man to do what he does because it pleases God. John baptized all who came to

him, from Jesus down, to bring them into the fellowship and brotherhood of Christ Jesus, who would bless and save."

from Commentary on Matthew
by H. Leo Boles
page 94



THE DAY HEAVEN SPOKE

Matt. 3:16-17

- I. It was a stunning day.
 - A. John was gloriously preaching.
 - B. Multitudes were responding.
Luke 7
 - C. To him came the most glorious candidate for baptism the world has ever seen.
- II. Then cometh Jesus.
 - A. It's the official beginning of the ministry of Jesus.
 1. He came.
 - a) From a distance.
 - b) Alone (?)
 - c) Mind fully made up for the course to pursue.
 2. Who's watching?
 - a) God
 - b) Holy Spirit
 - c) John & the people.
 3. When Jewish priest took their office at age 30, they were washed with water.
 4. Here comes our great high priest.
 - B. Came to be baptized.
 1. It is an immersion.
 2. He who is destined to come out of the water must first descend into it. (Johnson)
 3. Revised version--went up from the water.
 4. Went out of (Mark). Two different GK words used to show this action.

5. Jesus departed from the water after He came out of it.

C. John objected.

1. For remission of Sins and Jesus had none.
2. His reason--Fulfill all righteousness.
3. To refuse was to refuse the Father's will.

Lu. 7:29-30

4. Must fulfill all righteousness--not just part of the commands (Elam).

III. "When He Was Baptized"

A. See again the action.

1. Baptized voluntarily and via his own volition.
2. He expressed the desire--not forced.
3. In Jordan River.
4. Went up straightway (immediately) from the water.
5. Baptized in Jordan.

Mk. 1:9

6. Came up out of the water.

Mk. 1:10

7. Overcame temporary objection of others to His baptism.

B. Went up praying.

Lu. 3:21

C. Parcipitated a Phenomenon

1. Heavens opened.
 - a) Rolled back & heaven seen.
 - b) Christ opens the Heavens to those that will follow Him.

2. Spirit of God descend like a dove.

a) Lit on Jesus.

b) Spirit manifested self as dove.

Lu. 3:22 "The H.G. descended in a bodily shape"

c) Spirit descended in form, not motion merely.

d) John a witness to the dove.

Jn. 1:32 "I saw the Spirit descending from heaven"

e) Luke says came in bodily form.

f) Dove is any member of the pigeon family.

g) Could the Holy Spirit find abode in our lives today the way they are?

D. Heaven not only opened, it spoke.

1. 3 parts of the Godhead seen--person of Jesus, Holy Spirit as dove & voice of God.

2. Beloved Son.

a) Mission solemnly & publicly acclaimed.

b) Trinity said, "Let us make man" now says, "let us save man."

c) Recognition & acclaim came after baptism.

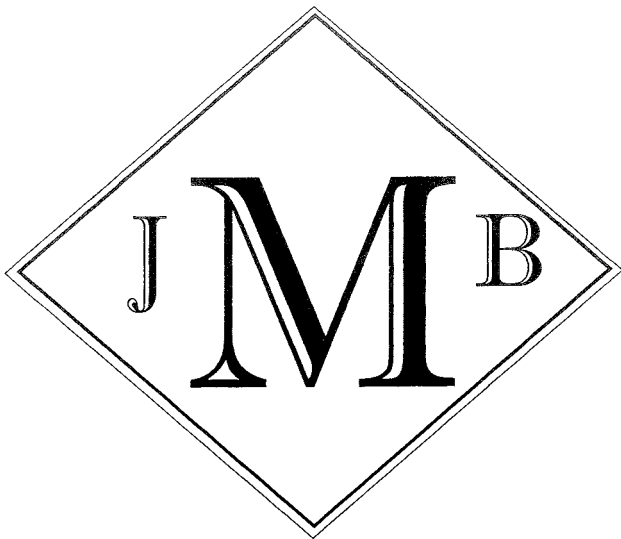
(1) If we are baptized we thus follow Jesus.

(2) When we confess faith, repent & are baptized, we receive the Holy Spirit.

Acts 2:38

(3) When we obey, God recognizes us as His children.

- d) John now has divine authority to bear witness to Christ's Sonship, this unequivocally.
3. Very simple yet very powerful.
 4. Let us be baptized and go up to go to work.



WEED SEED
Matthew 13:24-30

- I. We are two weeks from our meeting and counting.
 - A. To urge your participation in it I tell the parable of wheat and tares.
 - B. I tell it with joy as its one of two parables Jesus interpreted. There can be no false assignment of explanation if we follow his interpretations.

- II. Ist tell the story.
 - A. Kingdom like good man sowing sound seed in his field.
 - B. While men slept the enemy sowed tares--
Wuest calls it bastard wheat.
 - C. At fruiting time the mixture was apparent.
 - D. Questions were asked:
 1. Did you sow good seed?
 2. From whence the tares?
 3. Shall we go and gather?
 - E. Questions answered:
 1. I sowed good seed--enemy bad! *can't sow both - positive(sing) outlaws all else.*
 2. No, do not separate now--it would root up wheat.
 3. Let both grow together til harvest.
 4. I will send reapers to separate
 5. Burn tares--gather wheat into my barn.

③ C. The good seed are the children of the Kingdom
(v-38)

1. Earlier seed of Kingdom was word. Luke 8:11
2. Now seed is Christian! Those who receive the word become the good seed.
3. It's suppose to grow--in fact both seeds do.

4. Intended to propagate.
from 7:4 we should bring forth fruit unto God

D. The tares are the children of the wicked one-
v-38.

1. The Devil, like God, sows.
2. Every product is the result of the implantation. Neither inbred. Whatever you find growing was planted there by outside agent
3. God, via word, makes us the product of his nature; Devil by his sowing does same for himself.

③

4. Why have weeds? *↓* ~~Deny~~ Doubt, *↓* Denial, *↓* Doctrine
↓ *↓* *↓*
seed? Not'de Be wise
- (a) Problem of evil is tough
 - (b) We must be free to choose
 - (c) Think how great it is that God will finally rid man of it.
 - (d) Today I'm helping.
 - (c) Christ is neither author nor agent of

4
evil---He sows only good seed.

5. Devil is "God's Ape" he counter
facts

ten 3 lines
1. 2. 3. 4. 5.
make and

E. The enemy is the Devil (v-39)

1. He sowed while men slept.

2. He never sleeps--always watches for the
chance.

3. Sleep at night--he uses cover of darkness.

4. Our paralysis is the devil's possibility.

Eph. 4:27 "Give no opportunity to the Devil"

1 Tim. 5:14 "Give none occasion to the adv. to spec

5. Devil is a liar and father of lies. Jn. 8:44

6. God's motive is good--devil is the enemy
to enslave.

7. Diabolos--"on earth is not his equal"

8. He misses no trick. See him as he is--he's
here--At Overland Park at little girl told
me she had "double" ham--too refined
to say deviled ham?

F. The Harvest is the End of the World (v-39)

1. Time shows reality of all things--beginnings
are insufficient for judgement.

Get

represent fact

6
2. It comes simultaneously for both good and bad.

3. God sends reapers--for man to martyr bad would injure the good.

G. The reapers are angels (v-39)

1. This then not a lesson on either disfellowship or on compromise.

2. Angels will reap--we are not today to use force to correct.

3. Only God can infallible separate--it's not mine to do judge. *Nevertheless the*

II Tim. 2:19 "The Lord knows those that are

4. Merciful we are not called on to judge other

5. Reapers are sent forth by son of man (v-41)

6. *None know this date MK 13:32*

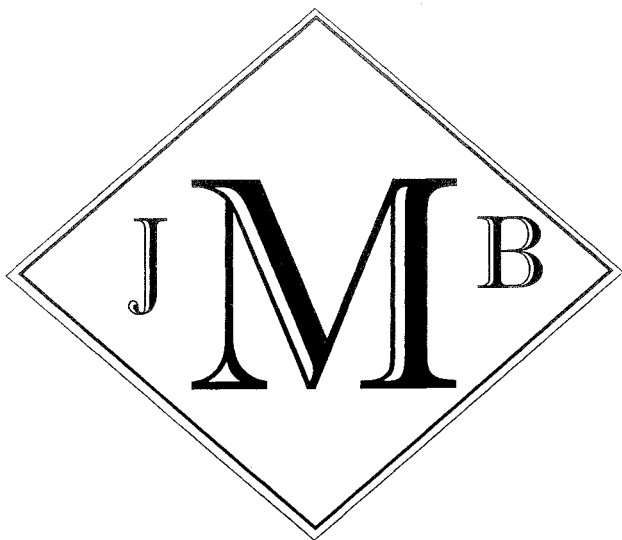
H. The resultant end--evil burns, righteous shine as the sun.

1. No middle ground.

2. It's either God's or Devil's kingdom.

- Col. 1:13 "Who hath delivered us from the power
3. Take heed how you hear.
 4. Good and evil will be present together until consumation of ages--where do I stand.
 5. Paul's highest expectation: "That I might save some." *II Cor 4:122*
 6. Only in Heaven is absolute good--only in Hell is absolute evil.
 7. 2 classes will be there.
 8. Don't you want to shine as the sun and have all you know do so similarly?

Weston 10/15/72
Village Church, Okla. City 11-13-72
6th & Grand Little Rock, Ark. 10-22-72
Mid-South Training Series, Memphis 3-22-73
Shady-Acres Church, Siberton, Mo. 3-25-73
Broadway Church, Lubbock, Texas 10-27-74
South Main Church, Weatherford, Tex. 4-18-78



JESUS WAS SOME PREACHER!

Matt. 4:23-25

- I. It begins "And Jesus."
 - A. We'll see what He did.
 - B. We'll have principles set for what we should do.
 - C. Our text Matt. 4:23-25 just before the Sermon on the Mount.
- II. See a very active Lord.
 - A. "And Jesus went about"
 1. I'll say He did and it turned the whole area and surrounding sections into a stir.
 2. Great Galilean ministry.
 3. It was 1st tour?
 4. He's not stationary like John the Baptist but He's rolling!
 5. He is among the people.
 6. He'd earlier called workers but He didn't quit himself.
 - B. All Galilee
 1. Area 70 x 40 miles.
 2. Josephus said it had 204 cities and villages, each with no fewer than 15,000--3 million area.
 3. Sheer physical drain of seeing all must have been enormous.
 - C. Teaching in the Synagogues.
 1. We'll differentiate teaching & preaching later--now look at Synagogue.
 2. Needed 10 men.
 3. Started in Babylon or before.
 4. Often by river so could attend to washings.

5. 480 in Jerusalem.
6. From word--together I bring thus public assembly.
7. Equipment.
 - a) Ark or chest-like ark of covenant, contained law.
 - b) Pulpit or desk in middle and one who read or spoke stood on it.
 - c) Seats for men below, galleries for women who stood.
 - d) Lamps
 - e) Apartment for utensils (Clark)
8. Organization
 - a) Governed by council--"elders."
 - b) Over this a President--called ruler of the Synagogue.
 - (1) Maintained order (Lu. 13:14)
 - (2) Called on service leader (Acts 13:15).
 - (3) Not a scribe but ranked right after them.
 - c) Attendant also (Lu. 4:20).
 - (1) Scribe
 - (2) Ranked lowest in scribal order.
 - (3) Charge of building.
 - (4) Gave roll to reader.
 - (5) Called on Priest for benediction.
 - (6) Schoolmaster during week.
 - (7) Carried out judicial sentence of elders.

- d) Interpreter in some synagogues.
- e) Elders had power to excommunicate (Luke 6:22).

Also scourge (Matt. 10:17).

- f) Controlled by laity.

9. Worship

- a) Read law.
- b) Read Prophets.
- c) Sermon.
- d) Prayer. (DunneLOW)

D. Preaching the Gospel of the Kingdom.

1. Preach--Teach.

- a) Herald, Announce, Proclaim.
- b) Teach imparts in more details the announcement.

2. Gospel of the Kingdom

- a) Good news.
- b) 1st use of Gospel.

3. Kingdom

- a) Rule & sovereignty of God.
- b) Church.
- c) Complete salvation where is all material and spiritual blessings.
- d) Everything subservant to God's glory.
- e) Destined to survive.
- f) Allegiance demanded.

E. Healing

- 1. Confirmed his message (Jn. 14:11).
- 2. Showed He was the Messiah of Prophecy.

3. Needed something to gain the interest of the people.
4. All manner of sickness.
 - a) Miracles told en masse, later in individual nature and name.
 - b) Miracles of mercy & kindness.
 - c) Miracles showed his power.
 - d) No bodily disease proved incurable.
 - e) Sickness = stresses pain, disorders, a disease of some standing, chronic disorder.
5. All diseases.
 - a) Every weakness managable.
 - b) Among the people--all openly done.

III. Fame Spread.

- A. Fame means more report than Honor as used here.
- B. Syria
 1. North of Galilee--but it's just starting!
 2. We'll see other areas.
 3. Brought sick folk.
 - a) Christ induces men to bring other men to Him.
 - b) True Christian is evangelical.
- C. Diseases
 1. Torments
 - a) Acute disorders.
 - b) Gout, Rheumatism.
 2. Demon Possessed.

3. Lunatics *1 out of 4 - OK your 5.3 friends if OK you see it*
- Epileptics.
 - Lit. moonstruck.
 - Supposed to increase epileptics as moon does.
 - Atmosphere changes feelings.
4. Palsy
- 3 kinds of disease shown.
 - Healed them all.
 - Nothing proved incurable.
 - Helped all.
 - Immediately, for good.
 - Declaring war on Satan as disease not in Creation's plan.

IV. Results

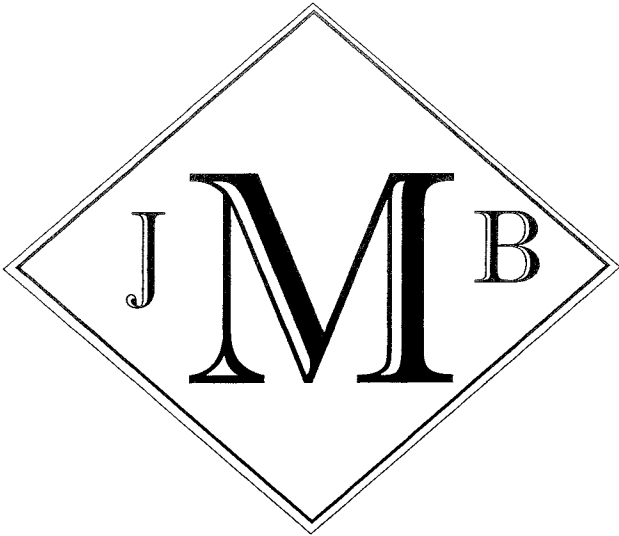
- Great multitudes follow.
- Galilee.
- Decapolis
 - 10 cities.
 - Embraced Damascus.
- Jerusalem.
 - Heard what was happening in the North.
 - Impact felt everywhere thus upheaval.
- Judea and Beyond Jordan.
 - Deep South.
 - Perea = country beyond.

V. Lesson for Us

- His method.
 - Reached religious by Teaching.
 - Reached masses by Preaching.
 - Reached sick by Healing.

4. Took all men as and where He found them.
 5. Can't we duplicate via caring for man?
- B. He says to every Preacher--Be active, work!
- C. He Preached Good News.
1. Peace.
 2. Purity.
 3. Love.
 4. Hope beyond the grave.
 5. Immortality.
 6. Salvation.
- D. He says Holy Teaching & Works of Christian love go together.
1. Care of sick marks of the Kingdom.
 2. Leave out no part of human nature: body, mind, spirit.
 3. Repair damage & havoc sin causes.
- E. Must Be Evangelical.
1. He deserves the attention of universal man.
 2. Need something to get his attention.
- F. He's Complete--Every Disease, Every Sin.
1. Seek a sound mind for all.
 2. Also sound body.
 3. No sin He can't forgive.

Bethany, KY (BC) - 5/24/92
 West Nashville Heights - 5/31/92
 Silver Point, TN (BC) - 7/19/92
 Castalian Springs, TN (BC) - 7/26/92
 40th & Hazel, Pine Bluff, AR (BC) - 9/13/92
 Adairville, Ky - 11/21/93 (BC)



PORTRAIT OF THE KINGDOM MAN

Matt. 5

- I. If you were going to paint a picture of Jesus - what would it be like?
- II. Can you imagine a better description than Sermon on Mt. ?
- III. Note its Setting.
 - A. Went to Mt.
 1. Jesus loved this.
 2. Give hi ideals.
 3. Character is supreme requirement.
 - B. He Sat Quietly & Calmly.
- IV. Beatitudes.
 - A. They are for Christians.
 - B. They are for now - not later.
 - C. Blessed - the highest concept.
 1. Happiness.
 2. Soul, prosperity.
 3. It takes into account divine approval - fortunate, to be congratulated.
 - D. Poor in Spirit.
 1. Not self contempt.
 2. Not self pity.
 3. Not poor spirited.
 4. Denotes godly, afflicted, humble minded.
 5. Conscious of imperfections. *exalted - ones*
- I Pet. 5:6 "Humble yourselves therefore under the mighty ones"
6. Neitzche, "Assert yourself. Care for nothing but yourself. The only vice is weakness; the only virtue is strength. The world is yours if you can get it."

7. Contrasts Jesus.

8. All wealth of spiritual house is yours.

E. They that mourn.

1. Is mourning pretty, desired?

2. Depends on what causes it!

3. Do we mourn over sins of world & our own lack of pleasing God?

4. "Nothing in my hand I bring."

5. Sensitive to hurt.

6. Comfort = giving of inner strength, courage, staying qualities. *Idols made - must be done*

Jer. 10:4 "They comfort it c nails", Tyndale.

F. Blessed Are The Meek.

1. It's not weakness.

2. It's poise, balance, self control.

3. No panic or fear.

Jn. 6:38 "For I came down from heaven, not to do mi

Matt. 11:29 "Take my yoke upon you, and learn of m

4. It's submission to discipline.

5. Who's more worthy to have the earth.

I Cor. 3:21-23 "Therefore let no man glory in men, F

G. Hunger & Thirst.

1. What are you hungry for? It reveals your inner character. *3. What do you watch, need,*

2. Full satisfaction will come. *do?*

H. Merciful.

1. Mercy a divine prerogative - needs to come after thots on righteousness.

2. Righteousness can be cold. Doctrine straight as a Rifle barrel & just as cold.

- 3. Merciful man is forgiving.
- 4. You'll get it if you give it. "Neither do I condemn thee."

I. Pure in Heart.

- ✓ Ps. 51:10 "Create in me a clean heart, O God; and r *renew right spirit*
- Isa. 52:11 "Depart ye, depart ye, go ye out from the
- ✓ Prov. 4:23 "Keep thy heart with all diligence; for out *Keep thyself pure*
- ✓ 1 Tim. 5:22 "Lay hands suddenly on no man, neither b
- 2 Tim. 2:21 "If a man therefore purge himself from the
- ✓ Jn. 3:3 "And every man that hath this hope in him p

- 1. Heart, affections, mind be pure.
- 2. Get to see God.

J. Peacemakers.

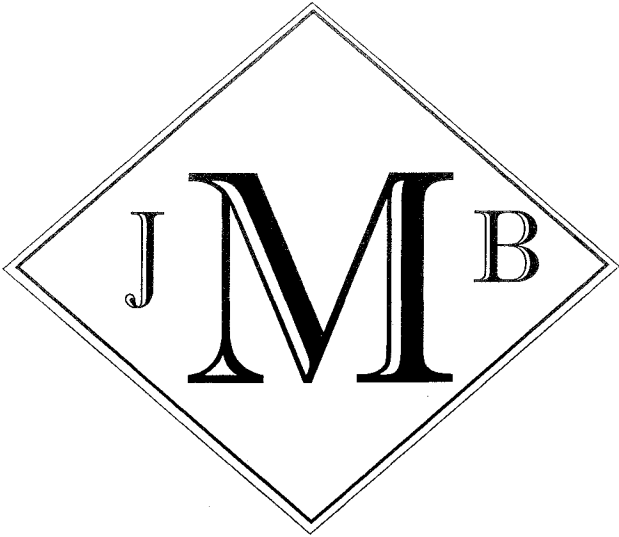
- 1. Don't build walls.
- 2. Lovingly aggressive.
- 2 Cor. 5:19 "To wit, that God was in Christ, reconcil
- 3. People will call them what God already does - peacemakers.

K. Persecuted.

- 1. Do we deserve some?
- 2. Do you enjoy it?
- 3. Do you resent it?

Hess End College Class 7-3-74, 7-10-74
Grant St. Church, Decatur, Ala., Men's Breakfast 8-7-74
Eastside Church, Colorado Springs 8-25-74

Lake Jackson, Tex. Bible Class 10-13-74
Broadway Church, Lubbock, Texas Bible Class 10-27-74
29th & Yale Church, Tulsa, Okla., Bible Class 11-10-74



GIVE ME A LIGHT PLEASE

Matt. 5:13-16

- I. Sad the lovely things of the Lord, light, devil claims as his.
 - A. Give me a light - Jesus says to us.
 - B. It is not a beer commercial!
- II. You are the Light of the World.
 - A. Facts about Light.
 1. Each of us require daily the equivalent of 500 sq. yards of leaves working for one hour to provide us necessary starch.
(Ency. Am.)
 2. Sun loses 300 million tons of weight each day to give us light.
 3. Light's expensive - used 200X in KJV.
 - B. What's Light's Function.
 1. Guides - airports.
Jn. 8:12 "Light of the world"
1 Cor. 11:1 "Follow me as I follow Christ"
 2. Warns
Isa. 9:2 "Walked in darkness - seen"
John 1:9 "True light which lighteth"
 3. Makes world habitable.
 4. Cheers and comforts.
(R.L. Stevenson wrote as the unusual,
"I have been to church today & am not depressed".)
 5. Awakens
 6. Reveals

7. Continuation ministry .

John 9:5 "As long as I am in the world, I am the light"

a) Sun eats itself away to keep shining.

C. Implications

1. We must keep lamps full of oil & wicks trimmed.

2. He is the light, we are the luminaries.

Phil. 2:15

3. Light is to be reflected & diffused.

Isa. 62:1-2

4. Light travels in a straight line.

5. There is a life giving principle & growing stimulus in sunlight.

6. Light shines thru us - radiance.

7. Lamps are never lighted just for their own benefit.

8. Shine where you are.

9. World has a right to expect radiance, warmth, illumination.

10. Little boy watched lamplighter "make holes in the darkness".

D. Location - City on a Hill, not under bushel.

1. We are the skyline.

2. 2 kinds of Christian: open or frosted (cooled off).

3. Houses were one room - saucer like lamp - put on protruding stone.

4. We are to openly shine.

2 Chron. 29:27

E. Bushels

1. Basket made it burn low via no oxygen or go out.
2. What are our bushel baskets as BBB introduced.
 - a) Privation - won't share.
 - b) Lack of concern.

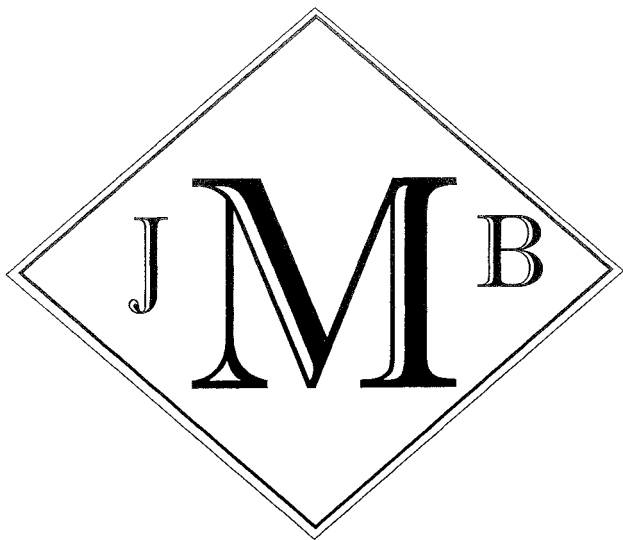
Ps. 107:2 "Let the redeemed of the Lord"

- c) Cowardice.
- d) Apologetic, indifferent silence.
- e) Not standing upright - chimney gets smudged.
- f) Indifference.
- g) Inconsistency.

(Not saved by works but unto good works)

F. Good Works Glorify God.

1. Agathos = good in quality.
2. Kalos = attractiveness, winsomeness, esteem, affirmation.



LITTLE, BIG OR OUT

Matt. 5:17-20

I. With the Kingdom of Heaven I'm

- A. Either in or out.
- B. In it, I'm either big or little.
- C. Such is what Jesus said.

Matt. 5:17-20

II. Let's Examine this Statement.

- A. 1st thing--I can arrive at a mistaken conclusion.

Matt. 5:17 "Think not that I am come."

1. Were you ever wrong about a matter?
2. Ever falsely accuse?
3. Pharisees thought Jesus disregarded Moses.

Mk. 2:24 "Why do they on the S. day that"

Jn. 5:16-18 "Therefore did the Jews persecute"

4. Be sure we are right; applies to everyteacher. (Rate letter #1)

B. Jesus & the Law

1. Destroy it? Abolish?

- a) Any change of law would cause adverse reaction.
- b) If Jesus removed law, how did he do it--destroy or fulfill?
- c) Destroy = to loosen down, dissolve undo.
- d) Was to heal on the Sabbath & eat with sinners wrong? It horrified them.
- e) Jesus no iconoclast, nor anti-monian. (Testimonies #2)
- f) There is a continuation between past & present.

g) Destroy not by fighting but fulfilling.

2. Law

a) It was not a mistake that God earlier made & needs to be rectified.

b) Barclay says law used in 4 ways.

(1) Commandments - 10

(2) 1st 5 books - Pentateuch.
(5 rolls literally)

(3) Whole Script - law & prophets

(4) Oral or Scribal law.

3. Fulfill

a) Called the End of the Law.

Rom. 10:4 "For Christ is the end of the law"

b) Yet crucified as a law breaker.

c) He was under law.

Gal. 4:4 "God sent forth his son, made of"

d) Call O.T. Jesus Bible.

e) O.T. of divine authority.

f) Moses' utterance as inspired as Paul's.

g) Old & New one system of truth.

4. How Fulfill?

a) By unswerving obedience.

b) By being the Promised Messiah.

c) By clarifying its teachings.

(Mary Phillips said Vaughn, song leader, poked 4 fingers in her face--didn't know he was counting stanzas.)

C. See the Word as Indestructible.

v-18 "till heaven & earth pass"

1. We best take Scriptures seriously.
2. Verily --his 1st amen.
3. Indestructible.
4. Easier for heaven's to pass than smallest alphabet.
5. Jot
 - a) Smallest character or letter.
 - b) Like dot or crossed T.
6. Tittle
 - a) Smaller still, "Stroke".
 - b) Like foot of capital I.
7. Respect the O.T.

Lu. 24:44 "All things must be fulfilled which"

Rom. 15:4 "For whatsoever things were written"

1 Cor. 10:11 "They are written for our adm."

8. If Jesus fulfilled rather than destroy so must we. *(School over? - high)*

9. Last till all accomplished.

D. 3 Positions Relative to Kingdom's Least, Great, Out.

1. Least -

- a) See Ranks in the Kingdom.

Mk. 10:40 "Right hand & left hand"

Lu. 12:47 "Beaten with many stripes"

- b) Via Breaking, "annuls".

(1) Break = loose, free from restraints.

(2) Disregard part of it.

(3) Great harmfulness in little sins. (Wall St. #3)

(4) Men are warned to obey Christ.

(5) We believe the N.T.

1 Tim. 1:8-9 (Read)

(6) Grace doesn't let us off--we are under the law of Christ.

1 Cor. 9:21 "Under the law of Christ"

- c) Bad to break, worse to teach others to so do.
- d) If you live loose with the Scriptures & teach others to do so, you will be minimized.

2. Great

- a) We have this drive in our hearts.
- b) Man's relationship to truth determines his true state--either little, big, or out.
- c) "Do" put before teach, "Keeps" "Practice".
- d) We must not evade obedience.
- e) Filling station #4.

3. Out

v-20 "Except your righteousness shall exceed the

- a) Barclay good on Scribal law.
 - (1) 10 commandments are great principles.
 - (2) Scribes took principles and reduced them to specific laws for each situation.
 - (3) See quotes on Sabbath.
 - (4) Pharisees separated themselves from all ordinary activities so they could keep Scribal law.
 - (5) Not written--oral.
 - (6) 3rd Century it was written, codified, called Mishnah, 63 tractations various subjects, 800 pages if in English.

- (7) Then made a commentary called Talmud to explain the Mishnah.
 - (8) Torah = to point, direct.
 - (9) To serve God, 1000's of rules and regulations.
 - (10) Gave birth to externals, ceremonies, rituals, 613 commandments to follow w/o regard to attitude.
 - (11) It was artificial, outward, unreal.
 - (12) Thus word encrusted with man made traditions, like paint on previous cabinet.
- b) We must exceed this, "Surpass".
- (1) If holiest men around were out, how can we succeed?
 - (2) We must seek, know, keep from heart God's will.
 - (3) It's reverence of God, respect of man.
 - (4) It's mercy & love.
 - (5) Warned Christianity not easy.
 - (6) Love more demanding than duty or law.
 - (7) Goal--piety of the believer.
 - (8) Jesus our Standard.

Lindale, Houston, TX (BC) - 6/3/90

Stroudsville, Cedar Hill, TN (BC - 6/10/90)

Hilton Head, SC (B.C.) - 7/15/90

A minister received a wonderful and refreshingly different kind of letter in the mail. It came from a very busy physician who lived in a city where the minister had been a guest speaker in a series of services the week before. The letter contained this message: "About a year ago I began the practice of writing two special letters each week, one to each of two people who I feel did me the most good the preceding week. You rate one of these letters."

Appreciation #1

From: Our Search for Success, Rolla O. Swisher Pg. 80

Certain stock arguments often arise against the "testimonium." For example, there was the Jesuit who held the Bible to his ear pretending to listen for the voice of the Spirit speaking in Scripture, and claiming that he heard nothing. The Protestant can reply merely by placing his ear against the papal throne and declaring that he cannot hear Peter speaking, or against the cornerstone of St. Peter's and claiming that he cannot hear the church speaking.

From: The Witness of the Spirit, Bernard Ramm,

Pg. 105

Said one editorial in the Wall Street Journal:

Old beliefs have decayed and new beliefs have not sprung forward to replace them. The decay of religion is unmistakable. The appeal of the cults expresses the profoundness of the human will to believe, the longing for certainty of faith ... the last place anyone would look today to fill this longing is any of the mainstream religious denominations. They have little time for faith, being preoccupied with such issues as how to govern South Africa. even the Roman Catholic Church, with its millenniums of experience in sorting evil and good in the religious impulse, is losing its power to touch the soul. (November 30, 1978. PG. 9)

From: The Search for America's Faith, George Gallup,
David Poling

The preacher was describing the Day of Judgment. "Lightning will crackle," he said, "thunder will boom, rivers will overflow. Flames will shoot down from the heavens. The earth will quake violently, darkness will fall over the world."

Whereupon a small boy in the front pew piped up to ask his daddy, "Do you think they'll let school out early?"

The other day I read about a man who has made a spectacular success in running a gas station. One day someone came along and sold Bill a snowplow, the kind you attach to the front of a car. Soon after that a heavy snow fell, and he set about clearing the snow away from his gas pump. With his new snowplow it took only a few minutes - so he looked across the street and saw a man's house and driveway all snowed in. The poor fellow was trying vainly to get his car out. Bill went over and cleared the driveway. Then he went on to the next house. Soon he had cleared out twenty-nine driveways.

Now where do you think all those people went the next time they needed gas? they went to Bill's station, of course.

Bill now cleans out the driveways of about 800

-----Over

homes each winter. At present, he has twelve pumps at the station, and for the past five years he has belonged to the Standard Oil Company's Ten Thousand Barrell Club. Bill says" "Anybody can sell gas - anybody can sell oil. I sell loving service!"

From: Our Search for Success, Rolla O. Swisher

Pg. 30,31

Law *par excellence* and was to them by far the most important part of the Bible. (iii) They used the phrase *The Law and the Prophets* to mean the whole of Scripture; they used it as a comprehensive description of what we would call the whole Old Testament. (iv) They used it to mean the *Oral* or the *Scribal Law*.

In the time of Jesus it was the last meaning which was commonest; and it was in fact this Scribal Law which both Jesus and Paul so utterly condemned. What, then, was this Scribal Law?

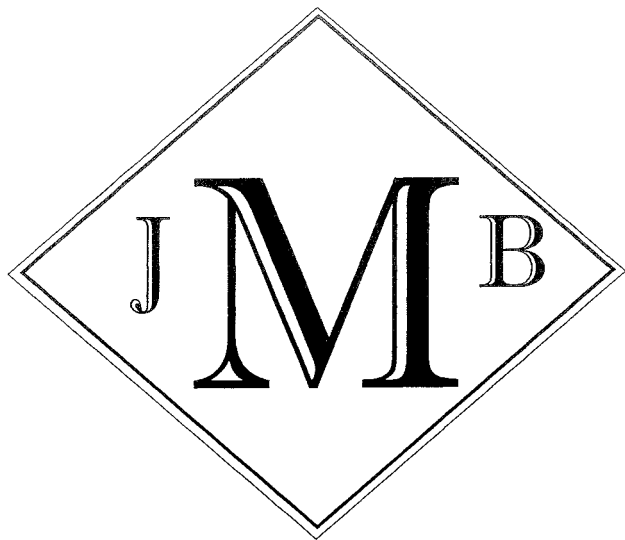
In the Old Testament itself we find very few rules and regulations; what we do find is great, broad principles which a man must himself take and interpret under God's guidance, and apply to the individual situations in life. In the Ten Commandments we find no rules and regulations at all; they are each one of them great principles out of which a man must find his own rules for life. To the later Jews these great principles did not seem enough. They held that the Law was divine, and that in it God had said His last word, and that therefore everything must be in it. If a thing was not in the Law explicitly it must be there implicitly. They therefore argued that out of the Law it must be possible to deduce a rule and a regulation for every possible man in every possible situation in life. So there arose a race of men called the Scribes who made it the business of their lives to reduce the great principles of the Law to literally thousands upon thousands of rules and regulations.

We may best see this in action. The Law lays it down that the Sabbath Day is to be kept holy, and that on it no work is to be done. That is a great principle. But these Jewish legalists had a passion for definition. So they asked: What is work? All kinds of things were classified as work. For instance, to carry a burden on the Sabbath Day is to work. But next a burden has to be defined. So the Scribal Law lays it down that a burden is "food equal in weight to a dried fig, enough wine for mixing in a goblet,

milk enough for one swallow, honey enough to put upon a wound, oil enough to anoint a small member, water enough to moisten an eye-salve, paper enough to write a customs house notice upon, ink enough to write two letters of the alphabet, reed enough to make a pen"—and so on endlessly. So they spent endless hours arguing whether a man could or could not lift a lamp from one place to another on the Sabbath, whether a tailor committed a sin if he went out with a needle in his robe, whether a woman might wear a brooch or false hair, even if a man might go out on the Sabbath with artificial teeth or an artificial limb, if a man might lift his child on the Sabbath Day. These things to them were the essence of religion. Their religion was a legalism of petty rules and regulations.

To write was to work on the Sabbath. But writing has to be defined. So the definition runs: "He who writes two letters of the alphabet with his right or with his left hand, whether of one kind or of two kinds, if they are written with different inks or in different languages, is guilty. Even if he should write two letters from forgetfulness, he is guilty, whether he has written them with ink or with paint, red chalk, vitriol, or anything which makes a permanent mark. Also he that writes on two walls that form an angle, or on two tablets of his account book so that they can be read together is guilty. . . . But, if anyone writes with dark fluid, with fruit juice, or in the dust of the road, or in sand, or in anything which does not make a permanent mark, he is not guilty. . . . If he writes one letter on the ground, and one on the wall of the house, or on two pages of a book, so that they cannot be read together, he is not guilty." That is a typical passage from the Scribal Law; and that is what the orthodox Jew regarded as true religion and the true service of God.

To heal was to work on the Sabbath. Obviously this has to be defined. Healing was allowed when there was danger to life, and especially in troubles of the ear, nose and throat; but even then, steps could be taken only to keep the patient



SPIRITUAL SURGERY

Matt. 5:27-32

I. I shall approach the text backward.

A. Prove many will wait to see what I say on grounds for divorce, and thus ignore what is universally applicable. The 1st part we all must hear and apply.

B. So, without all the "yes, but what if's—" and all the hard true & invented cases let me first address what Jesus said about the grounds for divorce.

II. Matt. 5:31-32 *Lincoln's Elephant*

A. "It hath been said"

1. Man ever weakens what God says.

Mal. 2:16 "I hate divorce"

2. God made one man for one woman for life in the ideal--Adam & Eve, not Adam & Harry, not Adam & Mary, Sara, Jane.

3. Jesus found marriage at a low ebb.

a) Greeks a low view--honored relationships outside marriage.

b) Rome went 500 years with one divorce then caved in, as took GK. culture.

4. Jesus will speak to preserve the home.

5. Scripture often used Deut. 24:1--

a) Some thought divorce for every cause (Matt. 19:3).

b) 2 Schools of thought: Hillel (liberal) Shammai (conservative).

c) Cause: "Some indecency = nakedness of a thing."

- d) Before 2 witnesses, man could hand wife writ of divorcement & she was divorced. Simply said, "I divorce you." He could do it, she had no legal right.

Lev. 20:10

Deut. 22:22-27

- e) They let it cover adultery to burning bread or seeing another he thought more lovely.

- f) Why do we divorce?

- (1) Don't know each other well.
- (2) Do not see seriousness of marriage.
- (3) Too unlike.
- (4) Selfish.
- (5) Unfaithful.
- (6) Mental cruelty.
- (7) In-laws.

B. "But I say unto you"

1. Contrast with what heard & what is right.
2. Do not violate the spirit of the command. Do not misapply principle.
3. "Save for the cause of fornication"
 - a) Adultery = all moral impurity single or married.
 - b) Defends the inviolability of the marriage bond.
 - c) When adultery is committed the divorce has already occurred. The unchaste spouse does not live as a true marriage partner any longer.

- d) A divorce has already happened in reality (de facto) thus a legal (de jure) divorce recognizes the true fact.
 - e) We'll seek reconciliation, repentance, forgiveness as long as possible but there are limits.
 - f) A sin that takes mercy and repeated forgiveness for granted is intolerable. (Luther)
 - g) Divorce hard because it is so visible--greed, revenge, vain glories are not.
 - h) Jesus places a protective coverage around every person we meet. (Brunner)
 - i) He fights for the sanctity of the home.
4. "Causes her to commit adultery"
- a) Verb is passive.
 - b) Means causes her to suffer the stigma of adultery though she is innocent & man is guilty.
 - c) On other hand she may easily become one.
 - d) Proleptically.
 - e) It shows not what she becomes but what she undergoes, is exposed to.
5. Guilty not remarry--no one to reap benefits of wrongdoing. (Barnes)
6. World had a low estimate of marriage. Jesus had a low estimate of divorce.

III. Now to More Universal Part.

A. Root of Adultry.

1. Act vs. thought.
2. Remember we are safeguarding marriage.
3. Rabbis taught it was expected of men to marry--if not, they "lessen the image of God in the world & have slain his posterity."
4. Note Jesus' respect for Scripture.
5. He'll bring forth some shocking statements.
6. God created sex and protects it.
7. Leering Look
 - a) Do not develop desire into overt action.
 - b) Look to lust after.
 - c) Repeated looking to incite longing--not accidental or incidental.
 - d) Rather looking for purpose to lust.
 - e) Leering--dirty old man.
 - f) Can't help noticing the see-through blouse but wrong to change paths just to see again.
 - g) Don't dress to court this.
 - h) Looking, gazing, staring at woman in order to lust, to possess, to dominate her completely, to use her for his own pleasure.
 - i) Can't keep bird from flying overhead but can keep it from building nest in my hair so it can bite off my nose.

8. Has heart guilty.
- All crimes originate in the heart.
 - We must take account of our wishes & willings.
 - See not merely what we have done but what we would have done.
(Thomas)
 - Sin in the heart--not merely external act.
 - Involves secrets of heart and movement of eye & hand.
 - Cut off sin at its lowest root.
(McGarvey)

Matt. 15:9

Put in use of the worship teaching

B. Surgery Demanded

1. Offend

- String across path to make one stumble, or
- Covered pit to fall into.
- Something that sends us crashing to destruction.
- Snare, stumbling block, bait for trap.

2. Right eye or hand.

- More important of the two.
- Hand & eye 2 culprits in sexual sin.
- Most useful item.
- David example of wanton eye.
- Deals with the visual & the feeling.

3. Cut off--pluck out.

- Any organ that ensnares remove.

*Sex Lyr
harmful
Robert
Mine
ambidextrous*

- b) Dearest objects that cause us to sin are to be abandoned.
- c) Earnestly seek sinless life.
- d) Cut off--once for all, not little by little as pull tooth slowly.
- e) Drastic & immediate action. Best place to kill the snake is in the egg.
- f) Deal decisively.
- g) Immediate surgery, no halfway measures.
- h) Can't live by flesh.

Rom. 8:13

Col. 3:5

If ye live after the flesh, ye shall die. Mortify your members

- i) Ruthlessly root it out.
- j) Take drastic action to get rid of whatever in natural course of events will tempt you to sin.
- k) Right now! The scandalous book, evil film, wrong company, baneful habit--stop it.

l) Shadowing boxing won't do it.

1 Cor. 9:27

But I keep under my body & bring

4. Limp into glory.

- a) Better to lose one member than whole body.
- b) Yet above not literal--I could still lust with left eye.
- c) Better to be deprived of earthly advantage than miss heaven.
- d) Present life not our only life.

5. How do we get in this trouble?

- a) Forget the 7th commandment?

*Always do right
This will gratify
some people
I don't know
The rest
M. J. J.*

- b) Not compatible with church going, study, love, discipline.
- c) Chrysostan "From whence are they, tell me, that plot against our marriages? Is it not from this theatre? Whence are they that dig through into chambers? Is it not from the stage? So that the subverter of all things is he that goes to the theatre; it is he that brings in grievous tyranny."
- d) Our novels and TV.

IV. Obvious Conclusions

- A. Better limp into Heaven than leap into Hell.
- B. Fill life with good things, no time for evil.
- C. Present life is not our only life.
- D. Every statement is not literal.
- E. Sin is bigger than the physical act.
- F. There is a supreme interpretation of Scripture.
- G. I must deal with sin decisively since there is a time element in its incubation.
- H. Heaven is worth every sacrifice.

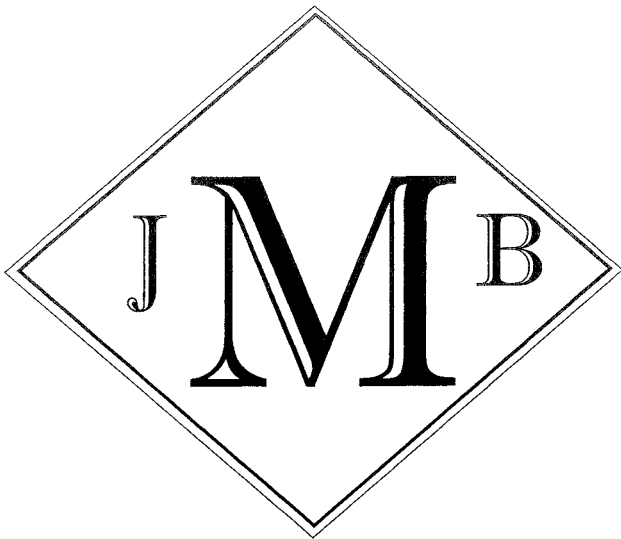
Hillsboro - 7/18/90

CHARLES DE GAULLE once said: "When I am right, I get angry. Churchill gets angry when he is wrong. So we were very often angry at each other."

THE GOSPEL OF MATTHEW

marriage situation among the Greeks was the fact that relationships outside marriage carried no stigma whatsoever, and were in fact the accepted and the expected thing. Such relationships brought not the slightest discredit; they were part of the ordinary routine of life. Demosthenes laid it down as the accepted practice of life: "We have courtesans for the sake of pleasure; we have concubines for the sake of daily cohabitation; we have wives for the purpose of having children legitimately, and of having a faithful guardian for all our household affairs." In later days, when Greek ideas had penetrated into, and had ruined Roman morality, Cicero in his speech *In defence of Caelius* says, "If there is anyone who thinks that young men should be absolutely forbidden the love of courtesans he is indeed extremely severe. I am not able to deny the principle that he states. But he is at variance, not only with the licence of his own age, but also from the customs and concessions of our ancestors. When indeed was this not done? When did anyone ever find fault with it? When was permission denied? When was it that that which is now lawful was not lawful?" It is Cicero's plea, as it was the statement of Demosthenes, that relationships outside marriage were the ordinary and the conventional thing.

The Greek view of marriage was an extraordinary paradox. The Greek demanded that the respectable woman should live such a life of seclusion that she could never even appear on the street alone, and that she did not even have her meals in the apartments of the men. She had no part even in social life. From his wife the Greek demanded the most complete moral purity; for himself he demanded the utmost immoral licence. To put it bluntly, the Greek married a wife for domestic security, but he found his pleasure elsewhere. Even Socrates said, "Is there anyone to whom you entrust more serious matters than to your wife, and is there anyone to whom you talk less?" Verus, the colleague of Marcus Aurelius in the imperial power, was blamed by his wife for associating with other women. His



JESUS SPOKE ABOUT PRAYER

Matt. 6:5-15

I. Surely if anyone knows how to pray and teach other how to do it, Jesus would.
Let's turn to His instructions.

II. His sermon on the mount words.

Matt. 6:5-15 as Annual Less on 10/21/34 taught it.

A. Paul also spoke on prayer.

Rom. 12:12 "Continue steadfastly in prayer."

B. Jesus did also. *Rejoicing, Patient*

1. We have duty to God as Creator.

2. To man as created.

3. God is supreme and cares for us as our Father.

4. He cares for His children.

5. It is our duty to pray and also a natural impulse that arises. For instance as I drive--get cap off.

6. Natural because 1) I'm in the family and, 2) I need things that God alone can supply. A child has a right to ask for things.

7. We come in time of destruction and danger.

8. We 1) ask and 2) thank.

C. Prayer Points

1. Not as hypocrite.

2. Several words for beseech, thanksgiving, as we pour out our souls.
3. Not to be seen of men.
4. Not wrong to stand.

I Sam. 1:26 *women that stood*

I Kings 8:22 *Solomon stood*

Mark 11:25 *Jesus say stand praying*

5. Better to stand on street than kneel.
6. Okay to pray in synagogue.
7. Can pray silently devoid of any pose.
8. Okay in closet to devoid ostentation but public not wrong.

~~I Kings 8:22~~

Acts 12:12 *Many gathered praying*

9. Secret OK--no distraction--Cecil May doesn't close eyes (sees stares). I was asked why rub your forehead?

D. Avoid vain repetitions (V.7-8).

1. Repetition not forbidden.
2. Do we too often "forgive sins" in public praying one service?
3. Long praying wrong?

Luke 6:12 *All night in Mt. Jesus*

4. Repetition wrong?

Matt. 26:42-44 *3X*

5. Did your kids ask only one time?
6. Father knows ahead of our words.

E. After this manner.

1. Reverent address - heaven.
2. Obedient children "our" Father.

I Kings 8:39 *Know's Hearts*

3. General requests.
 - a) Kingdom
 - b) Will done
 - c) Daily--not luxury
 - d) Things needful
 - e) Sins forgiven

James 1:13-15 *Great Moral paragraph*

f) Evil one

F. Forgive us and others--story of woman who won't forgive man who killed husband.

1. Positive
2. Negative

Neely's Bend C/C

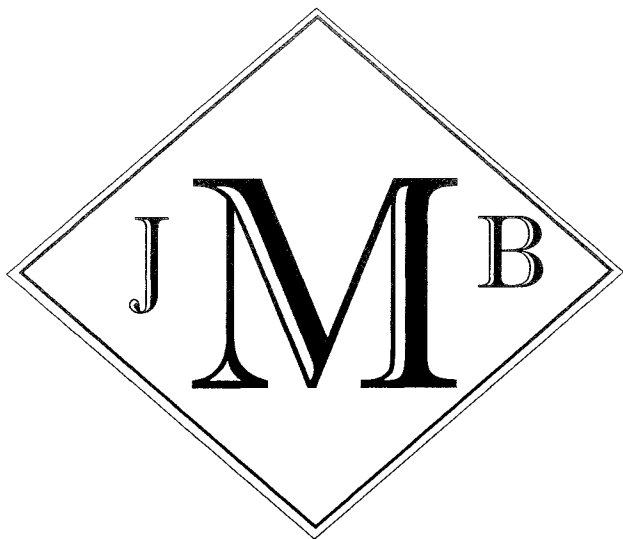
12/23/07

Posture has nothing to do with acceptable prayer. One may acceptably pray to God while kneeling, while seated or while standing, or even while lying prone. Certainly to lead prayer in worship while lying prone might be displeasing to God. Not because of posture, but because such a custom being unknown in the churches today, attention would be centered on the person and not on the prayer itself.

--C.R. Nichols

The Lord's Supper Prayers, Thanksgivings

pg. 102



THE ADDRESSED

Matt. 6:9

I. In answer to the request "teach us to pray" Jesus answered by first telling them of the one to whom he addressed his prayer.

A. We want to study the one addressed.

B. We'd like to see later the reverence due Him.

C. Webster - Calvin #0

II. Our Father Which Art in Heaven

A. We begin with the word Father.

1. With this word Jesus opens door to new reality.

2. Father

a) Intimate.

b) Abba idea - like a child climbing into his father's lap. (Cassels #1)

c) Tony Ash "w/o surrendering his authority there exists a most intimate relationship!"

d) Luke 11:2, 11, 13 we see the Father as one who gives - He is the giver.

e) God knows us as a father knows his children. (J. B. Phillips #3)

f) Father of Jesus.

Rom. 15:6 "With 1 mind & 1 mouth glor. God Father"

Eph. 1:3 "Blessed be the God & Father of our...
Who hath blessed us"

g) He can supply all our needs thru his riches in glory by Christ Jesus.

3. Is he everybody's Father? Universal fatherhood of God & universal brotherhood of man?

- a) Not true. (Lancaster #4)
- b) Son "of their father the devil".
- c) Those in Christ.

John 1:12 "But as many as received him"

- d) Is everybody your brother?
- e) He is our Father not thru creation but thru the adoption of the new birth.

4. What's the significance of the word Father? (Nature #5)

- a) Saphir quote & Luther

Isa. 64:8 "Thou art our Father; we are the clay-work"

Isa. 63:16 "Doubtless thou art our Father"

- b) If He's Father, we are child (see clip)
#6, #7

- c) He reads words & desires - "Lo all my desire is before Thee" (know our kids' likes)

- d) Demands my obedience - we obey because we love him.

- e) As a father piteth his children - aren't you grieved when yours go astray - He is.

5. I like the way Nelson Smith said it.

- a) Father is a compact summary of the Christian faith.

- b) It settles our relationship with the unseen world. (Shank #8)

Eph. 4:6 "One God & Father of all, above"

c) It settles also the seen (Humphreys #9, #10)

(1) Do you just see suffering, pain, death?

(2) Do you see his hand?

Heb. 12:7 "God dealeth with us as sons"

Rom. 8:28 "All things work together"

d) It settles our relationship

6. Last Word - Heaven

1. Only in him do we see the Heavens open.

2. Man was created to look upward - sin has made us look down.

3. Every time we pray we are lifted to the heaven of heavenlies.

4. Heaven not so much his postal address as it is for his infinite elevation.

5. This keeps down criticism of an earthly father who abuses kids - Father I speak of is in Heaven - thus fatherhood not debased.

*West End Church of Christ 10/21/84
(Helmia Collier placed membership)*

#10

"Without knowledge of God," wrote John Calvin in "Institutes of the Christian Religion", "there is no knowledge of self."

"Dealing with Doubt" - By C. W. Brister - Pages 11-12

Someone once asked David Webster "What is the most important thought you have ever had?" His reply "My individual responsibility to God"

#11

(And it is enormously significant that the Aramaic word he used, Abba, is an intimate, personal term, roughly comparable to "Dad" or "Pop" in modern English, and certainly a much more familiar word than a devout first-century Jew ordinarily would dream of using.)

"This Fellow Jesus"----Louis Cassels----p. 32

God

J. B. Phillips, best known for his translation of the New Testament into contemporary English, tells of asking a group of young people in London during World War II to answer a question quickly and without reflection. When they agreed, he asked, "Do you think God understands radar?" Their immediate answer was "No," after which they all roared with laughter as they realized how ridiculous their answer was. But the snap reply was indicative of the subconscious idea in most minds that God is an old gentleman who lives in the past and is somewhat bewildered by modern progress.

There is little doubt but that many people entertain ridiculous ideas about God--ideas not only quaint and simple, but downright preposterous. You cannot expect a person to love God if he considers Him a sort of superdetective who is using a celestial wiretapping device to gather evidence against him for the final

judgement. We cannot love in God what we despise, or at least resent, in a fellow human being.

"God's Earth Walk" - By John D. Jess, page 50

Lancaster: Hearing A Different Drummer

London (AP) — Burt Lancaster, who plays the title role in the movie *Moses*, says he doesn't believe in God but thinks the Ten Commandments are all right — for other people.

"I don't live by them, but I think they are good in that they can give other people something to live by," the 62-year-old actor told reporters before the Monday night premiere of the film.

"I have certain ethics by which I live," he said. "I don't believe in a God or a hereafter."



NATURE

God the Father is gradually supplanted by Nature the Mother, from whose impersonal cosmic womb all things have gradually evolved.

The Bible-believing Christian must contradict this myth of Mother Nature. As G K Chesterton correctly observed, Nature is not our Mother but our Sister. We have the same Father, Jehovah, the Father of our Lord Jesus Christ, who brought us both into existence in one mighty creative act (Gen 1-2). As a brother to Nature we can admire her beauty, as any brother would, but we should not worship Nature or, at least in any literal sense, call her "Mother." — A J HOOVER, *Christianity Today*, 7-18-80.

43 Now Christ would have us be as little children: free from pride, self-importance, self-assertion; docile, believing, flexible, and sensitive to good influence, ideal, that is, heavenly minded, unworldly, frank, ready to ask of God what we need, joyous in thanksgiving; free from care and anxiety, living in the enjoyment of a Father's love, in chastisement mingling sorrow and contrition with confidence and hope.

*7
91
mercy. "If I could only truly believe it," said Martin Luther, "that God, the Creator of heaven and earth and all things, is my Father, I would conclude that Christ is my brother, and that all things are mine, Gabriel my servant, and Raphael my charioteer,* and all the angels ministering to me in my necessities, and sent to my aid by my heavenly Father."

As someone has said, the atheist cannot find God for the same reason a burgler cannot find a policeman. The fact of God is shouted by all the universe.

God's Tomorrow, by Robert Shank, p. 68

What do people who deny that God is personal put in the place of God? The most extreme position, atheism, puts nothing at all. Bertrand Russell, who denied the existence of any God, wrote in his book "Why I Am Not a Christian":

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins--all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy

which rejects them can hope to stand.

"The Almighty" - By Fisher Humphreys - Page 23

God

Other people, not quite as extreme as Bertrand Russell, accept the concept of "God" but reject him as personal. They hold on to the transcendence, but do away with any personality. Their reality goes under different names such as "the Absolute", "the Ground of Being", and "the Principle of Concretion." #10

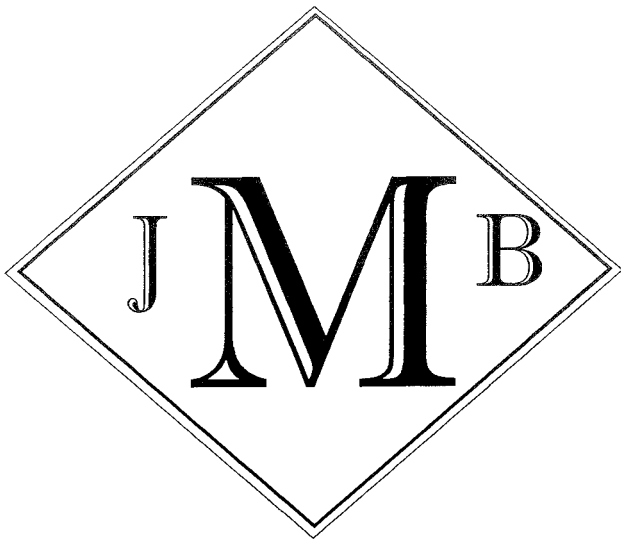
It is an abstract idea, usually found in philosophy, not in the religion of ordinary people. This is because the commonsense distinction between persons and things, of which we spoke earlier, holds strongly for most people. How can they pray to a God who doesn't hear, trust a God who doesn't think, or love a God who isn't aware that they exist?

Abstractions like the Absolute are less like persons and more like great forces such as electricity, magnetism, and gravity. Most of us have the same feelings toward these abstractions that the Jewish people long ago had toward idols: we feel that they

are irrelevant and foolish.

"The Almighty" - By Fisher Humphreys - Page 24

A handwritten word, "God", is written in a cursive script. The word is enclosed within a hand-drawn oval circle. The drawing is done in a light, sketchy style, likely with a pencil.



HALLOWED BE THY NAME

Matt. 6:9 Lu. 11:2

I. Jesus presents the Model Prayer.

A. Glory in the one who taught it.

B. Undismayed by whether:

1. Lord's Prayer.

2. Disciples' prayer - not a child's
(Barclay)

3. Most widely used of all religious
formularies tho suffers greatly at the
hand of its friends. (Sanders)

4. Is its form to be recited or not?

5. Pattern vs form.

C. Emphasis

1. 6 petitions - 1st three are for God's
glory & extension of his Kingdom.
Then 3 for man's needs.

2. Ours one of 3 petitions that focuses
on God: his name, Kingdom, will.

3. Spiritual well being of man our most
important consideration - Coffman.

II. Let's move to that 1st petition following our address to God.

A. Hallowed

1. Define 1st & Some Consequences.

a) Make holy, sanctify.

b) Sit apart in honor, glory and
evoke the respect of all - (Guelich)

c) Let name be held holy (Nicoll)

d) The "declarative glory" - name
made known, honored.

e) To set aside, rather to make
central - (Bruner)

- f) God in center (was not the tabernacle in the camp of Israel - in the big middle)
- g) We must not set aside - marginal - but set central - God the main course in life.
- h) Glory from word "heavy". God is weighty - world needs to know God is significant.
- i) This says we must have the right reference to the center, the depth else the world is centrifugal, torn, fragmented.
- j) Hag-ee-id-zo
Hag-ee-os
- k) Treat God's name differently from all other names, let his name - like his Son - be given a unique position.

2. Brings up odd matter - who does this?

a) God does it.

(1) Aorist imperative - shows an action in point of time rather than repeated action of a present tense.

(2) Prayer for God's once-for-all hallowing of his name.

(3) We ask God to make His name central.

b) We do it - thus combination

(1) Personal - in my life today.

(2) We acknowledge God for who he is - God!

Byung Ho
Card

3. That latter part of team shows the Evangelical part of the prayer.

- (Card on Dead Fish #1)
(Study Group) #2
- a) We want name to be universally & perpetually honored among all men.
 - b) Missionary concern - our thoughts, conversation, outreach is to others.
 - c) 1st wish of man, via this prayer, is that God's name be central everywhere -- can we wish for that for which we will not work?

4. That brings question: How can I help hallow His name?

- a) Believe in Him.

Heb. 11:6 "Without faith it is impossible to please

- (1) "The moral law within us & the starry heavens above us drive us to God". (Kant)
- (2) Letters - CALF - 24 ways to arrange, ^{only} to make sense. Random drawing you get CALF 1 time out of 256X. (Meaning inherent in the letters or meaning imparted to letters from an external agency such as an intelligent human being).
- (3) Evolution "when conditions are right" - could 20 amino acids hook up by chance & proceed into meaningful sequence of 400 letters (not just 4) to form a protein molecule--1 chance in 10^{520} (that's a 10 with 520 zeroes after it)

Via Nelson Smith

4.
(4) Minimum cell requires 239 proteins in specific order to make sense - 1 chance in 10 followed by 119, 776 zeroes - surely genius of God there.

b) Be aware of his presence.

~~Ps. 10:8~~

A christian is the world's bible & some of them need revising D. Moody

(1) Obey Him - "How is God's name hallowed among us? When both our doctrine and our lives are godly & Christian." (M. Luther)

(2) Know the kind of God we worship - just, holy, loving, caring, personal.

5. Consequences of this.

a) God is given 1st place always and only then do things fall into their proper place. (Barclay)

b) Proper relationship with each other established - not an I, my, me in prayer.

c) God is not an easy going parent - He's holy. *Multitude that looks & sighs*

d) Reverence is due on our part. *7 2h*

e) Honor, glory, awe, obedience belong inherently to God as God. We have just sense of his majesty.

f) God is the 1st desire of our lives.

g) We see God as a reconciled Father in Christ, appreciated by men as belonging to and penetrating their character & hopes.

h) Not a "long live the King" or an epithet attached to give homage.

*Tweir
Campbell
#3*

i) We live with a constant awareness of Him.

j) God is Primary.

6. Ways to Not Hallow Name.

a) Profane

b) Ignore

c) Disrespect

d) Show contempt - Gays marching with banner of God.

e) Unholy living.

B. Thy Name

1. Note God is spoken of & to indirectly.

2. Not directly.

C. Name

1. Define this.

a) Nature of person.

Ps. 9:10 *They that know thy name will put their trust in*

b) Character - *Much* *Hoodlum*

Ezek. 36:23 "Vindicate the holiness of my great"

c) Personality - our real, not supposed identity.

d) Not a title like John (God's gracious) Man in P.O. parking lot in Montgomery, Ala., "how did you get that strange combination of Jim Bill?"

e) O.T. avoided Yahweh - took consonants from it & vowels of Adonai & came up with Jehovah which is not a word.

f) Reference - "he made a name for himself" *"So that his name was much set by"*

1 Sam. 18:30 *B. behaved set by*

Exo. 34:5-7 *(Read)*

Chas P. Clip #9

I have manifested Thy name unto the 6 men which

Jn. 17:6 some trust in chariots, & some in horses but we

Ps. 20:7 Some will remember the name of the Lord our God

g) Act on behalf of a name.

Isa. 48:11 "How should my name be polluted

Ezek. 20:9 but I will do it for my names sake, that it

:14 before the heathen

:22

36:22 Do it for my holy names sake

h) We see him as known thru Jesus.

~~Matt. 11:27~~

Jn. 14:7-9 Lord show us the Father

III. What should this do to me?

- A. Be aware of God-live all time as in His presence.
- B. We must obey Him.
- C. Top priority belongs to the things of God - not things of man.
- D. We are praying - and working - for the centrality & reality of God. *Vegetarianism*
- E. "How clearly then is the fundamental duty in prayer here set forth: self and all its needs must be given a secondary place and the Lord freely accorded the preeminence in our thoughts, desires and supplications. This petition must take the precedence for the glory of God's great name is the ultimate end of all things". (Pink sermons on mt)
- F. Warning against self seeking in prayer.
- G. Give Glory to God in every situation in life.
- H. It means:
 1. Desire to know God's name.
 2. Treat him as reality.

3. Rejoice in name.
4. Keep his name separate & primary.
5. Don't divide his name - the Holy of Holies a cube - God, Christ, Holy Spirit equal.
6. Live after his ways as taught by Jesus.
7. Show worth of man who is born of God.

Franklin, KY - 10/18/87

Columbia Christian College Lectureship-10/20/87

The turning point in the life of John Bunyan came when one day he chanced to overhear three or four poor women sitting at a door in the sun, talking about the things of God. "Their talk," he says, "was about a new birth, the work of God on their hearts... They talked of how God had visited their souls with His love in the Lord Jesus and with what words and promises they had been refreshed and comforted and supported against the temptations of the devil. And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language... that they were to me as if they had found a new world." And he goes on to say that as he went about his work as a tinker, mending the pots and pans of the neighborhood, that their talk and discourse went with him. What would have happened to John Bunyan if those women had been talking about their neighbors or criticizing their minister and their church?

Do you see why God
Evangelism

says that death and life are in the power of the tongue?

"God Speaks to an X-rated Society" - Edited by Alan F. Johnson

"The Ninth Commandment" - By Steven Barabas - pp. 84-85

Thousands of Bible-believing churches open their doors, wait ^(#) for the dead to come in, and lament the dead man's indifference to his spiritual needs. If not so prevalent and serious, such an approach would be comical. Imagine fish leaving their own element because we open a building and label it "A Home for Lost Fish"? We might better close the door and go down to the lakes, streams, and rivers where the fish live.

"Enjoy the Christian Life" - By Don Mainprize - Page 113

Evan gelium

A denominational secretary was invited to address a group of young people on the subject of evangelism. As he spoke, he became aware of restlessness among his listeners. Finally, the chairman interrupted him to say, "I think you are laboring under a misapprehension. #2 This is a study group in evangelism. We don't intend to do anything about it."

"Fire on the Earth" - By Sidney W. Powell - Page 4

2/18
Sunday School Teacher:
Which parable do you like best?
Johnny: The one about the
multitude that loafs and fishes.

I like also the story of Alexander Campbell and Mark Twain at Hannibal, Missouri which emerges from time to time. ^{#3} Someone will read Mark Twain's *Autobiography* and find therein Twain's story of his experience as a young printer with the "great debater." The way Twain told it "the celebrated founder of the at that time new and wide-spread sect called Campbellites" arrived in Hannibal from Kentucky and preached a series of sermons. One of those sermons was especially important and the Disciples wanted it put in print. They raised sixteen dollars in cash, which was a large sum then. Twain and another young printer, named Wales McCormick, proceeded to set the sermon in type.

Everything went well until Saturday morning when reading proof on the final eight pages of the pamphlet Wales discovered they had left out a couple of words in a thin-spaced page of solid matter and there was no way they could add them easily. It was a bad time to strike a snag because it was Saturday. It was approaching noon and Saturday afternoon they wanted to go fishing. What was to be done? Reset and reread those several pages and destroy their holiday? It would take most of the afternoon.

Then Wales had a brilliant idea. In the line where the missing words occurred was the name Jesus Christ. By reducing it to "J.C." room would be made for the missing words. Then they sent the proofs to Campbell for approval. They did not have to wait long. Twain said, "Presently the great Alexander Campbell appeared at the far end of the room, and his countenance cast a gloom over the whole place. He strode down to our end and what he said was brief, but it was very stern and it was to the point . . . He said, 'So long as you live, don't you ever diminish the Saviour's name again. Put it all in.' He repeated this admonition a couple of times to emphasize it, then he went away."

#5

Names

CEREAL—Name

C W Post first called his famous breakfast cereal Post Toasties, Elijah's Manna. When many clergymen called that name blasphemous, he settled for a less unsettling trademark, says Boyd.—MAE WALKER, "Do You Know That ...?" *Jnl of Business Education*.

Names #6
ORIGIN—Chairman—47

When our country was very young and our forefathers met to discuss matters of mutual concern, as a rule there were not enough chairs to go around. (Most people occupied chimney-corner settles or sat on low, backless stools.) But at an important meeting it was a matter of dignity for the leader to occupy a chair, positioned a few degrees higher than his fellows. The lesser members sat on their stools around a table — actually a board placed across blocks of wood. These men were “members of the board” while the leader in the chair was the “chairman.” — Minutes, Nationwide Insurance Companies, 8-68.

Names #7
ORIGIN—Mudd—45

As a practicing physician, Dr. Samuel Mudd had saved many lives during a Yellow Fever epidemic. But when he set the broken leg of John Wilkes Booth, who had just assassinated Abraham Lincoln, he was convicted as a conspirator and, without trial by jury, was sent to prison for life. His name is remembered not for the lives he saved but for the single stain society attached to it. And today, anyone in a hopeless situation will declare his name is “Mudd.” — EDGAR CHRISMER, Columbia (S C) State.

NAME #8
Gangsters—A little over a hundred years ago a San Francisco man named Muldoon led a street gang. A newspaper writer, not wanting to reveal Muldoon’s identity, altered the name slightly and spelled it backwards in his articles. He had coined the word “hoodlum.”

Names #9
His Royal Highness Charles Who?

At the wedding of England’s Prince Charles to Lady Diana Spencer on July 29, 1981, several “revolutions” against normally proper British ceremony occurred. The acts of defiance included an un-regal decorating of the royal buggy and a first-ever royal couple kiss on the palace balcony.

But some traditions hold, and the way Charles signs his name is among them. The bride and groom signed the register at St. Paul’s Cathedral, the wedding site, as Diana Spencer and Charles P. How can Diana be sure she’s marrying the future king, and not some other chap named Charles?

According to Edwina Iredale of the United Kingdom Consulate General in Los Angeles, California, the “P” stands for prince, since members of England’s Royal Family do not have last names. Thus, Queen Elizabeth signs her name Elizabeth “R,” for *Regina*, the Latin word for queen. The king would sign his name with an “R,” meaning *Rex*.

So much for total revolution.

I love Arthur Blessitt's story about the man who had 'witnessed by his life' for fifteen years. Finally one day a person on the job said to this man, 'You know, #10 there is something different about you.' The man smiled and thought to himself how good it was to realise that after all those years somebody had noticed that he was a Christian by his godly life! 'Tell me,' continued the inquirer, 'are you a vegetarian?'

-R.T. Kendall

Stand Up and Be Counted, pg. 99

There is a famous story of an almost savage saying of Thomas Carlyle.

One evening he was at a small literary gathering. There was present a gushing, sentimental lady who was inveighing against the Jews for what they had done to Jesus. She insisted on how terrible and how wicked these people had been. She was so sorry, she said, that Jesus had not appeared in her time, for she at least would have delighted to honour him and to welcome him. "How delighted," she said, "we would have been to throw open our doors to him, and to listen to his divine precepts. Don't you think so, Mr. Carlyle?"

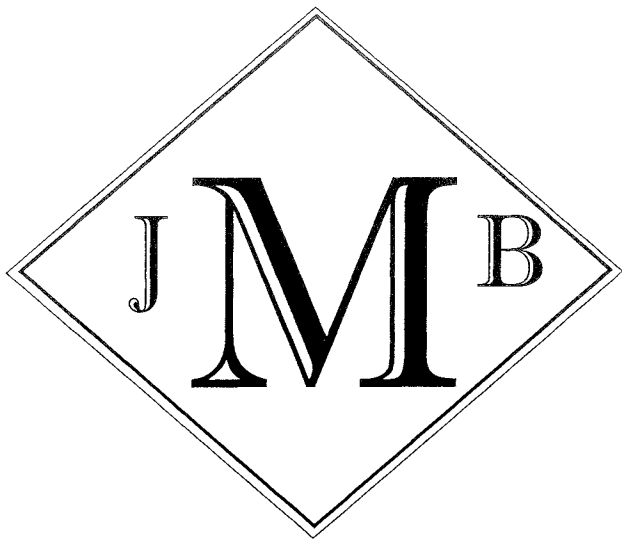
Carlyle answered, "No, Madam, I don't. I think that, had he come fashionably dressed with plenty of money and preaching doctrines palatable to the higher orders, I might have had the honour of receiving from you a card of invitation on the back of

which would be written 'To meet our Savior'. But, if he had come uttering his sublime precepts, and denouncing the Pharisees, and associating with publicans and the lower orders, as he did, you would have treated him much as the Jews did, and have cried out 'Take him to Newgate and hang him'."

"Marching Orders" - By William Barclay - Page 103

Luther's Catechism asks. "How is God's name to be hallowed among us?" The answer is to say, when our intellectual convictions and our practical actions, are in full submission to the will of God.

STUDIES IN THE SERMON ON THE MOUNT - Nelson Smith
P.133



DAILY BREAD

Matt:6:9-10

- I. We, for the first time, leave in this prayer our thinking of the Father.
 - A. Our - brotherhood, unselfish
 - B. Father - Isa. 63:16 Read Jer. 3:4; Romans 8:15
 - C. Heaven - he sees all, knows all
Isa. 40:22-26
 - D. Hallowed - Now! Ps. 103:17-22
 - E. Will - Every people to come to it
Psalm 7:9
 1. Mood you are in? Peter 1:10-11
 - a) Serene - child with his God
 - b) Protected - Ps. 23:4 Yea though I walk
 - c) Family - Gen. 5:24 And Enoch walks
 2. Will be done cheerfully, constantly, perfectly, uninterruptably
- Ps. 72:19
3. Kingdom brings righteousness, peace, purity, hope, joy, happiness
 4. Heavens plural - various states of glory for various persons
 5. Father - what do your kids call you?
 6. Father understands children and love them.

7. This Father is willing and able to help.

II. Now to Bread

A. Give - us

1. Come dependently
2. Come with others - us
3. Asking
4. Support needed
5. Production of it subject to weather
6. Us - one of many
7. Nothing by right--only mercy
8. Child expects father to provide

B. Daily Bread

1. Compound word - occurs nowhere else
2. Give us bread day by day or
3. Give us bread of tomorrow
4. Give us bread substance
5. Give us bread which necessity required

Prov. 30:8 "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me."

6. Luke's stress from Matt's imperative to a more continuous one (Luke 11).

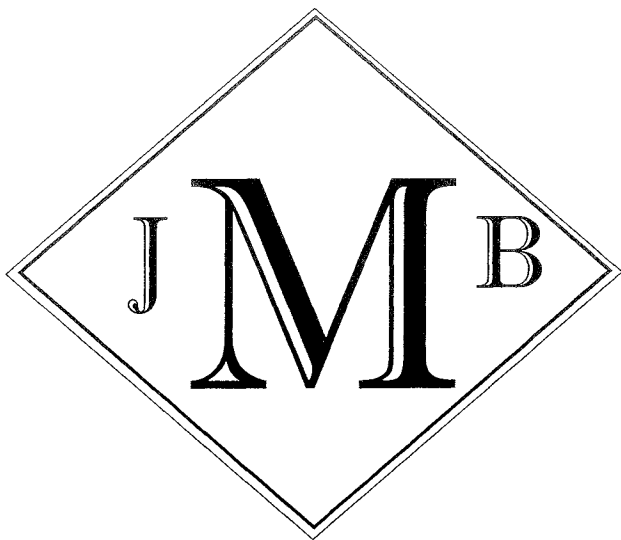
C. Daily

1. We limit our needs to a day--what a child-like spirit this brings.
2. Not many days, but one.
3. Continually dependent
4. See Acts 2:46 "And they continue daily..."

D. Bread

1. After things of God that which supports natural life.
2. Bread, not dainties
3. Our bread - teaches industry
4. Daily

Neely's Bend C/C - 10/12/08



IS ANY PRAYER AS CALLED THE LORD'S BETTER KNOWN TO YOU?

Matt. 6:9-13

- I. I could go to no text better known to you than Matthew 6:9-13, glorious because:
 - A. Jesus taught it.
 - B. The subject is Prayer.
 - C. And you know the next point before I even make it.
 1. We know it best from Matthew.
 2. Luke also records it - Luke 11:1.
- II. Introductory facts about it:
 - A. Two parts.
 1. First respects glory of God.
 2. Second the wants of man.
 - B. Yet two contrasts.
 1. First part descending scale from God's name to doing His will on earth.
 2. Second part ascending scale from daily bread to final deliverance in glory. (Boles)
 3. Morgan puts it another way as he wrote first part has to do with rights of the King and second part needs of his subjects.

- C. It consists of six petitions: three for the advancement of God's honor, three for promotion of believer's happiness.
- D. It's brief--Betsy Brewer at West End interrupted long prayer with "in Jesus' name."
 - 1. Cushing at inauguration of President Kennedy prayed 17 min., 30 seconds.
 - 2. Amie McPherson 31 minutes and 10 seconds before Democratic Convention that nominated FDR.
 - 3. Will Rogers said, "Well, I didn't know anybody could think up that much to impress the Lord in favor of the Democrats--it touched off a demonstration.
 - 4. This prayer has 54 words and 40 are one syllable.
 - 5. Can say it in 20 seconds.
- E. If Muslims pray five times daily they are never more than two hours from prayer.
- F. After this manner--example of how to pray.

3 Parts

Preface, Petition, Conclusion

III. Pertaining to God

A. Our Father in Heaven - Rom. 8:14

For as many as are led by the Spirit of God They are the Sons of God

1. Not in Old Testament--art in heaven 20 times in Matthew.
2. Note "our" - reverence, confidence.
3. We openly come to the Father, not as supplicants who knock at the outer door, not as strangers who tarry in the hall and stately courts of the king, but as his children who come right into the inner chamber of the Father's presence. (Nicoll)
4. We are sons and have no business anywhere or anything that conflicts with the will of our Heavenly Father.
5. Stop and realize what God is to us and in what relationship we stand before him.
6. Nothing more tender than God's my Father.
7. Before I can tell God I love him he's already loved me.
8. 160 times Jesus speaks of the Father.
9. His name - heaven .
10. "Our" does not allow us to exclude others.
11. Adopted as sons and daughters.
12. What do our earthly daddy's supply? love, care, wisdom, power, affection, trust.

Read

the very

13. Every title leads us to look to heaven as our home.

14. Address God as a loving Father.

B. Hallowed *Psalm 29:58 Pa 116-9*

1. Treat name as Holy *139, 20*

2. Show reverence, respect

3. Honor Him

4. We treat Him as a reality

5. Keep it separate, destine it from our own opinions.

6. It's not divided--He is one.

7. We hallow it by way we live and waslk in Christ.

8. He's majesty--sees everything (Ps. 139), and has all power.

9. Live after his ways as Christ teaches us.

10. His name the most unique of all names.

11. Hallow name by:

a) Desire to know His will

b) Treat Him as real

c) Rejoice in the name

d) Keep His name separate

e) Live after His ways--as a child is complimented "just like your daddy."

12. Not too familiar--Heavenly Daddy

13. Treat this name differently.

14. worship correctly

15. See His greatness

16. Reverence - at Supper

17. Start Day - May God be glorified

Name - what one really is
More you know him - more love ⁵

C. Kingdom come--19 meanings of come.

1. Since it's been established, pray for its spread.
2. Can we do that and not freely support it?
3. Catch the missionary spirit that belongs to the church.
4. How often are we in prayer for her?
5. How many have we won for the Lord? Even our own children?
6. Isabel story "Has Come."
7. Kingdom of peace, love, purity.
8. Could be "rule."

D. Execution of God's Will.

1. Nothing opposes His will in heaven.
2. Countries today deny God.
3. It's heaven's intention to expand the Kingdom.
4. God wants every creature to know Him.
5. How much prayer, energy, money am I investing in the expansion?
6. How detailed am I in obedience?
7. How is his will done in heaven?
Zealously, continuously,
harmoniously, perfectly.
8. We have to harken to word, to learn what he wants us to do, and then without reservation, hesitation alteration do it.

IV. Now to our needs.

A. Give us today our daily bread.

1. Used only here and Luke 11:3.

2. What does it mean?

a) Our necessary sustenance.

I Tim. 6:7 *We brought nothing into this world... empty*

b) Spiritual needs of life.

c) Help for immediate future.

d) Translated "Bread for Today,"
for tomorrow, Word of God.3. God knows our needs but he wants us to express our trust in him as well as our dependence on him.4. Not cake or wine, not dessert

5. One day at a time ever dependent.

6. Daily I need God.

7. Wrong to store food?

8. Back of the loaf is the snowy flour and back of the flour the mill, and back of the mill is the wheat and the shower, and the sun and the Father's Will.

9. Does this not mean we should forego all bread but that which God gives?10. It outlaws an evil way of making a living.11. He sustains, not pampers, yet free from endless care.

12. Food necessary to sustain life and we want supply to continue--that which is sufficient to sustain us.
13. It means our successive, continued, ever coming bread.
14. God knows we need material things.
15. Luke differs in tense of imperative to a more continuous.
16. Matthew--today; Luke--day after day.
17. What's the amount asked for?
 - a) Minimum
 - b) Just today or also tomorrow.

18. Read:

Isa. 55:1-2 *Heavenly eye that thirsts come ye to the*
 61:1-6 *The Spirit of the Lord is upon me*
 John 6:33-34 *The Bread of God is he which*

19. Our shows we are not alone--ask nothing for ourselves we would not ask for others.
20. Only for what is needful.
21. Daily--we learn contentment.
22. Any teaching that defiles body is wrong.
23. Manna came daily.

B. Forgive us our debts.

1. Debts, sins, trespasses same.
2. Forgive from:
 - a) Left

Matt. 4:20-22 *they straightway left their nets*
 b) Leaving

Mark 4:36

c) Leave

I Cor. 7:11-12

d) Idea of absolutely putting away.

3. Involves our first forgiving others--else we can't be forgiven.
4. Our spiritual condition is dependent on our relationship with God.
5. Our compassion toward each other is the pattern and measure of God's compassion toward us.
6. God measures us by the yardstick we use on others.
7. The forgiving spirit has made the condition of our receiving forgiveness from God.
8. Jesus knew disciples would not be sinless.

I John 1:8

If we say we have no sin in us

9. Debts--not rendering God his dues.
10. Forgive--to let go, cancel, pardon, remit.

C. Lead us not into temptation.

1. God never tempts us to evil.

James 1:13

Let no man say when he is tempted

2. Devil is very strong and ever trying to down us.
3. Don't put yourself in a position where you cannot ask God to forgive.

4. God forgives the forgiving remember.
5. Request not to be led in a state of trial and severe testing.
6. Temptation is the devil's work.
7. Temptation means outward trial.
8. Asking for additional strength so trials do not overtake us.
9. Don't be fooled by being over confident.
10. He provides ways of escape.
11. He also moderates the temptations so they are not too severe-- remember Job.

Ps. 45:10

2 Thess. 3:12

12. Can mean trial, testing, enticement
13. Trials can sap us.
14. A cry from a deep sense of weakness against powers of evil.
15. It's the idea of "rescue."

I Chron. 29:11

16. Don't abandon me.
17. Don't rush into things that tempt.
18. Tested by suffering, persecution, Aunt Bess and handkerchief.
19. Test, not seduce-- Gen. 22:1.
20. Could come from wrong crowd.

D. Deliver us from evil.

1. Rightly evil one.
2. We all know his destructiveness.
3. His object to diminish God's glory.
4. He tries to change our attitude toward God.
5. He tells us God's threats will never come to pass.
6. "Us" shows universality of temptations.
7. Temptation to submit stays with us all our lives.
8. Deliver--strong intervention to rescue, to be protected.

2 Tim. 4:18

9. No enemy can attack until he gets a beachhead.
10. Devil uses everything.
 - a) Household

Matt. 10:36

Mark 3:21

- b) Love to be praised
- c) Ashamed to stand up
11. Garfield was asked to do a wrong, "No one will ever know." His answer, "I will and I've got to sleep with him."
12. Tradition can do it.
13. Resist because others love you.

E. The Doxology

1. Note what it ascribes:
 - a) Kingdom
 - b) Power
 - c) Glory
 - d) Forever
2. No government will last but his.
3. In a thunderstorm he exerts more energy than man can consider.
4. His glory is his by sovereign rights.
5. Only God is forever.
6. Admit not in some MMS
7. Let us recognize we are ever in his presence.

Gen. 16:13

Heb. 4:13

8. Note we've come to the end.
 - a) Begin by being absorbed by God--name, kingdom, obedience.
 - b) Our needs--present necessities, forgiveness for past sins.
 - c) Deliverance from temptation.
9. Conclude with an affirmation of God's majesty, as seen in:
 - a) His Kingdom
 - b) His power
 - c) His glory
9. We pray "after this manner" -- not in these words.

Neely's Bend C/C - 9/7/08 (Partial)

Neely's Bend C/C - 9/14/08

Neely's Bend C/C - 10/12/08

13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT.—“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (Luke 11: 9.)

DEVOTIONAL READING.—Psalm 121.

DAILY BIBLE READINGS.—

December 9.	M.	The Prayer of Persistence (Luke 11: 1-10)
December 10.	T.	Exhortation to Prayer (1 Tim. 2: 1-8)
December 11.	W.	Power in Persistence (Luke 18: 1-8)
December 12.	T.	Intercessory Prayer (John 17: 9-20)
December 13.	F.	Faith in Prayer (Matt. 15: 21-28)
December 14.	S.	Humility in Prayer (Luke 18: 9-14)
December 15.	S.	Our Hope Is in God (Psalm 130: 1-8)

LESSON SETTINGS

Time.—A.D. 30.

Place.—Judea, probably the Mount of Olives.

Persons.—Jesus and his disciples.

Lesson Links.—Prayer grows out of desire, a feeling of dependence, and confidence in some one's ability to grant the request we make. If a person did not desire a thing, he could not sincerely pray for it; if he did not feel dependent—if he felt his own ability to get what he wanted—he would not pray for it; neither would he pray to anyone, unless he felt that such a one was able to give him that which he desired. Perhaps the greatest hindrance to prayer is a lack of confidence in God's ability to answer prayer. It is argued that all things proceed according to the laws of nature, and that therefore God could not answer a prayer without working a miracle. A wise woman once said during a study of prayer, "We pity the heathen in his praying to his idols; but, I tell you, we surround God with so many limitations that we make him little more to us than a heathen's god is to him." The theory mentioned limits God, makes him more helpless, than his creatures; for the smallest mother bird answers the hunger cry of its young. And we answer the requests of others every day. Parents hear and answer the requests of their children. In none of these matters is a miracle wrought; and yet we are told that God cannot do likewise without working a miracle! Some people put in so much time figuring what God can do and what he cannot do, that they fail to do what they should do. The early Christians were not hindered by these modern theories; they prayed, and left the answering in the hands of God. It would help us, if we would quit theorizing about what God cannot do, and believe the truth stated by Paul, that God "is able to do exceeding abundantly above all that we ask or think." (Eph. 3: 20.) It is not, therefore, becoming in us to subscribe to a theory that makes God less able than his creatures. But not all prayers are answered. "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.) "If I regard iniquity in my heart, the Lord will not hear." (Psalm 66: 18.) If a man prays for the purpose of making an impression on men, that is all the reward he gets for his prayer. (Matt. 6: 5.) On the other hand, "Whatsoever we ask we receive of him, because we keep his commandments, and do the things that are pleasing in his sight." (1

John 8:3, 22

Bible School Lessons - 1940

John 3: 22.) A study of the prayers recorded in the Bible is both interesting and profitable. These prayers are full of reverence and confidence; they are short, and to the point. There was no effort at high-sounding language nor rhetorical flourishes. What a difference there is between those prayers and some we hear these days!

COMMENTS ON THE LESSON

"Lord, Teach Us to Pray" (Verse 1)

John the Baptist had taught his disciples to pray, though we are not informed as to the nature of the prayers John taught them. People do need to be taught how to pray, and what to pray for. It is likely that the disciple wanted to know how to pray, and not merely what he ought to pray; for the request shows that he felt the need of praying. He did not know how to pray nor what to pray for. In the sixth chapter of Matthew Jesus gives some teaching on how to pray, and how not to pray. A secret, or personal, prayer should not be prayed in a public place. A secret prayer should be prayed in secret. No prayer is heard for its multitude of words, though some public prayers are overburdened with words. A public prayer is supposed to be the prayer of an assembly of worshipers. One man is designated to lead. Naturally he would be supposed to pray for those things that concerned the whole assembly of worshipers. The worshipers follow the prayer, and at the close sign the petition, so to speak, with their amens. It is then the united petition of the worshipers. This makes it necessary for the leader to speak so that the entire congregation can understand what he says, else how can they say the amen? In public prayers there is a temptation to the leader to make a nice speech, so as to impress the church with his ability in prayer! Leaders who do such things, need to be taught to pray to the Lord, and not to make speeches to the worshipers.

Jesus Gives Them a Model Prayer (Verses 2-4)

On account of conditions and circumstances prayers, to be appropriate to the occasion, must vary. It seems, therefore, that Jesus was giving them a model by which to formulate their prayers. In fact, in Matt. 6: 9, Jesus says, "After this manner therefore pray ye." He then gave them practically the same words as are found in this section of our lesson. Where Luke has "Father" Matthew has, "Our Father who art in heaven." Search the Bible through, and you will not find in any of the recorded prayers the endearing terms so often heard in prayers of today. God is addressed with reverence and awe, but never as "our dear, loving heavenly Father." Why not go by the Bible in this respect as well as in others? The Lord teaches us to pray, and how to pray, but many do not heed the teaching. Even our songs of praise, many of them, are too maudlin to be scriptural in style of expression. There is dignity in saying, "Father," or, "Our Father who art in heaven." This term recognizes him as more than God to us, more than the Creator. The term "Father" is applied to him because he sustains a relation to us similar to that of our fathers. There is a close relationship between father and child. The father has an interest in his children, and yearns for their welfare and happiness. He hears their cries

and grieves over their troubles and sorrows. Within his power, he gives them what he thinks is best for them to have, and withholds from them what he thinks would be to their hurt. And as God is our Father, he seeks our highest good, and grants to his faithful children their rightful desires. If not, in what sense is he a Father?

The First Petition.—"Hallowed be thy name." To hallow is to make sacred, or to hold as sacred. To hallow the name of God is to revere it, to esteem it above all other names. This is a petition, therefore, that God's name be revered throughout the whole earth. Those who revere his name will not speak it lightly; they will not use it as a byword, nor in foolish jesting, nor swear falsely by that name. Perjury is, therefore, a double sin; it is lying, and taking the name of God in vain. Let the name of God be held and spoken in reverence, as becomes children of God.

The Second Petition.—"Thy kingdom come." The kingdom foretold by the prophets had not then been established. Its near approach had been preached by John the Baptist, and was so preached by Jesus himself. It was, therefore, appropriate for the disciples then to pray for it to come. Since it has come, why should anyone pray for it to come? Would it not sound queer for one to pray for the church to come? It would be just as appropriate as to pray for the kingdom to come. If a man is a Christian, he is in the kingdom; it would not be sensible, therefore, for such a one to pray for the kingdom to come. We may pray for God's kingdom to be increased—for more and more people to be brought into it, and for those in it to be better citizens of that kingdom.

The Third Petition.—"Give us day by day our daily bread." The marginal reading has, "Greek, our bread for the coming day." This is a petition for the necessities of life—food, clothing, and shelter. Of course, Jesus did not mean to encourage his followers to look for these things to be handed to them without any effort on their part. God has appointed that men must work for the things they need; and yet there are many forces that may help or destroy our efforts—forces that God alone can control. Man can cultivate the soil and plant the seed, but he can have no control over weather conditions that make growth possible. We pray for those things that are clearly beyond our power to produce. Laws in the physical world may be invariable, but that does not hinder our using them, or operating by them, in answering the petitions of our children or the call for help from anyone. God can do infinitely more than we can; let us not try to make him helpless under the operations of his own laws.

The Fourth Petition.—"And forgive us our sins." This petition sets forth clearly the idea that the followers of Christ commit sin; if that were not so, there would be no use to teach them to pray for the forgiveness of sins. To those who would claim that they do not sin, John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.) Were it not for the mercy and grace of God, we would all be doomed for all eternity. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) Therefore the one who does not think he has any sins to confess, deceives himself, and has no promise that his sins will be forgiven.

But how many can say what Jesus taught them to say? "For we ourselves also forgive every one that is indebted to us." Sin is here spoken of as a debt to God. Obedience is his due; sin is a failure to give him his due. When therefore we sin, we have not paid him what is due him.

The Fifth Petition.—"And bring us not into temptation." Do not put us to the test; do not bring us into conditions that will try us. The petition is a recognition of our weakness; we might not stand the trial. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 13.) But in our ignorance we might not find the way of escape, or in our weakness might not take advantage of the way of escape.

Jesus Encourages Persistence in Prayer (Verses 5-8)

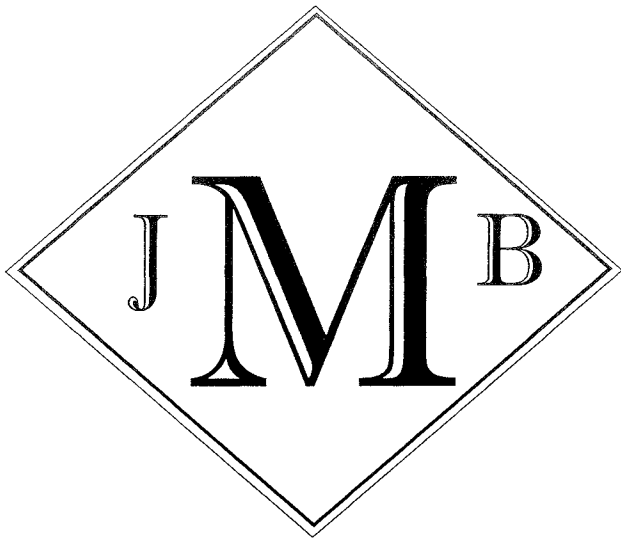
The illustration Jesus gave seems a little strange to us, for the customs of today are not as they were then. The man had securely shut the door; besides, he did not want to disturb the children. It is easy for parents to sympathize with him on that point. He preferred that his friend would go on, and not cause him to disturb his children; but his friend was so persistent, he would disturb them anyway. So, because of his friend's persistence, he arose and gave him as many loaves as he wanted. And Jesus gave that illustration to encourage his disciples to be persistent in their praying. The same point is emphasized in the parable of the unjust judge and the importunate widow. (Luke 18: 1-8.) The widow felt that her cause was just; yet, knowing the judge to be selfish and unjust, she persisted in her pleas till she obtained justice. Jesus spoke this parable to them "to the end that they ought always to pray, and not to faint." That is, they should persist in their praying, and not give up.

"Ask, and It Shall Be Given You" (Verses 9, 10)

There are limits to all such promises. If we turn our ear away from hearing the law, God will not hear us. If what we ask for is not what we ought to have, God will not grant our request. We know not how to pray as we ought. (Rom. 8: 26.) We, like children, desire many things that are not best for us to have; but God is a wise Father. There are some things that God has definitely promised; we know that it is according to his will to grant such things. In making our petitions for other things, it is appropriate to say, "If it be thy will."

God's Willingness to Answer Prayer (Verses 11-13)

When children ask for things they need, no father will give them hurtful or useless things. Jesus uses this illustration to show that our Father in heaven is more willing to give good things to his children than are earthly fathers. Where Luke has the Holy Spirit, Matthew has "good things." As Luke records it, the Holy Spirit is to be given to those that pray for the Holy Spirit. As the ordinary gift of the Holy Spirit is promised to all that obey the Lord, it does not seem that it is this for which they were to pray: for a



3 ESSENTIALS FOR YOUTH

Matt. 6:9-13

- I. When we cut it to the bare minimum - and this happens for tourist, astronauts, scouts - what's the bare minimum you must have for life?

Matt. 6:9-13 "Our Father which art

A. Know my origin & relationship to my originator.

B. Know my relationship to the necessity of daily routine.

C. Know my relationship to my fellow man.

D. Know the cleanliness necessary to me.

- II. Know my Origin & My Relationship to My Originator:

A. Found in "Our Father."

1. Father is compact summary of Christian's faith.

2. This settles every relationship of life:

(a) One God - not a group of jealous ones.

(1) GK legend Prometheus was a god, gave man fire, Zeus was King of Gods, mad men got gift of fire, chained Prom. to rock in Adriatic Sea where he'd be tortured with heat & thirst & cold at nite - sent vulture to tear out his liver - he'd grow another every nite & painfully tear it out again.

(2) No God - so do as you please. Priest said we descended from animal - you'll act like one - he's married and divorced, said he'd live c woman 6 mo. & then decide whether to marry next time.

(b) Who's in charge of world - God is! Things can't go too far off.

(c) Shows - with "Our Father" relationship to each other - not a my, mine, I!

(d) We regain self esteem - I'm somebody's child!

3. I see He made world - if I stumbled across a watch & running with its gears, I'd assume a watch maker. I've found a world - I assume a world maker - God!

4. Get glimpse of purity of your originator - Holy, Heavenly, Hallowed.

(a) Not an easy going Daddy - man upstairs - heavenly Santa.

(b) Hallowed is separated - his name to be different from all other names.

(c) Man can make a synthetic seed but can't make it sprout.

(d) Kant, "The moral law within us & the starry heaven above us drive us to God."

(e) Live all time as in His presence.

(f) Must obey Him.

(g) Thy Kingdom come - thy will be done - parallelism.

B. God revealed Himself to us in Jesus.

Heb. 1:1 "God, who at sundry times and in divers

Eph. 1:9 "Having made known unto us the mystery

III. Our Relationship to Today

"Give us our daily bread."

A. What is bread?

1. Word?

2. Jesus?

Jn. 6:33-35

3. Kingdom

Lu. 14:15 "And when one of them that sat at me"

4. Rather it's the need for the very next day!

B. This shows:

1. God cares for my body.

2. It's not just soul salvation, it's whole salvation.

3. We must live one day at a time.

4. God is the provider.

5. We pray for bread - but we also work.

6. Note selfless-ness - not my bread but our bread.

C. But when things go wrong, what causes it?

1. God punishes disobedience - Adam, Sodom, Ananias.

Heb. 12:5-11

Rev. 3:19 "As many as I love, I rebuke and chaste"

2. Man ignorantly acts.

Acts 3:17 "And now, brethren, I wot that through"

3. Man puts wrong example.

Gal. 6:7-8

4. Laws - like gravity - cause consequences.

5. Satan causes much.

Lu. 22:31-33

Job 1

IV. Relationship to Fellow Man.

"Forgive us our debts as"

A. 1st, do you sense sin.

1. N.T. has 5 different words:

(a) Miss the target - a shooting word. It's failure to be what we might have been. Have we done all we could?

- (b) Stepping across - go across line that separates rt. & wrong.
- (c) Slipping across - not as deliberate as above, like slipping on ice - Passion gets us.
- (d) Lawlessness - we know law, yet break it.
 "Ship me somewheres east of Suez
 where the best is like the worst
 Where there aren't no 10 comm.
 an' a man can raise a thirst."

(e) Debt = failure to pay that due. Fail in duty.

B. Human & Heavenly Forgiveness are Entwined.

- 1. We are forgiven in proportion to what we do other
- 2. Do you seek to understand your brother?
- 3. Can you forgive & forget?

(a) Power tells of Lee chastised by Gen. Whiting.
 Pres. Davis asked Lee, "What do you think of Whiting?" He gave an excellent report. One said, "Don't you know how he criticized you?"
 Lee ans., "I thot I was to give report on what I thot of Whiting, not on what Whiting thot of me"

(b) Can you always love one irrespective of how he treats you?

V. Our Relationship to Ourselves.

"Lead us not into temptation.

A. We are tested, not seduced.

Gen. 22:1 "And it came to pass after these things,

- 1. It makes us stronger.
- 2. We must stay clean.
- 3. Where does it come from?
 (a) W/out - wrong crowd.

(b) Loved ones.

Matt. 10:36 "And a man's foes shall be they of

Mk. 3:21 "And when his friends heard of it, the

(c) Praised for our shamelessness by peers - like
bottle cork. Ashamed to be shameless.

(d) W/in - our strongest point.

4. Satan (adversary) Devil (slanderer) - he wants us

5. Resist:

(a) Self respect - Garfield was asked to do wrong,

"None will ever know." He ans., "Pres.

Garfield will & I have to sleep c him."

(b) Tradition - our family pride.

(c) Others - you break Mother's heart.

(d) Jesus - He's there.

B. Are you with Him?

Mt. Juliet 5-29-73

Did you hear about the fellow who was so cheap that he bounded down the ramp of the plane which had just landed and grumbled: "There goes \$2.50 worth of insurance down the drain." —*Progressive Grocer*, 9-72. P

Perry Grination, who's heard 39 million Americans move every year, says there must be an easier way to get rid of junk they can't bear to throw away.

low. ... the old fel-

Borger, Texas R. H.

Dress Deadline
(Prizewinner)

The curvaceous teenager, dressed for a date, came down the stairs and paused for her father's approval.

Shocked by his daughter's plunging neckline, he instructed her to "be home by 10 o'clock."

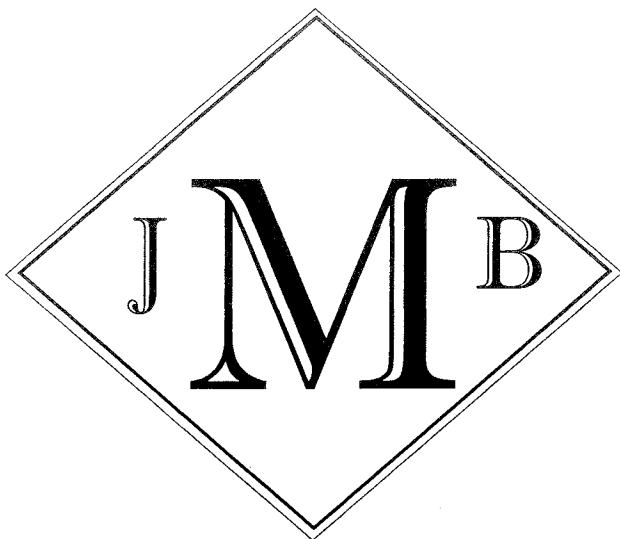
Later his wife asked, "Why so early?"

The father firmly replied, "If she isn't back by then, she'll outgrow the dress!"

Jean

Quincy, Ill.

A man bought a grandfather's clock at an auction sale and since it was only a short distance to his home, was transporting it on his back. But on the way a drunk staggered out of a tavern, bumped into the man and they went down in a pile. Infuriated, the man with the clock shouted, "Why don't you look where you're going?" To which the drunk replied, "Well why don't you wear a wrist watch like other men do?"—*Southern Wings*, 11-72. j



LEAD ME TO THE THRONE

Matt. 6:9-15

I. Here is your assignment:

A. "Teach us to pray."

1. 55 English words.
2. Must be able to translate into all language without losing meaning, influence, power; i.e. "prevent", "carp".
3. Must summarize your "creed".
4. Has to be a model for all time - never removed or revised. (Spurgeon quote - #1)
 - a) Address.
 - b) Petitions pertaining to God.
 - c) Petitions pertaining to man.

B. Jesus did it - Matt. 6:9-15 & Luke 11:1-4.

1. 6 or 7 petitions.
2. 3 for God; 3 for man.
3. Model - Pattern.
 - a) Not a form "in these words".
 - b) But pattern "after this manner."
4. None can teach like Jesus!
 - a) He had perfect knowledge of God's character & purpose.
(Man called for help - you know what I might do - turn to crime - don't try to blackmail church into assistance!)
 - b) Perfect knowledge of man's condition & needs.

5. Inspiring! God wants us to pray - sent His Son to teach us how to reach Him.
6. Jesus our Advocate - presents our desires as tho they were His! Surely we will get the right answer.

II. About this prayer.

A. It is short.

Ecc. 5:2

B. It has its critics. (Calhoun #2)

1. Not in name of Christ - Yet how could one say "Our Father" without Jesus.
2. Kingdom has come.
3. Not evangelic.
4. Doesn't mention atonement.
5. Law not grace.

C. Two divisions.

1. God - Pray for His things 1st!!

- a) Uses "They" 3X - Name, Kingdom, Will.
- b) Ways of God must be 1st!
- c) No conjunction used - all equal.
- d) 3 number of God - (name in baptisms)

2. Man

- a) Pronoun "our", "us".
- b) Bread, sin, temptation, evil.
- c) All joined with conjunctions - and & but.
- d) Parallelisms: will on earth as Heaven; forgive as we forgive.
- e) 4 petitions - number of world - 4 directions in space, 4 corners of earth, 4 winds from which elect are gathered, 4 gospels for Christ, earthy accounting.

f) 7 - complete; days of week; clean animals in ark; 7 branches of candlestick; 7 feast days; 7 pillars in house of wisdom; Jesus in 7 golden candlesticks; 7 spirits before throne; 7 words from cross; 7 petitions here.

g) 7 - complete - begin with God's 3, end with man's 4.

h) Pre disposes no worth of our own!

D. It has its superiority.

1. Ever think of substituting its words?
2. Does it not meet your needs?
3. Can't the babe in Christ readily use its spirit?
4. Doesn't it inspire?

Ps. 65:2 "O Thou that hearest prayer"

5. Mention God's things 1st puts us in right mood.

Lu. 22:42 "Nevertheless not my will"

E. Do we pray?

1. "Prayer is the most powerful form of energy one can generate. The influence of prayer on the human mind & body is as demonstrable as that of the secreting glands. Prayer is a force as real as terrestrial gravity. It supplies us with a flow of sustaining power in our daily lives." Alexis Carrel.

2. Prayer is beyond any question the highest activity of the human soul. Man is at his greatest & highest when, upon his knees, he comes face to face with God... It is the highest activity of the human soul & therefore it is at the same time the ultimate test of a man's true spiritual condition. There is nothing that tells the truth about us as Christian people so much as our prayer life. Everything we do in the Christian life is easier than prayer.... Prayer is undoubtedly the ultimate test because a man can speak to others with greater ease than he can speak to God. Ultimately therefore a man discovers the real condition of his spiritual life when he examines himself in private, when he is alone with God".

Lloyd Jones "Sermon on Mt."
Page 46

Calhoun #3

West End 10/14/84

prayer. It seems to me that Christ gave it as a model, whereby we are to fashion all our prayers, and I think we may use it to edification, and with great sincerity and earnestness, at certain times and seasons. I have seen an architect form the model of a building he intends to erect of plaster or wood; but I never had an idea that it was intended for me to live in. I have seen an artist trace on a piece of brown paper, perhaps, a design which he intended afterwards to work out on more costly stuff; but I never

Spurgeon

73

this plan or model. The following quotation from Hall L. Calhoun will show something of the spiritual value one will receive who fashions his praying habits after this model.

"The prayer is wonderful in its *brevity, comprehensiveness, ideality, and fitness*. Like all of Jesus' teachings, it is perfect. Some people would like to set it aside because it sets a standard of personal conduct higher than they like to accept. The constant hallowing of God's name, the doing of God's will here on the earth as it is done in heaven, the asking for forgiveness of our sins against God only when we have forgiven those who have sinned against us, the asking for merely daily needs to be supplied, are out of harmony with the shameful profanation of God's name all too commonly heard. The doing of God's will here and now leaves no room for our own wills to lead us. The harsh and unforgiving spirit manifested by some even professing Christians is severely condemned, as is the shameless greed of some who seem to want everything in sight rather than daily bread. God help us all to strive to live up to this prayer."

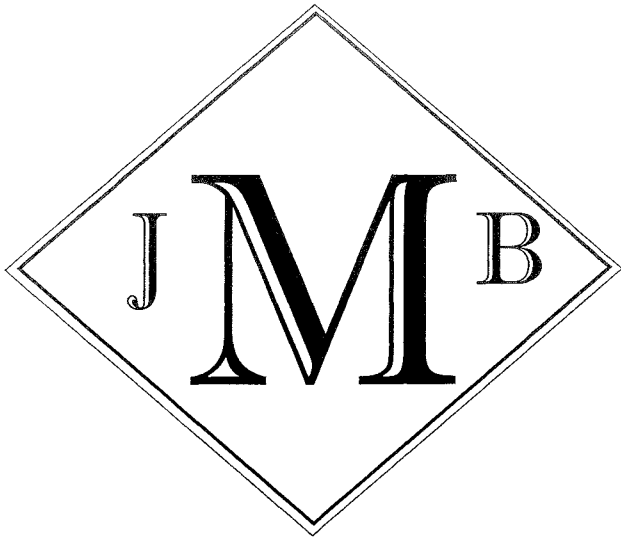
IT IS A MODEL WITH REFERENCE TO SPIRIT

The power of prayer does not depend so much upon the words we use, as upon the spirit in which we offer it. (Matt. 8: 13; John 4: 24.) Hall L. Calhoun notes that "prayer is more an atmosphere than an act, more an *attitude* than a deed, more a spirit than doing something. . . . It is living all the time in this attitude of spiritual consonance with God that constitutes the highest degree of spiritual excellence of which human beings are capable. It is to be feared that many so-called 'Christians' know very little about such seasons of spiritual refreshing coming from the presence of the Lord. Such exercise in prayer is neither distasteful nor onerous to the one engaging in it. It is really the most happy experience of a human soul that has been trained in it. It is this spirit of prayer or spiritual association with God that plumes our

spiritual pinions for the grandest flights possible for human beings into the limitless realms of God's own spirit's being; and the

more is indulged in the sweeter & more helpful it becomes.

Julius Thomas



FORGIVE US OUR SINS

Matt. 6:12

- I. There are statements to be verified.
 - A. Is there such a thing as sins?
 1. 40% Chinese without religion.
 2. 8% atheist
 - B. What is sin? See Note
 1. A violation of an absolute.
 2. It is to miss the mark.
 - C. To whom or what may man turn for forgiveness?
 1. God
 2. Fellowman
 3. Earned good works lead to mercy?
 4. Church credentials?
 - D. What do you mean by forgiveness?
 1. Remove from the mind of the offended.
 2. When God forgives he "forth goes"--casts it out of his mind, remembers no more, every trace of sin removed.
 3. Sin is a debt--we robbed God of his rights and thus incurred an obligation which we cannot satisfy; we can only appeal for divine pity (Dummelow).
 4. From "leaving" absolute parting--put away.
 5. Trespass is rebellion.

- E. Are there conditions to be met?
1. Acts 2:38
 2. Confess sins and pray for forgiveness.
 3. As we forgive others.
 4. An offense against God demands separation to his dishonored claim upon our absolute subjection (FJB).
 5. As debtor is to creditor's hands so is sins in the hands of God.
- F. As we forgive those that sin against us.
1. Our forgiveness of man proceeds God forgiving us and is the proper grounds for God to forgive us.
 2. We must be conscious of our forgiveness of our fellowman.

Mark 11:25-26

3. God sees his own image reflected in his forgiving children.
4. To ask God to do what we refuse to do is to insult him.
5. The divine procedure he exactly outlines in 6:14-15.
6. We must be willing to deal with others as God deals with us.
7. He can forget, can we?

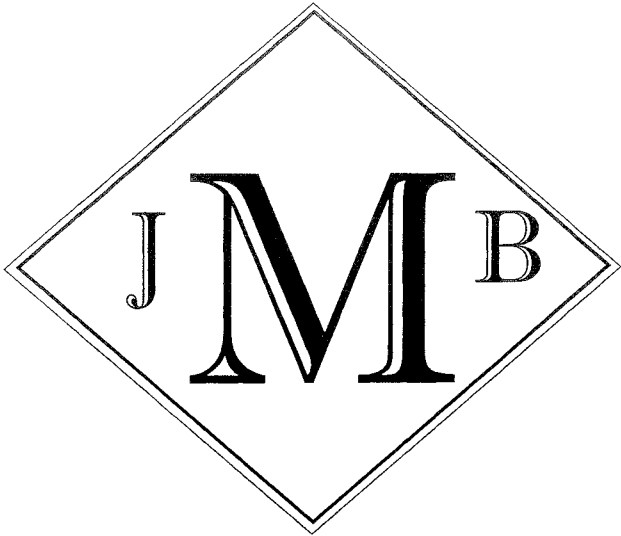
8. Forgiveness of others is complete before we approach throne of grace.
9. "But he asks eternal vengeance on himself who offers this prayer with hatred in his heart."
10. First forgive others then ask God for ourselves.
11. It is not because but as.
12. Grace still abides--not merit.

G. Are we expected to remain sinless?

I John 1:8

1. He forgives the forgiving.
2. Do right by the King!
3. Don't put self in position where God can't forgive us.

Neely's Bend C/C - 10/12/08



LEAD US NOT INTO TEMPTATION

Matt. 6:13

- I. Jesus is ready to close his part of the prayer.
 - A. Review what was earlier said.
 - B. Make statement about doxology-- there are several in the Bible.
 - C. Repeat passage--28 seconds to do it.
 - D. Luke omits it.

II. Lead us not into temptation.

- A. God tempts no man.

James 1:13 "Let no man say when he is tempted."

- B. What is temptation?
- C. Some have translated lead as bring.
- D. James says much.

James 1:2- READ

1. Trials suited to develop character.
2. Patience--steadfast endurance.

2 Thess. 2:13

3. James 1:12 "Blessed is the man that endureth temptation."

- E. Go back to the prayer and quote Dummelow.

1. Every Jew required to recite 18 prayers of considerable length daily.

2. If hindered could summarize.
3. Early writings have this prayer recited three times daily by all Christians.
4. Never used in public worship if an outsider was there.
5. Always used at communion.
6. If one has not forgiven enemies, cannot pray this prayer.
7. So hard to forgive. Jesus wants to do it daily.
8. Put away all malice, hatred, bitterness.

F. Jesus was tried himself.

G. He prayed for Peter knowing he would be tested.

H. What can I do about it?

1. Don't be drawn to evil.
2. Don't be sucked in by it.
3. Don't count it a little thing--the devil is big.
4. Won't be tempted above ability to bear.

1 Cor. 10:13

5. If I expect mercy from God I must show it to you.
6. Expect the Lord to deliver.

2 Tim. 4:18

7. Keep away from sin: habits, association, Bible reading.

8. Be not led to circumstances which may become evil--match for a coke.
9. I am free to choose whether translate bring, place, carry.
10. Don't abandon us in temptation.
11. Passages:

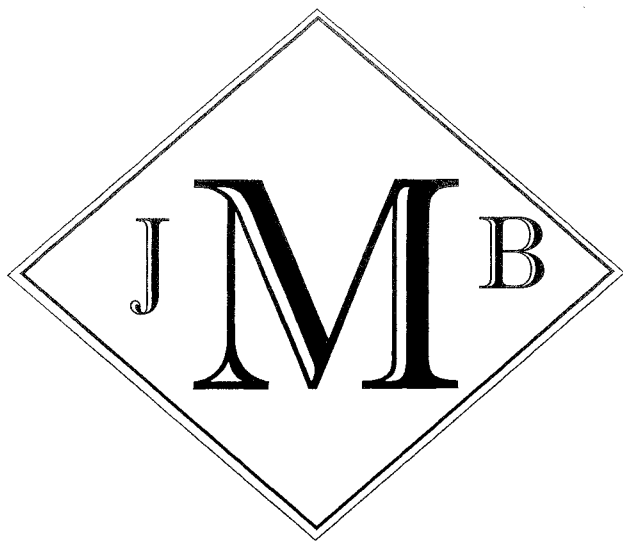
Acts 26:18	"Open their eyes, and turn them from darkness to light."
I Cor. 5:5	"To deliver such a one to Satan"
I Cor. 7:5	"Defraud ye not one another."
Gen. 22:1-19	READ
I Cor. 10:13	"There hath no temptation taken..."
Matt. 26:41	"Watch and pray that ye enter"
Luke 22:46	"Why sleep ye, rise and pray"
2 Pet. 2:9	"The Lord knows how to deliver the godly out of temptation."
2 Tim. 4:18	"The Lord shall deliver me from every evil work."

III. Deliver us from evil.

A. Should it read evil one?

1. He is evil in its most widest sense.
2. Man is never taller than when on his knees.

B. We'll not add the doxology.



THE JOYS OF CHRISTIAN LIBERTY

Matthew 6:16-18

- I. Admittedly I go a long way around the barn to finally get you to the stable I want you to see.
 - A. It's a lesson on Christian life and its liberties.
 - B. It comes from one who knows more about victorious living than anyone--namely, Jesus.
 - C. Please see the liberties He grants and the balance He presents.
 - D. Understand full well there can be diversity among us in spheres.
 1. There are commands and from them there is no tolerance.

Acts 10:48 "And he commanded them to be bap^t."

SING

2. There is teaching wherein He makes no commands but we are free to live unfettered.
3. I will illustrate this by the Master's teaching on Fasting.

Matt. 6:16-18

II. Our Study of Fasting

A. Some questions.

1. When did you ever think of fasting?
2. Have you ever fasted?
3. Is it a popular spiritual item today?
4. Did Jesus ever directly teach it, or only indirectly?
5. "Fasting is by no means promoted in religious life today. It however has the sanction of the greatest of saints." Chappell

6. "Protestants have gone to extreme allowing what was practiced by the primitive Christians to sink into general disuse." (Pink)
7. "No reason fasting should be discountenanced or discontinued." (Pink)
8. "Nowhere in the Lord's teaching is there anything to discourage it." (Pink)
9. There is no NT command for Christians to fast--the OT had a compulsory one on Day of Atonement.

Lev. 16:31

Jeremiah 36:6 Acts 27:9

10. Neither a command not to fast--no prohibition.
11. It's seldom mentioned yet Paul's review of his life said "in fastings oft."
12. Jesus fasted.
13. Church did.

Acts 14:23

ordained elders - Prayed c fasting

14. Obviously great liberties are ours on this subject.

B. What Is Fasting?

1. "Abstaining from food for religious purpose."
2. "Abstinence from food for a certain period of time as a token of religious humiliation or spiritual discipline." (Thomas)

3. "Fasting includes abstinency from anything legitimate." (Lloyd Jones)

4. Article on play on words.

C. Jesus said "when you fast."

1. Takes it for granted we will fast. It's "when"--not "if".

2. Why fast?

a) "When the heart & mind are deeply exercised upon a serious subject, solemn or sorrowful, there is a disinclination for partaking of food." (Pink)

b) When a weighty cause is presented--sword, famine, pestilence.

Judges 20:26

2 Chron. 20:3-4 Proclaimed fast - Jehoshaphat

Joel 1:14

c) Stir up our devotion.

Matt. 17:21 Goes out by fasting + prayer

Acts 13:3 S & B - fast, pray, laid hands

Acts 14:23 Ordained elders

d) Sorrow for sin.

Ps. 69:19

D. Why Did Jesus Object to Some Fasters?

1. Like hypocrite--play actor.

2. More concerned with externals than internals.

3. Sad countenance.

a) God's not impressed with mere outward performance.

Joel 2:13 "Rend your heart and not your"

- b) They took deliberate means to look wan and emaciated to better advertise their fasting."
 - c) Jesus saw they were telegraphing to others what they were doing.
 - d) He's concerned about exhibitionist attitude.
 - e) Took away humble medal because he wore it.
 - f) It was the new look in religion that disturbed Jesus.
 - g) They resorted to a stage play to advertise what should be secret.
 - h) They looked like incarnate pain and were therefore entitled to the applause of men.
4. Disfigure faces.
- a) Lit. they make their faces disappear that they may appear.
 - b) They disfigure so that they may figure to people.
 - c) That's the reason He told them to wash off all that stuff.
 - d) Parade their piety.
5. They got their reward--from men, not God.
- a) If you do your religion for the praise of men you've got your reward.
 - b) Did not want mechanical means used.

III. If That's The Wrong Way, Is There A Right One?

A. Jesus neither commands nor forbids-- it's your choice.

1. You are not fulfilling a duty.
2. Fasting is a means toward an end.
3. We voluntarily deny ourselves creature comforts.
4. Its frequency and duration is largely determined by our ordinary habits, constitution and vocation.
5. Some never eat breakfast--are they fasting?
6. Take care of your body.
7. Not asked to engage in that which produces weakness or disabilities. Remember we are not all alike-- 6 hour vs 8 hour sleep.
8. Nicoll said it is the voluntary disuse of anything innocent in itself with a view of the spiritual.
9. Where does Lent fit into this-- don't make laws where God has made none.

B. Anoint, Wash Face. *grims white shoulder*

1. Perfume your head *lit.*
2. Make it evident Christ's yoke is not hard.
3. Don't take wash face literally.
4. Needed this in Orient.

Ps. 104:15

5. Anointing a symbol of joy.

*Some had
stomach
removed--
eat every
3 hrs.*

Anoint

6. Wash off the makeup, the ashes of identification.
7. "To appear as at other times." Boles
8. You are to preserve a cheerful countenance.
9. Christianity does not make one unhappy.
10. When Christ rules we have peace and joy unspeakable.
11. Nothing exceptional about washing face and hair--thus when you fast be natural.

C. Appear Not to Men

1. Our interest in other people as a show is what is wrong.
2. Be concerned about the honor of God.
3. Nothing appears before men to indicate fasting.

C. Father, Secret, Reward.

1. In all things seek to please God.
2. It is with God that our hearts are occupied--not men.
3. You will get reward from God, His promises never fail.

IV. Some Conclusions

- A. Jesus laid down no life styles for his disciples that would distinguish them from the public.
- B. Give up efforts to be impressive to others.
- C. Ordinary fasting keeps us from making a God of our bellies.

Phil. 3:19

My God shall supply

D. You can absent yourself from food and it's no true fast.

E. Don't rely on externals.

Lu. 19:22 "Twice a Week"

F. Christ is not condemning sorrowful countenance but feigning such.

G. God honors you by allowing the NT Christian to choose his own time for fasting, it's ostentation that is condemned.

H. Fasting is a means toward an end, not an end in itself. Times of:

1. Contrition

2. Direction

3. Providential direction

4. Sorrow

5. "It's not to make pudgy people petite." (Connick)

I. No pleasure in lugubrious faces. (Sanders)

J. Food does not produce carnality nor the absence of it produce spirituality.

Rom. 4:17

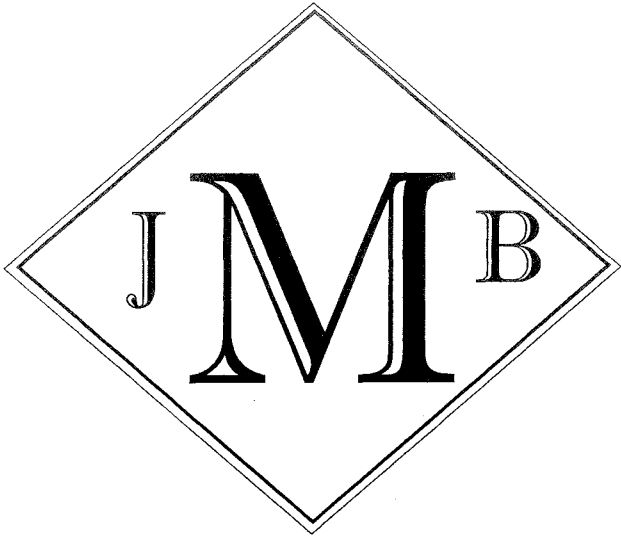
1 Cor. 8:8

Meat condemns us not

L. Master of complete liberty--not premeditated or prearranged. Religious organizations cannot command fasting or prescribe abstinence from certain meats. (Coffman)

Rural Hill - 7/8/99

Brentwood Hills (BC) - 7/11/99



WHAT PART DOES FASTING HAVE IN THE CHRISTIAN'S LIFE? Matt. 6:16-18

- I. The question comes: "What expectations of Jesus for the church have the most serious oversight today?
 - A. 4-fold love of God - Mk. 12:30.
 - B. I was in prison & ye came unto me - Matt. 26:36.
 - C. "And then shall they fast in those days" Luke 5:35
- II. Some commands trouble us:
 - A. So Big - go into all the world.
 - B. So Hard - Deny self - take cross.
 - C. So Vague - when ye fast Matt. 6.
 1. This we can overcome.
 2. Let's study it now.
- III. Perhaps some qts. would put it in focus for us?

Let's call our 5 honest men.

 - A. What is fasting?
 1. Deliberate abstention from food for spiritual reason or eat sparingly; or abstain from some foods, says dictionary. Most of Bible it's 1st tho water used in some. 1 Kings 19:8 and Matt. 4:2.
 2. One appointed fast in OT at Day of Atonement - they added to it.

Lu. 18:12 "I fast twice in a week, I give tithes of all I have"

 3. We refrain voluntarily from food to give ourselves to a religious activity as there are no prescribed fasts in the NT.
- I Cor. 7:5 "Defraud ye not one another except it be with consent"
 - B. Who should fast?
 1. Some who did.
 - (a) Jesus.

Luke 4:1-2 "And Jesus being full of the Holy Ghost re

(b) Saul - Paul.

Acts 9:9 "And he was three days without sight, and ne

2 Cor. 6:5 "In stripes, in imprisonments, in tumults, i

(c) Church.

Acts 13:1-3 "Now there were in the church that was c

Acts 14:23 "And when they had ordained them elders :

2. It's expected of us.

Matt. 6:3 "When thou doest alms

Matt. 6:5 "When thou prayest.

Matt. 6:17 "When thou fastest, anoint

C. Why Fast?

1. Turning to God.

Joel 2:12 "Turn ye even to me with all heart, and wit

2. Confession of sin.

1 Sam. 7:6 "Fasted on that day & said there, We have

3. Humility.

Ps. 35:13 "I humbled my soul c fasting: and my prayer

Ps. 69:10 "I wept & chastened my soul c fasting

4. In N.T. it was usually before or in keeping with
 great step forward.

5. Produced by product of sorrow, sadness, stricken
 heart not imposed by any authority.

D. When Fast?

1. When do the above things come - how could I
 prescribe a time for you? Who prints blanket
 wedding invitations - they are tailor made &
 individualized.

2. Paul "in fastings often".

2 Cor. 11:27 "In weariness and painfulness, in watch

3. Some saints more sensitive than others.

4. I'm to fast if the bridegroom is gone.

Matt. 9:14-17 "Then came to him the disciples of Joh

Mk. 2:18-20 "And the disciples of John and of the Pl

E. Where & How Fast?

Matt. 6:16-18 "Moreover when ye fast, be not, as th

1. Wrong ways & reasons.

(a) Legalism.

(b) Ritualism.

(c) Rewardism.

(d) Ascetism.

2. No affected religion.

3. It's true expression of inward feeling.

(a) John's did often - Jesus not.

Lu. 5:33 "Why do the disciples of John fast often, an

(b) No sin of unreality - it would be external, mechanical & soulless.

(c) It must coordinate the inward & outward.

(d) It's devoid of hypocrisy - Jesus disciples couldn't join honestly John's disciples in sadness - it would have been pretense. They were hopeful & joyful.

4. Classic demonstration of Liberty & Balance.

Isa. 58:5-7 "Is it such a fast that I have chosen; a da

a.) Proper for John.

b.) Improper for Jesus.

c.) Must be true expression of inward feeling.

d.) You may be a diabetic & go into insulin shock if you try what I do.

e.) Liberty - no man makes himself the standard of another.

Ps. 27:1 "The Lord is my light and my salvation; whom

Ps. 51:12 "Restore unto me the joy of thy salvation; at

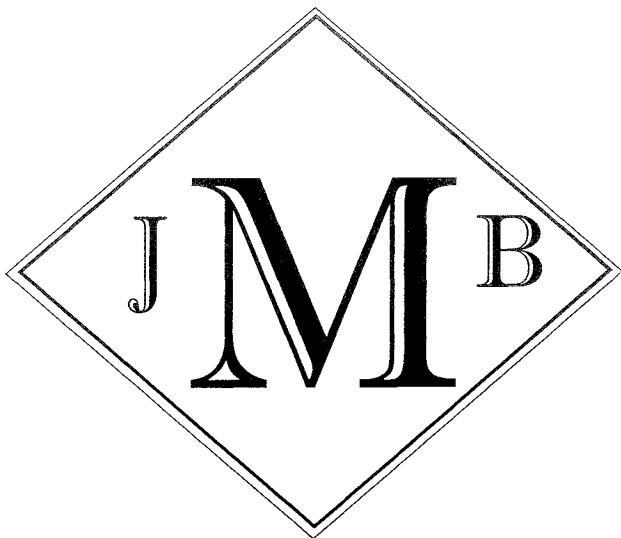
Ps. 119:54 "Thy statutes have been my songs in the ho

5. Christianity a religion of spirit - not form - never harden to deal formality.

6. It is not a conglomerate.

7. "Where the Spirit of the Lord is, there is liberty!"

West End 3-19-78



MAY A CHRISTIAN ACCUMULATE PROPERTY?

Matt. 6:19-20

I. One of the things that makes the Bible tough is that once you get one system all set up you read another passage that flattens it. I. E.

A. Burdens - Bear Yours, Bear His.

B. Longsuffering - Patience & Money Changers.

C. Property - Rich Young Ruler

(Burton Grant's son-in-law read & said why have you got any?) vs. Abraham, Solomon, Joseph of Arimathea, Joseph & Grain (Gen. 41:33-36)
Ant (Prov. 6:6).

II. In the sermon on the Mt. was Jesus against the accumulation of property.

Matt. 6:19-20 "Lay not up for yourselves treasures up"

A. We believe many facts are true from this.

1. Christ didn't deprive us of our treasure - only He guides us into the proper choice of it.

(Dr. Johnson was shown a castle & said, "There are things that make it difficult to die."

a.) Don't make gain the chief end of life.

b.) Not opposed to social progress & capital necessary for it.

Deut. 8:18 "It is God that giveth power to get wealth"

2. Christ frees us from the tyranny of earthly things.

a.) Treasures of earth are perishable - one shares the fate of that to which he gives his heart.

b.) He wants us to have enough but free of their owning us.

c.) We are governed by God in all our earthly pursuits.

Psa. 62:10 "If riches increase set not your heart upon the

Col. 3:5 "Mortify therefore your members which are -
covet

3. All earthly treasures are perishable.

a.) Moth destroys over night.

(1) Does it silently and secretly.

(2) Wiped out by a moth.

(3) Corrupt - cause to disappear. Parrot asked
magician after bomb - what did you do c the ship

(4) Treasures vanish - "change & decay in all around

(5) Important part of Oriental wealth was luxurious
clothing.

b.) Rust.

(1) To eat away.

(2) Nowhere else used for rust.

(3) Treasures decay within and without.

c.) Thieves.

1.) Break thru - literally dig thru brick or mud house

2.) Hand of violence aimed at your treasure.

3.) Treasures are transient & can be stolen.

4.) Worse still they can steal us.

5.) One day death will dig thru to us too.

4. Thus, what He cries against is hoarding.

a.) We get anxious over it.

b.) We get greedy.

c.) We become guilt of ostentation.

d.) It's the measure, manner, & the purpose of our
accumulation Jesus has in Mind.

Psa. 49:16-20 (Read) - We praise the successful

Isa. 55:2 "Wherefore do ye spend money for that which

Job 22:25 "Yea the Almighty shall be thy gold

Ps. 16:5-6 "The Lord is the portion of mine inheritance
& of my cup...yea I have a goodly heritage

Eph. 3:8 "Unsearchable riches".

e.) Hoarding money is covetousness, showing an inordinate love of it.

5. What He encourages is Heavenly treasures.

a.) Let God be supreme in that & affections.

b.) Heart follows treasure as sunflower the sun.

c.) Heart is emotions, intellect, will.

Prov. 4:23 "Keep thy heart c/all diligence for out of it"

B. Let's make this application.

1. God expects me to provide for my own.

2 Cor. 12:14 "Children ought not to lay up for the present"

1 Tim. 5:8 "If any provide not for his own, and specially

a.) Also help needy.

b.) Support gospel.

c.) He safeguards c "lay up" - 1st gather, then hoard. Avoid this.

d.) Jesus put no premium on asceticism or carelessness

2. He puts it on an individual basis - what's wealth for one is poverty for another.

3. We are to meet our obligations.

4. I must ask myself some questions:

(a) Do I think of my expanding inventory too often?

(b) Do I feel independent of you & of God?

(c) Do I envy you for what you have and make little cracks?

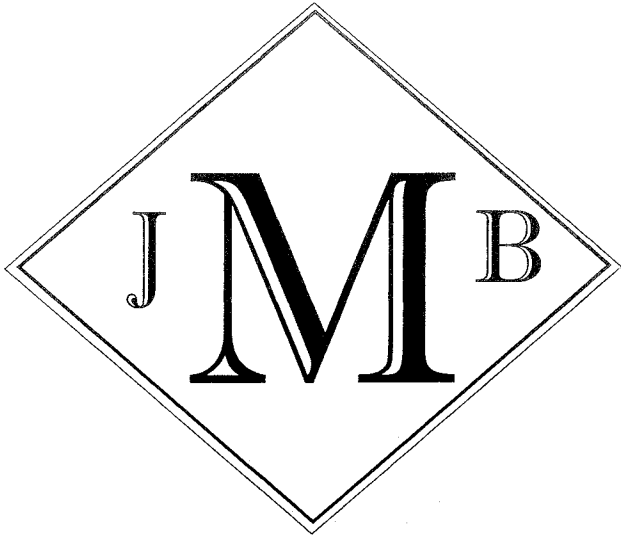
(d) Do we measure gains by what we have rather than what we are?

5. Would you like Jesus to make you rich?

West End 7-24-77

A man with six children is better satisfied than a man with six million dollars. The man with six million dollars wants more.

You can't clean up this world with soft soap; it takes grit.



SUBMISSIVE CONSTITUTION

Matt. 6:26-30

- I. There are many things beyond our control.
 - A. Does that make me a victim of any wind that blows?
 - B. Am I a frail soul just dangling in the breeze?
 - C. Am I blown by the hurricane winds of life like a twisted road sign?
 - D. Or is there something about the promises of the Lord that anchors me?
 1. I believe I have roots, foundation, security.
 2. I believe it's all found in the protective promises of the Lord.

II. Just what has the Lord promised me?

A. First, I'm better than a bird.

Matt. 6:26 "Behold the fowls of the air."

1. Jesus bids me think and evaluate.
 - a) "Observe well."
 - b) "Consider."
 - c) Learn wisdom.

Luke 12:21

2. Flat out--you are dearer than a bird.
3. He argues from the greater to the lesser.

4. Look at brute creatures.
 - a) They are devoid of reason.
 - b) Bird is incapable of sowing, reaping, storing.
5. See God's common providence toward inferior creation.
6. Surely an heir of heaven is better than fowls of the air.
7. He who feeds birds will not starve babies.
8. Bird is unconcerned about tomorrow they just keep singing.
9. Have you ever seen beasts or fowls that had a workshop and yet they are fed without troubles of mind?
10. Just keep thanking God for daily bread--I pray for those who give me beans.

B. Next Jesus looks our anxiety about age, time and its length.

Matt. 6:27 "Which of you by taking thought can add one cubit unto his stature?"

1. Can you by anxiety add one cubit to stature?
2. He has just said "God sustains."
3. He will see that his own children, using all the means which reason dictates for procuring things needful for the body,--looking up to himself at every step--yet does

3. (cont'd)

not lead them to starve--righteous
not forsaken not need begging
bread.

4. So why take thought--action
solicitation to age, time?

5. Who can add one step to life's
journey?

Psalm 39:5

2 Tim. 4:7

6. If God promises to care, why
worry about it?

7. Back to birds--they are fed, not
feasted.

8. So time is in his hands--you
cannot shorten or lengthen.

9. Some are eager for this world
because they are strangers to the
better one.

10. You have greater and better
things to think about.

Luke 10:42

Psalm 37:25

11. Stature means age.

12. Can you add a yard to life's
journey?

C. Next he moves to raiment.

Matt. 6:28 "And why take ye thought for
raiment?"

1. God warns against sin of disquietude, distraction, distrustfulness, cares.
2. Note "yet I say."
 - a) Lawgiver
 - b) Sovereign
 - c) Comforter
 - d) Helper
3. Should free us from anxious thoughts.
4. Raiment of earth from God.
5. God's slave has one task--obey him and he'll provide the needs.
6. Contrast this:

v.30 "Wherefore, if God so clothe the grass"

7. Things of beauty last for a moment and tomorrow they are gone.
8. You've a life that cannot die--he will take care of you compared to grass and blossoms that lasts but for a day.

Heb. 13:5

9. Ovens--hole in ground 3' deep. Had 2 1/2' wide opening. Walls cemented with material resistant to fire. Grass burned in it as had little wood. Get thoroughly hot then spread side of oven with thin dough for quick bake, take out like waffle or cake.

III. Rightful Conclusions

v.30 "Wherefore, if God so clothe the grass."

v.31 "Therefore take no thought saying..."

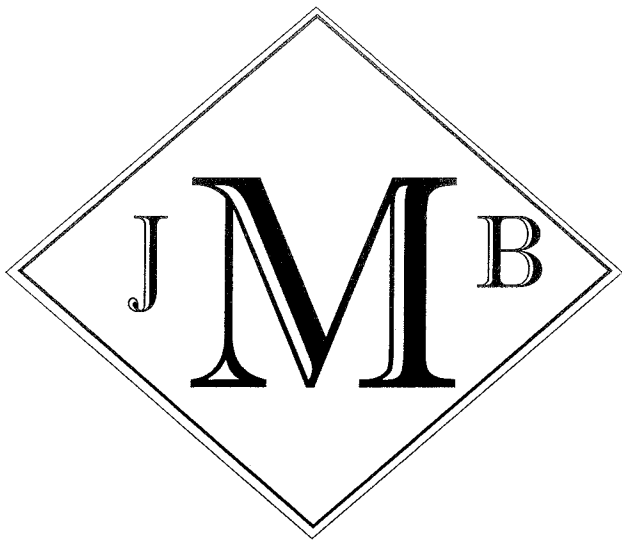
- A. He chides the spirit of unbelief.
- B. He lifts from earthly elements--God knows your needs and will provide.
- C. Every day brings needs, strength, supplies.
- D. No need to lie sleepless in wonder, wondering about spring harvest.
- E. No need to doubt God who gives life and maintains it.
- F. Did he not give His Son--will he withhold any good thng?
- G. Our emphasis:

v.33 "But seek ye first the kingdom of God"

- 1. Most important question.
- 2. First--above all else.

2 Chron. 1:11-12

- 3. Heaven is our end and holiness is our way.
- 4. Strive to enter the kingdom.
- 5. God imputes his righteousness to us.



BACK TO THE BASICS

Matt 7:6-

- I. Often we hear the cry to go back to basics.
 - A. We see it in sports: learn to pass, tackle, run.
 - B. We feel it in business: outgo must equal income else you will lose it.
 - C. Child rearing: example, discipline, being present with family.
- II. We want to examine one small section of the Sermon on the Mount.
- III. People in three categories.
 - A. "Brother"
 1. Has to do with mote in brother's eye vs beam in mine.
 2. Mote needs be removed, but the one removing it needs to see clearly.
 3. Get rid of beam and then remove mote.
 4. Evidently we want "brother" to do well.
 5. Are we quick to see brother's faults but fail to spot our own?
 6. Do we judge his faults much greater than mine?
 7. Hypocrite--actor with mask.
 8. We clear the garden so it can produce fruit.
 9. Must be close to brother to remove mote.
 10. Deal first with yourself, lest you perceive it not--the beam.

11. It is a law of life that we consistently undervalue the size of our own faults and overvalue the size of others. (Bruner)

Prov. 21:2 "Every way of man is right in his own eyes"

12. Eagerness to help others is not resented--it's the self-centeredness that is resented.
13. "Big bears of charity cannot smell their own breath or see their own matted fur."
14. "It's a Redwood teaching a shrub to be low profile."

B. Dogs - Hogs

1. Some folk are just that.
2. Large, scavenger ones.
3. Hog and dog in 2 Peter 2:22-- vomit and wash.
4. Pearls (word for Margaret & Rita) Margarita--don't give holy to the insensitive.
5. Don't endlessly stay with those who scorn message.
6. There is a limit.
7. Rend--tear their benefactor.
8. Some will be persecuted in efforts to do good.

Ezek. 22:26

9. Note whether people are receptive or closed.
10. If closed, don't push.

IV. Next comes incentives to Pray.

A. Note all on a rising scale.

B. Yet what hinders our praying.

1. Do we treat it lightly?
2. Do we use prayer to excuse ourselves from our responsibilities?
3. Does pride keep us from being on our knees?
4. Are we lazy?

1 Peter 4:7 Watch unto prayer

5. In this passage do we see our gracious invitation and our assurance of an answer?

6. Do you see the parental example?
a) Do you turn from your child?

Ps. 103:13 "Like as a father pitieth"

Isa. 49:15

b) Anyone more likely to hear you than a parent?

c) Would we intentionally mock our children?

7. Has prayer become mechanical?

C. The Invitation & the Promised Answer

1. Ask

a) Personal God of fellowship.

b) Ask what? Not told.

c) 3 letters of ask--ask, seek, knock.

2. Seek--Find

a) Note brevity and simplicity.

b) Most encouraging passage possible.

c) We are humans in need.

3. Knock

- a) Persevere
- b) One standing in front of a closed door awaiting the opening.
- c) Imperative--keep on.
- d) Promise unconditional.
- e) Continually ask!
- f) A man is annoyed by being worried by the requests of his friends but with God, all the time a man puts his needs and requests before God, God loves him all the more.

D. Like earthly parents' ways.

1. Don't deceive a child and give a stone that looks like bread.
2. Eel vs serpent.
3. Parent--child most tender of human relationships.
4. We who are evil is a sober estimate of human nature by Jesus.
5. "Good things" limits prayer.
6. "You do not have because you do not ask" (James 4:2).

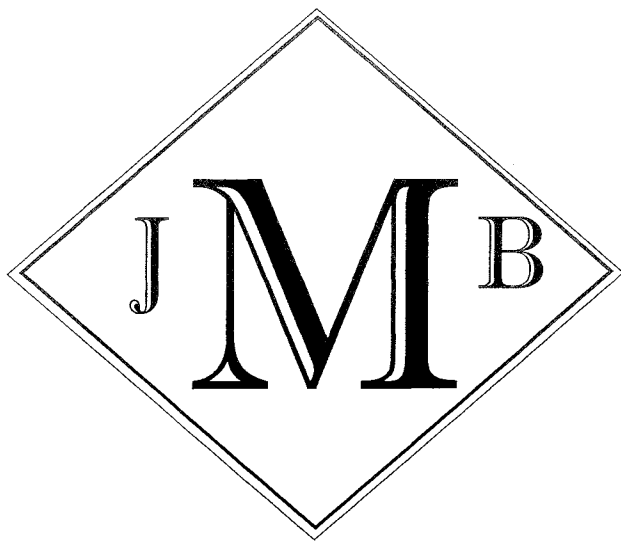
E. The Golden Rule

1. After lesson on prayer comes word on conduct.
2. Note we are not referred to a sage or seer, but to ourselves as to what to do.
3. You become your own Bible, teacher, theologian, preacher.

5.

4. Haven't time in emergency to ask leadership of others--but reference is to personal autonomy.
5. Jesus gives us ourselves.
6. In sudden emergency what would you do?

Sycamore Chapel, Ashland City, TN (BC) - 1/14/01
Smithville, TN - 2/4/01



PRAYER'S FINAL LESSON

Matt. 7:7-11

I. Thank you for our many weeks of study about prayer, especially its posture.

II. We completed it with more positive references.

A. Lifting up of eyes and hands.

1. John 17:1 "These words spake Jesus."
2. John 11:41 "Then they took away the stone."
3. I Tim. 2:8 "I will therefore that men pray."
4. Luke 24:50 "And he led them out"

B. Prone

Ps. 63:6 "When I remember thee upon."

C. Bowing

Micah 6:6 "Wherewith shall I come."

Rom. 14:11 "As I live saith the Lord."

Eph. 3:14 "For this cause I bow."

III. Interesting Facts

A. Longest recorded prayer-I Kings 8: 22-53.

(Betsy Brewer at West End said "On Jesus' name Amen, interpreting a long prayer)."

B. One of shortest.

Luke 18:13

My favorite short one.

IV. What hinders.

A. Iniquity, poor.

Ps. 66:18 "If I regard iniquity in..."

Prov. 21:13 "Whosoever stoppeth his ears."

B. Family

I Pet. 3:7 "Likewise, ye husbands dwell."

V. Now some quotes.

A. More pray than go to church.

1. Can't help but pray.

2. Pray conflicting thoughts--for my team to win; my candidate?

3. To get a new job.

4. Why pray if God already knows my needs?

5. Times of tenderness.

Mark 14:36

6. Big things.

a) Kingdom come.

b) Triumph of righteousness.

7. Know now it all works--is this necessary--God knows the limits.

Rom. 8:15-18 "Abba, Father"

Matt. 20:20 "Mother of Zebedee's children."

Rom. 8:26 "Spirit helps."

I Thes. 5:17 "Pray without ceasing."

Phil. 4:6 "Be careful for nothing."

Luke 18:1-8 "Read--unjust judge."

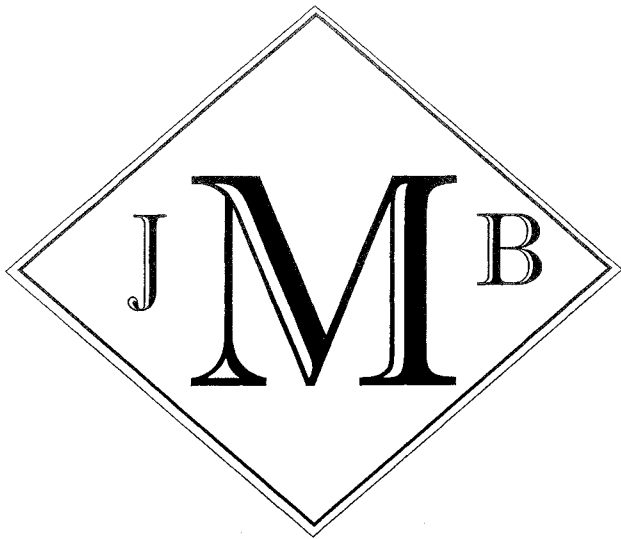
Neely's Bend C/C - 12/30/07

The Bible Teaching on Prayer. Jesus taught his disciples to pray. (Mt. 6:6-15.) "The eyes of Jehovah are towards the righteous, and his ears are open unto their cry." (Ps. 34:15). "Ask and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mt. 7:7-11.) God is the "rewarder of them that seek diligently" (Heb. 11:6.) If one seeks "diligently" he will seek carefully, and in the place, and way in which he is directed to "seek." Those who do not believe in Jehovah do not seek diligently.

"The supplication of a righteous man availeth much in its working" (Jas. 5:16.) In encouraging men to pray, James immediately adds: "Elijah was a man with like passions with us; and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heavens gave rain, and earth brought forth her fruit" (Jas. 5:17, 18.) (See I Kings 18.)

Praying For Wisdom. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." (Jas.

“He that turneth away his ear from hearing the law, even his prayer is an abomination.” “Whoso causes the upright to go astray in an evil way, he shall fall himself into his own pit; but the perfect man shall inherit good.” (Prov. 28:9,10.) “The sacrifice of the wicked is an abomination to Jehovah; but the prayer of the upright is his delight.” (Prov. 15:8.) “Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh in the day of your calamity; I will mock when your fear cometh; when your fear cometh as a storm, and your calamity cometh as a whirlwind; when distress and anguish cometh upon you, then will they call upon me, but I will not answer; they will seek me diligently, but they shall not find me.” (Prov. 1:24-28.) “The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.” (I Pet. 3:12.) From the foregoing it is evident that Jehovah does not hear the



PICTURE OF THE LAST DAY

Matt. 7:21-23

- I. We are curious about the end of time--many questions.
 - A. Will we know each other?
 - B. When is it coming?
 - C. Will I be living or dead?
 - D. Can my condition be changed at the last minute?

- II. I found an old sermon by Charles Spurgeon to be highly interesting.
 - A. Want to look at what the Scriptures say.
 - B. Want to use all that's good from any man.

- III. The Services
 - A. Introduction
 1. One of the best texts and tests for everything is how it will appear in the moment of death and day of resurrection and judgment.
 2. Text gives us pictures of that day.
 3. Riches, honors, pleasures, successes all to be seen in light of that day.

4. Especially noted application to light of that day.
 5. Persons presented were not the vile, rather excellent people.
- B. People departed went a long way in religion.
1. They made an open profession by saying "Lord, Lord."
 2. They undertook high class Christian service.
 3. They habitually prophesied and worked miracles.
 4. They were remarkably successful.
 5. They had a form of orthodoxy.
 - a) Did all in name of Christ.
 - b) Used "thy name" three times.
- C. They kept at it a long time.
1. They were not sentenced by men.
 - a) No one saw their falsehood.
 - b) Nor detected their error.
 2. They were not openly disowned by the Lord.
 3. They were not made a laughing-stock by community.

Acts 19:13-17

4. Devils were cast out.
5. They expected to be saved and enter heaven.
6. They clung to the hope til the last.

D. They were fatally mistaken.

1. Tongue and hand not coordinated.
2. They used same name disciples did, but were not obedient.

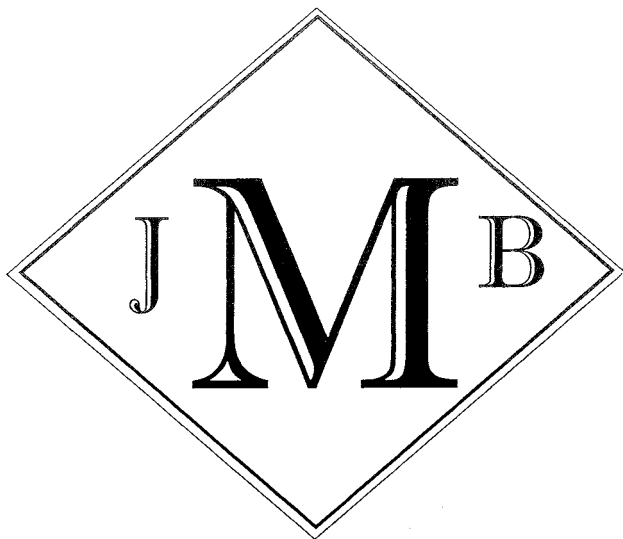
Luke 6:46

3. Prophetised but did not pray.
4. Cast out devils but he was still with them.
5. They attended to marvels but not essentials.
6. Wrought wonders but worked iniquities.

E. They found it out in a terrible way.

1. Came from the mouth of the one they called Lord.
2. Note what he said - "never knew you."
3. Strangers to his heart.
4. Solemn fixedness - depart.
5. How did he not know us?
 - a) In repentance.
 - b) Gratitude.
 - c) Adversity - as we looked for his aid.
 - d) In reproach.
 - e) In loving fellowship with him.
 - f) The business, school and world knows you, why not him?

F. We need to add one line beyond Spurgeon - why did he not know you?



SWEET WILL OF GOD

Matt. 7:21-23

- I. Some major problems are always mine in Bible study -- do you share them? *o) free of prejudice*
 - A. First what does the passage mean?
 - B. Secondly, how do I balance it with other Scriptures--sometimes seemingly in contrast? I.E.
 1. Don't touch vs put hither thy fingers.
 2. Bear one another's burdens vs bear your own burdens.
 3. Saved by grace vs work out your own salvation.

- II. But one great task is the meshing of wills -- God's and mine.
 - A. We are taught to pray: "Thy will be done."
 1. Isn't God sovereign?
 2. Is any force greater than God?
 3. Can my will negate His?
 - B. Perhaps as we look at this model prayer we will better grasp it.

- III. Shall we begin our search by asking, "What do you mean when you say the will of God?"
 - A. My husband died -- it's God's will.
 - B. My son got a wonderful job and wife -- it's God's will.

C. 1st part of Hazelip article

C. With less emotion it's:

1. "God's righteous demands and his determination to bring about certain events in salvation history." Expositor's

Matt. 7:21 "Not everyone that saith unto"

Matt. 12:50 "For whosoever shall do the"

Matt. 18:14 "Even so it is not the will *of your father perish*

Matt. 26:42 "O my father-cup-drink- Thy will"

Acts 21:14 "And when he would not be *persuade ceased*

Ps. 40:8 "I delight to do thy will" *The will Lord*

2. God's will is good, pleasing & perfect

Rom. 12:2 "And be not conformed to this world"

3. Jesus always did it

John 4:34 "My meat is to do the will"

4. Hazlip article

D. Thy Will -- where is the battle?

1. We must give up our desires and submerge them in his will.

2. True religion is doing God's will.

a) We need to know & obey.

b) Can't be saved without doing Father's will.

John 6:38 "For I came down from Heaven *not to do my*

Eph. 5:17 "Be ye not unwise but understanding *what*

Col. 1:17 "For this cause we also since the *do not cess*

I Thess. 4:3 "For this is the will of God, even *Sanct.*

I Tim. 2:4 "Who will have all men to be *saved it*

3. Spurgeon asked: "Can His will come to earth--are we taught to pray for an impossibility? Can earth be harmonized with Heaven?"

4. We admit conflicts! - *Wain't speak to him!*

a) Our wills oppose our salvation and thus God's wish.

John 5:40

"Ye will not come unto me that"

Chapman's Starve

b) Men are able to resist even crucify Jesus.

c) A separate will is the cause of all trouble found in the world. (Tell Matt. 21:28 story of two sons.)

d) Earth is full of contradiction of his will (Van Doven)

e) He asked "Do we pray "Thy" and wish "our"?"

E. Will Done on Earth as Heaven

1. Let us do nothing that defiles our King.
2. "Those who swim against the current feel the power of the stream."
3. We must all be taught of God.
4. Will we accept God's will for our lives even if it runs counter to ours?
5. "We have no right to ask for anything that will dishonor his name, delay his Kingdom or disturb his will on earth." Wiersbe

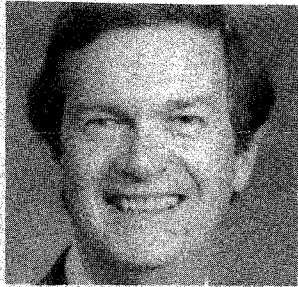
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6. God's will is to be done; not borne or suffered. Sanders
 7. We must not render service of an inferior kind. (RCM)
 8. Jesus wants us to know the rule of God in our hearts now.
 9. Missionary zeal to make known his will.
"Can there be love of God in that man's heart who will not help to send the gospel to those who are without it?" Spurgeon

F. Heaven

1. This shows full range.
2. Heaven: paradise, garden, city (dwelling place), wedding feast.
3. Done perfectly there. It's Heaven's supreme desire.
4. "Another day's march brings us closer to city gate".

West End

11/18/84



Harold Kushner was recently in our city for a lecture as a sequel to his **When Bad Things Happen to Good People**. His book became an international best seller and has many helpful suggestions for suffering people.

But its basic stance is an impossible compromise. The problem of evil in the world results from the effort to hold three truths simultaneously: God is good; God is all-powerful; evil is real. The suffering we experience becomes a problem for faith if it causes us to doubt either the goodness or the power of God.

Kushner's conclusion is that God is perfectly good but his power is limited. "Are you capable of forgiving and loving God even when you have found that He is not perfect . . . ?" he asks? "Can you learn to love and forgive Him despite His limitations . . . ?" I do not believe this is a possible viewpoint either biblically or philosophically. I doubt whether anyone is going to worship an imperfect god very long, and I am certain this is not the kind of deity the Bible reveals.

God's Good Will

There are better attempts to deal with the problem of suffering. One such attempt was made by Leslie Weatherhead who became widely known through his work as a preacher in London during World War II. He stood by a physician friend whose wife had died and was shocked to hear him say, "It's the will of God. We must accept it."

Weatherhead wondered how his friend could have worked twelve months to ward off that death if he believed it was the will of God. The result was a detailed study of the will of God. (Relevant texts are: Matt. 7:21; 12:46-50; Mark 14:36; John 4:34; 6:38; 7:17; Eph. 1:9; 5:15-17; Heb. 10:7; 1 John 5:14.) Weatherhead concluded that God's will is constant, but must take various forms because of the circumstances of history --including our free will.

His Intentional Will

First, God has an **intentional** will. God **always** wants joy for each of his creatures (Matt. 18:14). His creation was pronounced 'good' six times, 'very good' once (Gen. 1). That creation included personhood, with possibilities for joy or sorrow.

There was risk in his decision to endow creatures with free will. The creatures became prodigals. The creation began to unravel, to revert toward chaos. This was not what God **intended** when he created.

His Circumstantial Will

This sets the stage for God's **circumstantial** will. Since the creature has rebelled, what option will result in the most good? The incarnation of Christ was God's answer. Did God **intend** for him to be rejected and crucified? Or was it not God's will that he "show us the Father" and win our hearts back?

When Jesus was rejected, God faced several alternatives, neither of which was totally desirable. He could order Jesus to answer evil with evil. He could despairingly give up on human redemption. Or he could allow Jesus to go "the second mile" and die. This was the only alternative with promise toward God's original objective (Rom. 8:23).

His Ultimate Will

It became God's **ultimate** will that Jesus should "drink the cup." God's ingenuity, mercy and power could **use** human sin to accomplish redemption. His **ultimate** will -- the cross --reaches the same destination -- joy for the creatures -- as his **intentional** will, but by a very different route.

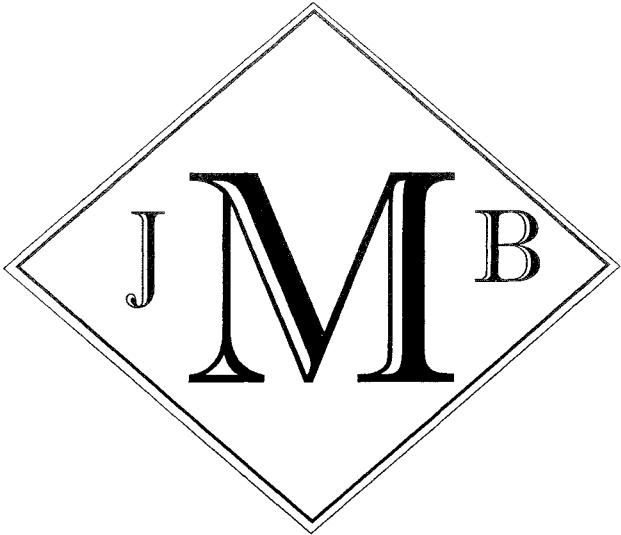
This reasoning allowed Weatherhead to reach some meaningful conclusions. First, the will of God is unfailingly positive -- at all times and in all circumstances. Second, not everything happens because of God's will. Much originates outside his heart -- some of it in the prodigals.

Finally, not everything that happens is his will -- but in everything that happens God has a will. He seeks ways to respond so that good may come (Rom. 8:28). His **ultimate** will is still possible despite sin if we look for ways to bring the greatest good from each circumstance in our lives.

"Thy will be done on earth.'
On bended knee we pray;
Then leave our prayer before the throne,
And rise and go our way.

"And earth is filled with woe,
And war, and evil, still,
For lack of men whose prayer is, 'Lo,
I come to do Thy will.'

"Thy will be done on earth?
Lord, grant me grace to see
That if Thy will is to be done,
It must be done by me."



FOURTEEN FOOLS

Matt. 7:24-27

I. We have ways of categorizing things. We say its smart, its wasteful, its pretty, its foolish. *Well - why isn't it?*

A. In these items our judgment may vary.

B. But if God spoke--That's it!

II. In the category of foolishness he does.

He tells us of atleast 14 fools.

A. We see the religious fool. (5)

1. The athiest.

Ps. 14:1 "The fool hath said in his

Antagonist
Existence denied in depth of man-heart. Atheism relaxes moral restraint. Fool's creed! No contrary evidence God doesn't exist - else you are Omniscience. No God! Then no Providence (eye over us), Prayer, Pardon (bleed w/o balm), comfort.

2. The Self Sufficient.

Prov. 28:26 "He that trusteth in his heart is

Presumptuous confidence, ignore God & human counsel.

I Cor 10:12 "Let him that thinketh he standeth

Jan 17:9 "The heart is deceitful above all things & exceed *wicked*

3. The Worldly Wise.

I Cor. 3:19 "For the wisdom of this world

4. The Slow to Believe.

Lu. 24:25 "O fools and slow of heart to

11% to 14% blinking.

5. The Truster of Outward Forms.

Luke 11:39-40 "Now do the Pharisees make

B. We see the Social Fool. (6)

6. The Slanderer.

Prov. 10:18 "He that uttereth a slander is
De spoils neighbor but makes him poorer too.

clip on feathers

7. The Contentious. Throat, Tongue, lips, Mouth

Prov. 18:6 "A fool's lips enter into
Meddles c disputes not his own. Touting tongue
brings blows

Lincoln card

8. The Meddler. from strife; but every fool will be it.

Prov. 20:3 "It is an honor for a man to cease
World says honor in war; God in Peace. Meddler shows
his teeth. Must curb strong feeling.

9. The Hot Headed. for anger resteth in the bosom of s.

Ecc. 7:9 "Be not hasty in thy s. to be angry
James 1:20 "For the wrath of man w.

Some who say what They think too often don't
think what They say.

10. The Dishonest.

Jer. 17:11 "As the partridge sitteth on

I knew a little girl

11. The Selfish & Vain.

Lu. 12:20 "Thou fool, this night thy s.

clip on Spending

C: The Suiside Fool. (3)

12. The Spiritually Deaf.

Prov.1:7 "The fear of the Lord is the

Prov.15:5 "A fool despises his fathers

Fool = stupid, insensible, & stone - worse than a senseless thing. Doesn't even "begin" but walks toward the thick darkness.

13. The Disobedient.

Matt.7:24 "Therefore whosoever heareth

14. The Delitery.

Matt.25:8 "Give us of your oil for our

W&T End 1/15/61

X Announced the preacher: "Tonight
I'm going to preach on 'Fools' and I
trust that a great many will attend.

Relax

FAKE?

A dignified, elderly lady was viewing a contemporary painting. "What in earth is that?" she asked.

"That is supposed to be a mother and child," was the guide's answer.

"Well, then," she snapped, "why isn't it?"

Jrnl. of the Am. Med. Ass'n.

★ ★ ★

By the time a man learns
where he stands, his feet hurt.

REX MOBERLY

★ ★ ★

AUTOGRAPH

God wrote His autograph
Upon the sky last night,
In the stars I never saw
A signature so bright!

Within the dawn again
For watchers to behold
He wrote His name in sun-
light—
An autograph of gold!

—MARION SCHOEBERLEIN

(1423) 15

NOTES on the

- Because of blinking, you spend 11% to 14% of your waking hours in total darkness. Furthermore, it's always darkest just before the yawn.

"I've gossiped about my neighbor," the woman confessed to her minister. "One day I saw her stagger about the yard, so I told a few friends that she had been drunk. Now I find that her staggering was caused by a leg injury. How can I undo this gossip I started?"

The minister excused himself for a moment, returned with a pillow and asked the woman to follow him to the side porch. He took out a knife, cut a hole in the pillow and emptied the feathers over the porch railing.

A small breeze soon scattered tiny feathers all about the yard, among shrubs, flowers, even up in the trees. A few feathers floated across the street, heading for unknown destinations.

The minister turned to the woman. "Will you go out now and gather up every one of the feathers?"

The woman looked stunned. "Why that would be impossible!"

"Exactly," replied the minister sorrowfully. "So it is with your gossip."

Source unknown

14
Fool

Guideposts, January, 1961

IDENTIFICATION WITH OTHERS. Sometime when you are in Richmond visit the white house of the Confederacy. Enter Jefferson Davis' office and remember that Abraham Lincoln spent an hour there. When Lee surrendered Mr. Lincoln left for Richmond. He waived aside the suggestion for a triumphal entry and walked through the streets alone. He entered Mr. Davis' home and walked into his office. An hour passed and the officer became anxious about him and looked in. There he found the president in prayer. Vicariously he was suffering with mothers of the North and South in the loss of their sons and loved ones.

from "Ministers Manual for 1959"

page 304

RETROGRESSION

ONCE I knew a little girl; she was
10, going on 11. Now that girl is
38, going on 37! —Sam Hampton.

CHURCH GIVING: Figures are in for per-capita contributions for church giving, as compiled by the Department of Stewardship and Benevolence of the National Council of Churches. Average per member for all-purpose giving was \$69.13, a gain over the year before of \$3.03. Of 49 bodies reporting, 35 had increases. Average for benevolence giving was \$12.88, up from \$12.33. Yearly average for foreign missions increased four cents per member to \$2.26.

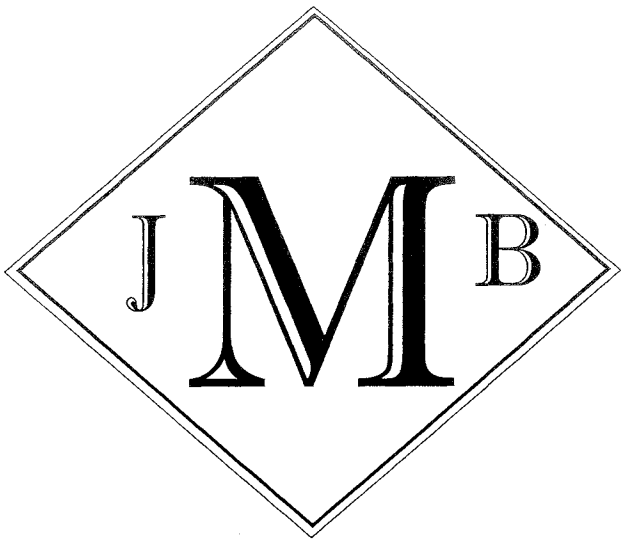
The top ten for all-purpose giving:

Free Methodist Church	\$269.71
Wesleyan Methodist	228.13
Evangelical Free Church	203.54
Pilgrim Holiness Church	200.48
Brethren in Christ	168.31
Evangelical Covenant	
Church of America	164.82
Orthodox Presbyterian	161.17
Evangelical Mennonite	148.80
Church of the Nazarene	135.51
Ohio Yearly Meeting of	
Friends Church	126.00

Other samplings:

Lutheran Church-Missouri	
Synod	\$ 93.89
United Presbyterian U.S.A. ...	82.30
Protestant Episcopal	61.36
Disciples of Christ	60.93
Southern Baptist	53.18
The Methodist Church	52.18
American Baptist	48.52

CHRISTIAN HERALD



1. Matthew is governed by themes, not chronology.
2. This miracle shorter than Mark's account (1:40-45).
3. ✓ To be a leper was viewed as cursed by God.
Mk. 12:10-12
Job 18:13
4. ✓ Healings were rare and considered as difficult as raising the dead.
2 Kings 5:7
5. ✓ Leper had no question about Jesus' power; only that he might be passed by.
6. By touching leper Jesus became ceremonially defiled.
7. ✓ But at his touch nothing remained defiled-
✓ he made the unclean clean.
8. ✓ Word and touch effective.
9. ✓ People who disobeyed Jesus only to silence made his mission more difficult.

10. ✓ Matthew presents the person of the king (1-4), the principles of the king (5-7), now the power of the king.
11. What good are credentials without power?
12. Chapters 8 and 9 of Matthew records 10 miracles, though not in chronological order.
13. ✓ Why perform miracles?
 - a) Meet human needs--body and soul--whole person.
 - b) Credentials to prove his messianic claim.
 - c) Fulfill Old Testament prophecies - Isaiah 53:4.
 - d) Reveal saving truth--sermon in action.
14. ✓ Didn't do it to get a crowd--told them not to tell anybody.
15. ✓ Lepers, Gentiles, woman Jews considered outcast. "I thank God that I am a man, not a woman; a Jew not a Gentile; a free man and not a slave."
16. ✓ Leprosy made you cry "unclean" - yet this leper ran to Jesus violating the code.

17. ✓ Shows his faith.

18. ✓ Leper like sin (Isa. 1:5-6), deeper than the skin, spreads, defiles, isolates, only fit for the fire.

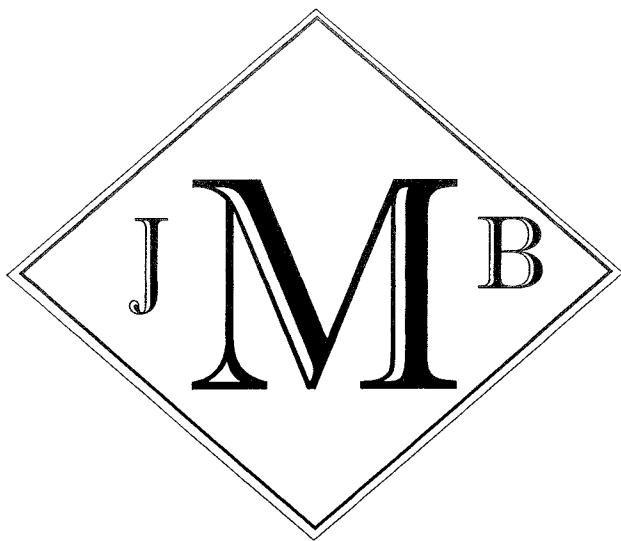
19. ✓ Jesus touched him became defiled.

20. ✓ Leper did not question his ability, only his willingness.

21. ✓ Don't tell, go to priest (Lev.14).

22. ✓ Man didn't obey--told everybody. He tells us to tell and we stay quiet.

23. City came to see Jesus (Mark 1:45).



HANDS THAT CLEANSE

Matt.8:1-4

- I. Only four verses but they introduce us to the most beautiful, powerful, beneficent hands the world has ever seen. They are Matthew's first account of the Hands of Jesus.
 - A. He is not alone in the telling:
Mark 1:40-44 and Luke 5:12-15 tell it.
 - B. We'll take the fullness of all accounts.

- II. Time wise--Jesus has just completed the sermon on the mount.
 - A. We stay in worship sections partially.
 - B. We descend the mountain to take what we know to the word a day world.

- III. As we begin.
 - A. Weirsbe said we have seen the Person of the King, the Principles and now the Power of the King.
 - B. Let's take a journey seeing how Jesus used his hands.

- IV. A question and an answer: Will you? I will!
 - A. Jesus was very popular.
 1. Multitudes followed.
 2. He dealt with crowds.

3. But he also had time for the individual.

B. To Jesus there came a nameless leper.

1. Beseeking, worshipping him.
2. Kneeling down to him.
3. Fell on his face: besought him.
4. Two unusual things as seen about but all the more amazing the leper broke rank and came to him.

C. First notice leprosy.

1. Leper viewed as cursed by God.

Matt. 12:10-12 *So better sheep than city*

Job 18:13 *He will be like a tree that is cut down*

2. Healings were rare and considered as difficult as raising the dead.

2 Kings 5:7 *Am I God? Kill & make alive*

3. Outcasts--liken to women and Gentiles "I thank God that I am a man, not a woman; a Jew not a Gentile; a free man, not a slave."

4. Cry "unclean."

5. Live away from folk--disheveled hair and clothes.

6. Symbolic of sin; deeper than skin, spreads, defiles, isolates.

7. Dry, scaly scabs, eat away a finger or a ~~note~~ nose

8. Josephus "Lepers were treated as if they were dead men."

9. Dr. Luke says "full of leprosy."

D. When he came he violated all codes; usually stood at a distance.

Luke 17:21 *He stood about 20-30 feet away*

1. Close to Jesus.
2. Audible.

V. Why perform miracles?

A. Meet human needs--body and soul--whole person.

B. Credentials to prove Messianic claim.

C. Fulfill Scripture.

Isaiah 53:4 *Come down from heaven*

D. Sermon in action.

E. Not to get a crowd--go and don't tell anybody.

VI. The Verbal Encounter.

A. Note what the leper said:

"Lord, if thou wilt, thou canst make me clean."

1. Always a cleansing--not a curse.

2. Had no question about Jesus' power.

3. Demonstrates his faith.

4. No question about ability, only his willingness.

5. Lord, if you want you can make me clean.

- a) Super Christians attempt to do away with "If it is thy will" by saying it's always God's will to heal; thus name it, claim it, use it. I will be here forever.
- b) If this is true--never die, just keep praying and living.
- c) He's confident he has the power.
- d) But won't heal everybody--else never die.
- e) He is saying "a lot of people won't help me, hope you are not one of them.
- f) Not closer than 6 feet--100 cubits if wind comes over leper.
- g) For cleansing same material as to escape defilement of death.

B. The Healing.

V-3 "And Jesus put forth his hand..."

1. Mark says Jesus filled with anger, reached out his hand and touched him.
2. First touched Leper's feet (except by another leper), but this one.
3. Mark says Jesus with anger touched him, compassion.
4. Jesus is one of us.

5. Jesus has then defiled himself as he touches unclean--but did he not take our sins?
6. Jesus could have healed him with a word, but didn't--wanted to break his loneliness.
7. Moved with compassion.
8. Others left leper in insolation and loneliness, but compassion of Jesus had to touch.
9. He bears our isolation.
10. Touch shows power--instantly healed. Immediately cleansed.
11. Jesus defiled--he takes our sins. Puts himself with us.

C. You ask:

1. Who converted you?
2. Can we ask and leave it in the hands of Jesus?

D. Go to the priest. (Lev. 14)

1. Don't tell.
 - a) He did.
 - b) He says to us "do tell."
 - c) And we won't. We stay quiet.
2. At his touch nothing remains defiled--word and touch effective.
3. People who disobey Jesus only to silence him make his word difficult.
4. Gift 2 male lambs without blemish, one ewe lamb of first year.

5. Thus priest proves validity of the miracle.

E. Why tell no man?

1. That is, until you've seen the priest.
2. Prevent the multitudes from thronging him, making him a King.
3. Fulfill the prophecy.

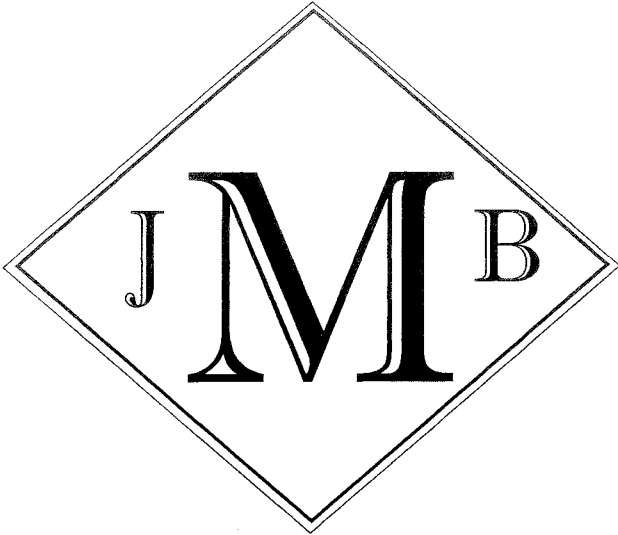
Isaiah 42:2 - *My Spirit is upon him - he will not be moved*

4. Avoids being vain, ostentatious.
5. Not enrage chief priests, scribes, Pharaoh.
6. Not to pre-empt the presiding priest by saying "but I am already clean--I don't need you."
7. This lets the priest see Jesus do what he could not do.

F. Things to Remember.

1. When not sure of his will, remain sure of his power.
2. He did not ask leper a lot of questions--he just touched and healed him. My only confession "Jesus is Son of God."
3. It costs something to be clean.
4. He taught and healed with authority.

Heritage, Franklin, TN - 4/10/05



THE DAY JESUS MARVELLED

Luke 7:1-10

Matt. 8:5-13

→ outside →

- I. Our event gives us a new emotion in Jesus--He marvelled *cause to surprise*
 - A. This was positive. *Admittedly, wonder*
 - B. On another occasion he marvelled & it was negative.

Mark 6:6

- C. It also deals with firsts.
 1. 1st encounter with slavery.
 2. 1st Gentile since Wisemen from East.
 3. 1st of 2 Gentile miracles Matthew records, this & Syro-Phoenician woman.
- II. Perhaps it's not out of place for me too to "marvel."
 - A. When I read Luke 7:1-10 as the Dr. tells this story, I get an insight Matthew does not reveal.
 - B. I'm not sure Jesus ever saw the Centurian; nor the Centurian saw Jesus.
 1. Emissaries were sent twice.
 2. Jews didn't go in Gentile houses.
 3. Power of intercession seen via work of these groups & Centurian's requests.
 - C. My second puzzle is the quantity or quality of faith.

Matt. 8:13 "As thou hast believed so be it"

1. Healed in proportion to what man believed?
2. Rather healed as he expected it would be done.

D. Now that I have you uncertain and puzzled, let's go to Matthew's account--
Matt. 8:5-13.

III. The Centurian & Capernaum.

A. 2nd mention of Capernaum by Matt.

B. Centurian

1. We'll note his race and his faith.
2. "Came unto him" *intercession*
 - a) He this through others (Boles)
 - b) All of us need helpful friends who can make contacts.
3. Centurian *Tramps follow camps*
 - a) Commander of 100 men.
 - b) Soldier seeking Jesus--no "army" temptations hindered this.
 - c) Bible attributes high character to Centurians.
 - d) Barclay calls them the finest men in the Roman army--the glue that held it together.
 - e) Every N.T. mention of one is with honor.
 - d) He'd built them a synagogue.
4. Unique moment:
 - a) Gentile comes to a Jew.
 - b) Soldier comes to Prince of Peace.
 - c) Will--
 - (1) Jesus help a Gentile?
 - (2) Jesus accept intercessions of another?
 - (3) Can he heal one without seeing or touching him?
5. Beseeching--most earnestly.

C. Centurian's Request.

(v-6) "Lord, my servant lieth at home sick"

1. "Sir" as Romans used it.
2. We do not normally treat conquered people with respect--Nazi--Iraq.
3. Servant
 - a) Boy, man servant, valet.
 - b) Feels for him--note he asks nothing for himself.
 - c) Concerned about his slave.
 - d) Yet he was no better than a thing, a living tool, no legal rights, master possessed power of life or death.
 - e) Speaks of him as son, boy.
 - f) One who cares for his fellowman is near to Jesus.
4. Lieth--state of impotency.
 - a) Grievous torment.
 - b) Paralyzed--helpless.
 - c) Intense suffering.
5. See a Master who takes care of a sick servant.
6. Offers no petition--states facts.

IV. Jesus' Response

(v-7) "I will come and heal him"

A. Emphasis on Person who came.

1. Jesus favorable to news of distress.
2. I want to come.
3. The Great Physician responds quickly.
4. Jesus makes his move to go.
5. Amazing--only a leper was more unclean than a Gentile.

B. But a group sent by Centurian stop⁴s him.

(v-8) "Lord I am not worthy that thou"

1. Note this humility.
2. None of us are worthy.
3. He didn't want to create any embarrassment for Jesus.

C. Power in the Word.

(v-8) "But speaking the Word only"

1. Centurian knew commands.
2. Humbly show our needs, confess the freeness of his grace and our unworthiness. (Clark)
3. Felt via Faith the Lord's power independent of outside means--only at his word.
4. Word's sufficient. *Pragmatic*
5. Today we accept sincerity, not truth, in our pluralism. (Carson) *The Old Testament Numbers*

D. I Know Power of Word

(v-9) "For I am a man under authority"

1. Knows power of a command.
2. Centurian's word got things done whether he was there to see it or not--so it was with Jesus.
3. Christ does not personally have to be present to get things done.
4. He can use us.
5. He was under men and over men as a military man.
6. If I can, how much more can Jesus?
 - a) He is under no control.
 - b) All things are at his command.
 - c) He's Absolute Sovereign.

7. He saw Jesus conforming to God's will and authority.
8. To defy Jesus was to defy God.
9. Absolute confidence in Jesus' ability.

V. Jesus marvelled

A. Astonished both by great faith and absence of it (Mk. 6:6).

B. "I have not found so great faith"

1. Faith the passport to bless.
2. He saw Jesus' words as the Word of God.
3. Do we trust the word or do we need feeling and tradition?
4. Note Jesus praises people when He can.

C. Not in Israel.

1. Gentile outdid the privileged.
2. Grace is not heredity.

VI. The Missed Banquet

(v-11) "That many shall come from the East"

A. Messianic Banquet

Isa. 25:6-9

1. Jews anticipated banquet of celebration, joy, reward.
2. Lie down at table.
3. Men of every description, all countries.
4. Be in close communion with eminent followers of God.
5. Reclining position for followers.
6. Banquet at night--excluded in darkness.

B. Cast Out

1. Shut out--shame, hunger.
2. Day of probation over.
3. Eternity of torment for a moment of sensual gratification.
4. Those who should enjoy it won't.
5. Can lose inheritance.
6. Jesus is not the possession of any race, rather the possession of every man of faith.
7. Judgement surprises will come.

C. Weeping--Gnashing.

1. Teeth chatter in anguish.
2. Suffering and despair.
3. Jesus says more about hell than anyone else in Scripture.
4. Judgement has deep regret and self-recrimination.
5. Did Jesus ever preach hell to pagans --rather to those who thought themselves believers?
6. No misery equal to being lost.

VII. Faith and Healing

(v-13) "Go thy way, and as thou hast bel."

A. As

1. Not porportionate.
2. But as you believed--you have believed so be it.
3. Miracles would be what he expects.

B. Believed

1. God's the same today and responds.
2. We must have great trust.

3. Does Jesus see faith in us?
4. Healed by word of one He never saw or trusted.

Wildwood Valley, Hurricane Mills, TN - 6/14/92

Mid-TN Bible Encampment - 6/18/92

Foot St., Corinth, MS - 6/22/92

Hendersonville, TN - 6/28/92

Northside, Terre Haute, IN - 8/18/92

Conway, AR - 8/24/92

Laurel, Knoxville, TN - 8/30/92

40th & Hazel, Pine Bluff, AR - 9/13/92

West 7th church, Columbia, TN - 9/20/92

Westvue, Lewisburg, TN - 10/11/92

Southern Hills, Franklin, TN - 10/13/92

Washington St., Fayetteville, TN - 10/18/92

Mayfair church, Huntsville, AL - 10/25/92

Ridgewood, Beaumont, TX - 11/3/92

Benton, KY - 11/17/92

Smithville, TN - 3/2/93

Northside, Cordell, OK - 3/9/93

Shady Grove, Duck River, TN - 4/26/93

Petersville church, Florence, AL - 6/21/93

Maryville, TN - 2/13/94

Huntington Park, Shreveport, LA - 3/15/94

Central, Tuscaloosa, AL - 4/10/94

Paris, AR - 5/9/94

Stroudsville church, Cedar Hill, TN - 6/15/94

Locust Grove, KY - 6/26/94

Holden Ave., Newport, AR - 11/27/94

Campus Church - Norcross, GA - 3/5/95

Bells, TN - 3/26/95

New Smyrna Beach, FL 3/3/96

New Concord, KY - 3/17/96

W. President, Greenwood, MS - 3/31/96

Cherry Grove, Greenville, KY - 4/30/96

Glenwood, AR - 5/7/96

Flat Creek - 6/8/99

Hilldale C/C - 6/13/99

Airport C/C, Valdosta, GA - 6/20/99

Antioch - 7/4/99

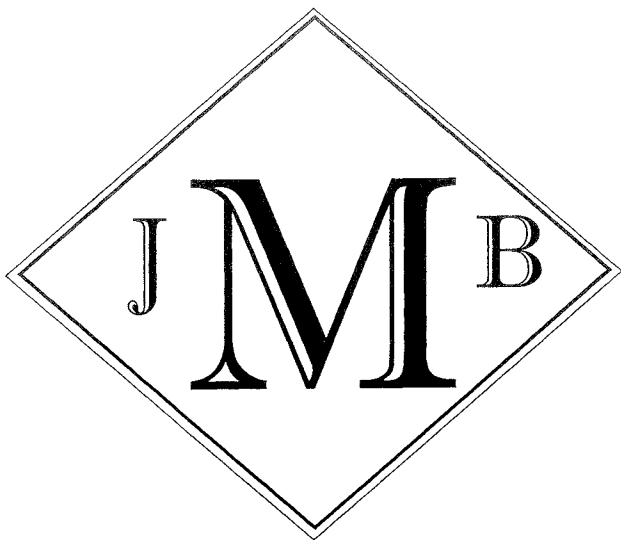
About 30 miles from Jasper is Carbon Hill. When I was in a tent mee there the pastor of the Nazarene Church, on the night of July 3, 1938, was in the audience. In the sermon I had mentioned that babies are born sinless, that they do not inherit Adam's sin. The pastor spoke up from his seat and said I was wrong. I asked him publicly to come back the next night and we would divide the time, and he agreed.

I was a scared young preacher, 27 years old. Gus Nichols was in the audience, and immediately after the dismissal prayer, I went to him, asking him to sit with me the next night to help me. He said he had an appointment the next night at Christian Chapel in Mississippi, but when he saw how nervous I was, he said, "I'll send Flavil [his eldest son] to fill the Mississippi appointment, and I'll be here in the morning and study all day to get ready for the debate."

In the morning brother Gus came, and had brought black oil cloth and white paint, and soon he had prepared some charts for me to use. In the course of the Nazarene pastor's speech, he said the fact that a baby cries shows he is a sinner. Brother Gus leaned over to me, saying, "That makes Jesus a sinner--Jesus wept, John 11:35." When I repeated brother Gus' words publicly, the answer so demoralized the visiting pastor, he got up and walked out.

How I miss that great man of God, Gus Nichols! Two of his preaching sons, themselves being named in memory of two faithful men of God, Flavil and Hardeman, are still living and doing their best to spread the kingdom of Christ.

Here in Portland, a faithful member of the Eastside congregation, is



ARE YOU OF KINDRED INTEREST?

Matt. 8:7

Luke 7:7

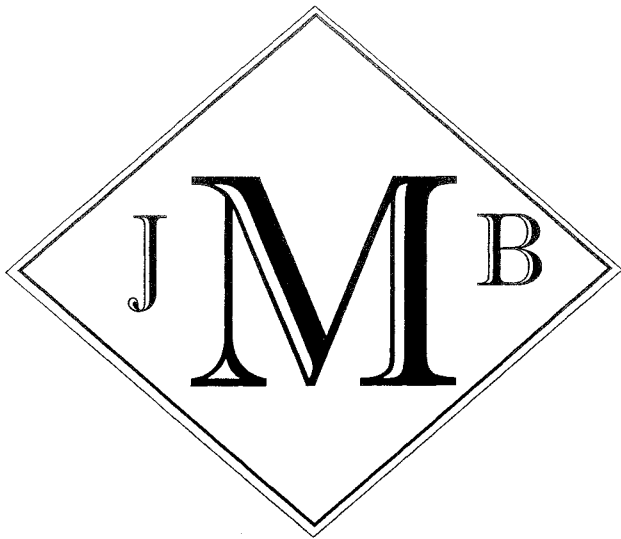
- I. This unusual encounter with a man who came requesting help of Jesus reveals an interesting revelation.
 - A. Immediately learn something about the client of the Christ.
 1. He respected Jesus' ability.
 2. He had a concern for the religious welfare of his community though he was not of similar faith.
 3. He had an active concern for those that were ill.
 - B. Now Tell The Story
 1. Sick man was his slave???
 2. Sympathy overcomes rank.
 3. Didn't love in word only.
 4. Especially note his love and respect for Jesus grows.
 5. Note power in the Word.
 6. Do we bring others to the attention of Jesus?
- II. Things Seen About Jesus
 - A. Great readiness to help others in distress.
 1. He didn't debate "He was worthy" Luke 7:4-5.
 2. He readily went though his going was unnecessary--He could heal with a word.
 - B. He had no question about the motive of the centurion and his request.
 - C. Didn't resent being compared to a petty officer (Spurgeon compares them)

- D. Jesus promptly complied, thus see power of our prayers.
- E. Whatever the disease was Jesus did not think it was beyond His control--nor was He startled by the closeness to death of the sick servant.
- F. He speaks of healing as a matter of course--the method of doing it no problem.
- G. He wonders more at the centurion's faith than at the cure.
- H. Not startled at the power of His word.
- I. He loves faith in response to power of Word--who can resist divine fiat?

Church Street C/C - LBC - 3/22/06

Silver Point - 3/29/06

- Intro:*
1. Do I see a window of opportunity? *will close!*
2. My weakness--I'll need aid beyond my ability to provide
3. I'll face His appointments--do my friends share my needs? what do I ^{do?} *Others*
4. I build a record & at times speak for
5. How many were factors helped me today - I *them?*
6. How big is my faith?



THE HAND THAT HEALS

Matt. 8:14-15

- I. It was a tremendously busy day for Jesus and our story comes in the middle of it.
 - A. That which went before (as we are told further in Mark 1:29-31 and Luke 4:38-39).
 1. He was in a synagogue service.
 2. He ever assembled with the faithful and thereby magnified God.
 3. He enjoyed the company of those who knew less than he did: Peter, Andrew, James and John.
 4. He accepted the invitation of Peter and Andrew to be a guest in their home--but he had none to use to return the favor.
 5. He came to the house at an awkward time--Peter's wife's mother was sick.
 - B. There is much that comes after.
 1. When they even came--Sabbath is over--they brought the demonic possessed, the diseased (sick of diver disease), laid his hands on them, healed them "every one of them."

2. Departed for a desert place but they found him and pleaded with him not to depart.
3. Asked him to stay with them but refused.

Luke 4:45 "I must preach the kingdom of God.."

4. Traveled through Galilee.

II. But let's go back to Peter's house and see the events there.

A. Repeat Peter had a house--maybe two but without condemnation.

B. Jesus had none that he owned.

C. Peter's house had illness.

1. His wife's mother "laid sick of a fever."

2. Luke "great fever."

3. Flat in bed.

D. Notice Peter was married--celibacy not required by God.

1. Besought him for her.

2. Women were important.

3. She did not ask for the healing--the rest of them did.

4. Woman half-caste (he heals the outsiders: leper, woman, centurion servant).

5. At synagogue placed behind screen in rear as in mosque today.

6. But he will help the unclean, the unworthy, the unequal

E. Peter married man.

1 Cor. 9:5

1. Inconsistent with Pope of today.
2. Further will heal on Sabbath in Capernaum.
3. Private healing--his powers were not just for public display.
4. It was in a private home as we see homes lead to great things.

F. The condition of the woman.

1. Bedfast--"lay" sick--struck down.
2. They tell him of her--she made no such move. "Besought" him.
3. Stood over her (Luke 4:39).
4. Rebuked the fever, great burning one.
 - a) Sin and sickness go together.

Ps. 103:3

- b) Won't heal all the sick, but will save all the sinners who come to him.
- c) Need to be kind to all relations in our family.
5. He touched her hand.
 - a) Ford said man only animal with a hand.
 - b) His touch given in proper place gave immediate relief--fever "left her."

c) Imparted strength as "she
arose."

d) Fulfills prophecy.

Isaiah 53:4

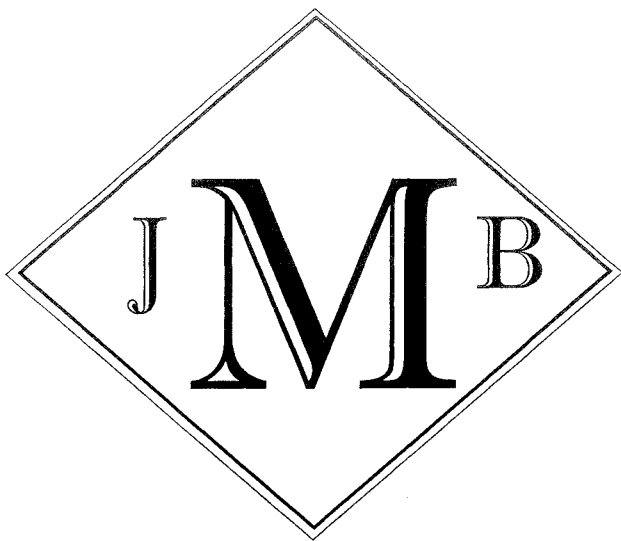
e) Power of intercessory prayers.

f) Homes have anxiety, fear,
worry, temptations.

g) Could heal by word or touch.

G. The Result--arose and ministered
unto them.

1. Jesus accepted the service of a woman.
2. He never said Peter's wife was a hindrance to his work.
3. As soon as we can we need to serve.
4. Rabbis would not let a woman serve them.
5. Note she put herself in his service.
6. Diakonia--like a deacon.
7. No blessing just for me alone--share with others.



THE INTERESTING CALL OF MATTHEW

Matt. 9:9

- I. In an old book where Spurgeon gave outline form of some of his thoughts I found his interesting observations about the call of Matthew.
 - A. May it supplement some of our thoughts.
 - B. How would you apply it?

- II. Facts about Matthew's call.
 - A. It is Matthew himself who outlines it.
 1. He in our text writes about himself.
 2. Note his modesty: "A Man Called Matthew."
 3. He says nothing about the feast described in verse 10.
 4. He does not tell it was at his own house.
 5. Money making and materialism was his nature.
 6. Just where were we when we heard the gospel?
 - B. His call seems unlikely.
 1. Capernaum Jesus called "his own city."
 2. Matthew had earlier been out-looked in the city.

3. Jesus was about other business "as Jesus passed forth from thence."
4. Jesus left many others uncalled-- was it not likely a tax collector whom would not be passed by?
5. Many others "man" unnoticed.
6. Yet Matthew he "saw."

C. His call was unsought.

1. He was in a degrading business-- his discipleship would bring no honor to Jesus as a celebrity would--"Miss America on front page of Chronicle."
2. His profession brought temptation as they collected more taxes than they should.
3. He perhaps would have been repulsed by other disciples.
4. He made no sign of moving toward Jesus as did the blind men of Jericho.

D. Lord knew what He was doing when He called him.

1. Surely he knew the sin in him.
2. He saw how he could be adapted to holy service as a penman.
3. He saw what could be made of him.
4. He saw an apostolic biographer.

5. Sovereignty is not blind but possesses boundless wisdom.

E. His call was condescending.

1. Just a man.
2. A publican.
3. He'd be a close associate.
4. Immediately he could com--no putting off, no quarantine.

F. The call was simple.

1. Few words - follow me - he saw - he said - he arose.
2. Clear - follow me.
3. Personal "said to him."
4. Command "He said - follow."

G. It was immediately effective.

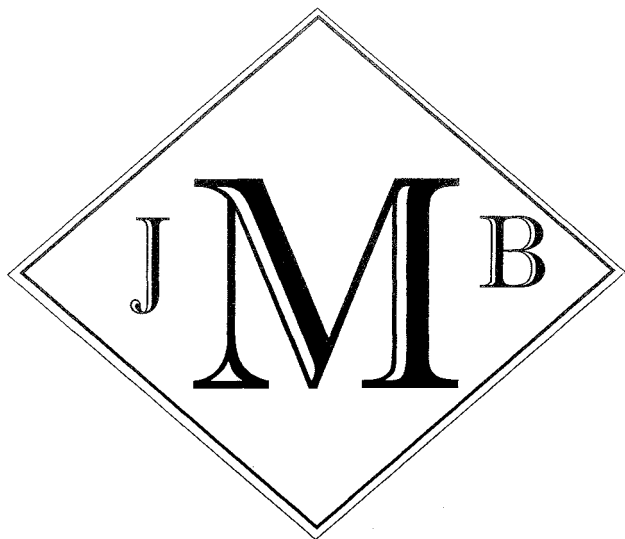
1. Followed at once.
2. Spiritually and literally.
3. Wholly - voice and pen.
4. Growingly.
5. Ever after - never deserted him.

H. His call a hope for others.

1. Other publicans could come.
2. Enlarged door of opportunity.
3. He could personally bring others.
4. His gospel destined to convert many.

III. Application - are you sitting at the receipt of customs?

- A. Hear:
1. Attentively.
 2. Rise
 3. Respond
- B. Now lead others.
- C. John Bunyan wrote, "I often thought would I have heard Him when He called Peter and John. How would I have cried 'O Lord call me also. But I feared He would not call me."



WHAT HAPPENED WHEN HIS HAND
TOUCHES DEATH? Matt. 9:18

- I. The Hand of Jesus imparts in life or death the most blessed touch that can be felt by a human.
 - A. Our story is told in Matt. 9:18; Mark 5:22 and Luke 8:40.
 - B. Let's relive its resurrecting touch as we combine all three accounts:
- II. It begins with the frantic plea of a ruler of a Synagogue.
 - A. His name was Jairus.
 - B. His duties were many.
 1. First he is a Jew and he comes falling at the feet of Jesus--most unusual.
 2. Most important person.
 3. Elected from among his elders.
 4. In care of external public order in public worship.
 5. Supervisor of the concerns of the synagogue in general. (Barclay)
 - a) Calls on ones to pray and preach.
 - b) Allows nothing unfit to occur.
 - c) Even the building was under his oversight.
 - d) Pillar of Jewish orthodoxy, one of the most respected and honored citizens in Capernaum.
 - C. His plea an emergency one.
 1. Fell at Jesus' feet.
 2. Worshiped Him.

3. "Beseeching him much"
4. "Besought him to come into his house"

D. Reason, "My little daughter is at the point of death." (Matthew)

1. Mark: "My daughter is even now dead but come and lay thy hand upon her and she shall live."
2. Luke: "only daughter, 12 years of age and she lay dying... But as he went..."
3. This emergency compelled his action but up to this time Jesus had not raised the dead.
4. But Jairus broke into the conversation with John's disciples with this desperate plea.
5. Parents do much for "my dear little daughter" as Mark says.
6. Note only daughter and 12 years old.
7. Note the "but" in the story.

E. But there came an interference as they were on the way to Jairus' house--woman with 12 year issue of blood.

1. Like the ruler she is at the "end of her tether" (Bruner)
2. Deep need, faith propels.
3. Must have cause via delay a great test of faith for Jarius.

F. Jesus agrees to go.

1. Great multitude followed him.
2. In fact they "thronged him" (Matt.)
3. Jesus arose and followed Jarius and "so did his disciples." (Mark)

III. En route Bad News

A. "While he yet spake they came from the ruler of the synagogue's house saying Thy daughter is dead, why troublest thou the Master any further?" (Mark 5:35)

B. Jesus heard this.

1. "Fear not, only believe" (Mark 5:36)
2. "Fear not, only believe and she shall be made whole" (Luke 8:50)
3. Margin says "be saved."

IV. At the Home

A. He suffered no man to follow him.

1. Save Peter, James, John.
2. Father and mother of the maiden.

B. He saw the flute players and the crowd making a tumult.

1. Flute music always associated with death.
2. It was the custom of relatives and special friends of the dying person to gather round the couch the moment breath ceases, to then break in loud cries, exclaiming it as the sign of most passionate grief.
3. Sometimes they would exhaust themselves then hire professional mourners, especially women to keep up the loud, wailing cry throughout day and night. (Boles)

4. Jer. 9:17

16:6

Ezek. 24:17

Amos 5:16

5. Poorest of the people usually hire two flute players, one female wailer to join the neighbors in crying, singing, clapping loudly and be sad.
6. Thus proverb: "Whoever is remiss in mourning over the death of a wise man deserves to be burned alive."
7. Three mourning customs.
- a) Rend the garment--39 rules--rent made standing--rent to the heart so that skin is exposed, for father and mother exactly over the heart--for others on right side--rent big enough to insert fist--7 days left gaping open--next 30 days loosely stitched so that it could still be seen, after this permanently repaired--improper for woman to show breast thus she rends inner garment in private, then reverse garment and wear it back to front, then in public rend the outer garment.

- b) Wailing for the dead incessantly kept up, know the domestic history of every person and immediately strike up impromptu lamentation, introducing family names.
- c) Flute players--Romans used it but limited it to 10 flutes.

C. Jesus put them out

Matt. 9:24 "Give place for the damsel is not dead"

Mk. 5:39 "Why make ye tumult and weep?"

Luke 8:52 "She sleepeth"

1. They laughed him to scorn.
2. Pandemonium reigned.
3. Mourners resented hope.
4. Cemetery = "sleeping place."
5. Jesus presented with his greatest challenge--Death.

1 Cor. 15:26

6. Has to put them out for cannot tolerate their disbelief. Some things have to be put out for Jesus to do his work.
7. Word for laughter so strong the verb is not used elsewhere in the N.T.
8. Sleep & Resurrection
 - a) Loss of consciousness but terminated by awakening.
 - b) Rejuvenation of power.
 - c) No total destruction and loss of person.
 - d) No loss of personality or identity. (Coffman)

V. The Awakening Touch (Barclay)

- A. Jesus took the child by the hand as the parents & 3 disciples watched.
 - 1. Jarius had asked for this in the beginning.
 - 2. Jesus shows the futility of the earlier scorn.
- B. Jesus said "Talitha cumi;" "Damsel I say unto thee arise;" "Maiden arise"
 - 1. Her spirit returned and she rose up immediately (Luke).
 - 2. Straightway the damsel rose up and walked (Mark).
 - 3. Amazed with great amazement (Mark)
 - 4. Tell no man.
 - 5. Give her something to eat.
 - 6. Fame went forth into all the land.
- C. First Resurrection of N.T.
 - 1. He hears our grief.
 - 2. He knows our pain.
- D. One day He will call up
"And the dead shall rise--we remain are changed."
- E. Are we ready?

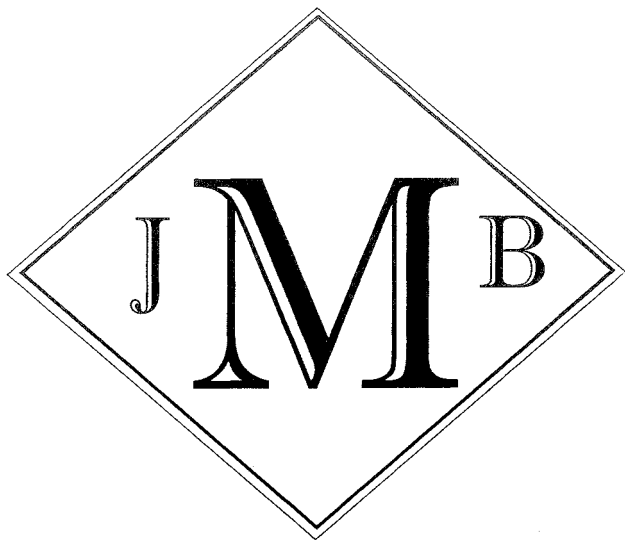
Given this image of Sheol as a place where the dead lie on beds, it is not surprising that death was also perceived as sleep. In Psalm 13:3[4] the palmist had appealed to God:

Consider and answer me, O LORD my God;
light up my eyes, lest I sleep the death.

--Daniel I. Block

The Old Testament on Hell - pg. 54

Hell Under Fire



THE MOST NEGLECTED PRAYER COMMAND BY THE CHURCHES OF CHRIST

Matthew 9:36-38

I. Today I want to speak on the above subject.

A. I hope I'm wrong. (But I see no more preachers nor do I hear us pray.)

B. I hope I just don't know--that whereas I hear none publicly to speak of--you are praying privately.

C. I hope you are asking God for preachers.

1. In America if there are 190,000,000 folks and 8000 gospel preachers--each must serve 23,750.

2. If 3 billion in world each must serve 375,000 folk!

3. If these odds wouldn't make me pray, what would???? Particularly when this is the way you get more preachers!! I'm a failure.

II. Let's see the statement of the Savior.

A. He's just back from an intensive Galilean preaching tour.

1. He's been preaching and healing--giving no quarter to any disease and preaching the gospel of the kingdom.

B. But when he saw the multitude--

1. What a pregnant thought!

2. Jesus showed us how to look at men!

a. He looked at crowds differently from the political, the salesman, the performer.

- b. Crowds fill us with wonder, awe, admiration--Criswell said we overlook one soldier and see the battalion.
 - c. Sometimes we look with passivity and defeatism. (Remember Jesus was seeing a combination [summary] of crowds)
3. What did Jesus see in the crowd?

- a. He saw inwardly.
- b. He saw the folks and the wild dogs and wolf.
- c. He saw sad condition that outside alone wouldn't show.
- d. "He saw intellect enslaved, reason blinded, moral facilities benumbed" said Thomas.
- e. He saw a spiritual as well as physical disease.

4. He saw sheep in 3 ways:

a. Fainted.

(1) Harassed says RSV.

(2) Want of intellectual vigor, imagination, genius.

(3) Lack of power to do right.

(4) Distress is to flag, mangle, trouble

(5) Berkley "mangled and thrown to the ground."

b. Scattered.

(1) Helpless (RSV)

(2) Alienated from each other and God.

(3) Sheep wanders and has no instinct to bring him back.

(4) Cast out. Jer. 14:16

(5) Cast down, prostrate on earth, bruised
fleece torn.

(6) Weary--fatigued by travel--haven't
we wandered long enough--come home!

(7) Sin scatters, untruth disunites.

c. Shepherdless.

(1) He alone is Chief Shepherd.

(2) Without him no guide or teacher.

(3) Ps. "sit in darkness and shadow of
death"--no hope or sight--if they arose
none to lead--grope in darkness.

(4) People were stirred by miracles but
didn't know where to go.

C. When he saw--he was moved!

1. Do we act on what we see?

2. He had compassion--pity not anger,
aversion, curiosity or indifference.

3. His sorrows not for himself but others--
are we as unselfish?

4. Where are our tears, prayers, spoken
words, open Bibles.

5. Do we know needs yet do not act?

6. Are we like the mother who's child's
sickness turns night to day and who's
pity stops the clock?

7. Pity for sinners a new note in religious
history--is it for us?

8. Do we believe men now hunger for God?

9. If we feel--act--like Jesus did.

III. The Harvest Figure.

A. Harvest is plenteous.

1. Second figure--worlds a sheepfold and a harvest field necessitating shepherds and reapers. World is wide and white.
2. It is near by --not over seas.
3. In it you must exercise or die.
4. Harvest is accessible--at hand--immediate need.
5. It will shed and spoil lest reaped.

B. Laborers are Few.

1. Lord is husbandman, all souls are his, world's to be gathered, but no workers!
2. Inadequacy seen everywhere.
3. No porportion between work and laborers 1 to 375,000!
 - a. What could be more discouraging.
4. Laborers yes--idlers no!

C. How will we get more?

1. Pray ye.

- a. God can provide if we'd pray.
- b. He plans to save men by men, reap by men not angels.
- c. He wants laborers equal to task.
- d. He alone has right to send.
- e. He makes this a personal matter.
- f. He in Infinite Condencension makes self dependent on man--he waits for our prayers!
- g. He plans to save men by men.
- h. He's possessor and producer!

2. Pray ye therefore.

- a. Do we ever?
- b. What type of men do to ask for?
- c. We've tried schools, books, houses, salaries--why not prayer? (Both in wheelbarrow)
- d. All else is a tool.
- e. If workers in proportion to prayers how many would we have?
- f. If you can't do anything else--pray; and if you won't pray I doubt if you will do anything else!

West End - 11/1/64

Pepperline lectures March 65
Washo Mo 4/26/65

Independence is a little over two weeks away. Many changes are rapidly taking place, what lies beyond the 24th only our Heavenly Father knows. Political changes and Africanization do not effect our work directly, but the new Central African Church does. It is called an indigenous church, by the people for the people. Its appeal... This church was planned to take care of our needs. It was established by indigenous people who are acquainted with the needs of its people. The religion which forbids multiple wives and beer drinking was established for the white man and meets his CUSTOMS. (only one wife at a time)

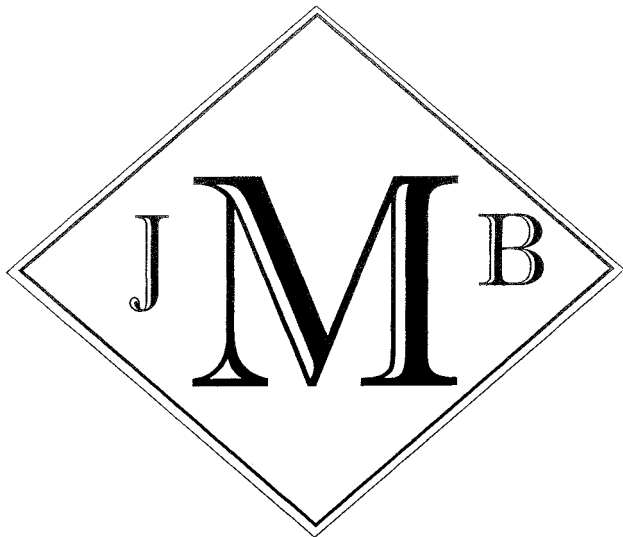
Since there are no men qualified to become elders of the church, or I should say there are not more than one man in any of the older groups, Ken has been trying to

get the churches to direct its work by the men of the church working together to accomplish this. Usually in each group there is one man who has the ability to lead and then leave it up to him, especially if he is an old man. According to custom he is the leader and they just can not get out of that "rut."

This situation we feel might best be helped if we had a couple of families of colored brethren out here. It should show them that color has nothing to do with the rightness of the Bible. There is the idea that it is a white man's religion because most of our customs are in keeping with the Bible. Ken has tried to explain to them that the Bible was written and that the church had been established many years before the American nation came into existance. Pray with us that Christians may not be led away by this false teaching.

The African evangelists are actually having a harder time of it than we shall ever have I think. They need your prayers.

---Taken from letter from Iris Elder
October 10, 1964



THE MAGNIFICENT 12

Matt. 10:1-4

I. Among men none as powerful or valuable as the 12 apostles.

A. 1st because Jesus called them.

1. It was His choice.

Isa. 6:8

2. Not compelled but invited.

3. Not conscripted but volunteered.

4. Free to be faithful or faithless.

5. Summons to accept or refuse.

6. He prayed before he called them.

B. Called 12 Disciples

1. 3 accounts of the call.

Matt. 10

Mk. 3:13-19

Lu. 6:13-16

2. Also listed 1 more time.

Acts 1:13

3. Others like Paul called on a broader sense.

4. 12

a) Complete

b) 3 groups of 4.

c) Like 12 tribes--birth of a new nation.

5. No man stands alone--we are bound by some type of relationship to rest of group.

6. Disciples

a) Apostles--ones sent, envoy, ambassador.

b) Leaders need a staff.

c) Ordinary men.

- d) No wealth, academic, social position.
- e) Jesus sees what man is and can become.
- f) Extraordinary mixture of men.
- g) On the stuff of the common man the church is founded.
- h) These are learners--shut mind can't serve Jesus.
(Above from Barclay)
- i) Shows Jesus did not despise humble instruments.
- j) He uses every sort of individual.
- k) Since brothers in the group he obviously honors ties of kinship and friendship.
- l) Some uneducated.

Acts 4:13

7. Qualifications

- a) Chosen by Jesus (Eph. 4:11).
- b) Must know the presence of the Lord & live with him.
- c) See the risen Christ.

1 Cor. 9:1

- d) Fellowship with Him.

Acts 1:21-22

- e) None today have seen him.

8. Purposes

- a) Heralds to Preach

Matt. 10:7

- b) Brings the announcement of Jesus.
- c) Do not bring opinions but divine certainties of Jesus.

C. He gave them Power.

1. Works of mercy & love are inseparable from true preaching of the gospel-- Johnson.
2. Other great leaders wrought miracles but Christ gave power to his followers to do it.
3. Power = authority or right, thus qualified & authorized.
4. He appointed, ordained which means to make, to do.
5. Their deeds display the power of the Kingdom.
6. They are to multiply the activities of the Master.
7. If apostleship has never been withdrawn folk should be able to do these signs today.
8. Jesus the great apostle.

Heb. 3:1

D. Power to Cast Out Demons & heal

1. Unclean Spirits
 - a) Before giving names He gave the work they are to do.
 - b) Miracles are credentials of their commission.
 - c) Note separation of exorcism & healing.
 - d) All sickness does not come from demons.
 - e) This power not ours today.
 - f) We can do 3 things--disciple, baptize, teach.

9:35

- g) Exactly like Jesus own peripatetic ministry.
- h) Charismatics claim too much.
- i) We are to see needs we are able to meet.
- j) Yet can't heal lepers or blind.
- k) Armed with Christian responsibility we do what we can.
- l) We are commissioned to care, help, pray, ask for strength (2Cor.12).
- m) Fact we can't heal should keep us humble.
- n) Since we have responsibility to help we must keep praying.
- o) "The gift of healing that Christ bestowed on the apostles was not an inheritance for them to hand down to their descendants but a seal of the preaching of the gospel for that occasion."
(John Calvin)

2. All manner sickness & disease

- a) All kinds
- b) Raise the dead
- c) Heal every infirmity
- d) Scope of their ministry to be as wide as his.

II. "Now the Names"

A. Things general

- 1. 3 pairs of brothers.
 - a) Andrew & Peter
 - b) James & John

- c) James the Less & Thaddeus or Judas.
- 2. All Galileans except Judas.
- 3. Several hardworking fishermen.
- 4. Not a priest or rabbi.
- 5. All from rank of common folk.
- 6. 3 groups--4 each & 1st four closest to Him.
- 7. Diverse.
- 8. Some unknown except name.
- 9. Through them is laid the foundation of the greatest movement & most important institution of all time -- Erdman.
- 10. It's the work, not workers that is magnified.
- 11. Yet great.

Rev. 21:14

- 12. We know the calls of only 5 of the 12.

B. Specifics

- 1. Peter 1st.
 - a) 1st & foremost.
 - b) Nowhere primacy taught.
 - c) 1st in sense of representation.
 - d) Heights of faith & depth of denial.
 - e) First in faith & failure.
 - f) Both Rock & Satan in same chapter.

16:18-33

- g) Always 1st; Judas always last.

h) Peter

(1) Called Rocky.

(2) Bold yet coward.

(3) Galilean accent--could not pronounce 3 letters in GK alphabet--sounded as if had a speech impediment.

(4) Always thought he was right.

Matt. 16:22

(5) Impulsive

Matt. 26:35

(6) Drug feet

John 20:24

2. Andrew--always bringing some to Jesus.

3. James

a) 2 of them as 2 Simons & 2 Judas.

b) Apostles have ran.

1 Cor. 12:28

c) Had difficulty with temper & opposition.

Lu. 9:54

d) Sons of Zebedee.

4. John

a) Sensitive

b) Younger than James

c) Last to die

5. Philip

6. Bartholomew

a) Same as Nathaniel.

b) Retiring person.

7. Thomas - doubting?

8. Matthew

- a) Only here uses apostle--favors disciples.
- b) Anti-hierarchical bias.
- c) Titles avoided.
- d) A collaborator, yet of 12.
- e) Publican
 - (1) Only here so called.
 - (2) Name something of opprobrium --given him by no other evangelist.
 - (3) He never ceases to wonder that a social outcast could come so high.
 - (4) Shows sinner transformed by grace.
 - (5) Debtors not creators. People not angels.

Ps. 25:8-9

- (6) Church has men whose previous lives questionable.

9. James

- a) Is Cleopas.

Lu. 24:18

Jn. 19:5

- b) Husband of Mary, sister to virgin.
- c) Cousin of Jesus.

10. Lebbaeus

- a) Thaddaeus' surname
- b) Judas + brother of James.

Lu. 6:16

Acts 1:13

c) Not Iscariot

Jn. 14:22

d) Wrote Jude

e) Not Lord's brother.

Matt. 13:55

f) Means warmhearted.

11. Simon Canaanite

a) Zealots called 4th party in Israel by Josephus.

b) "An inviolable attachment to liberty—God is to their ruler & Lord" he wrote.

c) Gave no man title of kind.

d) They'd make any sacrifice, endure any pain.

e) They'd murder for their country.

f) Most nationalist of the nationals.

g) Matthew in danger if not for Jesus.

h) Religion united them.

i) A Zealot as far removed as a Marxist guerrilla is from a John Bircher.

k) That Matthew & Simon would get together shows power of Jesus to unite to him & to each other.

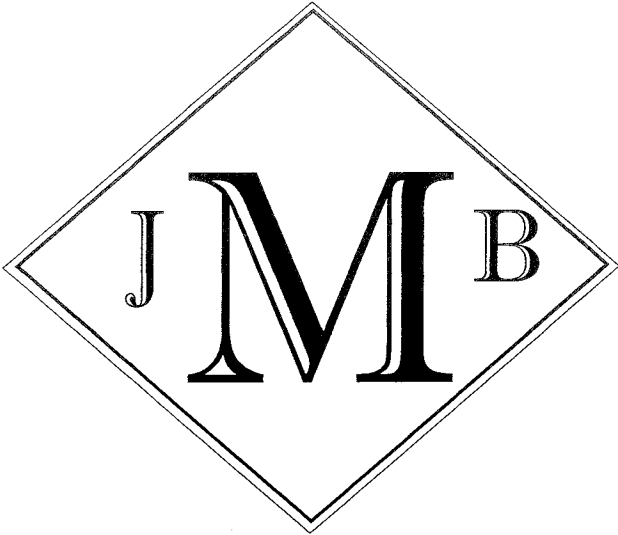
l) He can tame economic & political passion.

12. Judas

a) From Kerioth--only one from Judah.

b) Shows the moral insecurity of every follower of Jesus.

- c) Doctrine of "eternal insecurity."
- d) You can be lost.
- e) Can be called, but not yet in.
- f) Christian life is dangerous.
- g) Always his dark deed associated with his name.



HOW DID THE EARLY CHRISTIANS TAKE THEIR PERSECUTIONS?

Matt. 10:16-23

I. Causes for growth.

- A. Seed of the Kingdom is word.
- B. Blood of the Martyr watered that seed.
- C. May I see how they endured & may I determine to be faithful to the end.

II. God's Provides.

A. Take no thought of how & what to speak.

1. Please note how & what - Manner & Matter.

- a.) Content is important.
 - b.) Manner of delivery surely cited.
- #### 2. Won't have time to prepare defense.
- #### 3. Be not anxious.
- a.) Bible speaks against worry.
 - b.) We may have confidence, in spite of persecutio
 - c.) Neither surprise, deficit of talent or ignorance will be allowed to hurt cause of Christ.

4. Father will give you.

- a.) Use natural ability & use the Holy Spirit.
- b.) This shows verbal inspiration given apostles.
- c.) Anxiety is dissipated because of connection c the Father.
- d.) God's ministers today must study word.

2 Tim. 2:15 "Study to shew thyself approved unto God"

2 Tim. 4:13 "The cloke that I left at Troas with Carpu"

- B. Great to see that since Jesus sends forth Jesus will provide!

III. Nature of Persecution.

- A. Brother delivers Brother to death.

1. Jesus wants you to know worst before you start - you can see what befalls you.
2. All natural ties disregarded.
3. Brother betrays brother.

B. Father the child.

1. Death horrible.
2. Some by: crucifixion, thrown into boiling oil, burn at stake, roasted over coals slowly, drink melted lead, torn by beasts, covered c pitch & burned.
3. Religious persecution induces men to go against family ties.
4. Children rise against parents & put them to death.

C. Hated by All Men.

1. Christianity so powerful it will dominate all, therefore, it is necessary to crush it.
2. Hated by all Kinds of men, is meaning.
3. Astonishing enmity develops.
4. Laws of Christ condemn a vicious world.

IV. My reaction & Response.

A. Endure to the End.

1. Need both faith & perseverance.
2. Go as long as life lasts.
3. Don't falter.

Rev. 3:21-22 "To him that overcometh will I grant to s

4. Troubles end - endure them.

5. If not faithful - no hope.

B. Flee.

1. Henry, "He flies that he may fight again."

2. All right to quit the ground so long as you do not quit the colors.
3. True martyr never sought death nor made a display of heroism.
4. Apostles not permitted to throw away their lives - where they could save them w/o denying faith - do so.
5. Avoid extremes—avoid persecution by holding tongue & betraying or courting persecution.
6. Do we fall into silence & let others alone.
7. Do we avoid unwise persecution?
8. Practical side.
 - a.) If not a good Bible student, don't get into speculative discussion.
 - b.) If weak, don't go where unduly tempted.
 - c.) If some people annoy you & bring out the worst, avoid them.

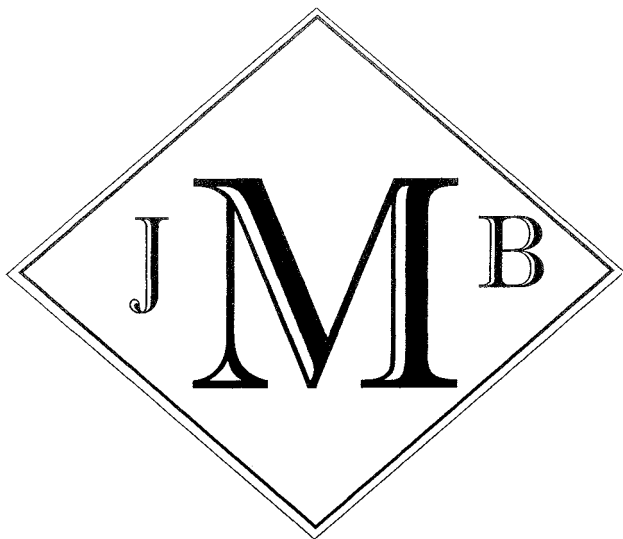
V. What does Verse 23 mean?

"Ye shall not have gone over the cities of Israel til the Son of Man is come"?

- A. Many explanations, Boles right when he says it's not clear what it means. Let me give you some of the many answers.
 1. Coming of Christ to destroy Jewish nationality & economy.
 2. Titus AD 70, Jerusalem destroyed.
 3. Judgement Day.
 4. 2nd coming of Christ.
 5. Fulfillment of limited commission.
 6. He will immediately follow them into these cities

7. Barclay says refers to the 2nd coming & Matthew was mistaken about it.
 - a.) Early persecuted church wanted quick return to get out of troubles.
 - b.) If mistaken about this, is he reliable in other fields.
8. Establishment of Church - Pentecost - in his Kingdom.
9. Transfiguration.
10. Today.
- B. What can I gain from this obscurity?
 1. Whatever it was, it was to take place before all the cities are evangelized. Limited to Israel, nothing for today (?)
 2. They go one way, Jesus another but they will meet.
 3. What they say is true - the Son of Man will come
 4. Time is short for all of us.
 5. God quickly confirms.
 6. Not everyone will get a chance - those that get it better take it or pay penalty.

Best End 11-22-81



WHAT PRICE HERITAGE?

Matt. 10:16-23

I. That which we have did not lightly come.

Acts 20:28 "Take heed therefore unto yourselves, and

Matt. 5:10 "Blessed are they which are persecuted for

A. There are several reasons I want to preach on this.

1. I want us to appreciate our heritage.

2. I want us to trust more fully our God.

3. I want us to prepare for any persecution.

a.) Pravda had a story of man who named his asses
the 12 Apostles & his sow the Virgin Mary.

b.) We see what is happening in Latin America.

c.) You feel the impact of your own rejection by
some today.

4. I want to explain a difficult passage of Scripture
Tim Morris asked about - Verse 23.

B. I want to take more than one Sunday on this vital
passage.

II. At the outset, please see:

A. The limited commission included warfare and
suffering - H. Leo Boles.

B. Let all who are determined to do good in this
world ponder this reception of earlier efforts.

1. You need not expect universal success.

2. You will meet opposition.

3. Much of it will be religious - the Devil is hated
by all; so the persecuters will make it appear
you are his confederate. Can you imagine -
those who pulled down Devil's stronghold
are accused of being his servants!

4. Human nature more corrupt than you think.
5. Power ~~is~~ evil greater than we suppose.
- C. Comfort to know Heaven knows what is going to happen - when & how - even before it does.
- D. Remember we are speaking of Apostles & Limited commission, yet principles carry over to us.

III. Facts of the Case.

A. I send you forth.

1. It is Jesus who does the sending.
2. Heaven fosters a missionary spirit.
3. He wants all men to have a chance.

B. Picture: Sheep in the Midst of Wolves.

1. Horrifying picture - even one wolf in flock of sheep - here it's a few sheep in the midst of many wolves.
2. Sheep are:
 - a.) Helpless.
 - b.) Unarmed.
 - c.) Undefended.
 - d.) Apparently doomed.
3. They are sent inoffensively & harmless into a cruel world.
4. Wolves represent cruel destruction.

C. Be as wise as serpents & harmless as doves.

1. It is evident the care of Heaven does not exempt the follower from personal responsibility.
2. Serpents.
 - a.) Represent wisdom & prudence.
 - b.) They are shrew.
 - c.) Escape persecution.

d.) Egyptians symbolized as ones of wisdom - these serpents.

e.) They wisely know how to escape danger.

f.) Keen.

3. Doves.

a.) Pure.

b.) Guileless.

c.) Bears cruelty w/o resistance.

d.) Don't provoke danger - flutter as c/a broken wing to protect young.

e.) Don't run unnecessarily into danger.

IV. The Persecution to Come.

A. Beware of Men.

1. Don't underestimate their evil.

2. Sometimes the very countrymen you expected to help will betray you.

3. Christ hated w/o a cause - so will you be. ↘

Jn. 15:25 "But this cometh to pass, that the word mig

B. Councils & Scourging.

1. Jewish powers meant.

2. Interesting to see Christ knew what was yet to be

3. Scourge - whip.

a.) Laid on ground.

b.) Whip had 3 lashes.

c.) 13 blows = 39; 40 save 1.

Deut. 25:13 "Thou shalt not have in thy bag divers w

2 Cor. 11:24 "Of the Jews five times received I forty

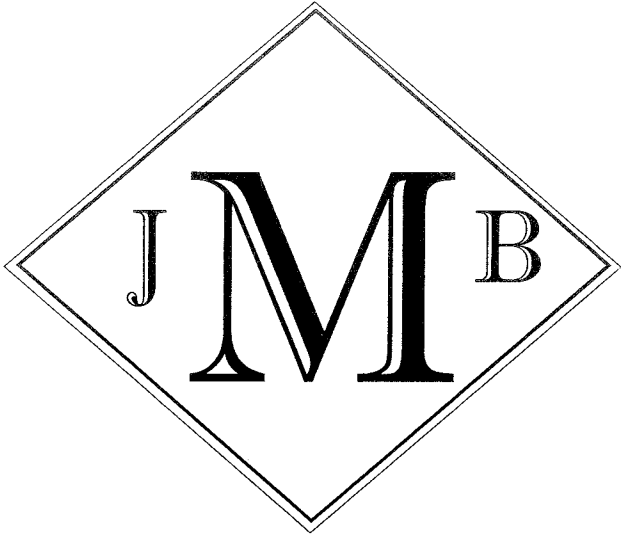
d.) Romans had no limit in their whipping.

e.) Takes on show of religion since done in synagog

C. Governors & Kings.

1. This represents Gentile power.
 2. Amazing! Illiterate fishermen to stand before illustrious rulers.
 3. Who would have that these men would go so far.
 4. If our persecutors reject truth apostles will be a witness against them in Judgement.
- D. What we have today has not lightly come!

Best End 11-15-81



HOW DOES ONE DENY JESUS?

Matt. 10:32-33

I. Life holds some possibilities I never care to exercise
I study my options not to exercise but to nullify.

Matt. 10:32-33 "Whosoever therefore shall confess

A. How would I confess the Lord?

B. Conversely, how would I deny Him? This tragedy we want to study.

II. I can deny Jesus in 3 ways:

A. I can deny His claim.

Matt. 16:13-14 "When Jesus came into the coasts of C

I Jn. 2:22 "Who is a liar but he that denieth that Jesu

I Jn. 2:22 "He is antichrist, that denieth the Father a

II Pet. 2:1 "But there were false prophets also among t

Acts 3:14 "But ye denied the Holy One and the Just,

1. In & out of the church denials can come.

2. Read article on Jesus.

3. Do you believe He's God's Son?

John 20:31 "But these are written, that ye might belie

Mk. 14:61 "Art thou the Christ, the Son of the Blesser

62 "And Jesus said, I am: and ye shall see the

B. I can deny His name.

1. By this I mean I believe His claim, but I never confess it.

2. The sinner can fail to do it for various reasons:

(a) Timid.

(b) Procrastinate.

(c) Competitive c other duties.

Rom. 14:11 "As I live saith the Lord, every knee

Phil. 2:11 "And that every tongue should confess that

I Jn. 4:15 "Whosoever shall confess that Jesus is the S

3. The Christian can backslide.

Rom. 10:9-10 "That if thou shalt confess with

2 Jn. 7 "For many deceivers are entered into the world

C. I can deny His reign.

1. He is Lord & has a right to tell me how to live.

2. I must subscribe in all matters.

Titus 1:16 "They profess that they know God but in wo

1 Tim. 5:8 "But if any provide not for his own, and spe

Rev. 3:8 "Kept my word & not denied my name.

2 Tim. 2:12 "If we suffer we shall also reign with him

3. Am I holy?

III. So the matter faces me squarely.

A. Do I deny that Jesus is the Son of God?

B. Do I believe He is but deny this is the time to confess it.

C. Or do I lay claim to this truth but deny his Lordship of my life.

Therest End 12-14-75.

Christ said in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." What then does the Christian deny himself? We deny ourselves the right to know more about every book and subject than we do God's book; we deny ourselves the right to use our tongue as we please; we deny ourselves the right to go anywhere and do anything with just anyone. We deny ourselves the right to be unconcerned with the suffering of others. We deny ourselves the right to make an idol out of the things money will buy. We deny ourselves the right to a life of pleasure-seeking, keeping all the first-fruits of our labors for ourselves whether it be from the garden, kitchen, sewing-maching, or purse.

We deny ourselves the right to follow what we see on TV and make love to every person we go out with--"Flee youthful lusts," says Paul in II Tim. 2:22, "but follow after righteousness, faith,

charity, peace, with them that call on the Lord out of a pure heart."

From "Promoting Peace in the Home" - By Emily Huffard
Harding College Lectures 1970 pp.78-79

JESUS WAS NOT A GOD-MAN

He Was a Hebrew Prophet Around Whom Christian Theology Has Spread Confusion

By HAROLD J. BASS

"Jesus was a great, good human teacher who gave his life to witness that only love in human relations can bring the Kingdom of God . . ."

leads to life, and those who find it are few."

Christendom needs to face up to an unbiased interpretation of Jesus as the great Jewish teacher he was. His career reveals that he fit into the Hebrew messianic pattern rather than into the Pauline Christological pattern of his mission. Paul and, later, John in his gospel accorded full divine attributes to Jesus: "He is before all things . . . All things were created through him and for him." (Col. 1:15-17) "All things were made through him and, without him, was not anything made that was made." (John 1:3) More than that, Paul conceived him to be a God-sacrifice for men and a divine champion to restore what was lost when war in heaven transferred Satan's operations to the earth with the dire result that men became slaves of Satan and victims of God's wrath.

Altogether different was Jesus' situation. Palestine was suffering the burden and humiliation of Roman control. Jewish expectations were fixed on the hope that a Davidic messiah would arise and, in fulfillment of prophetic promises, crush the enemy and restore Israel's place and prestige. Cherished passages like these were cited: "The enemy shall not outwit him. . . . I will crush his foes before him. . . . I will make him the first-born, the highest of the kings of the earth." (Ps. 89:22,23,27)

Patriotic Jews, expecting and waiting, turned their hopes toward every prominent figure. When John the Baptist came preaching the immanence of the kingdom of God, many believed him to be the expected one. When Jesus followed, preaching the coming of the kingdom in that generation, a crowd was moved to make him king because they thought him to be the fulfillment of the prophetic promise.

It was natural for every concerned and dedicated young Jew to hope

that he might be selected as the One. Jesus was no exception. He hoped to gather Israel into a Hebrew-centered kingdom of God. He said his mission was only to the lost sheep of the house of Israel. When he sent forth his disciples, his instructions were: "Go nowhere among the Gentiles and enter no town of the Samaritans, but go, rather, to the lost sheep of the house of Israel."

With Jesus the kingdom would be Hebrew-centered. But others could come. Gentiles from the East, West, North and South came to sit down with Abraham, Isaac and Jacob who would, of course, be at the center of their talks. (Matt. 8:11) He placed the keys to the kingdom, as he conceived it, in the hands of his Jewish disciples, with the instruction that, "Whatsoever you bind on earth shall be bound in heaven and whatsoever you loose on earth shall be loosed in heaven." (Matt. 16:18; 18:18) Those same disciples would sit, he said, "on twelve thrones judging the twelve tribes of Israel." (Matt. 19:28)

That Jesus shared with his contemporaries the expectation of a Hebrew-centered kingdom of God is evident. He differed as to how it would be attained. The Zealots and most patriotic Jews believed it would come through God-directed violent action to crush their foes. John the Baptist and Jesus believed it would come through a revival of righteousness. John exhorted his hearers to refrain from violence, to deal honestly and to share their goods. (Luke 3:10-14) Jesus declared that the poor, the humble, the merciful, the peacemakers, those who hunger and thirst after righteousness, qualify for the kingdom.

A young Jew at a dark time in Jewish history, he must sometimes have shared the feelings of other young men who hoped to strike back at the Roman tyrant. One of his own disciples, a certain Simon, was a Zealot.

TYPICAL OF THE WHOLE confused and burdensome character of Christian theology is the celebration on December 25 of the birthday of a God-man—the occasion on which, in a special way, God became incarnate in human flesh. Even more lamentable is the typical use Christendom makes of that illusion by causing it to block the direct approach of God.

Christian doctrine says that belief in the incarnate Jesus and his death to propitiate God's wrath against sinning mankind is the only approach to God: "No man comes to the Father but by him." This would bar the great prophets, devout Jews, and all sincere and helpful Hindus, Buddhists and other good but "unbelieving" seekers.

This cannot be what Jesus had in mind when he advocated a simple, direct approach to God, saying, "Go into your room and shut the door and pray to your Father." Not once did he point to the round-about way of belief, a formula involving a mystical interpretation of him as necessary for salvation. He greeted Zaccheus as a son of Abraham when Zac took a stand for honesty and brotherhood. He illustrated God's welcome to repentant sinners in the story of the Prodigal Son. In answer to the question, "What must I do to inherit eternal life?" Jesus stressed two things: love the Lord your God with all your heart and your neighbor as yourself. "Do this and you will live," he said.

Jesus minimized his part in the operation of entering the kingdom. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." To him the road to God's kingdom was the way of righteousness and he always spoke as if we are free to choose. "Enter the narrow gate," he said, "for the gate is wide and the way is easy that leads to destruction, and those who enter it are many. For the gate is narrow and the way is hard that

It is evident that at times the urge to strike surged up in him too. As events approached a crisis in Jerusalem, he advised his disciples to sell their cloaks and buy swords. (Luke 22:36) But, in a showdown when his disciples were impelled to use those weapons, he caught himself and drew back from the temptation to violence, saying, "No more of this!" (Luke 22:51) "Put your sword back in its place; for all who take the sword will perish by the sword." (Matt. 26:52) He was a pacifist but he had a struggle to remain one. He manifested a strange, non-violent vigor when he drove the money-changers from the temple.

He knew—and we are now learning—that violence negates the coming of the kingdom of God. In the end, he gave his life in the effort to bring in, peacefully and righteously, the kingdom as he conceived it. Failure was inexplicable, "My God, My God! Why hast thou forsaken me?" he cried, as he hung on the cross. Yet even in death he did not lose faith in God's backing of good. He committed his spirit and purpose to the keeping of God, and left to us a challenge to carry on, believing that the universe is in harmony with goodness.

If he was God, how has it happened that such a stupendous event as the ascent of God to heaven after triumphing over the adversary, Satan, was reported only in such hesitating words as those of Luke who wrote that, at Bethany, "as Jesus lifted up his hands to bless them, he was parted from them," (Luke 24:50) and that, in Jerusalem, "he was lifted up and a cloud received him out of their sight." (Acts 1:4,9) A later rescript of Mark's gospel adds no details when it states that, "After he had spoken to them (in Jerusalem) he was taken up into heaven and sat down at the right hand of God." (16:19)

Modern interpreters feel that these vague accounts were the result of hearsay and imagination; that there was no resurrection and there was no ascension to heaven; that he was not God. Jesus was a great, good human teacher who gave his life to witness that only love in human relationships can bring the Kingdom of God, whether that kingdom be Hebrew-centered or world-centered. And, at the last, as all men must do, he committed his spirit to God's keeping.

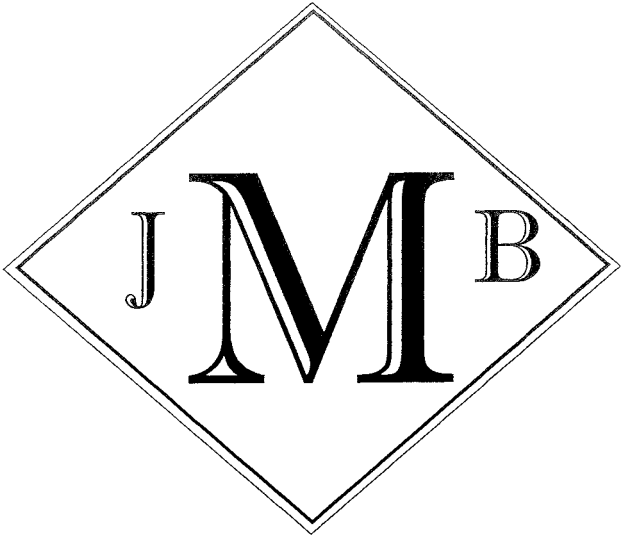
It is not Jesus' fault that men have

complicated the way to God by beclouding it with theological mysteries. The variations and divisions that plague Christianity today result from insistence on cumbersome and unnecessary beliefs that divert men from looking to God as their Source, their Healer, their Supplier.

Jesus made it simple when he taught men to pray, "Our Father who art in heaven." This suggests no theological intricacies, no complicated

beliefs. Any man, woman or child can participate without benefit of clergy.

Reasonableness forced Jesus to open the door and to visualize men coming from the East and the West to a Hebrew-centered kingdom of God. Reasonableness is, today, forcing Christians to break with narrow dogmatic concepts and admit that all who revere God and serve their fellows are candidates for his kingdom. All possess the seed of God.



What The Blind Men Saw! Mk 10:46-52

I. H. Burford, wood working hobby, heard my car, lowered head - heard solid object.

"I've seen Grand Canyon 5 X." Lu 18

II. His perception reminds of Matt 20, Mk 10,

A. 1st the story, then observations.

1. Face set toward Jer. on last trip
2. Comes to Jericho, 18 mi. NE, only time (I now you remember Barti & Zecc.)
2a. once called city of palm, then perfume resort area, palm groves & balsam gardens, Antony's present to Cleopatra, later bot by Herod the Great.
3. Incidentally I know accounts very - but if I knew all facts no discord.
4. blind, beggar sat.
 - a.) Name Barti (son of t), definite article so well known
 - b.) Eyes out of relation to life, yet both made for each other
 - c.) Helpless, destitute, begs
5. From chair of charity hears vague sound of passing ft. - (like "sleep away from traffic")
Trump, tramp of humanity
6. Asks "who is it" - "Jesus of N. passeth by"

7. Immediately cried out

"Jesus, thou son of David, have m. on me!"

a) Beggers know godliness & kindness go together

b) Lord's name & precious sound to afflicted

c) Note Naz vs David, Messianic hope

8. Crowd resisted

a) His cry not in accord c Their mood

9. Cried louder

a) It was now or never for him - Jesus
never to deride again

b) Refused to be downed by crowd

c) Earnest, resistless Commanded him to be
cruel

10. Jesus stopped - said "Call ye him"
(definite)

11. Crowd helped.

"Be of good cheer, for he calleth thee"
comfort

12. Came Coming to Christ is a happy thing.

a) Sprang, cast away garment

b) "Came to Jesus" ~~was~~ MK 10:50

c) "what wilt thou that I should do?"

d) Rabboni (used only in 20, 16)

that I may receive my sight.

short, direct, know his need!

e) Go-faith hath made thee whole

Immed = 19 NT usage, 17 by him - a

medical expression.

Completely sound - nothing wanting

Followed, glorified, so did people

DATE
PAGE

III. Things He Saw

A. Jesus was Messiah

Made to see each other

1. Blindness of blindness not to see God
2. Isa 35:5 - said he'd restore sight
3. The face of Jesus set toward Jer. he still heard this one cry, the Lord still sees & listens.

B. He saw once in a life time chance

1. Pathetic stories of those perished by in great emergencies - like Knights in dungeons.

2. Knew Jesus only way to blessing - not our own morality.

3. Jesus near in youth - but hr. of special privilege soon gone.

C. He Knew He must Overcome Everything

1. Crowd fell in line, then they're fickle.

D. Must accept Jesus ^{You in thank from} way.

1. Instant obedience, immediate salvation, instinctive praise

2. Need felt, reality shown, surrender ^{made}

3. Determination (v-48) definite (s1)
faith (s2) of Mark 10

4. Jesus still present, blessed,
soon gone

5. He is: enlightened, forgive,
return to Father, be Friend & Guide,
on duct to Heaven.

Sensibility 4/6/68

West End 9/11/59 **Cordeana 9/9/68**

Woodbawn 9/16/59

4th Ave 10/26/59

Prest 3/28/60

Trinity Lane 6/23/60

Orinda 7/17/60

Old house 9/3/60

University (Denver Colo) 8/3/60

Ashland City 9/11/60

Ft. Worth 10/11/68

Ripley, Tenn. Church
11-7-69

Jay Springs, Little
Rock 12-3-69

Johnson Park Church,
Berger, Texas 4-9-71

Red Riding Springs 8-5-71

Hixson, Tenn. Church 6-15-71

College - Lebanon 8/12/63

Ayer St. - Corpus Christi, Tex. 3/9/64

Union Ave 4/12/64

West End - St. Louis, Mo. 4/27/64
Mt. Juliet 5-27-73
Parkwood 6-26-73

Wraymere - Columbia 6/22/64

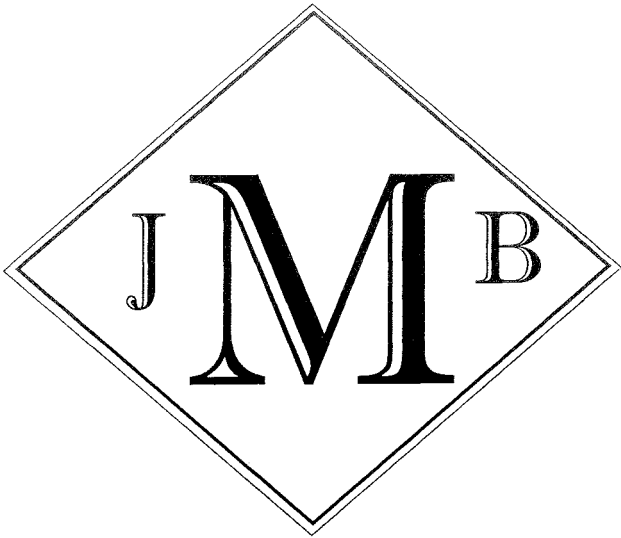
Hertsull - 4/17/67

Downtown - Searcy, Ark. 10/6/67
Athens 10-11-73

College - Abilene Texas - 11/5/67

Sikeson MO 3/8/68

"I heard the voice of Jesus say,
'I am this dark world's Light,
Look unto Me, thy morn shall rise
And all thy day be bright.'
I came to Jesus and I found
In Him my Star, my Sun,
And in that Light of life I'll walk
Till travelling days are done."



IN DEFENSE OF A FRIEND

Matthew 11:7-15

- I. No doubt at various times you have come to the defense of a friend.
 - A. People may be of the wrong impression--you correct it.
 - B. A friend may have been guilty of a small infraction, criticism came, you calm troubled waters.
 - C. Such was the case of Jesus and his cousin, John the Baptist. Matt. 11 and Luke.
- II. The Setting
 - A. John's in prison.
 - B. John must decrease, Jesus increase.
 - C. John sent question--are you the one?
 1. All this could raise question.
 2. Jesus came to his rescue.
 3. Let's see how He handled it.
- III. The Evaluation of John
 - A. Messengers of John depart--v.7.
 - B. Jesus tells His appraisal of John.
 1. He asks them to state their evaluation.
 2. What went you out to see?
 - C. John was not three things.
 1. A reed shaken in the wind.
 - a) Jesus knew what they were thinking as He reads our thoughts.
 - b) Did you go curiously to see a spectacle?
 - c) What had they found when they saw John?

- c) World dwells on faults of famous people--"Richard Kleindienst resigned during Watergate."
 - e) Reed implies weakness and vacillation and unstable.
2. Clothed in soft raiment.
- a)"Had John been weak, he could not have faced the adversities as criticism brought." (Smith)
 - b) He was not a worldly man, catering to their needs and fawning over them.
 - c) Not fond of delicate living.
 - d) He did not fear to rebuke a King.
3. A Prophet
- a) Last of line line of prophets.
 - b) He's at the turning point of the ages.
 - c) Jesus was seeking to break in on world and strong efforts there to defeat his entrance.
 - d) More than a prophet.
 - (1) Saw Jesus face to face.
 - (2) Baptized Him.
 - (3) More honor than all OT ones.
 - (4) He's a dividing line.
 - (5) Both God and time measure man differently--without John Herod would be unknown. (Johnson)
 - (6) John confessed Jesus as Lamb of God--now Jesus confesses him--sounds like events to come in the Judgement.

e) John told about in OT--
Mal. 3:1.

D. The Glorious Encomium

1. Among born of women not greater.
 - a) He may be puzzled or uncertain but none doubt his sincerity, dedication or courage.
 - b) He is the herald (and he did exactly his duty) and forerunner they've waited for, now unwilling to hear.
2. Least in Kingdom greater than he.
 - a) John never saw Calvary or Pentecost.
 - b) He did not know about the Holy Spirit.
 - c) Not in the church.
 - d) Spiritual work, not in identity of person.
 - e) Greater not in character, but advantages.

III. Now Comes Hard Words

A. Kingdom suffers violence.

1. Term Matthew uses often--rule of God on earth.
2. Luke 16:16 "From that time the Kingdom of heaven is preached and everyone storms his way into it."
3. Somehow violence is connected with Kingdom.

B. Various explanations

1. Men of violence get control of congregations and handle affairs in a violent way. (Boles)

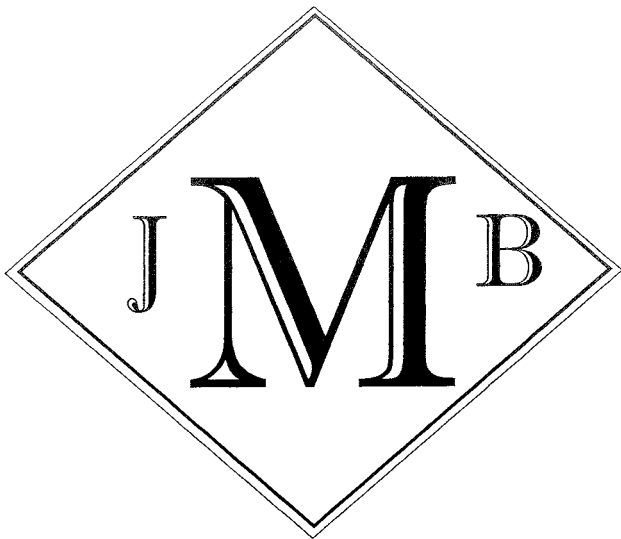
2. Men were not pleased with either Jesus or John and wanted to change it to their way.
3. Kingdom presses forward vigorously. (Hendrixsen)
4. "The Kingdom of heaven is not for the well meaning but for the desperate, that no one drifts into the Kingdom, thus the Kingdom opens only its doors to those who are prepared to make great effort to get into it as men do when they storm a city." (Denney)
5. Savage men will always try to break up the Kingdom and snatch it away and destroy it; therefore, only the man who is desperate and earnest, only the man in whom the violence of devotion matches and defeats the violence of persecution will in the end enter into it. (Barclay)
6. The warning of violence is a challenge to produce a devotion that would be ever stronger than the violence. (Barclay)
7. Vigorous men dare break away from faulty human tradition and relate and return to the word in all its purity. (Hendrixsen) We cannot sleep our way into the Kingdom.
8. It is not for the weak and wavering.
9. Great energy is called for. (P.C.)
10. Take it by force, grasp it for themselves. (P.C.)

C. John and Elijah

1. Both simple lifestyles.
2. God sends his messengers, but men can refuse to recognize them; God can send his truth and men will refuse to see it.
3. He gives full information but doubts men will take it.

D. Jesus knows what you are, you will not lose your reward.

Brentwood Hills (BC) - 2/6/00



WHAT WENT YE OUT TÓ SEE?

(Matt. 11:7-15)

- I. I know of none who lived so interesting a life as did my Lord.
 - A. Took 4 inspired men to write of his life + 36 others to declare him in prophecy & practice.
 1. World couldn't contain books (John 21-25).
 2. More songs, books, paintings about Him than all the rest who've lived.
 3. No wonder we turn now our thots to Him
 - B. I'd like to tell one event in His life.
 1. We find it in Matt. 11.
- II. What went ye out to see?
 - A. Imprisoned John asks touring Lord who he is.
 1. Jesus supports His claim by what he doe
 2. Bit like today - By this shall all men know - if love John 13:35
 - B. But the multitude might not grasp - so he comes to John's defense?
 1. John represents a dividing line between two ages - one closing & one beginning.
 2. John stands at the very turning point of the ages.
 - C. What did you expect to find as throngs heard him preach?
 1. A shaken reed?
 - (a) He's not wind blown.

(b) He's not weak & vacillating.

(c) He's not temporary.

2. Clothed in soft raiment?

(a) Had he been weak couldn't have taken ascetic life - locust & wild honey.

(b) No lace & frills man.

3. A prophet - yea more than!

(a) Last of a long line.

(b) He may have been puzzled & uncertain but none doubt his sincerity, courage, devotion.

(c) Jesus was seeking to break in on a world & violence arose to meet Him to block his entrance.

(d) John's was age of promise, not fulfillment.

(e) Mal. 3:1 written of him (John).

III. If I might paraphrase the words, "What have you come to recall?"

A. To pretend he had no faults would be a practice of deception - but to think he's the only one who did is to commit a grosser crime.

1. I can only speak of limited knowledge.

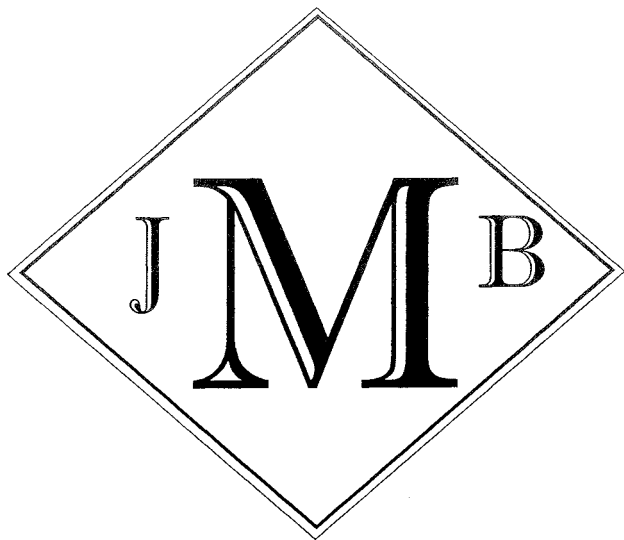
2. I was never with the family collectively until today, yet each has been in their separate walks a blessing.

(a) Sons are stalwart.

(b) Mrs. Brandon a cultural, humanitarian

(c) Roberta, one of the most sacred of friends

- B. But of Newman Brandon, what have I come to recall?
1. Strong individuality.
 - (a) Eagles fly not in flocks.
 2. Penetrating gaze.
 - (a) Air of mystery in that he never sold his thots for a penny.
 - (b) Quickness of repartee.
 - (c) Vandy graduate, yet he played 'Tenn. football - he waited for you to make the fumble!
 3. Charm & grace in the utter absence of sentimentality.
 - (a) Loved his grandchildren & messages from them.
 - (b) "I'm going to come hear you preach" with a twinkle - and if you spotted him, he called out of you the best you had.
 4. Courage of his convictions - right or wrong.
 - (a) Double take of his stance - he didn't square self for a defense, but rather served notice, "Son, you are in the presence of a man - on guard!"
 5. Wealth of wisdom with an open honesty of one who went patiently & resolutely his own way.
- C. I came to recall a man & a family I loved and as for me I'm better because our paths crossed.



JESUS THE CHAMPION OF HUMAN NEEDS

Matt. 12:1-8

- I. Whatever view one has of Jesus the Son of God, He also must be seen as one who champions human needs.
 - A. Of course He is religious.
 - B. True He requires obedience to God.
 - C. But He is also the Son of Man and beautifully feels our needs.
 - D. Nothing demonstrates it better than his disciples eating on the Sabbath in a grain field (Matt. 12 & Mark 2).
- II. "At that time, Jesus went on the Sabbath Day"
 - A. This chapter details some decisive moments in time and events in which his life hinges. (Barclay) & (Cont.)
 1. We see flash stages that increase malignant hostility.
 2. Suspicion, investigation, blindness are on the way to open all hostile action.
 3. He used 5 ways to meet it-- first courageous defiance.
 4. He also used warnings, claims-- greater than temple, Jonah, Solomon, everybody.
 5. 4thly--the law may negatively empty a man of evil, but only the gospel can fill him with good.
 6. 5thly--an invitation.
 - B. On this occasion He is in a grain field on a Sabbath day.
 1. Only here does Matthew speak of Sabbath conflict.

2. Man had made many interpretations about the Sabbath.
3. No work was to be done on Sabbath--they laid down 39 different basic actions.
4. You could not carry a burden, thus a burden was anything that weighs as much as 2 dried figs.
5. Reaping was plucking grain.
6. Threshing was rubbing it with your hands.
7. Winnowing was separating the chaff from grain.
8. Prepare meal the day before.
9. Contemplation of work forbidden.
10. If a Jew put out a lamp from fear of Gentile, robber or evil spirit he was guiltless--if to save oil he was guilty.

C. As they went through the field disciples were hungry and plucked grain.

1. Nothing said about Sabbath day journey.
2. No Sabbath courtesies shown by them to feed the disciples--take them for lunch, rather than criticize them.
3. Some said they were making a path for Jesus.

Deut. 23:25

4. Could pluck grain from another's field--use only hands not sickle.
5. Fault not they plucked grain--but did it on Sabbath.

6. In Jesus' time land was laid out in long narrow strips--ground between a right-of-way where paths ran.

7. No hint they were stealing.

D. Then came the criticism and answers.

1. Not lawful what they do on Sabbath.

a) This is the only charge.

b) All else OK.

2. Have yet not read?

a) Jesus gives 3 answers.

b) 1st one David (1 Sam. 21:1-6).

Exo. 25:30

Lev. 24:5-9

c) Necessity rose higher than ceremonial.

d) David ate after lying to priest about his mission.

e) See conflict--David ate, law says not to.

f) Showbread in 2 rows of 6 in holy place.

g) Replaced weekly--old bread to priest and to be eaten only by them.

h) The claims of human needs and hunger took precedence over any ritualistic practice.

3. Next Jesus spoke of the priest's work in the Temple.

a) Formally speaking, the priest broke the law every Sabbath as they had to do some work in the Temple.

- b) There was the slaughter and preparation of animals.
- c) Necessary lifting to the altar-- doubled on Sabbath.

Nu. 28:9

- d) For ordinary person to to this profaned the Sabbath but OK for priest.
- e) Worship took precedence over Sabbath Rules.

4. Next he quoted Scripture.

Hosea 6:6 -- Mercy not sacrifice

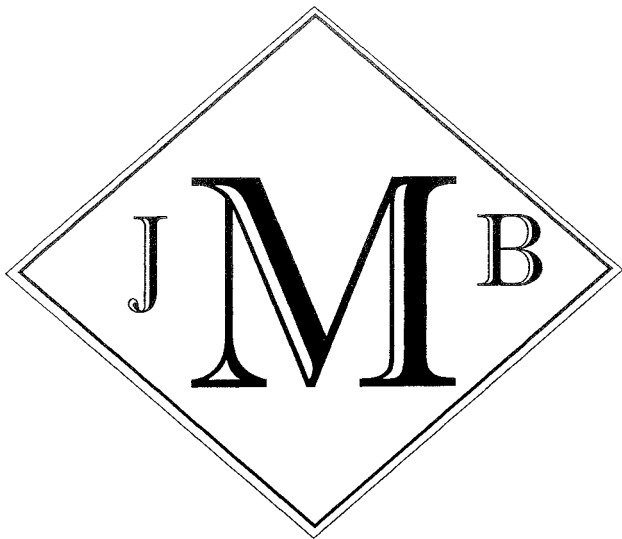
- a) God desires above ritualism kindness to answer call of human needs.

E. Finally said He was greater than the Temple or else His Kingdom was.

- 1. Rigidity of Phar. without merit.
- 2. Was any command in reality broken?
- 3. So waive ritual and meet human needs.
- 4. Sabbath ordained for well being of humanity rather than an end in itself.
- 5. Only one time did Jesus conduct synagogue services but he fed the hungry, comforted the sad and cared for the sick.

F. He's the Son of Man.

- 1. Messianic in nature.
- 2. Lays down principles of Christian liberty.



A WITHERED SPIRIT USES A WITHERED HAND

Matt.12:9-14

- I. It's a shocking story because:
 - A. It occurs in a synagogue.
 - B. It is the setting of a trap rather than a setting for worship.
 - C. It tries to ensnare of all folk Jesus, God's Son.
 - D. It shows such a legalist spirit that says an event local done is wrong; wait 12 hours and the event is right.
 - E. It demonstrates a man's desire to be scriptural can be destructive.
 - F. It evidences the truth Jesus does not want around him that which is atrophied, useless, withered.
 - G. It asks whom is more valuable man or animal.

- II. Let's go to the story and see it in
Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11.

- III. This event was on a Sabbath Day in a synagogue, involving Pharisees and Herodians.
 - A. Pharisees and Scribes
 1. A religion party.
 2. Believed in 39 Old Testament books angels, spirits, resurrection, obedience, "separatism."

3. Scribes copied the law and interpreted it.

B. Herodians

1. Partisans of Herod.
2. It was right for the Roman domination of Judea.
3. It was alright to introduce Greek and Roman customs among the Jews.

C. Jesus and he is teaching in the synagogue on a Sabbath Day.

1. No work.
2. Short travel.
3. Only emergencies could violate it.
4. If ox in ditch, get him out.

Exo. 23:4-5

Deut. 22:4

D. Jesus taught he was Lord of the Sabbath.

1. This meant he was equal with God.
2. God had used the Sabbath.

Gen. 2:1-3

IV. The events of that Sabbath.

A. Jesus was teaching and in the audience there was a worshipper with a withered hand--it being useless to the man.

1. Luke says it was his right hand--the doctor would notice.

2. This hand was paralyzed.
3. Doesn't say the whole arm was.
The P.C. seems to think it was
and that the unusual response to
Jesus' command to stretch it was
also a miracle done by faith.

B. The Watchful Spirit -- I want to
accuse you of something so I watch.

1. They, Pharisees, accepted Jesus
would be attempted to heal him
even on the Sabbath.
2. What is our attitude, or actions
projecting in advance of what we
would do in answer to any
particular situation.
 - a) He'll bring folk to worship.
 - b) He'll be considerate of them.
 - c) If someone gets sick you are
programmed in my mind to act
a predictable way.
3. They watched.
 - a) Have something to accuse him.
 - b) This was not an emergency--
in just a few hours Jesus could
heal him and no problem
surfaced.
4. Take no chance he might not heal
so ask him, "Is it lawful to heal
on the Sabbath Day?"
5. Question not to gain profitable
information but to accuse him.

C. Jesus has answers.

1. He asked "is it lawful on the Sabbath to do good or to do harm?" Mark 3:4
2. Is it lawful to save a life or kill?
3. What man shall there be of you that shall have one sheep and if this falls into a pit on the Sabbath Day, will he not lay hold on it, and lift it out? (Matt. 12:11)
4. Wherefore is it lawful to do good on the Sabbath Day? (Matt. 12:12)
5. How much then is a man of more value than a sheep? (Matt.12:12)
6. "But he knew their thoughts" (Luke 8)
7. "But they held their peace" (Mark 12:4).

D. Jesus Acted

1. He looked round about--no one responded to that interrogating gaze.
2. He looked on them with anger (Mark 3:5).
3. He was grieved at their hardening of hearts (Mark 3:5).
4. Religious leaders would use a handicapped man to fight Jesus.
5. Could his Father have designed a day on which you could not do good?

6. Do they think more of an afflicted animal than a paralyzed man?
7. Are there days in the economy of God when one is not to do good?
8. Are atrophied Christians to be left in that condition or should they be moved to activity?
9. Does the Father want me to wait until after sundown to do good?
10. Have you come to worship this Sabbath (or Sunday) to accuse and destroy--(they took council to destroy Jesus--both Mark and Matthew say), (Luke says they were "filled with madness" (Luke)
11. Do you agree with Bruner?
"Apparently Jesus did not like the casuistry that use Scripture as an even 24-hour cover for insensitivity to human needs."
(There is a quotation "He who takes a man's life is guilty of doing evil, but those who do not trouble to help the needy are little different from murderers.")
12. He further wrote "For Jesus the supreme affront was that God was used as a pretext for the parading as if the saving God who gave the Sabbath command wanted to be

(cont'd)

placed on hold at least 24 hours while human beings were being hurt."

V. Jesus Healed the Man

A. "Stretch forth thy hand" (Mark 3:5).

1. Said this as he looked round about on them all (Luke 6:10).
2. The man immediately obeyed--he stretched it forth.
3. We sometimes hide our affliction and cleverly cover it.
 - a) Cover one hand with the other.
 - b) Cover our mouth if teeth are not correct.
 - c) Hide our limp by altered gait.

B. His hand was restored whole (Matt. 12:13).

1. Complete
2. Instantly
3. On the Sabbath when there was no emergency--only a need of importance.

VI. The Reaction

A. Not told how the man felt.

B. But the onlookers:

1. Took (along with the Herodians) counsel against him.
2. Had they might destroy him (Mark), (Matt.).

3. Filled with madness commended one with another what they might do to Jesus (Luke).

C. I ask you--how do you react to the event?

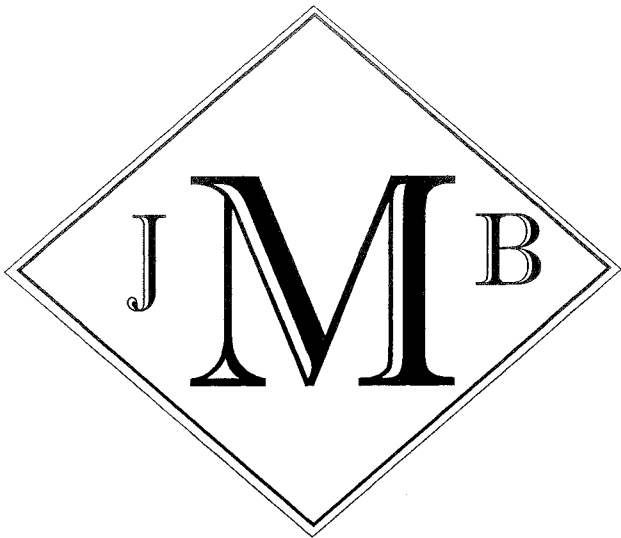
1. Jesus read their hearts - he does ours.
2. Do we set one Scripture against another?

Isa. 42:1-4

Amos 5:10

*you do not see him who tells you
the truth*

Heritage - 5/1/05



IS NOT THIS DAVID'S SON?

Matt. 12:22-30

- I. About two vital things you must have some opinion!!!
- A. Who is Jesus? What do you think of Him?
 - B. And about division--is it good (cleansing and clearing) or is it bad?
 - 1. Stanley Shipp said only time we've had any action is the 4X we divided.
 - 2. Thank God for demoninations?
 - C. Our text gets us to the heart of both matters: the divinity of Jesus and the assassination of division.
 - D. Our text Matt. 12:22-30.
- II. Let's See the Question of the Identity of Jesus first.
- A. They brought him one possessed of a devil.
 - 1. Luke does not tell this story.
 - 2. Devil possession lets you see the power of the Devil and his true nature.
 - 3. Note also we must do our part in bringing ones to Jesus.
 - B. He is blind & dumb.
 - 1. Which of your senses would you hate most to lose?
 - a) We sat with Blind at Indy Red Cross, saw braille, the feeling, the canes.
 - b) Suppose you could not speak?
 - 2. Three out of 5 senses remain.

C. He Healed Him.

1. Instantly, completely.

→ 2. No one denied the healing.

D. Amazed & Evaluated.

→ 1. Amazed only here *by Matt.*

2. Great work done --not alleged.

3. David's Son? (Decide card)→ a) Just seems too wonderful to say
yes to the question.→ b) They are ready to believe unless
someone interferes.c) Is it the Messiah? (Unsaved card)Isa. 35:5 *Then the eyes of the blind shall be opened*
Gen. 3:15→ d) Jesus not as they had pictured
him: sword, army, banner, war--
but a gentleman.e) Common people used Son of David
most often.f) We'll shortly find the leadership &
the common folk differed widely.

E. Pharisee Infuriated.

1. "This man, fellow"--the object of
hope for multitudes; the opposition
of the Pharisees--then & now!

2. Admiration vs. Anger.

→ 3. They cannot deny miracle--but they
can Him!4. None so blind as those that will not
see.Jn. 9:39-41 *For judgement I am come into this world*

→ 5. This fellow--venom in the words.

→ 6. Hatred can destroy our judgement.
*that they which see, mite not see & they which see mite be
made blind*

False charges will not keep you out of Heaven.

F. Pharisees Charge

1. The Bathos of Blasphemy.

→ 2. His power from Beelzebub--the Lord of Flies. *No limit to what evil men say*

3. Denies the power of Jesus. *about Jesus*

4. Monstrous allegation.

→ 5. It's bad to speak of good men with disdain. *Never be surprised when good men are*

G. Jesus read their thoughts. *men are accused*

1. Perhaps they said this aside.

→ 2. We can't hide our thoughts from Him.

→ 3. What good things were they doing when they attack Him?

→ H. I must allocate in my mind the source of Jesus' power!!

III. Now comes his warning on divisions.

A. Every Kingdom Divided--Every house--Desolation--Not Stand.

1. In unity strength
In division weakness.

2. We destroy ourselves.

3. Nothing endures self destruction.

4. 1st of 3 arguments He makes.

B. If Satan does it same results.

C. Your children exorcize--how?

1. To what power do you attribute this?

2. He neither denies nor affirms they did.

3. 84-year-old Fred Sherman fears he'll die of old age.

4. Josephus told of exorcisms:

rings in nose to pull devils out, have it turn over a cup of water to prove

it's out, mysterious root pulled up by dog--then died.

C. Jesus claims his by the Spirit of God, opposite of Satan.

- 1. He ask them to decide.
- 2. Strong hint that neutrality is impossible.
- 3. The Kingdom is come unto you, it all means it's coming.

D. Enter Strong Man's House.

1. Devil is formidable, don't make light of him. *Results of Jesus stare them in the face*

Isa. 49:24-26

2. He's a lying thief & plunderer, not a confederate of Jesus.

3. He's bound. *Results show Jesus more powerful than Satan*

Robbers not helped by owner of house

a) Jesus will utterly plunder whole house. *He gets Satan's furniture*

b) Goods seen as instruments.

c) Design of Christ's gospel to spoil the Devil's house.

d) Devil not the same since Jesus whipped him in the wilderness.

IV. Where Do You Stand?

A. With me?

- 1. He asks this of everyone.
- 2. Has to do with your inner disposition.
- 3. No indecision, no halting!
- 4. Pullias' quote.

B. Gather?

- 1. Where's your energy used?
- 2. Every true Christian a powerful influence for gathering.

Just two empires: God - Devil 5.

3. We gather & honor money, yet not Jesus.

→ 4. Our errand - gather.

C. Death Knell of Neutralism.

1. 2 Kingdoms are opposite--we must choose.

2. Jesus' fruit is opposite of Satan's.

3. The indifferent do not see themselves as enemies.

4. Neutrality is impossible!

5. Men at blank wall.

Northside, Terre Haute, IN - 8/20/89

Charlotte Ave., Nashville - 10/2/89

#2

Someone has said that if you joined all the unsaved people in the world hand to hand, the circle would go around the earth 5 times and the line would grow 22 miles per day! That is staggering, and points up the enormity of our task. For this reason believers need to get on with the task of sharing Jesus as the one and only answer to man's estrangement.

THE GROWTH FACTOR - Moorehead - P.28

#1 The root of the word decide means "to cut"
Dagp 10 4

Stanley Gette Keep Dancing
over →

#3 Before many preachers deliver a sermon
they put their ear to the ground to see
which way the brethren are walking.
When they find out they get up and do
a turkey trot in the same direction.

AC Pullias

Creeds Under Fire Pg 8

YOU GOTTA KEEP DANCIN' - HENSEL

The following story is well-known, but I hope you'll agree that it can stand the retelling.

There were once two men, both seriously ill, in the same small room of a great hospital. Quite a small room, just large enough for the pair of them—two beds, two bedside lockers, a door opening on the hall, and one window looking out on the world.

One of the men, as part of his treatment, was allowed to sit up in bed for an hour in the afternoon (something to do with draining the fluid from his lungs), and his bed was next to the window.

But the other man had to spend all his time flat on his back—and both of them had to be kept quiet and still. Which was the reason they were in the small room by themselves, and they were grateful for peace and privacy—none of the bustle and clatter and prying eyes of the general ward for them.

Of course, one of the disadvantages of their condition was that they weren't allowed to do much: no

reading, no radio, certainly no television—they just had to keep quiet and still, just the two of them.

Well, they used to talk for hours and hours—about their wives, their children, their homes, their jobs, their hobbies, their childhood, what they did during the war, where they'd been on vacations—all that sort of thing. Every afternoon, when the man in the bed next to the window was propped up for his hour, he would pass the time by describing what he could see outside. And the other man began to live for those hours.

The window apparently overlooked a park, with a lake, where there were ducks and swans, children throwing them bread and sailing model boats, and young lovers walking hand in hand beneath the trees, and there were flowers and stretches of grass, games of softball, people taking their ease in the sunshine, and right at the back, behind the fringe of trees, a fine view of the city skyline.

The man on his back would listen to all of this, enjoying every minute—how a child nearly fell into the lake, how beautiful the girls were in their summer dresses, then an exciting ball game, or a boy playing with his puppy. It got to the place that he could almost see what was happening outside.

Then one fine afternoon, when there was some sort of parade, the thought struck him: Why should the man next to the window have all the pleasure of seeing what was going on? Why shouldn't he get the chance?

He felt ashamed, and tried not to think like that, but the more he tried, the worse he wanted a change. He'd do anything!

In a few days, he had turned sour. *He* should be by the window. And he brooded, and couldn't sleep, and grew even more seriously ill—which none of the doctors understood.

One night as he stared at the ceiling, the other man suddenly woke up, coughing and choking, the fluid congesting in his lungs, his hands groping for the button that would bring the night nurse running. But the man watched without moving.

The coughing racked the darkness—on and on—choked off—then stopped—the sound of breathing stopped—and the man continued to stare at the ceiling.

In the morning the day nurse came in with water for their baths and found the other man dead. They took away his body, quietly, no fuss.

As soon as it seemed decent, the man asked if he could be moved to the bed next to the window. And they moved him, tucked him in, and made him quite comfortable, and left him alone to be quiet and still.

The minute they'd gone, he propped himself up on one elbow, painfully and laboriously, and looked out the window.

It faced a blank wall.³

G. W. TARGET

I've known people whose lives have "faced a blank wall" and yet they made it sound beautiful. Their courage was evidenced in little commitments they made every day, little acts of gratitude and wonder—in spite of their circumstances. Like the first man in the story, they made life come alive for those around them.

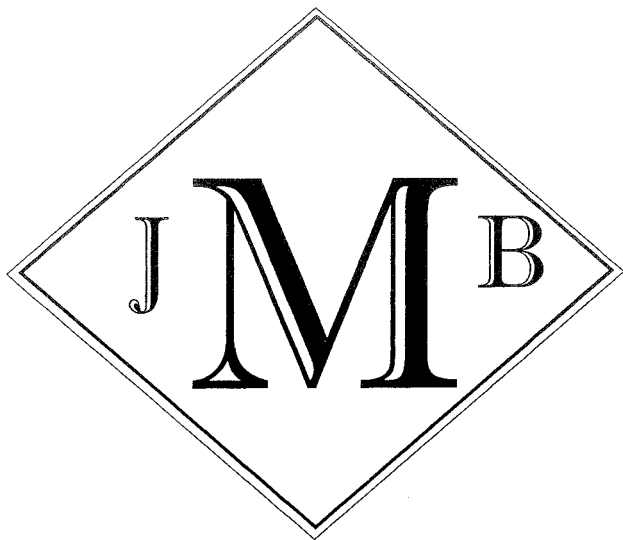
Joy Is a Choice

The first man deliberately chose to introduce joy into a dismal situation. True joy wants to give itself away, and is magnified by doing so.

The second man illustrates the desperate need for circumstances to produce happiness. He was so desperate that he even allowed it to cost him his friend, and only in the end did he realize that the joy he had was independent of circumstances.

Joy Is Based on Being

Our country was founded on the pursuit of happiness, grew and developed in the pursuit of excellence,



IT'S DECISION TIME

Matt. 12:22-30

- I. Whatever else a gospel meeting does, it calls for a decision.
 - A. It brings focus to each one as to what we are, where loyalty abides, whose side are we on.
 - B. A war between Christ and Satan is raging--I need to know where I stand.
 - C. In this war there can be no neutrality.
 - D. Let's have the courage to bring ourselves to a godly decision.
- II. We focus to the healing of the blind man.
Matt. 12 -- Mark 3:-- Luke 11:14-23
 - A. Possessed ²²⁻²⁷
 1. Indwelling demon took both eyes and voice.
 2. He could not see to ask help of another.
 3. He could not voice his needs--blind, dumb.
 - B. He healed him.
 1. He saw--Satan's power is broken.
 2. He spake.
 3. No one doubted the miracle.
 - C. The people were amazed and said, "Is not this the Son of David?"
 1. The true Messiah.
 2. Do not the miracles prove it?
 3. One said this shows the disposition to acknowledge Jesus to be Messiah in a tumultuary manner.
 4. Inquiring question?
 5. Affirming question.

6. So plain can't miss it.
7. No point to deny miracle.
8. Yet Jewish Talmudist "the son of the adulteress brought magic out of Egypt by cuttings which he made in his flesh. Jesus practiced magic and deceived and drove Israel into idolatry."
9. What do you say? -- Decision #1.
10. "Is He the Messiah?" Tell me your belief!

III. The Pharisees Have to Make a Statement.

A. They heard it--Mark says some came from Jerusalem.

B. Their best shot.

v-24 "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

1. Scornfully speaks of Christ as "this fellow" (italicized).
2. Blaspheme his miracles.
3. Shows the bitterness of his enemies.
4. Shows they believed in an organized infernal Kingdom.
5. Shows they could not deny the genuineness of the miracles.
6. Further they believed God gave exorcising powers.
7. But what do you believe?

IV. Jesus read their thoughts.

A. You cannot hide your answer.

1. See omniscience of Jesus.
2. Some are determined to disbelieve--
Are you in that number?

Decision #2

Decis. #3

B. Didn't have to say it for Jesus to "hear" it. -- Reads minds.

V. Then came Jesus' devastating rebuttal.
Watch the And's.

A. 1st Every divided Kingdom or city or house is doomed to fail.

v-25 "Every Kingdom divided against"

1. They made the charge of blasphemy to the multitude not to Christ.

*not
united is
in the
process
of
destruction
w/m*

2. The welfare of Kingdom or house depends on its concord and unanimity.

Satan like anyone else must rule his empire in peace and security. He won't allow division.

4. Intestine war is suicidal.

B. And if Satan cast out Satan he is divided--shall not stand.

1. Satan = accuser, adversary.

2. Division brings desolation.

3. If the works Jesus does are destructive of Satan's Kingdom then league with him is incredible and absurd.

C. And if I by Beelzebub (Lord of the dwellings perhaps) cast out devils, by whom do your children do it?

1. "Children" means disciples of the prophets.

2. They thought they could cast out devils--by what power?

3. Why aren't my miracles, more striking than theirs, so received as from God?

- 4. Why do I not receive the same honor you give your exorcists?
- 5. Whom do we put on a par with Christ--family, tradition, intellectualism, numbers?

Decision #4

D. Conclusion--But if I cast out demons by the Spirit of God the Kingdom of God is come unto you.

Decision #5

- 1. To appear suddenly.
- 2. Two Kingdoms are opposite--men must choose.
- 3. Michael at museum--"How did earth get here--left over from sun?" He whispered to his mother "I know, God made it."
- 4. Blasphemy to attribute to Satan the power of God.
- 5. Malicious to ascribe Jesus' power to the Devil.

(Mottet)

The reign of God has reached you

E. Can't enter strong man's house and sport his goods unless first you blind the strong man.

Dec #6

VI. Now the penetrating decision.

v-30 "He that is not with me is against me"

A. Neutrality Impossible.

- 1. No medium between loving Lord and Satan.
- 2. His side gets hell
Christ's side gets heaven.
- 3. Why would one even try for neutrality?
 - a) Lazy
 - b) Naturally coward
 - c) Flabbiness

4. If self presence does not strengthen the church, then our absence weakens it.

B. If we do not gather souls we scatter them from Him.

C. So for me what is it--with him or against him--neutrality is impossible.

VII. It's decision time--what is your choice--whose side are you on?

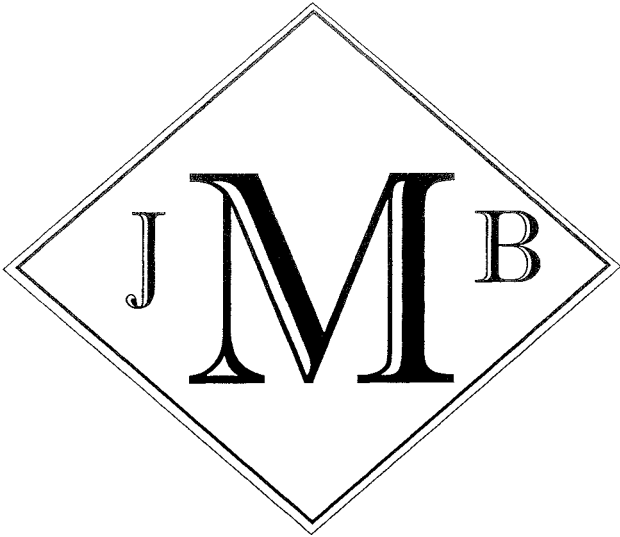
Decision #17

Adairville, KY - 4/30/00

Smithville, TN - 5/5/00

Nashville Road - 9/17/00

1. Is He the Messiah?
2. What exercising power is this?
3. What are my thoughts?
4. What do we put on a par with Jesus - family, tradition, intellect, numbers?
5. Has Kingdom come?
6. With Him or Against Him?



EMOTIONS ASSOCIATED WITH SEEKING THE LOST

Matt. 12:34 (Out of Abundance)

- 9/15/21 Gal's love c (The 1st)*
- I. For a parent to have an anxious moment for a child is nothing new.

Gal. 4:19 "My little children, of whom I travail

Ps. 103:13 "Like as a father pitieth his children

14 "For he knoweth our frame; he

- A. I've known an experience that reminds anew of our need for the lost--agony & ecstasy.
- B. May we apply it now and see anew emotions associated with seeking the lost.

- II. Here are some things I knew.

- A. C. C. Dailey's 10:20 P.M. phone call, "May I come up & talk awhile?"

1. It was then he relayed Betty's message, "Mark & two other boys are lost at Falls Creek & have been gone since 11:00 this morning. Felt you must know--she is standing by at this number."

2. Your 1st emotion--"They are all right--big guys, been there before. We thank God for our friends who are with us--Davis, Dozier, Ford, Duck."

Rom. 10:13 "For whosoever shall call upon the

14 "How shall they call...sel...heard

15 "How shall they preach

15 "How beautiful feet...preach. peace
glad tidings - good things

Gen. 13:8 "let there be no strife

Ps. 133:1 "Behold how good & how pleasant

1 Jn. 3:16 "Hereby perceive we . love God . laid down

3. 2nd emotion--but I have a role to fulfill - let me call her back.

1 Cor. 9:16 "For tho I preach . glory . necessity

1 Tim. 5:8 "But if any provide not for

4. The call emphasized anew the peril.

(a) Many indifferent to my need.

(1) All lines busy at Holiday Inn - "Was their call as urgent as mine?"

(2) Elevator had boys talking of women as I came back to Holiday Inn from Clarence's office.

(3) 7th floor was filled with black & white - loud, animalistic music, half filled glass, false knocks at the door.

(4) "Why security of the wicked & the peril of my boy, God?"

Job 21:1-16 Job's question

Job 1:22 "In all this Job sinned not, nor

(5) Why were they lost? Walked one step in wrong direction & kept going!

2 Jn. 9 Whosoever transgresseth

1 Jn. 3:4 "Sin is the transgression

Jer. 10:23 "It is not in man that w.

D Boone said he was never lost but he was waitased for 3 days once

B. Then came the agony of waiting & your desire to be alone.

1. To pray.

1 Thess. 5:17 "Pray w/o ceasing"

Matt. 21:2 "All things whatsoever ye ask believing, ye shall receive"

James 5:16 Fervent prayer of a righteous

Acts 10:31 Thy prayer is heard

Lu. 22:32 "But I have prayed for thee

(a) Clarence's last words, "You know we'll be praying."

(b) Martha Burton, "We are having a family prayer."

(c) Mr. Ford at the fireside in the park was praying.

(d) So was I - kneel, prostrate, lift up hands.

I Tim. 2:8 "I will therefore that men - w/o wrath or doubt.

Rom. 8:20 Likewise the Spirit

2. I read

Ps. 1:1 Blessed is the man

Ps. 2:8 Ask of me & I shall give thee

Ps. 2:11 Serve the Lord c fear & rejoice *c trembling*

Ps. 3:4 "I cried unto the Lord with my

Ps. 4:1 Hear me when I call O God

Thou hast Enlarged me when I was in distress
Have mercy & hear my pr.

Ps. 4:5 Put your trust in the Lord
(Read 4th Psalm)

Ps. 5:11 "But let all those that put their trust in thee rejoice

Ps. 6:2 "Have mercy upon me...weak

6:5-6 Read

Ps. 8:8 O Lord Our Lord How Excellent

3. I packed in faith to return--else set my house in order so Clarence could close it.

4. Last call - It's so dark, the water is high, I'm prepared for the worst.

Gen. 2:24 "Therefore shall a man leave

Matt. 19:5 "For this cause

C. The late plane & its landing.

1. Call to Paul Brown, "I'll attend to everything here.

2. Cargo was heavy - packages, mail, slow conveyor belt & cages of white rabbits.

Matt. 23:23 "For ye pay tithe of mint & anise

omitted Judgment, mercy, faith - ought ye to

3. Ernie Hines & his comfort & calls.

Rom. 8:28

4. 3 carloads of D.L.C. boys, "Are you Bro. McInteer - we are concerned."

James 2:14 "What doth it profit

2:16 "Depart in faith - give not

5. Last call - some are here, 30 minutes ago want into gorge but know nothing."

(a) Loud music

(b) Sirens

(c) Lights

(d) Firecrackers - but they heard nothing.

D. For 3 hrs. we drove over Interstate, narrow, gravel - fog - "Can you see the stars?"

E. Rescuers did well their work.

Luke 15:32 - lost and found.

- 1. "We've found the boys
- 2. "And my son Mark"
- 3. All is well--thank God.

Jn. 12:46 "I am come a light into
 47 "I came not to judge the

Lu. 19:10 "For the Son of Man is come to
 "Daddy, thanks for coming."

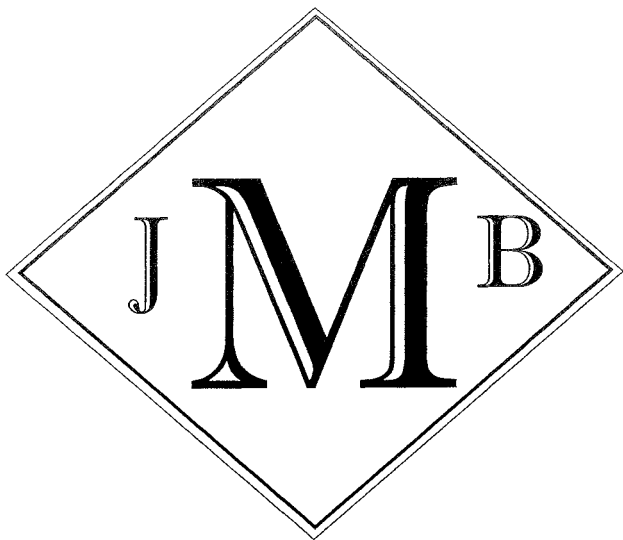
Lu. 16:22 Into Abraham's bosom

Union Ave. Church, Memphis, 5-18-71

Westard 5/23/71

S. Fork, Winston Salem, NC 5/24/71

Second St. Church, Pulaski 6-14-71



JESUS IDENTIFIES HIS MOTHER & BROTHERS

Matt. 12:46-50; Mark 3:31-35; Luke 9:19-21

I. Here in three gospels Jesus makes an identification--his mother and his brothers.

A. Families are so important.

1. Are you brought closer or are you driven from the Lord by them?
2. Are we respectful of our relatives?
3. Irene Groves' first trip to Locust Grove met scads of "cousins."

B. Did being in Jesus' family give certain advantages?

1. Am I taught to pray to his mother?
2. Is she a proper intercession?
3. Can we roughly disregard family ties?

C. I want to tell you a story about Jesus: One that is fleshly; one that is spiritual.

II. The background for this.

A. He is in Galilee where he grew up.

B. His earthly family is with him.

1. Jesus called the carpenter's son.

Matt. 13:55 *Is not this ... Mother Mary*

2. Later called the carpenter.

Mark 6:3 *Is not this ... Sister us*

a) Taught a trade.

- b) But does this passage hint that Joseph, the foster father, is dead? According to Jewish custom he assumes the position of his father when the father dies.
- c) Joseph does not appear in the gospels later than Jesus' childhood (Luke 2).
- d) Interesting Jesus never mentions his earthly father though as a child he was taught to be obedient to his parents. (He knew the virgin birth).
- e) Emphasis on "My Father which is in heaven" (v.50), the only earthly male relationship was brothers. *brothers via Mary*

C. He as our event (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21) opens is having a serious discussion with the Pharisees and Scribes about a sign.

1. Jonah and the whale.
2. The resurrection.
3. Nineveh, Queen of the South, unclean spirits, evil generation that grew increasingly evil.

D. His mother and brothers come to the vicinity of this house.

1. Stand without.
2. Can't get to him for the crowd.

3. Sent word, calling him, "seeking to speak to him."
4. "It was told him."

Mark 3:32 "And the multitude was sitting..."

- a) Seek for thee.
- b) "Seeking to speak to thee."
- c) "Desiring to see thee."

Mark 3:20-21 "...could not so much as eat..."

5. We are not told why they wanted to see him.
 - a) "Remarkable interruption."
 - b) Did they expect special consideration?
 - c) Wanted immediate action?
 - d) Mother and Hazel Tidwell--"we like the preacher."

6. Did they think he was going too far?

7. Have a rightful expectation of special consideration?

8. For he never walked with the prophets in God's great garden of bliss,

And of all the mistakes of the ages
 the saddest me thinks was this,
 To have such a brother as Jesus
 to speak to him day by day,
 But never to catch the vision
 that glorified his day.

Poem by Henry Kemp

John 7:1-8

E. Remember these were legal half-brothers. *How*

1. Not cousins.
2. Not of Joseph by a former marriage.
3. James, Joseph, Simon and Judas his brothers.
4. Brethren of the Lord used ten times in New Testament and never called cousins.
5. Don't know why Mary was committed to John rather than her sons.
6. His brothers not found among the believers until after the resurrection.
7. Never doubt Jesus' respect for his mother.

Luke 2:51

John 19:25-27

- was Subject with them - M kept*
Chris. Mother - Women Behold
- a) Did not deify her.
 - b) Not told to worship her.
 - c) Never presented as mediatrix, Jesus alone this.

F. Yet the family is described as "standing outside" - not in the circle at his feet.

- Disciples*
1. Not allowed to become his patrons- must be his pupils; not his sponsor but his disciples.
 2. No one owns the Lord.
 3. None have proprietary rights.
 4. None can say "drop everything and accept the intrusion."
(Coffman)
 5. Through an intermediary they sent word we need to talk.
 - a) Desired.
 - b) Seeking, making an attempt.
 6. At this time none but his mother believed in him, yet he is not embittered.

III. How did he handle it and what does this teach?

- A. Who is my mother and my brothers?
 1. Does this outside have priority?
 2. Can only via sexual, flesh relationship be close to me?
 3. Can other nationalists come?
- B. He stretched forth his hand toward his disciples.
 1. An answer of all time greatness to come.
 2. The honored relationship to be established.
 3. Look on them which sat round about him.

C. His answer:

Behold my mother and my brethren,
my brothers and sister and mother.

"For whosoever shall do the will of
God, the same is my brother, sister
and mother" (Mark 3:35).

"For whosoever shall do the will of my
Father which is in heaven, the same is
my brother, and sister, and mother."
(Matt. 12:50)

"My mother and my brethren are
those which hear the word of God and
do it" (Luke 8:21).

1. There is a higher relationship
supreme over even the closest
earthly one. "It is based on the
union of life with God and
expressed in deeds of righteous-
ness." (Thomas)
2. "All obedient believers are near
akin to Jesus. Nor will he ever be
ashamed of his poor relatives, but
will confess them before men,
before the angels, and before the
Father." (Matthew Henry)
3. Those who obey are members of
the body and members one of the
other. (Thomas)

4. "Man then is Christ's brother, not because he is of kin, but of his kind; not because he is of his nation, but because he is of his nature." (Nicoll)
5. The real spiritual family includes all who loyally follow him and do God's will. We are privileged to occupy a relationship closer than natural birth. (Sanders)
6. There is nothing more closely related to Jesus than his disciples. The ties of human relationships are physical and temporal. The ties of Christ are spiritual and eternal. (Boles)
7. The relationship to Christ does not depend on fleshly kinship, but on obedience to God. (Coffman)
8. Far more honored and more blessed are all who cordially fulfill the will of God. (Simeon)
9. Whosoever shall do the will of my Father who is in heave is my brothers and sisters and mother. (Jesus)

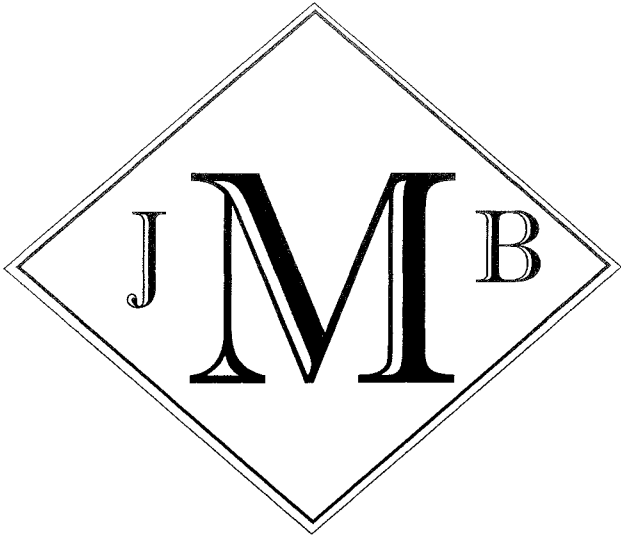
IV. This clarifies much.

- A. Jesus acknowledges his relatives but kept himself aloof and refuses to give them any advantage.

- B. Yet he can look on weak and imperfect men, call them brother, sister, mother as they seek to do God's will.
- C. When men deliberately refuse to do the will of God they cannot be in his family.
- D. Definitely God has a will man can understand and comply with it; this obedience makes man a new creature.
- E. God cares how we act and has a will concerning our destiny.
- F. Notice sisters get equal billing with brothers--Jesus does more for woman than anyone.
- G. God anticipated error before it arose and this is one of the reasons Mary is in this account.
- H. Nothing must interfere with the work of the kingdom. Mistaken love can hurt our cause.
- I. It is the grace of God that calls man to obedience.
- J. The word "whatsoever" admits every obedient soul.

Heritage 5/15/05

Antioch C/C 6/5/05



SPIRITUAL GARDENING

Matt. 13:1-9

I. It's that time again.

A. Seed sown.

B. Hopes raised (Songs of Sol. 4:12-16).

C. Soil prepared.

II. But what kind of soil do you have?

A. Soils 4.

1. Wayside - Pathway.

a.) Hard as bricks.

b.) Solid as cement.

c.) Impervious to roots - seed remained ungerminate
unmoved, unproductive.

d.) Waste - good only for the birds.

e.) Result - bareness.

f.) Why?

(1) Our friends & associates harden or soften us?

(2) Literature read, TV & Radio seen & heard.

(3) Music heard - fierce emotions, passionate
desire, relentless beat? Mad music.

a.) Evangelist clip. #1

b.) Lyon clip. #2

(4) Pursuit of pleasure - obsessed by it.

(5) Personal ambitions.

Jer. 45:5 "Seekest thou great things for thyself

a.) Sholes book. #3

b.) Taylor clip. #4

(6) Private thoughts.

Prov. 23:7 "As he thinketh in his heart

a.) McCall's survey of 60,000 women, 50%
premarital sex not necessarily wrong, 25% it

definitely is not wrong, 90% believed in God & 60% went to church 1 X per wk. & 80% said their religion views did not affect morality.

2. Rocky Places.

- a.) Marginal soil - not friable.
- b.) Has to be cleared & cultivated at great cost.
- c.) Heat can scorch & sear - no deep roots.
- d.) Read Ezek. 36:26-36.
- e.) Name marginal soils.
- a.) Thin soil over sheet rock, shallow, superficial.
 - (1) Impressed c preachers, people, not the Christ!
 - (2) Like worship, fellowship - things go wrong we become cynical.
 - (3) We don't actually believe God's word - we reject it.
- b.) Rocky, stony soil - littered land.

Phil. 2:13 "For it is God who worketh

- c.) Graveley ground - laced c layer of gravel & sand. We are faultfinders - drains away our productivity.

3. Thorny - Lost in the weeds.

- a.) Infested.
- b.) 17 different words used to describe this undesirable - i.e. thorns, thistles, briars, brambles.
- c.) Was not clean -(best fertilizer is garden's ^{13/5} footprints).
- d.) What takes up the space of my life? Priorities?
 - (1) Cares.

Ps. 34:19 "Many are the afflictions of the r.

Jn. 16:33 "In this world, ye shall have trib.

(2) Wealth.

((a)) Wealth not wrong per se.

((b)) How dispensed?

((c)) My control?

((d)) Trust from Lord?

((e)) Clipping by Key, ~~Shower~~, Teenage.

(3) Covet things.

#5

#6

Galbraith - Santa

Mk. 4:19 "The lust of other things enter - choke

((a)) Obsessed c things.

#7

#8

Lu. 12:15 "Take heed & beware of cov.

#9

4. Good ground.

a.) Note the other considered nonproductive.

b.) Other incapable of growing a crop.

c.) Not partially fruitful - but nothing! No Crop condition.

d.) How productive.

(1) Hear.

(2) Receive.

(3) Produce.

e.) Hearing:

(1) God's speaking.

(2) Respond positively.

(3) Respond promptly.

Sheet End 3-23-80



The Bottom Line

by Mack Lyon

#2

Last week marked the 10th anniversary of the Woodstock Rock Music Festival. The festival that was considered a "disaster" in many ways, has evolved in 10 years into an "economic bonanza," and has inundated the country with a loud noise, sometimes in concert reaching the volume of 120 decibels (a jet plane on take-off is allowed 108), which passes itself off as music. It wakes us up in the morning. It rides with us in our cars. It screams at us in the shopping center. It shrieks at us from the car wash, or from a nearby radio as we seek a quiet walk in the park. Its multi-billion dollar revenues top those of Broadway, professional sports, movies and network television. What has been the effect of rock music on American life in the last 10 years? I'm sure everyone has his own opinion of that, so perhaps you will allow me an observation.

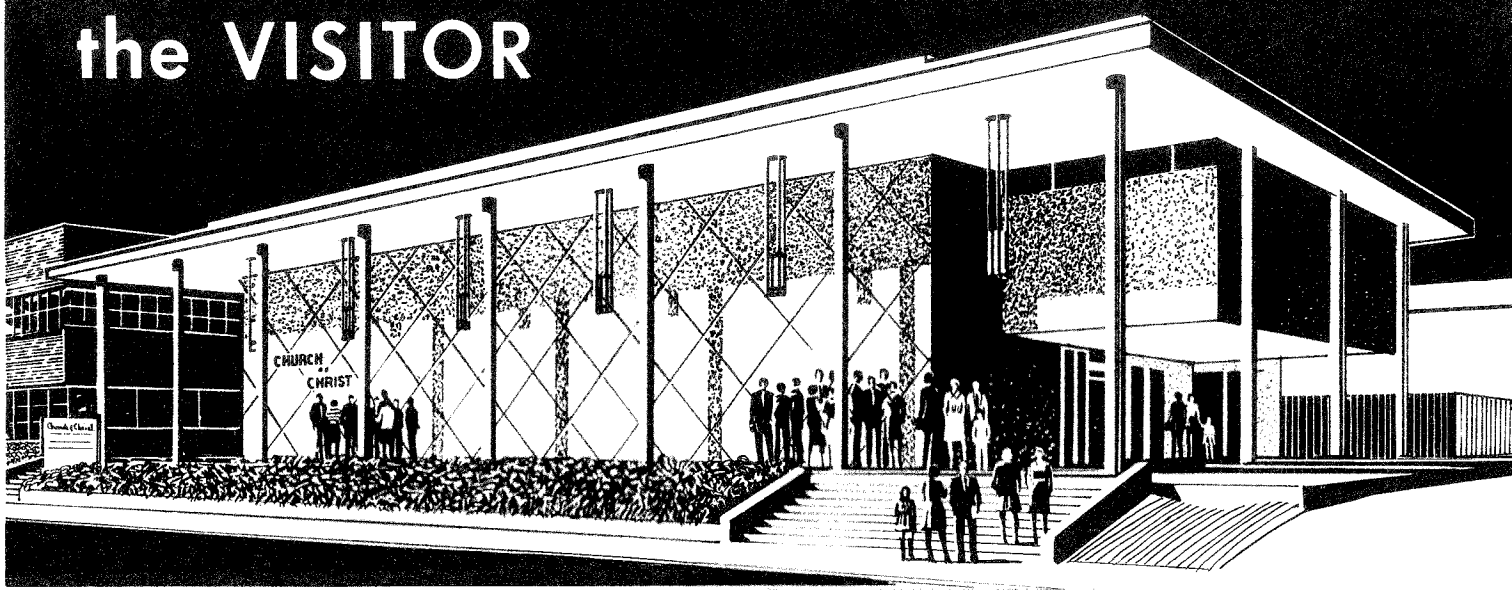
It may be as it is said that, rock music has changed in the last 10 years, but the message is the same. And, according to Ben Williams, himself an enthusiastic participant in the rock music scene for many years, "Pop and rock music has a message. The individuals and groups who perform have definite philosophies about life which form the basis for their lyrics and music ... A main philosophy in pop music is that freedom, knowledge and power are to be found in the perverse enjoyment of evil as well as good ... The gospel is: A life with moral restraints and standards is too puritanically cramped. Innocence is no virtue. Pursue, enjoy, gratify, and exploit ... The most graphic portrayal of the evil in the pop music scene is the character of its creators. Their lives speak of self-indulgence, drugs, divorce, illicit sex, extravagance, outrageous dress and manners, rebellion, egotism and greed. And they are the idols of our youth.

ENCOUNTER, a publication for and about youth by the NATIONAL RESEARCH BUREAU, carried an article awhile back entitled, "ROCK MUSIC - WORSE THAN HEROIN." It said,

"Adam Knieste, a choirmaster, organist, and music therapist, says he believes 'rock music is more deadly than heroin.' He said the problem is that rock music is mostly noise, and noise can cause hostility, fatigue, narcissism, panic, indigestion, high blood pressure, hypertension, and other problems. 'Rock music is not a harmless pastime - but a dangerous drug on which our children are hooked,' he said. 'Rock is a more deadly drug than heroin ... because it is generally thought to be harmless, and therefore does its damage unchallenged.'

"Knieste has treated psychotics by playing soothing music for them. 'If certain music can bring emotional stability, then it is possible that other music can create mental havoc among those whose minds are not disturbed,' he said. Knieste said he administered an emotional stability test to 250 high school kids while they were listening to rock music. The test results suggested that all of the youth were sick, he said."

I believe it was the Greek philosopher, Plato, some four centuries before Christ who said, "I care not who writes the laws, if you let me write the music for the nation." What a strong pronouncement of the power of music in human life and destiny. In view of that, and in view of the spirit of self-indulgence which characterizes a large segment of American youth (ages 12 to 32), and considering the rising rate of



WEST ERWIN CHURCH OF CHRIST

420 WEST ERWIN

TYLER, TEXAS 75702

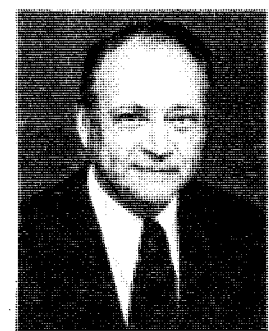
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#3

The Church With A Heart

From the Preacher's Desk

George H. Stephenson



The following article, which gives an account of a book written by a former employee of the popular radio and television evangelist Oral Roberts, appeared in the January issue of the Star Reporter. We think it should be of interest to everyone.

Jerry Sholes who was employed with the Oral Roberts organization for many years as a writer and TV producer, has exposed some of the tactics of one of the world's richest evangelists, Oral Roberts. Sholes came out with a book which was entitled, "Give Me That Prime Time Religion" last July and the complete edition sold out in one week. The book has now been reprinted and is available (Star Bible, \$8.95).

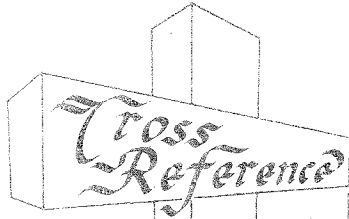
One of the things Sholes exposes is Oral Roberts' claim that the Lord told him to build the Research Center and Clinic in Tulsa. It was the "city of faith" episode that made Sholes decide to publish his views on the Oral Roberts "ego" and his association. On Sept. 7, 1977, Roberts announced the City of Faith, "Making it quite

clear that the Lord had told him to build it. He said he had experienced a vision in the desert and that he had been told the plan of the complex, and even what it was to be called." However, in the preceding January, some of his employees said the same plan was discussed and the same name in the presence of Sholes, seven months before Roberts supposedly had his "vision in the desert."

The book is also critical of the lifestyle of Roberts and his operations. While Oral Roberts receives his \$5 and \$25 checks from many poor people, he drives his Mercedes Benz, has homes in Tulsa and Palm Springs, wears \$500 suits and so much jewelry that camera crews have to air brush it out according to Sholes' book.

The mail that comes after a broadcast is tremendous: "90% of the letters have money" says Sholes. He gets about \$25,000,000 through the mail and about that much more through other contributions such as for Oral Roberts University. The book is thoroughly documented and most is fairly common knowledge among Oral Roberts' employees including the fact that the term "city of faith" was used among them as far back as 23 years ago while Roberts goes on with the stirring account of his vigil in the desert in which the plan was "revealed to him" quite complete in 1977.

Such activities as these are not new to leaders in the Lord's church who have been familiar with Roberts' works for some 25 years. One of the
(Continued on page 2)



AND DAY BY DAY

"And day by day..." Christians attended the temple together, "And day by day" the Lord added to their number those who were being saved. (Acts 2:46,47)

It's easy to see that there was a correlation between the enthusiasm which caused the Christians of the first century to meet together daily, and the baptisms which they had daily. Christians in Jerusalem didn't sit around and argue the question, "Does a Christian have to attend on Sunday night and Wednesday night?" Such a question would have been foreign to their thinking. They were thrilled with their privileges rather than laboring under their duties. How we need to recapture this spirit.

Someone has written: "Absenteeism will kill any organization. It will kill any congregation." Again it may well be said that a most effective way to build up the church is to attend it up. Therefore, the members of a congregation must decide for themselves: "Do we really want this church to grow or do we wish it to die?" Every member must feel a definite personal responsibility to the local congregation where he lives. It is this church that provides him and his family all the blessings associated with church membership—fellowship, edification, public worship, comfort, strength, encouragement, spiritual blessing, etc. It is not so much a matter of attending 'somewhere' as it is attending here. The congregation 'somewhere' cannot minister to you when you are sick, or bereaved, or cannot rejoice with you and weep with you. And the church here cannot do it if it is weakened by your absence, and the absence of others who feel no responsibility to it. This congregation will be as strong in your life as you make it. (Continued on back page)

Wedding Shower

You are invited to a Miscellaneous Bridal Shower
Honoring Miss Carlotta Sparkman
Bride Elect of Kenneth Browning
Saturday afternoon, February 9, 1980
at the home of Mrs. Ben Young
1903 Montrose

Selections:
Brosangs

Hours:
Come & Go
2 Until 3:30 o'clock

Telephone invitations are not being made for the shower. Ladies, please consider this invitation as personally yours.

Amazing Grace

Bible Class
Each Sunday 8:00 A. M. - KLTV

**No matter how great our need,
the divine resources are never exhausted.**

From 'The Preacher's Desk (Continued from page 1)

most notable of his "faith healing" experiences was in Amarillo, Texas when a tent blew down and several people were taken to the hospital and one man died. Roberts not only failed to raise the dead, but he didn't even visit the hospital.

And for the faith healing powers of Oral Roberts, author Sholes says, "He is exploiting the will to live. I have seen him pray for half million people with an ambulance standing by and a mobile intensive care unit. Those people who send in their contributions with request for prayer, people sick and people in trouble, they might be astonished to know that Oral Roberts prays not over the letter but over a computer printout of thousands of names. On the air he promises to answer every letter. These are computerized and given stock answers. I ought to know; I wrote some of those answers." (Adapted from Claire Eyrich, Ft. Worth Star Telegram 12-27-1979).

114
William F. Taylor said, "We travel through this world only once -- so let us live to some purpose. The day that dawned this morning will never come again. The opportunities it brought will never return. If we fail to fill our measure of time with the service it requires of us, there will be no possibility of returning to this day to repair the mischief."

elders, and preachers patience, love and a concern for those who are lost while sitting on the back seats of our meeting houses. ■

• • • #5

The Love of Money

Dalton Key

A man once asked Diogenes a question concerning the proper time for supper. The famous cynic made answer, "If you are rich, whenever you please; and if you are poor, whenever you can." Perhaps many of us agree with Mark Twain who confessed, "I'm opposed to millionaires, but it would be dangerous to offer me the position."

The wealth of this world will not make a man happy, "for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) Instead of providing contentment, riches often inflict upon us an insatiable thirst for more. Someone has wisely observed, "Whoso craveth wealth is like a man who drinks sea water. The more he drinks the more he increases his thirst and he ceases not to drink until he perishes." Solomon said, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." (Ecclesiastes 5:10.)

The wealth of this world will not make a man happy.

Though Howard Hughes was the second richest man ever produced by the United States, he was not happy. At the time of his death, his vast estate stood somewhere near 2.5 billion dollars. In order to spend that much money one would have to spend \$1,000 a day for over 7,500 years! Yet reports indicate that his wealth forced him into the life of a recluse from which he could find no escape. Only sixteen people attended the Hughes funeral and according to one commentator, "not one of them cried." If the accumulation of wealth is the answer to all of life's problems then why do the wealthy seem to have more problems than those with less money? No, money, in and of itself, does not bring contentment, happiness, or the answer to our problems.

Is it wrong, then, to have money? No. The Bible does not say that money is evil; it does warn that "the love of money is the root of all evil." (1 Timothy 6:10.) Inherently, money is neither good nor evil. Its value is determined by (1) how we obtain it, (2) what we do with it, and (3) the attitude we have toward it. Money makes a good and useful servant, but can easily become a mean and merciless master.

"And he said unto them, Take heed, and beware of covetousness." (Luke 12:15.)—Box 126, Aurora, Missouri 65605. ■

Can you remember when
600⁰⁰ was down payment
on a car & not the
sales tax? #6

TEENAGE SPENDING

A survey taken at Grosse Pointe South High School in the affluent Detroit suburb of Grosse Pointe indicates that the average student spends \$4,388.52 a year on personal expenses. The largest amount of money per teen goes for alcohol and drugs — \$80.84 per month, followed by \$37.60 for cigarettes. Other expenses include sports equipment, clothes, parties and lunches. — *Christian Century*, 12-5-79.

Two SEVEN-YEAR-OLDS were disputing a problem that crops up every year. "There isn't any Santa Claus!" declared one boy. "It's just your parents."

"No, it isn't," shot back the other boy. "There is too a Santa Claus. My parents couldn't afford to buy me all that junk." #8

—James Dent in Charleston, W.Va., *Gazette*

A Better Life

STRENGTH IN STRUGGLE

"Man has been at ease from his youth
... so his taste remains ..."

(Jeremiah 48-11)

#9

"My wealth consisted not in the largeness of my means, but in the fewness of my wants." What a happy epitaph!

Nothing is more certain to lead to misery than to surround ourselves with luxuries which soon get to be necessities.

Statisticians have calculated that 100 years ago the average American had 72 "wants." Sixteen of these were considered "necessities." Today the average American has 184 "wants" with 94 of them rated as "necessities."

Much of this fattening of desire has come from the relentless prodding of advertisers. Back when the "want list" stopped at 72 there were only 200 items being pushed on the public by advertising

schemics. Today there are 32,000.

Fat, lazy Moab was spoiled by comfort — had "been at ease from his youth." That nation gagged at the sight of strain and sacrifice. It had a well-developed taste for luxury.

Plutarch, in his *Life of Alexander the Great*, describes how Alexander and his Macedonian troops became flabby and undisciplined amid the wealth collected in their victories. The self-indulgence of once hardy soldiers led to dissipation. The empire crumbled.

The life which knows nothing but luxury boasts a dubious inventory: pride, trust in wealth, self-indulgent ease, defiance of those who have no such bounty.

Luxury is not an unmixed blessing. There is strength in struggle.

— JOE E. BARNETT

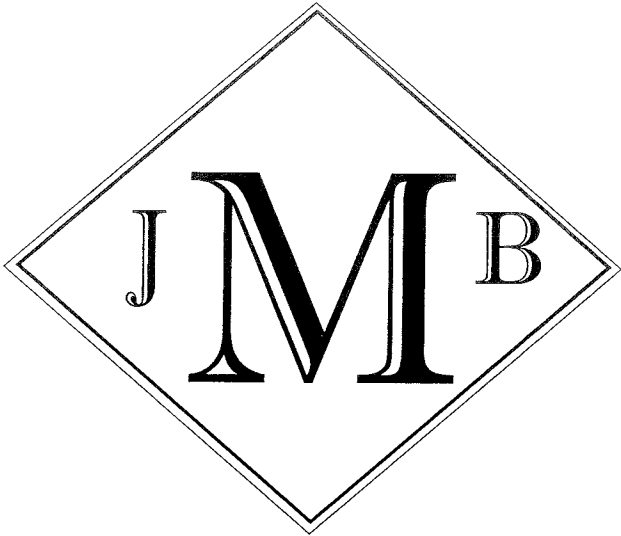
Remember to watch "A BETTER LIFE"

Each Sunday morning

KCBD, Channel 11, 11:00 a.m., Lubbock, Texas

KSWB, Channel 8, 10:00 a.m., Roswell, N. M.

KAMR, Channel 4, 11:00 a.m., Amarillo, Texas



AS I SEE THE SEVENTIES

Matt. 13:14-16

10. If a person's life is empty, the problem is compounded by the gift of more time - see Am. 70 hrs per wk TV

I. For anything good & valuable, there are constant threats to its continuance.

A. That the church is good, I doubt not.

Acts 20:22-28

Matt. 6:33 "But seek ye first the K.

B. That it is assaulted, I doubt not.

Acts 20:29 "For I know this, that after

Rev. 21:7 "He that overcometh shall inh.

II. In the Seventies Against Us I See:

A. Secularism

1. Soaring 60's give way to spectacular 70's is forecast. *Job:27 Perish*

2. 225 million Americans by '79 - an increase of 22 million! *Mat 6:25 more than meet*

3. Labor force swelled to 99 million (up 15 over now).

4. Income half again as large as now. Ave. is \$9,000 up to \$15,500.00.

5. 2 car house holds from 17 million to 26; color TV from 19 to 53 million.

6. In 60's we worked less time & got more income - ave. now is 35 hrs. per week.

7. We must fight the battle of having things & giving only things instead of self.

8. Money beyond margin of necessity - plenty of time to spend it.

B. Sectarianism

John 15:5 "I am the vine, ye...he that abideth in me, he that beareth much fruit." *Cotton Mather "Pious begot prosperity & the daughter divorced the mother"*

0. Modern men neither cherish nor persecute church - 2.

1. If we wanted to become a denomination, what more would we have to do?

- (a) Patented name - Church of Christ.
- (b) Patented titles - preacher is Bro.
- (c) Patented excuses that make sense only to us - magic in when we worship, (organ at wedding - women lecture) do as an individual, as well as taboos
- (d) Patented emphasis to recognize the church - 5 items, names.

2. God never wanted division.

I Cor. 1:12-13 "I am of Paul, Apollos, e

I Cor. 1:31 "He that glorieth, let him

C. Sinisterism

1. A militant, doubting, files keeping spirit arising as shadows are cast on all men.

Acts 9:26-27 "And when Saul was come t

D. Spiritualism

- 1. Testimony of tongues *CVY d*
- 2. Retreat - confess - castigate the establishment - all to the glory of God?
- 3. Youth sees an inconsistency in leadership - hospitals, schools, etc.

E. Sterility

4. Business man is moral if faithful to wife yet exploits employees??

1. In all things we must be safe - never have a fire in the house, it might burn; a refrigerator - might get trapped inside; a child - he might go wrong!

- 2. Do nothing, beget nothing - assume a "I didn't do it attitude."

F. Separatism

- 1. Does fellowship embrace endorsement or can I fellowship one with whom I disagree our current unanswered qt. - so until it is, I'll stay suspiciously in my little congregation, let it be my private domain, push congregational autonomy to the extent it severs my prayer for the brotherhood (other than "mercy on them, Lord").

G. Opposite is Sameness

- 1. He's got a budget - I need one.
- 2. Library, sign, children's home, old folks cottage, when will be open our 1st clinic.

H. Sensualism

James 4:4

- 1. White says 40 Billion spent annually on pleasure, more than education + religion
- 2. W. H. Phipps "The pursuit of happiness was always a most unhappy quest."
- 3. Plato said hedonism is either morally unacceptable or else inherently inconsistent.
- 4. Illegitimate births from '40 to '60 doubled among teenagers, 4X in 20 to 25 yr group
- 5. Happiness eludes those who make it their main business

III. Against these 8 I cite 3 counteracting S's.

A. If I knew a storm was coming, I'd build my house stout enuf to resist - thus, the storm would be the incentive for sounder construction.

B. What would meet the threat.

1. Magnification of the Savior.

(a) Every knee bow.

(b) Recognize "all authority".

(c) Glory to the Lamb.

(d) Quote from U. S. News.

2. Shepherds

(a) They are men who lead.

(1) They do not follow.

(2) They do not drive.

(3) They are not yell leaders.

(b) Like the Oriental shepherd they are out front & the flock follows.

3. Soul Searching

(a) Let ea. examine himself - are we in the faith.

(b) Do you know of any youth with deeper moral concern than today?

1. Hedonism = philosophy that says pursuit of pleasure is life's highest Purpose. (True blood)
2. All free to do his own thing - are we happy?
- 3 "When men lose their sense of established standards, they tend to fall victim to an urge for pleasure or a lust for power" Bill Bo
a) More Brothels in Saigon than any other comparable city
b) before battle night a prostitute rather than ^{priest}
4. Frank Sinatra "I'm for anything that gets you thru the night, be it prayer, pills or a bottle of Jack Daniels."
5. Vehicle of the big sale is sex. Corner stone of mass persuasion.
6. We want free love but never answered what the difference in free from to free for!

2. K. Chesterton "The object of opening the mind is 5
 4. Studiousness as if opening the mouth is to
 (a) Reopen the Bible. *close it again on something solid!*
 (b) Read anew the authoritative word of
 God.

John Melton "The all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing & prohibiting, to misdirect her strength. Let her & falsehood grapple: who ever knew Truth put to the worse in a free & open encounter?"

3 1/2 Billion folks; 7 continents; 147 countries;
 200 languages must learn of Jesus.

R. Neibuhr "Does not tolerance of a theological position which one knows or believes to be untrue, become a betrayal of the truth? Guarded? Evasion?"

3. (Cont)

- (c) Anonymity & mobility are part of our urban social system.
 (d) Congestion, motion, speed - our day!
 (e) Hefner "we reject all philosophy which holds that a man must deny himself for others. Hefner "get"; Jesus "give" all you can!
 (f) ~~Cl~~ Claudel "Youth was not made for pleasure but for heroism"
 (g) M. L. King "If there is not something for which a man would die immediately, he is already dead."

EXCUSES In Chevy, Maryland, a tenant who fell considerably behind in his rent wrote the rental agency explaining why. He said the leak in his living room had given him an ailment "which paralyzes the check writing arm at rent payment time."

In Washington D.C., a burgler told the arresting officers he held up a liquor store during daylight hours only because "I am afraid to be out on the streets at night with all that money."

In New Zealand, a woman, who drove for 25 years without any license explained to the judge who fined her, "I only drive on roads that have little traffic. None of those roads lead to an office where I could apply for a driver's license."

In a north Texas town where I once preached, it began to snow one Sunday morning. It continued all day long and through the night. On Monday morning it was still snowing. At the Post Office one of the members offered this excuse "I was afraid to get out in the bad weather yesterday to come to church."

It is not difficult to find excuses, but when you put them down on paper and look at them, it is difficult to see very much logic in them.

The next time you offer excuses for not attending services, try writing them down and then reading them. You will be amazed!

Berclair Beacon---Via the Gospel Light

THE PRESIDENT ON VIETNAM, INFLATION, CIVIL RIGHTS

It was a broad range of subjects that Mr. Nixon tackled in his first White House news conference in 14 weeks—from details of his latest strategy on Vietnam to chances of damping fires of inflation at home. Also getting presidential attention: the Administration's school desegregation policies . . . Latin America . . . the draft . . . unions . . . domestic politics.

Full text of the news conference of President Nixon held at the White House on Sept. 26, 1969:

Q: How do you feel about the various proposals to propose an arbitrary cutoff time on our military presence in Vietnam?

The President: I have considered a number of those proposals within the Administration and, of course, have noted some of the references that have been made recently in the Senate in that regard. I know they were made with the best of intentions. However, it is my conclusion that if the Administration were to impose an arbitrary cutoff time, say the end of 1970 or the middle of 1971, for the complete withdrawal of American forces in Vietnam, that inevitably leads to perpetuating and continuing the war until that time and destroys any chance to reach the objective that I am trying to achieve of ending the war before the end of 1970 or before the middle of 1971.

I think this is a defeatist attitude, defeatist in terms of what it would accomplish. I do not think it is in the interest of the United States.

I also believe that even though these proposals, I know, are made with the best of intentions, they inevitably undercut and destroy the negotiating position that we have in Paris. We have not made significant progress in those negotiations. But any incentive for the enemy to negotiate is destroyed if he is told in advance that if he just waits for 18 months we will be out anyway. Therefore, I oppose that kind of arbitrary action.

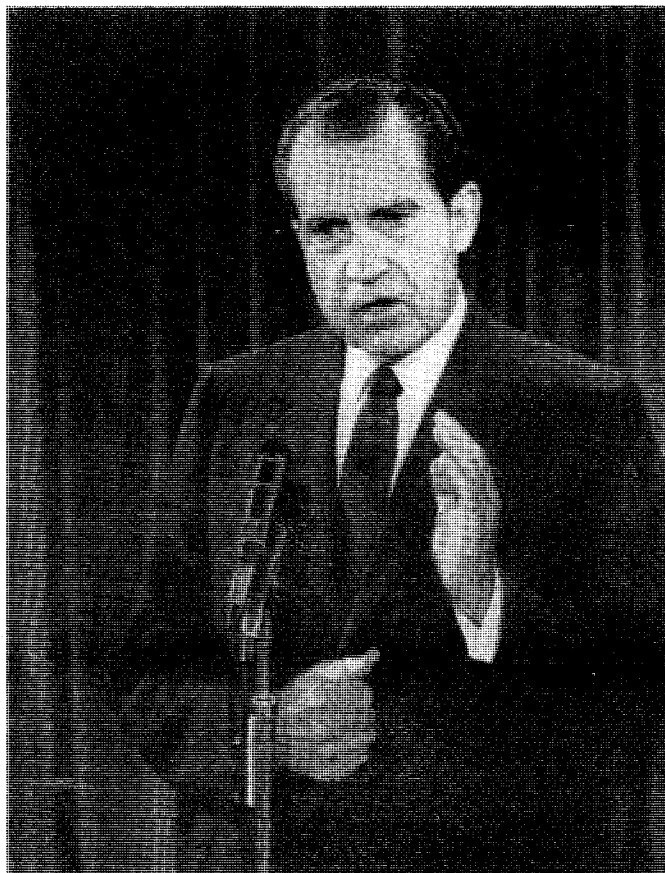
Q: At the time or shortly after your appointment of Mr. Burger to the Supreme Court, it was said that you hoped, insofar as possible, to avoid appointments which would become controversial. The nomination of Judge Haynsworth has become controversial to a certain extent.

The President: Yes, I understand.

Q: Has this become controversial enough to lead you to withdraw the nomination of Judge Haynsworth?

The President: No, I do not intend to withdraw the nomination of Judge Haynsworth. I studied his record as it was submitted to me by the Attorney General before I sent the nomination to the Senate.

I have also noted the various items that have been brought up during the course of his hearings in the Senate. I still have confidence in Judge Haynsworth's qualifications, in his



—USN&WR Photo

Mr. Nixon at September 26 news session

integrity. I believe that the Senate should approve him. I believe it will. I believe that he will be a great credit to the Supreme Court when he becomes a member of that Court, I hope in the fall term.

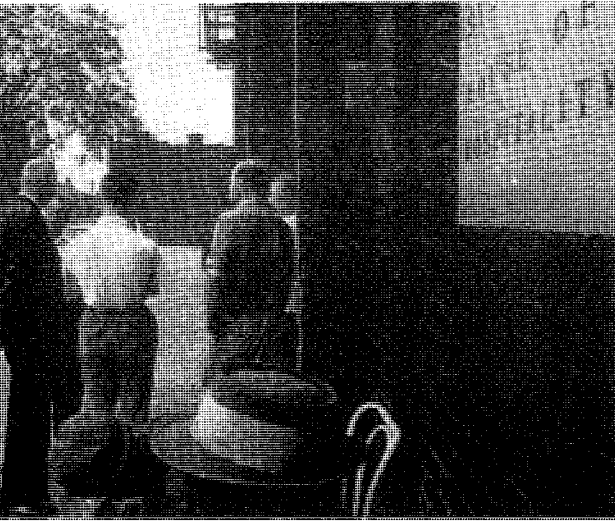
Q: What is your view, sir, concerning the student "moratorium" and other campus demonstrations being planned for this fall against the Vietnam war?

The President: I have often said that there is really very little that we in Washington can do with regard to running the university and college campuses of this country. We have enough problems running the nation, the national problems.

Now, I understand that there has been and continues to be opposition to the war in Vietnam on the campuses, and also in the nation. As far as this kind of activity is concerned, we expect it. However, under no circumstances will I be affected whatever by it.

Q: Mr. President, does the "heartland theory," which is outlined in the book, "The Emerging Republican Majority," by an assistant of [Attorney General] John Mitchell, coincide with your own approach toward strengthening the party?

The President: I regret to say—and I hope this does not discourage sales of the book, which I understand are quite



—Gene Wieland, Jr. Photo

In Pittsburgh, "Employment Anonymous" enlists top businessmen—"looking for ways to love God and their fellow men"—in an interfaith effort to help jobless persons find work through changing outlook on life.



In Colorado and elsewhere, college and pro stars join with high-school players in prayer and meditation—and in sports—at conferences sponsored by Fellowship of Christian Athletes.

On Manhattan's Lower East Side, "Young Life" workers such as Ed Gist, left, and Bill Milliken bring youngsters in from streets for schooling, recreation, counseling—and exposure to religious faith that seeks to change not only men's lives but their society.

interested in helping others. For example, one church with a Faith at Work program is planning a nursery for working mothers, another is setting up tutorial classes in black neighborhoods, still another is providing a "coffeehouse ministry" for youths.

A number of programs are aimed specifically at young people, the element in America that now seems to be parting company with the institutional church most rapidly.

One "fundamentalist" organization, Inter-Varsity Christian Fellowship, works with college and university students. Another and more specialized agency is the Fellowship of Christian Athletes, which brings youngsters into group discussion of faith and religious values with such nationally famous athletes as Bart Starr, quarterback of the Green Bay Packers, and Bobby Richardson, former New York Yankees second baseman.

Attracting youth from streets. Largest of the organizations concerned with young people is Young Life, now in the process of shifting emphasis to "street work" in the big cities.

A major instance of its work turns up on the Lower East Side of New York City, where Young Life leaders William E. Milliken, Maurice Weir and others are bringing young people off the streets for schooling that runs from primary grades to college level, recreational programs, and much exposure to what they call the "Christ-revolution." About 60 businessmen from Wall Street and midtown corporations come in each week, tying the "establishment" into street work in the spirit of what Mr. Milliken calls "pietistic secularism."

Such movements and individuals across the nation pursue a goal defined nearly 70 years ago by one of America's great philosophers, William James. In his work, "The Varieties of Religious Experience," James observed:

"Economically, the saintly group of qualities is indispensable to the world's welfare. The great saints are immediate successes; the smaller ones are at least heralds and harbingers, and they may be leavens also, of a better mundane order."

served as a "fundamental and identical spirit of piety and charity, common to all those who have received grace."

It is in pursuit of this ideal that many churchgoers in "liberal" denominations are joining a growing list of movements that emphasize personal faith and its power to change men's lives.

Methodists and members of some other churches are being drawn to the Lay Witness movement sponsored by the Institute of Church Renewal.

Week-end of prayer. Operating largely, but not entirely, in the Southern and Border States, this movement provides teams of laymen who visit local churches for a concentrated week-end of prayer, Bible study and personal dialogue with small groups of churchgoers "sharing their experience of Christ," as it is called.

The movement's founder, the Rev. Ben C. Johnson, explained:

"If we understand our existence in relationship to God and in relationship to one another, then our reason for being is

the expression of the purpose of God by concrete action in the life of the world.

"Mission begins where you are. A modern man who discovers himself chosen in Christ must begin his sense of mission in the basic social structure of the home, then in the business world, in his church, in the social crisis—race, politics and economics."

Similarly, another organization, Faith at Work, brings together groups that probe religion in terms of daily living and strive to bring "renewal" to their churches.

Hundreds of such groups now are functioning across the country. Their appeal was analyzed in these terms by Ray Wedaa, field associate in southern California:

"We give people the opportunity to talk about what is bothering them. We really listen to them—and it's a unique experience for most people to have others really listen. As a result, they find forgiveness, a new life and new relationships within their own families."

Such persons, he said, tend to become

CONFLICTS IN CHURCHES: NEW MOVES TO HEAL DIFFERENCES

CONTROVERSY over the role of churches in America's political and social turmoil appears to be at an important turning point.

Developing is resistance of many churchgoers to the view that the churches' "prophetic mission" today is to take sides militantly in such broad and divisive issues as race, poverty and the war in Vietnam.

Becoming evident also is a rekindling of interest in what once was held to be Christianity's unique purpose in the world—"saving souls."

That tradition, powerful in shaping Western history and values for nearly 2,000 years, holds that personal salvation through total commitment to Jesus Christ is the only way in which people's lives—and society—can be transformed permanently.

Today this conviction is prompting thousands of laymen in "liberal" denominations of Protestantism to join a wide range of activities aimed at deepening faith and its manifestation in daily life.

Prayer breakfasts. Congressmen hold weekly prayer breakfasts. So do groups of business and professional men in cities across the nation. Other enterprises seek rejuvenation of the institutional church and its impact on the lives of its people.

These trends in "liberal" churches are matched by the movement of "fundamentalist" denominations toward involvement in social action.

A big step away from the traditional hostility of such bodies toward religious "activism" came at the recent U. S. Congress on Evangelism in Minneapolis when one speaker after another called for "fundamentalist" involvement in controversial problems of today.

The Rev. Dr. Billy Graham noted as surprising "the evidence that evangelical or conservative theology can have social concerns." He added: "We have found there can be a burden for social commitment."

Over all, what is now developing is emphasis on religious action—but on a direct and personal level, with correspondingly less support

At a time of growing turmoil over the churches' place in politics and society—

Many Americans are insisting that strong faith and personal concern for others are still "relevant" in today's world.

for broad and controversial programs such as providing funds for "community organization" of ghettos along militant lines.

A recent survey by "The New York Times" found the churches' national programs of social action in trouble.

Cutbacks are under way, the survey reported, because of dwindling contributions from local congregations. At the same time, many of these churches were found to be stepping up their local programs of social action.

Blacks and whites together. One example of what churches are doing in their own back yard turns up in Cleveland's black neighborhoods.

There, at the Calvary Presbyterian Church, in the ghetto, white businessmen who talk frankly of their "conversion" to Jesus Christ are worshiping alongside Negroes—and working with them in creating new jobs and new housing in riot-

scarred Hough. Said the church's pastor, the Rev. Roger S. Shoup:

"We're one of the few churches that stayed when whites started moving out. One half of our 1,100 members come from white suburbs and one fourth from black suburbs. Yet they're committed to this neighborhood, not just by giving money but by giving their time and their influence to solve the ghetto's problems, such as strict enforcement of housing codes."

In Pittsburgh, more than a dozen interdenominational groups of laymen meet each week for prayer and religious discussion.

Known as "the Pittsburgh Experiment," this venture was founded in 1955 under the guidance of the late Rev. Dr. Samuel M. Shoemaker, an Episcopal minister who spent much of his life getting U. S. laymen to put their Christianity into daily practice.

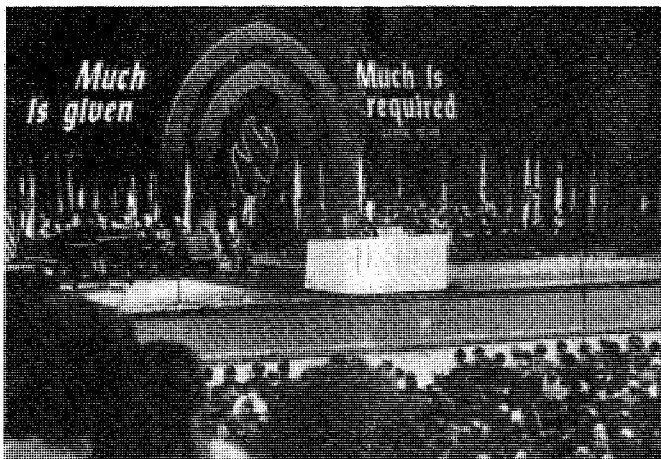
One of several by-products of the Pittsburgh Experiment began in the early 1960s when Donald L. Rehberg, now controller of Jones & Laughlin Corporation, and two other men founded Employment Anonymous.

Help for job seekers. Employment Anonymous brings job seekers and businessmen together at luncheons where they pray, explore job possibilities and talk over personal problems. Much stress is laid on shifting outlook and motivation, largely through sustained prayer.

In the past seven years, Employment Anonymous has worked with about 3,000 job seekers—ranging from business executives to released prisoners—of whom many have been enabled to find satisfactory jobs on their own because of fresh outlook. A Roman Catholic priest and participant said:

"The real secret of Employment Anonymous is the way it helps men change their attitude. It's a form of group psychology but I think it goes deeper than that. It is men looking for ways to love God and their fellow men."

Similarly, in the slums of New York City and about 25 other American cities, Pentecostals—who are "fundamentalists" to the core—are
(continued on next page)



THE REV. DR. BILLY GRAHAM told U. S. Congress on Evangelism: "Conservative theology can have social concerns."

CONFLICT IN CHURCHES

[continued from preceding page]

winning wide notice and interfaith support for their work with troubled young people, especially narcotic addicts, in their Teen Challenge program.

Founded in 1960 by the Rev. David Wilkerson, an Assemblies of God minister, its Brooklyn center alone handles up to 400 youths a year. Most are blacks or Puerto Ricans, but some are "hooked" youths from middle-class suburbs.

Such applicants are asked to go through, at the center, abrupt withdrawal—"cold turkey"—from drugs. Then comes transfer to one of several training facilities maintained out of town by Teen Challenge where they get big doses of prayer, Bible studies, chores and schooling.

Those remaining in the program for any length of time usually experience "conversion" as part of their entry into a new and religiously motivated life. When they go back to the city, they get intensive guidance and help in finding a place to live and work. Most become active in church work, and some have become ministers themselves.

Success with addicts. Teen Challenge claims a success rate of about 74 per cent for those addicts who stay with it for at least a year. This figure is far higher than those reported in government and other treatment centers for addicts. A writer for the Jesuit weekly "America," after studying this enterprise, concluded:

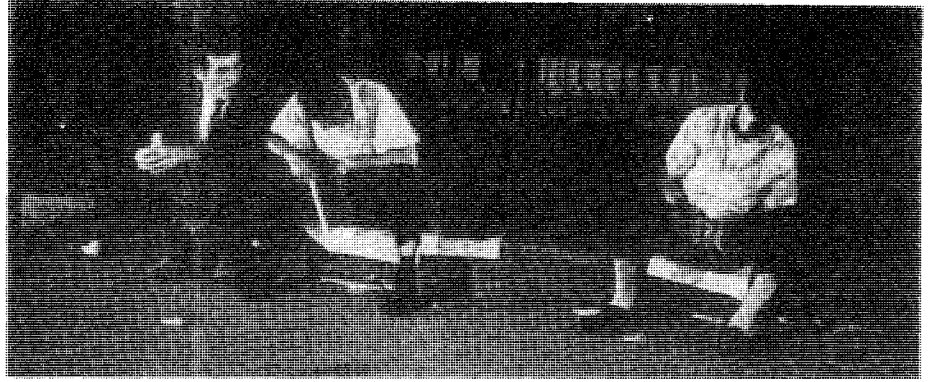
"The basic attitude of the staff [toward addicts] is quite simply to overwhelm them with love. . . . Teen Challenge is effective because it preaches the whole of the Biblical message as the Pentecostals see it . . . simple, direct and personal."

This focus on what Mr. Wilkerson has described as "the healing of the whole man" is seen by many Christians as typical of what religion ought to be offering people in an increasingly urbanized and impersonal society. Said one critic of secularism in the church:

"You can become so busy with a love for humanity in mass programs that you ignore real people and their human need for personal warmth and fellowship."

Why membership declines. Some religious observers hold that disillusionment of churchgoers with vast commitments to social action is largely responsible for membership declines being reported in such "activist" denominations as the Episcopal Church and the United Church of Christ.

This situation is causing some disturbance among "activists" such as Suffragan—assistant—Bishop Paul Moore, Jr., of



In Brooklyn, "Teen Challenge," founded by Pentecostals, works with young people in trouble—especially drug addicts. This movement is aimed at "healing the whole man" through religious conversion, by help in creating a new life for those who "kick the habit."

In California, "Faith at Work" members—part of a nationwide organization—meet in small groups to share personal problems and to find out how religion can be applied toward solution of those problems.

the Episcopal diocese in Washington, D.C. Recently he warned of a general "crisis in faith" and added:

"The Church is put together as a religious institution. If it loses faith, the whole enterprise will fall apart. I think many in the Church today have secret doubts about the Christian faith, and our failure to deal with these doubts is gradually eroding the vitality of the Church."

Membership figures, however, suggest that it is not in the "fundamentalist" churches where vitality is being lost.

The Southern Baptist Convention, conservative in theology and zealous in its evangelizing, has become the nation's largest Protestant denomination in recent years, claiming 11.3 million members. Other examples are these:

- Seventh Day Adventists, numbering about 1.9 million adherents, operate a growing complex of hospitals, schools, publishing houses, welfare establishments and missions around the world.

- The Assemblies of God, a Pentecostal body, now claims about 625,000 followers, a gain of 8.6 per cent in the past two years. It ranks 24th among U. S. denominations in membership—but sixth in foreign missionaries and ninth in Sunday-school enrollment.

- Outside the ranks of Protestantism, Mormons—the Church of Jesus Christ of

Latter-day Saints—have raised their membership from 1.1 million to 2.7 million since 1950 and have won a world reputation for "total commitment" to their faith in home life, on the job and in evangelizing.

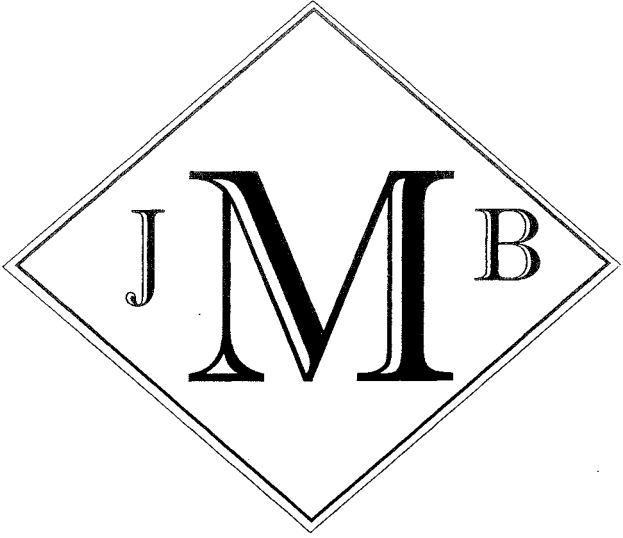
When it comes to per capita donations, such churches more than hold their own with "main line" denominations.

In 1967, for instance, Seventh Day Adventists donated about \$315 annually on the average to their Church. Nazarenes gave about \$197, and Wesleyan Methodists about \$290. By contrast, the Episcopal average came to \$70, and that of the United Methodists to \$65.

Back of such statistics is found an intensity of belief and commitment to the faith among "fundamentalists" far beyond that in the "liberal" denominations.

The "fundamentalists" share a belief in "conversion" or personal salvation through the yielding of one's life to the sovereignty of Jesus Christ. They accept the divine origins of the Bible, and in varying degrees preach the literal truth of such teachings as the imminence of Christ's return to earth, faith healing and "speaking in tongues."

Through the centuries, the goal of such persons has been to achieve lives of personal saintliness through Christ—or what Charles-Augustin Sainte-Beuve, the nineteenth-century French critic, ob-



POTENCY OF INFLUENCE

Matthew 13:33

I. After all, what is a Christian?

A. He's leaven.

Matt. 13:33 "The k. of H. is like unto leaven"

B. He's sound.

1 Thess. 1:8 "From you sounded out the ~~u.~~"

C. He's salt.

Matt. 5:13 "Ye are the salt of the earth."

D. He's light.

Matt. 5:14 "Ye are the light of the world"

E. Could be a cancer.

2 Tim. 2:17 "Their word will eat as doth"

F. He's truly an influence.

1. Italian word for it is "influenza" -- used to think colds carried by wind, thus curtains around bed.

2. Like it or not we exert an influence.

3. Quote on "Just One."

II. Shall we ask in what circles we do?

A. Family -- Parent to child.

Ezek. 16:44 "As is the mother, so is ~~here.~~"

1. German proverb "What the old sing the young chirp."

2. Mothers best be careful.

a. Out number man for first time in history

b. Outlives him by 4 1/2 years.

c. Beneficiary of 80% of all life insurance.

d. Spends 85% of family income (strong voice in other 15%).

e. Majority at ballot.

f. Owns 80% all real estate.

g. Owns 50% all stocks.

i. Has 92 labor saving devises in home granting her most leisure time of any.

3. She touches her children.

a. Thorns in feet.

b. Sat in restaurant "I like my doctor, said I could have 2 fingers each night, after my heart attack" and he measure them as though a span."

4. Fathers have a vast influence.

Read 2 Kings 17:41 "Served their graven im
a. Till a boy is 15 he does what his father says, after that he does what his father does."

b. Abraham lied.

Gen. 12:10-13 "And there was a famine in Isaac lied.

Gen. 26:6-16 "And Isaac dwelt in Gerar:

c. David takes Bathsheba.

(1) Ammon violates his sister.

(2) Absalom with concubines.

Abijah 1 Kings 15:3 "And he walked in all the si
Jeroboam

David 1 Kings 15:11 "And Asa did that which wa
Asa

Nadab 1 Kings 15:26 "And he did evil in the sig

d. We act as parents teach us.

(1) Sales pitch.

(2) New York Times.

(3) Fathers send children to SS but take them to circus.

(4) Gypsy Smith story.

B. Books do.

1. See card

C. Hypocrisy does. *Deals Beth.*

2 Sam. 12:14 "Gave great occasion *to the cov.*

I Cor. 6:6 "and that before unbelievers

2 Cor. 6:3 (Give) "no offense in any *that they might*

1. "I might have been a Christian if I hadn't met so many who were."

2. You can't tell by the honk of a horn how much gas is in the tank.

3. Note quote on N.Y. Eve.

4. Miss America quote.

Heb. 12:15 "Looking diligently lest any ma

D. Others.

1. Abel though dead yet speaketh.

a. Gun factory story.

West End - 11/12/67

Jackson Ave. - Memphis - 11/15/67

Mzykiv, OC OK/2 4/15/68

Tenn & N.A. Midland 5/11/68

Pratt 7/19/68

Wewoka, Okla. 10/18/68

Highland, Abilene, Teachers Mtg. 10-5-69

JUST ONE CAN DO IT!

One vote can change the course of history. Thomas Jefferson was elected President by just one vote in the electoral college. So was John Quincy Adams. Also Rutherford B. Hayes was elected President by just one vote. When his election was contested, he again won by a single vote, cast by a lawyer from Indiana who was elected to Congress by the margin of just one vote. That one vote was cast by a client of his, who, though seriously ill, insisted on being taken to the polls to cast his vote.

In DeKalb County, Indiana in the 1840's a miller on his way to grind grain on election day ran into some friends who persuaded him to go to the polls first and cast his ballot. Reluctantly agreeing, he mumbled "much good all my trouble did!" Yet it happened that just one vote was the majority by which his candidate was elected to the state legislature. And by a single vote of the DeKalb County lawmaker the Indiana legislature elected Edward Allen Hannegan to the United States Senate. In Washington Senator Hannegan was chosen president protem of Congress when the question of forcing statehood of Texas came up for decision. Congress balloted but the vote was deadlocked. As president protem Hannegan stepped forward to cast his ballot that would break the tie. He cast his vote in

the affirmative. By one vote Texas was annexed. This action led to the Mexican war and helped shape America's future.

One vote kept Aaron Burr from becoming President of the United States. One vote saved Andrew Johnson from impeachment. One vote elected Oliver Cromwell to the famous long parliament and sent Charles I to the gallows.

Despite the lady who said to her husband "All I know about politics is that my vote usually cancels yours" the influence of one can have a wide effect.

pages 67-68

from "Your Influence Is Showing"
by Leslie B. Flynn

②

A New York business man overheard his son say to a guest at their home one night, "These lounges were made especially for us in England. The glasses came from Venice. The Mosaic table my father ordered on his last visit to Florence; it cost him a thousand dollars. The ivory cabinet from China is the only one ever sent to this country."

When the guests had gone the father exclaimed "Why did you tell such lies? You know all the articles are from our own country and are inexpensive." In reply the son said "Father, why do you speak so harshly, I have done only what we consistently do at the store. I have no reason to believe you disapproved of my statements. At the store we clerks are instructed to put French labels on American goods, sell American clothes for English, call the old goods the newest styles, tell the customer the piece of goods he is examining is the only one to be found in the city when we know better. We say goods are all silk when we know they are cotton. Isn't it wrong to do that at the store as it is at the home? In fact at home we aren't cheating anybody to get their money!"

(over)

The "New York Times" carried an article on the findings of a psychiatrist after four (3) years study of Long Island delinquents. It carries the caption "Delinquent Boys From Well-to-do Homes Say Fathers Have Double Standards." The article said "The affluent teenage boy who steals hub caps, who crashes house parties and drinks too much is very likely to have learned delinquency at his father's knees. Though the father has tried to impress on their sons the necessity of diligence, perseverance, and respect for the golden rule, yet at the same time these fathers boasted of shady business conquest, or of truancy in boyhood, or of taking short cuts to success. The conflict between precept and example greatly confused the boys according to the psychiatrist. The fathers in the study earned from \$10,000 to \$30,000 a year. One example was of a 15 year old whose father berated him consistently for disrespect and minor misbehavior, yet the same father accompanied his boy on a trip to buy stolen radios and asked him every week end to help serve drinks in a large hall which the boy knew to be illegal.

Gypsy Smith was speaking before 500 Rotary members. He asked "How many of you had a godly mother?" Almost every hand was raised. The next question "How many of you had a godly father who read the Bible?" Almost every hand was raised. Then he asked "How many of you men will be remembered by your children in this way?"

④

(over)

THORNS IN HER FEET

A mother was working in the garden, saw her little daughter taking big steps. She asked "What are you doing? The girl answered "I am stepping in your tracks and if I keep in your tracks I won't get thorns in my feet."

(over)

David Henry Thoreau wrote "How many a man has dated a new era in his life from the reading of a book?" John Keats at 18 read Spencer's "Faerie Queene" and immediately decided he wanted to be a poet. At 22 John Masefield was given a copy of Chaucer's poems and it lifted him from his sorted life. C. S. Lewis tells how he used all his spare money to buy books and stated there was no happier day than when the postman came bringing him a book by mail.

A man said "When I get interested in the church I expect to live like I am supposed to. I don't now, and I am not proud of it-- but some of your members act one way on Saturday night and another on Sunday morning. I am a musician, I used to play a piano at the club that some of your members go to. You should have seen them on last New Year's Eve, getting drunk and slobbering over other men's wives. Don't tell me that they have got religion."

(over)

Vonda Kay VanDyke says "Did you know that Miss America is not permitted to drink or smoke? She is not permitted to attend cocktail parties or go to night clubs or bars or have any alcoholic beverages served at a table. Apparently a lot of people think these things don't belong in the life of the American girl."

In a gun factory a great bar of steel 8 feet in length and weighing over 500 pounds was suspended vertically by a very delicate chain. Nearby a common bottle cork was suspended by a silk thread. Could the cork set the bar in motion? The cork was swung gently against the quarter ton steel bar. It remained motionless. But it was done again and again for ten minutes. At the end of 10 minutes a nervous chill seemed to run through the bar. Ten minutes later the chill was followed by a vibration. At the end of 30 minutes the great bar was swinging like the pendulum of a clock--a little cork had had its influence on a great steel bar.

I am but one;

But I am one;

I can't do everything;

But I can do something;

What I can do I should do,

And what I should do I will do.

Wednesday, Sept. 11, 1968—21-B

Henry Taylor

How a single vote can make history

With the presidential candidates chosen, the skeleton that walks out of the closet snapping its bony fingers is the specter of the election thrown into the House of Representatives.

It also is the specter of the incredible importance of just one vote, in or out of the Electoral College or the House; right down to the precincts and wards.

When the electors balloted in the Electoral College in 1800, Thomas Jefferson tied with Aaron Burr. The vote was 73 to 73.

Had only one more man preferred Burr and voted for him, or had one vote been changed, Burr, with all that he represented, would have been elected president instead of the immortal Jefferson.

The tied election, of course, was thrown into the House. There, where roll call after roll call was taken, Jefferson did not win until the 36th ballot. William C. C. Claiborne, of Tennessee, cast the deciding vote.

Incidentally, Jefferson's second term reelection was won, on the other hand, by the handsome Electoral College majority of 162 out of 176 votes.

What about slavery when written into the Constitution? Jefferson vigorously opposed slavery but he not only opposed it, he proposed to do something about it.

On March 1, 1784, Jefferson, with his foresight and wisdom, drew up what became known as his draft ordinance for government of the Northwest Territory. If then adopted it might well have saved us from the terrible horrors of the war between the states.

JEFFERSON proposed that after 1800 slavery should never exist in what later became the states of Alabama, Kentucky, Mississippi, Tennessee and the great states "north and west of the Ohio

River." Jefferson's motion lost by just one vote, 7 to 6.

Accordingly, Article IV, Section 2 of the Constitution recognized a so-called property right in human slaves. It remained in the Constitution until Feb. 1, 1865, and the cataclysmic war had been fought, to a large extent, on this issue.

The bitter presidential election of 1824 was thrown into the House. Twenty-four states then comprised our Union. The representatives of each state were required to cast one vote as the state's vote. The date was Feb. 9, 1825.

JOHN QUINCY ADAMS was deadlocked with Andrew Jackson and William Harris Crawford. The now-forgotten Crawford, Virginia born, had in 1816 received 54 votes to James Monroe's 65 in the presidential caucus. Now he was considered the leading candidate, until his health broke.

New York State's congressmen had not voted. But they were deadlocked, too. Then Gen. Stephen Van Rensselaer, of Troy, a founder with George Washington of the distinguished Society of the Cincinnati, cast his vote for Adams and John Quincy Adams was elected president by just one vote.

My grandfather was the law partner of three-time Ohio Gov. Rutherford B. Hayes—a remarkable patriot who came from behind and beat all favorites at the 1876 Republican convention. He was the first man to be dubbed a "dark horse."

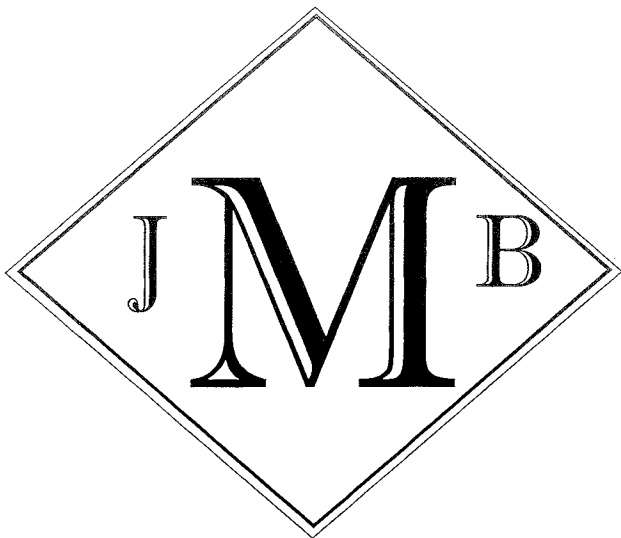
HAYES RAN against New York Democrat Samuel J. Tilden. The election's results were contested, chiefly in Florida, Louisiana, Oregon and South Carolina. No answer was provided in the Constitution.

Congress created an electoral commission of 15 men—five senators, five representatives, five Supreme Court justices—to decide who would enter the White House.

Hayes won—and he won by just one vote—8 to 7.



Henry J. Taylor



TODAY'S BIBLE STUDENT

Matt. 13:51-52

I. Give me three words that self-describe you as a Bible student.

- A. Fair - Good - Able
- B. Scholar - Experienced - Versatile
- C. Professional - Advanced - Unique

II. It is not an imagined reputation because Jesus uses three terms.

A. He has just completed 7 parables.

- 1. Some say our text is #8.
- 2. Others state it's his qt. of reaction to what was said.

Matt. 13:51-52 "Have ye understood"

B. Note he questions our grasp.

1. He wants us to "get it."

(Coolidge quote - dead)

2. As a good teacher he asks if we understand.

- a) Obvious he wants us to comprehend
- b) He has taught simply - in parables
- c) Did by the simplest of analogies.
- d) It's a great question and ambition.
- e) Understanding brings responsibility
- f) Baby sitter reference -
Example of work

III. Now Jesus uses 3 terms --and I believe He wants it to describe us today.

V-52 "Every scribe which is instructed"

A. Many translations use the word "Scribe"

- 1. What does this convey to you?
 - a) Lifetime of study
 - b) Knowledgeable
 - c) Studious

*F. Starks -
Robt Jackson
"Fast I ever
heard"
Story*

*Way to
C.C. Howe?
Yes.
He's dead
you know*

- d) Determined to preserve the word.
- e) Accurate
- f) Applies it
- g) Man of letters

2. Wiersbil said they stopped this & started preserving tradition & private interpretation.

3. Scribe synonymous with learning.

B. Next word varies in translations:

- Disciples - NAS
- Instructed - KJ & NIV
- Trained - RSV

1. What does this convey to you?

- a) One who lives what he knows thus balance of learning & living.
- b) Not an originator of truth but follower of the Alpha & Omega.
- c) Master
- d) Competent
- e) Individually applied
(In love - she told me)

Kindergarten "I'm in love?" How know? She told me I was

C. Third word - also shades of variance:

- Head of a Household - NAS
- Householder - KJ, RSV
- Owner of a House - NIV

→ 1. This too conveys something--steward who guards the treasure and dispenses as needed. *We share!*

- 2. Competent to both possess & apply.
- 3. Blanche Montgomery said she'd gotten through life on Campho-phenique.
- 4. Grossman: Aspirin, belladonna, and one I forgot.

He shares what he has - evangelic!

5. Householder has a family to feed.

IV. This well rounded student does a wonderful thing: "brings forth out of his treasure things new & old."

A. Means both Testaments perhaps.

B. Old

- 1. Old truths taught in a new relation.
- 2. Reader's Digest article
- 3. Gospel same in every age but each age demands special application of the Old Gospel to its new needs. (Erdman)
- 4. Past is a precious possession for every one of us.

C. New

- 1. Proclaim new truths concerning the Kingdom which the world might not know.
- 2. Old truths taught in a new relationship.
- 3. Some "new" because men from sin & neglect overlook them.
- 4. Truth new with each generation.
- 5. You do not have to forget all you once knew when you come to Jesus-- he did not come to empty life but fill it--a businessman becomes a Christian businessman - (Barclay).
- 6. New is magic word to some.
- 7. New cannot contradict old.
- 8. Some think unless it's new it's nothing & others unless it's the old way have nothing to do with it. (Staton)



D. Treasure

1. Precious

2. Good for men

3. With it bless an ignorant world.

1 Cor. 4:6 "None think about that which"

4. Feed with food ordained, wholesome doctrine, not error.

5. Care for every member of the family.

6. We are servants - He is Lord.

7. We'll give account.

Richmond, KY (Bible Class) - 4/16/89

Northeast, Indianapolis, IN (B.C.) - 5/14/89

Holiday Park, Monroeville, PA (B.C.) - 5/28/89

Central Ave., Valdosta, GA (B.C.) - 6/4/89

Myrtle Beach, SC (B.C.) - 6/18/89

Echo Meadows, Oregon, OH (B.C.) - 6/25/89

Homewood, Birmingham, AL - (B.C.) - 7/9/89

Jefferson Ave., Cookeville, TN (B.C.) - 9/10/89

College St., Waxahachie, TX (B.C.) - 9/17/89

Colliers Way church, Weirton, WV (B.C.) - 9/24/89

Charlotte Ave., Nashville (B.C.) - 10/1/89

Hilldale church, Clarksville, TN (BC) - 10/29/89

Union Ave., Memphis, TN (BC) - 11/5/89

Walnut Street, Dickson, TN (BC) - 12/17/89

Southwest, Pueblo, CO (BC) - 2/4/90

Third & Dwight, Monahans, TX (BC) - 4/1/90

Eastside - Duncan, OK (BC) - 4/22/90

Cedar Grove church, Fairburn, GA - 6/24/90 (BC)

Oxon Hill church, Temple Hills, MD - 8/19/90

King of Prussia, PA (BC) - 9/9/90

Woodson Chapel (BC) - 10/7/90

North End, Parkersburg, WV (BC) - 10/14/90

Fishinger-Kenny church, Columbus, OH (BC) - 12/2/90

Madison St., Clarksville, TN (BC) - 12/9/90

Flat Creek, Shelbyville, Tn - (BC) - 6/23/91

Paris, AR (BC) - 3/8/92

Native Intelligence. A couple driving through Vermont decided to stop and see the birthplace of Calvin Coolidge at Plymouth Notch. At a fork in the road, they called out to a passing Vermonter, "Excuse us, is this the way to Calvin Coolidge's house?"

The old man nodded and then, overcoming his native reticence, added helpfully, "He's dead, y'know."

—Contributed by Denise McCluggage

44

Goes with Sunday's Bible School Lesson

A FRIEND WAS SEEKING a reliable baby-sitter for her infant son. One woman who came to be interviewed brought her daughter with her. We recognized the daughter, an intelligent and well-mannered teen-ager who was involved in many church activities.

After a brief discussion, my friend asked the woman if she had any refer-

ILLUSTRATION

See Today's Bib. St.

ences. "Yes," she said, gesturing toward her daughter. "This is an example of my finest work."

She got the job.

—C. LAUER (Merrillan, Wis.)

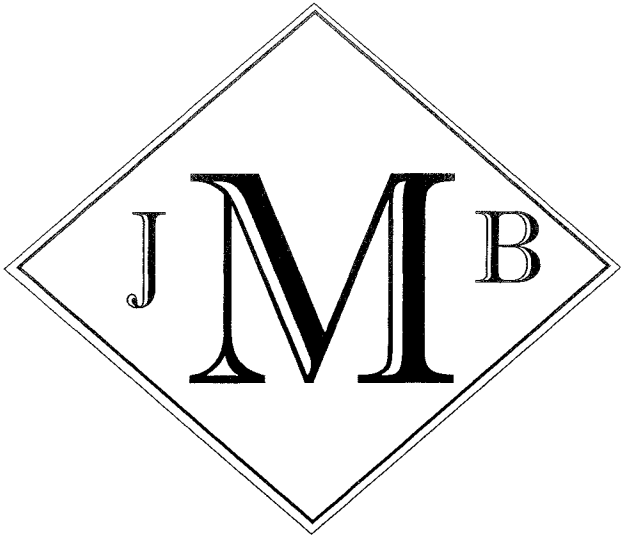
First Romance. One day my son came home from kindergarten and said, "Mom, I have a new girlfriend. Patricia and I are in love."

Surprised at his use of the term, I asked how he knew he was in love.

"She told me," he replied matter-of-factly.

—Contributed by Donna C. White

Go to Sunday AM Bible School Lesson



WHAT'S THE MOST EXCITING WORD FOR 1985?

Matt. 13:51-52

I. We are a word conscious society.

A. Power

B. Rainbow coalition

C. Unilateral

Budget

II. But nothing equals New

A. Happy New Year

B. New model cars

C. It's the newest thing - 6" ties or shoestring

D. Duncan Hines "New"

E. Open under New Management

III. Bible electrifies us with the word New.

A. New Testament - 2000 years old!

B. Let's study that which is new.

IV. There are New Things I want you to see.

A. First, we have a new and living way.

Heb. 10:19-20 "Having therefore brethren boldness"

1. Remember the O.T. temple.

a) Only High Priest annually entered
Most Holy Place.

b) Parted the veil to do it.

c) Carried blood of dead animals into an
earthly building.

2. Our contrast of superiority.

a) Each Christian - a priest in his own
right - enter the holiest - Heaven itself.

1) Come boldly - with confidence.

2) We do what only High Priest did.

3) We are individual recipients.

b) We go via blood of Jesus.

1) Not of bulls and goats.

2) Our sacrifice is alive and in the presence of God.

c) By new and living way, consecrated for us, through veil.

1) Christ our pioneer.

2) Opened a way previously closed.

3) Lit. to use a way for the first time."

4) Blazed the trail - forerunner.

5) Flesh parallels blood.

6) Christ's ascension is our promotion--
glory of the Head is the hope of the
body - Leo.

7) Curtain rent top to bottom--flesh
rent on cross for us.

8) God no longer screened--on cross
we really saw God's love.

9) Not only does Jesus show us the way,
He leads us there.

10) Only here Jesus "great priest".

3. Conclusion "draw near".

B. Thus we are new creatures with a new
commandment. *in knowledge & stewardship*

Col. 3:10 "And have put on the new man which is ren."

Gal. 6:15 "For in Christ Jesus neither circumcision"

John 13:34 "A new commandment I give unto you"

1. We are clothed in his righteousness.

2. *JMPH 1271213*

*great
priest
of
his
people*

C. Lastly a New Treasure.

Matt. 13:51-52 (Read)

*Smith said Tom Warren
only man he ever knew who
knew all ens. of John 4 even
understand the
gt.*

1. Have you understood?
 - a) 8th parable - complete octave.
 - b) Jesus taught for clarity, instruction, profit - Lytton Clark "we never teach until the other learns".
2. Yes Lord
 - a) We grasp and we increase our responsibility.
 - b) If you did understand inevitably there is a "therefore".
3. Scribe in the Kingdom.
 - a) You understood because you had a fine heritage.
 - b) Background is of value.
 - c) You may grasp undenominational Christianity and others never heard of it.
 - d) Barclay - you don't have to forget what you knew when you come to Jesus.
 - e) Every man comes with some gift and ability.
 - f) Businessman does not give up his business- he now runs it as a Christian.
 - g) Jesus didn't come to impoverish but to enrich life.
 - h) Scribe - gramma - man of letters - thus our word grammar.

Matt. 7:29 "For he taught as one having authority"

(Both wrote of Faith - Scribes did)

4. Householder's Treasure - Old & New!

a) Householder

- 1) We are servants - He's Lord .
- 2) It's not ours - it's His.
- 3) He has a family to feed.
- 4) Family is not ours, it's God's.
- 5) Householder must be faithful.

I Cor. 4:2 "Moreover it is required in stewards"

I Cor. 4:6 "None think above the written"

- 6) Seek God's glory not ours.
- 7) Feed with food ordained, wholesome doctrine - not error or speculation.

Gal. 1:10 "If I yet pleased men I should not be the ser.

- 8) Care for every member of family.
- 9) Show no partiality - Levi was not to know his father or mother in judgement.

10) Give account.

b) BRINGS

- 1) Teach an ignorant world.
- 2) Impart to others out of treasure.
- 3) What you have is good for men.

There was a man some thought him mad

The more he gave, the more he had.

- 4) "That which lies in the well of your thought will come up in the bucket of your speech". Spurgeon

Jer. 3:15 "And I give you pastors according to"

Isa. 55:2 "Eat ye that which is good, and let your"

c) Old & New

1) Old Truths revered.

2) New study enlightens.

3) New experiences electrify.

5. I will declare
what He has
done for my
soul.

Ps. 66:16 "Come and hear, all ye that fear God"

2 Cor. 1:4 "Who comforteth us in all our tribulation"

V. Come to the blood of the New Cov.

Mk. 14:24 "This is my blood of the new testament"

In 3:1-5 Experience New Birth

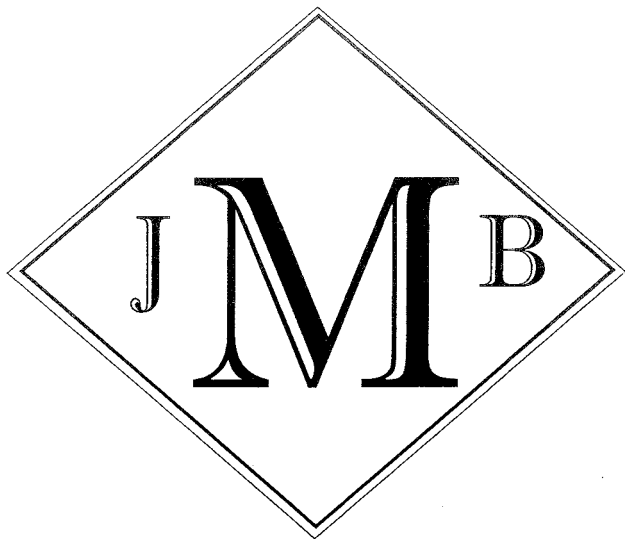
West End 1/6/85

Locust Grove 1/6/85

Pratt, Ks. 1/20/85 (Dedication)

Harpeth Hills 7/18/85

VI. New Way, Comm andment,
Treasure, Testament Birth



2 WOMEN 2 REACTIONS

Matt. 14:1-12

- I. Two women were given the same proposition and their reactions were vastly different.
 - A. I want you to see the story.
 - B. I want you to see the power of women.
 - C. I want you to see the lengthened consequences of our actions--no wonder judgement has to come at times end.
- II. I shall spend more time with the wrong than I shall with the right answer for the simple reason it affects Christians, the others Jews.
- III. 1st Salome - Matt. 14 & Mark 6
 - A. Meet Herod
 1. The Great's youngest son.
 2. Great in the world not always great in Kingdom of God.
 3. Jesus would go see the lowly but not Herod.
 4. Been absent due to campaigns against King of Arabia, Aretas--heard of Jesus on return.
 - B. Heard of the fame of Jesus.
 1. Nazareth folk knew little but Herod had heard!
 2. Because of his poor kindred the locals could not believe Jesus could do anything great.
 3. Herod had his chance with Jesus.
- Lu. 13:31"Get thee out--H. kill, Go tell that fox
23:11"Herod c his men of war set him at"

C. Perception - John the Baptist Risen

1. His hypothesis - not easy to account for Jesus.
 - a) People believe anything but the truth: Elijah, Prophet, John -- not Son.
 - b) Believe error--resurrection of a prophet rather than his own resurrection.
 - c) Claimed to be a Sadducee but a guilty conscience got him.
2. Herod thought him a resurrected John.
 - a) Yet John did no miracles.

John 10:41

- b) He is "just & holy" as was John.
- c) Such commands ~~veneration~~.
3. Herod knew John & heard him preach.
 - a) ~~Knew him personally~~.
 - b) ~~Heard him~~. *liked him*

Ezek. 33:32

Lu. 8:13

4. Suppose it was conscience crying out?
 - a) Fight against God, find self baffled.
 - b) A ~~guilty conscience needs no tormentor other than itself~~.
 - c) Keep a good one.

Acts 24:16

D. Historic Flashback

1. John Herod imprisoned for Herodias sake.

a) May be in jail 1 1/2 yr.; preached 1 1/2.

b) Knew who he had.

Mk. 6:20 (Read)

c) Henry thinks it all a plot--
v-21 "convenient day" -- just
waited for chance.

2. John's Sermon--"It is not lawful to
have her."

a) ~~Condemned~~ wickness; incest,
adultry.

b) Wrong to 1/2 brother Phillip &
the son he had by this woman.

c) Spoke it plainly.

d) Spoke to Herod - not media.

e) John preached repentance--could
say nothing else.

f) ~~Reproof~~ in order.

Prov. 27:6 "Faithful are the wounds"

g) ~~Repaid~~ hospitality by carrying
off Phillip's wife.

h) Unlawful because:

(1) ~~Phillip still living~~

(2) Herod's wife living

(3) Jewish law did not let man
marry his niece.

3. Reaction to Preaching

a) ~~Love it so long as not against~~ my
favorite sin.

b) ~~What's unlawful for the common~~
man is for the King.

c) 75% U.S. said church not important
because it did not tone down
immorality.

- d) Silent saints vs. society saints.
- e) Shouldn't pray to speak in tongues no one understands but language everybody does.

Acts 4:29

With all boldness speak word

- f) People quit the church because we stand for so little.
- g) Sound social service can never replace sound doctrine.
- h) Better to be persecuted for faithfulness than cursed for unfaithfulness.
- i) Killing the preacher does not rid us of our sins--word of God still rules.

Zech. 1:5-6

4. Herod feared the People

Prov. 28:1

Ps. 14:5

- a) Devils believe & tremble but don't repent.
- b) Would have killed him then--revenge boiling in him?

Prov. 5:23 "Is it the sport of fools to do m."

- c) It is scary to face man.

E. The Dance

- 1. Power of a woman on display.
- 2. Salome both niece & step-daughter.
- 3. We lose nothing by not dancing.

F. The Offer

- 1. Ask what you will - 1/2 K.
- 2. Mother counselor
 - a) Sad when teach children wickedness

2 Chron. 22:3

3. Head on charger.

4. King's sorry. We can go a long way toward grace & mercy yet be short. Strong word - sorry.

G. Nevertheless

1. Herod the Great killed Beth. babes.
Herod Antipas - John
Herod Agrippa - James

2. Not last time a dance brought down a King.

3. Oath

a) Wicked oath does not justify wicked deed.

b) Wicked rejoice over saints death.

c) More afraid of sneer than a crime of murder.

d) Herod had enough religion to respect oath but not murder & adultery.

e) Sinful oaths should be repented of.

f) We are proud of some company & seek to please them.

g) 1st Elijah had Jezabel.

2nd Elijah had Herodias.

H. Burial & Told Jesus

1. John's disciples a kindly feeling toward Jesus--not competitive.

2. We go to Christ when in trouble.

IV. Quickly Esther

A. Vashti disposed

B. Virgins sought for King.

C. Mordecai's Esther called.

Esther 2:7 (Read)

1. 1 yr. purification.
 2. Didn't tell she was Jewish.
 3. Mordecai daily by court of the women's house (v-11).
 4. Purification process (v-12).
 5. One night only with the King unless recalled.
 - 6, Esther won crown (v-18-20).
- D. Haman & Mordecai battle
1. Jealousy over bowing.
 2. All Jews to be killed.
 3. Mordecai sends decree to Esther.
 4. Go to King.
 5. Read 4:11-16.
- E. King's Audience
1. Touched sceptre.
 2. Request?

Esther 4:3 (Read)

:6 "

3. At banquet she states it.

Exther 7:3-4

V. Two requests

- A. One saved a nation
- B. One killed the prince of preachers.
- C. In the hand of a woman!

Ladies Class, Richmond, KY - 4/20/89

Bells, TN - 4/1/91

Huntington Park (Ladies C.) Shreveport, LA-3/15/94

Fixing education: Why Johnny can't dance

In the name of the arts, basic education takes another hit.

It doesn't matter that Johnny and Jill can't read, write, spell, multiply, divide, name a living president or find Canada on a map of North America.

The secretary of Education has a bold plan to improve our children's schooling — he wants to teach them to dance.

Richard Riley is about to recommend altering the curriculum so that by high school graduation students will be able to demonstrate dance steps, sing in harmony, analyze artwork and write scripts for movies and TV.

Finally, kids won't be watching mindless sitcoms all night. They'll be writing them.

At PTA meetings and school conferences, parents have many heated discussions of

what schools need to do, how they need to do it, and when they need to start.

But I'll tell you something that never comes up. I have never heard parents say the school system was failing because their kids couldn't *dance* well enough.

Nevertheless, Riley says that the rest of the world sees us a nation with "a passion for expression" in movies, music and theater. And his new arts curriculum is designed to give structure to that.

This is essentially saying that since we are good at these things already, we ought to make them part of the required study so that they, too,



By Joe Urschel, USA TODAY columnist.

can displace those things we aren't good at — like science and math.

Already the school day is overloaded with non-academic distractions like personal hygiene, guidance counseling, Just Say No clubs, human development workshops and visits from Fireman Frank. What's next, marksmanship classes for the kids who bring their guns to school?

When compared to students in other developed nations, U.S. students finish in the bottom third in most areas where academic skills can be compared. In a now-famous test ranking 15 nations, American kids were able to outscore only the Irish and Jordanians in science. In math, we edged out only Jordan.

But educational theorists aren't really concerned about scores like those. That's because our educational system is not about providing what any

rational person would call a basic education.

It has evolved into something grander. It wants to "enhance students' self-esteem." To make students "comfortable with themselves." To "build confidence."

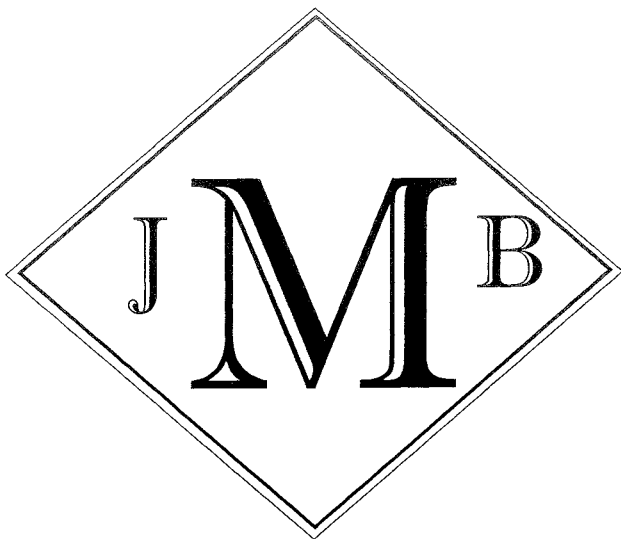
Educators have done this job extremely well. We now have students with such enhanced self-esteem and hardened confidence that they feel perfectly good about themselves when they fail a test.

In the school systems where they still give tests, that is.

The newest theory being embraced by the nation's school districts is one that views tests and homework as impediments to the learning process because those things equate learning with discipline and hard work. Such heresy!

School ought to be spontaneous and fun.

In fact, you should be able to waltz right through it.



9 PRINCIPLES IN 9 VERSES

Matt. 14:13-21

- I. No miracle of Jesus more famous than feeding the 5,000.
 - A. All 4 gospels tell it.
 - B. Her John joins the Synoptics.
 - C. For this lesson there are 9 Principles in 9 verses for this days application.
- II. Shall we move to Matthew's Miraculous Nine.
 - A. Verse 13
 1. Meditation & Rest essential.
 2. Master saw need for private teaching of apostles.
 3. TV - Real World - when on?
 - B. Verse 14
 1. Interruption begets:
 - a) Compassion
 - b) Power to heal exercised
 2. Opportunity presented
 3. S & H stamp story
 - C. Verse 15
 1. Alertness to present conditions.
 2. Child - clean plate.
 - D. Verse 16
 1. Necessity to share obediently.
 - E. Verse 17
 1. Sparse resources with feeling of inadequacy.
 2. Yet knowledge of "inventory."
 3. Desert children - bridges water.
 - F. Verse 18
 1. Faith in Christ - sufficiency found in what you have.

G. Verse 19

1. Orderliness & Prayer

H. Verse 20

1. Cooperation from disciples in
Conservatism -- waste nothing,
whatever you have is valuable.

2. Legislators - Round trip?

I. Verse 21

1. Each individual is valuable.

Men's breakfast, Richmond, KY - 4/18/89

I WAS COMPLAINING to a friend about the quality of television programming lately. "I watch very little TV," I concluded. "I like the real world better."

"You do?" asked my friend. "What time is that on?"

—Contributed by Ruth Hahner

WHILE my husband's ship was assigned as station ship at Hong Kong a few years ago, he was warned of several bars that needed to be cleaned up or posted off limits to sailors. But when he started checking on them, the owners all insisted that they had been cleared by the U.S. Navy. Each pointed with pride to a small S & H trading stamp pasted to the mirror behind the bar. An enterprising sailor had sold them the stamps, saying that he was from the Navy's Sanitation and Health Department.

—MRS. W. L. ADKINS (*Irving, Texas*)

Junior Tycoon. Because a friend of mine has always insisted that his children eat all the food on their plates, his youngsters were undismayed when the school lunchroom adopted a policy forbidding second helpings and dessert to anyone who hadn't cleaned up his plate.

Sometime later, when the youngest son, Scott, asked for a bicycle for his birthday, his father said that a bike cost more than he expected to spend. Scott offered to pay half. "I've got \$33," he said, and produced a cache of coins filling a large cigar box. Fearing thievery at the least or extortion at the worst, my friend demanded to know how his son had acquired such a hoard.

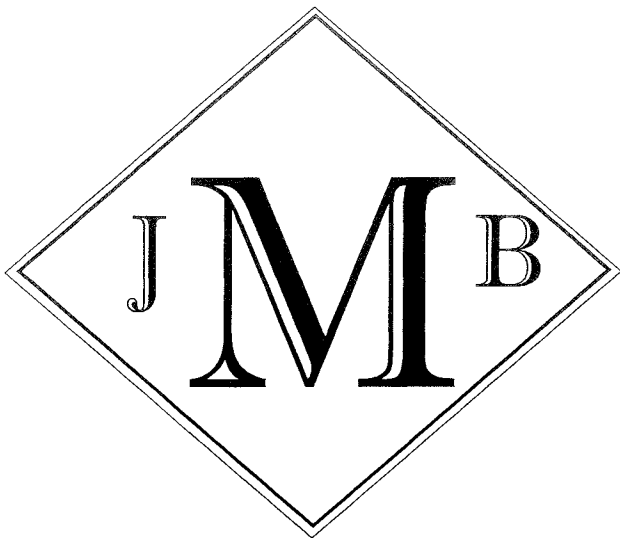
"I earned it at school," Scott replied simply. "You see, the kids pay me to eat the vegetables they don't like. I charge a nickel for spinach, a dime for broccoli or cauliflower, and 15 cents for sauerkraut."

—Contributed by John J. Ward

WORK in our state legislature came to a halt when members got into a debate over free trips to Japan. A committee of legislators was to be sent to oversee the preparation of our state's exhibit at the Japan World Exposition in Osaka. Naturally, many members wanted to go. Finally, to get another opinion, a memo was sent to the governor: "How many members of the state legislature do you feel we can afford to send to Japan?"

A memo returned: "Round-trip, or one-way?"

—D. J. D.



THE HAND OF JESUS RESCUES THEE

2 Rowing Boat

Matt:14:22-33

- I. Our story is told elsewhere.
Mark 6:47-52; John 6:16-21

- II. There is a tremendous background of material that precedes this event.
 - A. Vital Background
 1. Three companies: Jesus in the mountain, disciples entering the ship, multitude walking home.
 2. 5,000 have just been fed.
 3. Jesus sends the multitude away.
 4. For the wrong motive they wanted to make Jesus king. Do it by force (John 6:15).
 5. He did not want his disciples to be fascinated by the idea so he "constrained" them to enter the boat.
 6. Their Location
 - a) Northeast shore of Galilee.
 - b) Told to go to the other side of the lake as he sent disciples away.
 - c) The west coast was the apostles' destiny as the multitude went northeast.
 - d) Disciples "constrained" strong Greek word as they were reluctant to leave.

7. Jesus wanted to be alone and pray.
 - a) Saw people "grossly misunderstood." (Boles)
 - b) Knew that John the Baptist was killed and he too shortly to die.
 - c) Saw weakness of disciples and the multitude that hungered not for spiritual things, but the loaves and the fishes.
 - d) Crowd wanted him to be king-- the devil earlier tempted him with this.
 - e) Could not let disciples fall into the trap.
 - f) Jesus earnestly needed to be alone and pray. Are we ever so constrained?
 - g) Did he hope for some rest?
 - h) Do we have the wrong conception of his work?
8. Back to the disembarking apostles.
 - a) They needed some storm experience--are things too easy for us?
 - b) It's night-- the evening has come.
 - c) In the darkness sailed for Capernaum.
 - d) But they had a contrary wind.

- 1) Sailed 25-30 furlongs=3 or 4 miles as furlong is 1/8 of a mile - 200 yds.
- 2) By now center of the sea-- about the current caused by the Jordan.
- 3) Sea here 6 miles wide.
- 4) Did Jesus not know he was sending them into a storm? "We are safer in the storm with God's will than on the land with a crowd out of God's will." (Wiersbe)
- 5) They'd earlier been tested by a storm but he was in the boat with them (Matt.8:23-27). He's "alone on the land!"
- 6) Has he promised us smooth sailing? A rose garden?

John 16:33

- 7) Remember he is in heaven interceding for us.

Rom. 8:34

- 8) Weirsbe asked "If you knew Jesus was in the next room praying for you, would you be comforted?"

Heb. 4:14

:16

9) We'll see he does not desert us, but comes in the hard times of life.

Isa. 43:2

10) He knows our needs and may wait until the great eternity.

9. All night disciples struggled.

Mark 6:48 "...toiling and rowing..."

a) Fourth watch--period soldiers stayed awake to guard against enemy or prisoner's escape.

b) Jews had three watches--changed to adopt Rome's four. This was 6,9,12,3.

Mark 15:25

c) 3:00 a.m.

B. All of this proceeds our lesson.

III. Events of the Fourth Watch

A. Jesus came walking on the water.

1. Saw their distress.

2. His water walk shows the disciples the very thing they feared was only a staircase for him to come to them. (Weirsbe) Often times we fear surgery and bereavement only to find it strengthens us.

*John
Darkness
had fallen
& Jesus had
not come to
a them!*

Having seen their constant distress & desiring to go to their side (Jesus)

B. Strangely it says he would have passed them by (Mark 6:48).

C. When they saw him they were troubled (Matt. 14:20).

1. An apparition, a ghost?

1 Sam. 28:15

2. Felt a dead man's form could come walking and manifest himself.

3. Battled storm all night--now this!

4. Jesus sees them through the darkness.

5. They screamed! In fear!! *Out Loud*

6. Why didn't they recognize him-- they were not looking for him.

D. Jesus spoke "Be of good cheer, it is

I. Be not afraid."

1. Well-known voice.

2. Message ever true.

3. Are we afraid of old age, death, catastrophes. (Ford)

4. We get obstructed when danger enters our lives.

5. Fear and faith are not for the same heart.

6. Can we grow via our experiences?

IV. The Peter Episode

A. Only Matthew tells it.

B. Peter often spoke first.

1. Note even after the voice "if it be thou."
2. "Bid me come unto thee upon the waters."
3. Willing to take the risk.
4. Evidently of great physical strength.

C. Jesus Said Come

1. Didn't say "unto me."
2. Peter came but not quite far enough.
3. Admire Peter--anybody can sit in the boat--takes courage to get out.
4. If Jesus says come, does that not imply success?

Heb. 12:2

5. Peter's words "Bid me come" in Greek mean "commands of the king."
6. Jesus comes when we need him--never too late.

D. Peter's Sinking

1. Walked on the water for awhile to Jesus.
2. But saw wind and afraid.
3. Was there too much confidence in himself?
4. Did he not take his eyes off Jesus and saw the tempest?

5. Eyes away from the Lord we panic and sink.

E. Lord Save Me *Quickly*

1. Knew he was sinking and cried for help.
2. Didn't wait until drowning.
3. True sense of words "Lord save me and do it quickly."
4. No place God cannot save.

F. Jesus Stretched Forth His Hand

1. Once again the mighty power and loving strength of Jesus' hand is seen.
2. Jesus is ever ready to help.
3. Man's extremity becomes God's opportunity.
4. Humbly Peter no longer self-sufficient, cries for help, totally dependent on Jesus.
5. The eyes of the Lord are over the righteous and his ears open to their prayers (1 Peter 3:12).
6. Storms of life are not easy, but they teach us to trust in the Lord.
7. The hand of the Lord is not shortened that he cannot save us.

G. Jesus Told Peter Why He Failed

1. "O thou of little faith, wherefore didst thou doubt."

"Why do you never"

"Wind grew weary & sank swifly" (Quest)

2. Doubt lit "standing uncertain at two ways."

H. Both Enter Boat

1. The wind ceased.
2. Boat personell--worship them.
3. Confession "of a truth thou art the Son of God."
 - a) Sounds like Matt. 16:16.
 - b) Faith and strength in confession that Jesus is the Son of God.
 - c) Last time in a boat with him they asked "what manner of man is this" (Matt. 8:23). Now they know.
4. Immediately the boat is at the land--record journey for last three miles!

V. What confession about Jesus do you make?

Heritage C/C - 6-5-05

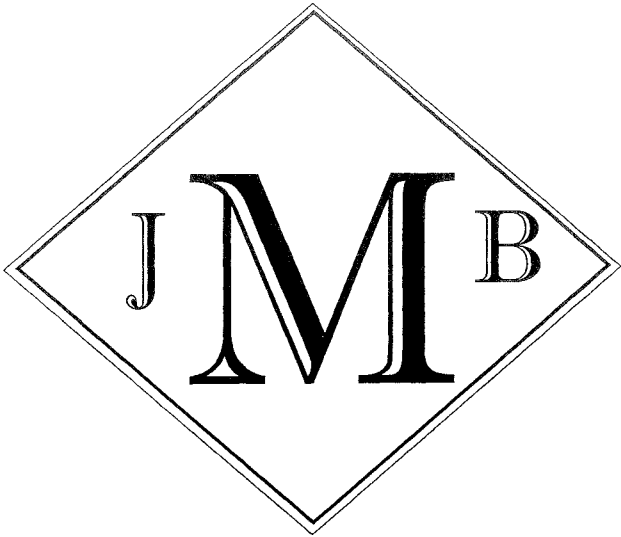
Old Union P.M.- 7/24/05

Shoals Branch - 12/3/05

New Concord, KY - 9/17/06

Hillsboro C/C - 7/30/08

Heritage C/C - 8/3/08



STRANGE EVENTS LEAD TO STRONG CONFESSION

Matt. 14:22-33

- I. If I had a dream fulfilled, everyone would be a faithful Christian!
 - A. Some of you are - what led to your confession of faith?
 - B. Some of you aren't - what will it take?
- II. May I tell you how a contrary wind led to a concert of confessions. *Disciples also wanted to make him King Mt 6:15*
 - A. After feeding 5000 Jesus sent disciples & multitude away and went to a Mt. alone at evening to pray. (V. 22-23)
 1. When did Jesus seek solitude - not always at the same time - better yet why did he seek solitude? (Jesus in the A.M., noon, evening song).
 - a.) When distressed - death of John. *Take inventory*
 - Matt. 14:13 "When Jesus heard of it, he departed the b.) When weary - being c folk all time exhausts. c.) To keep on course.
 - (1) Crowd wanted to make him King - so did devil. Matt. 4:8 "The devil taketh him up into an exceeding Jn. 6:15 "When Jesus therefore perceived that they w Lu. 4:13 "When the devil had ended...departed from (2) He knew He came to serve.
 - d.) When making great decisions. Lu. 6:12-13 "Continued all nite in pr....& when it v e.) Get strength to obey. *Egyptian General*
 - Lu. 22:39-42 "And he came out, and went, as he was f.) Praying for friends. Lu. 22: 31-32 "And the Lord said, Simon, Simon, be!

2. Would we not do well to follow his example?
a.) Has any great discovery ever been made in a crowd or in solitude.

b.) Jacob at Bethel; Moses wilderness Bush.

B. While He prayed, disciples got in trouble (V. 24)

1. It happens to saints.

2. Just remember how Mark said it "he saw them".
(Mk. 6:48) 3. 2 evenings 3-6; 6-dark

C. Jesus went to them (V. 25) 3. looks to stammered

1. Jesus made self available. but we need to cry

2. It's wee small hours of the A.M. ^{out on our own}

D. He sometimes scares us (V. 26) ^{4. 3000 has absolute dominion over all created thing}

1. Walter Albritton tells story of scared child - go on out in dark - God will take care of you. ^{Wind see}

"O.K., God, if you are out there, don't move a muscle or you'll scare me to death."

2. Fear can help.

3. God does provide. ^{stonewall led by}

Isa. 41:10 "Fear thou not; for I am with thee; be not afraid."

4. What scares us? Age? Poor Health?

Ingratitude of children? Man's scorn?

E. Jesus immediately put them at ease (V. 27).

1. We all need encouragement.

Acts 11:24 "For he was a good man, and full of the Holy Spirit and power, and he did great signs and wonders among the people."

2. We need it at exactly the right time - don't delay to give it. - Solzhenitsin quote

F. Peter's Response (V. 28).

1. Is all life based on cool calculation? Or are there impulses.

a.) Let me walk on water - wants life on same

Jesus bestows power on believers ^{on the same} basis as Jesus.

2. Jesus said, "Come on then" (V. 29).

- a.) Jesus invites some daring.
- b.) Faith can succeed. *h. We bring trouble on self via disbelief*

3. Peter walked on the water. *1.) Never Christ on water then in boot.*

- a.) See 2 men walking on water.
- b.) Would you have tried it?
- c.) Saw wind, afraid, sank. *4.) Faith to take 1st step - but do we falter at 2nd.*
- d.) As long as eyes on Savior - safe when on predicament - perdition. *1.) hard merciful - won't leave thee*
- e.) 1st fear, then failure.
- f.) Note to whom Peter turned - Jesus, not man.

We seek help at wrong place often.

- (1) Emerson clip.
- (2) Cliff story.

g.) Jesus met Peter's cry.

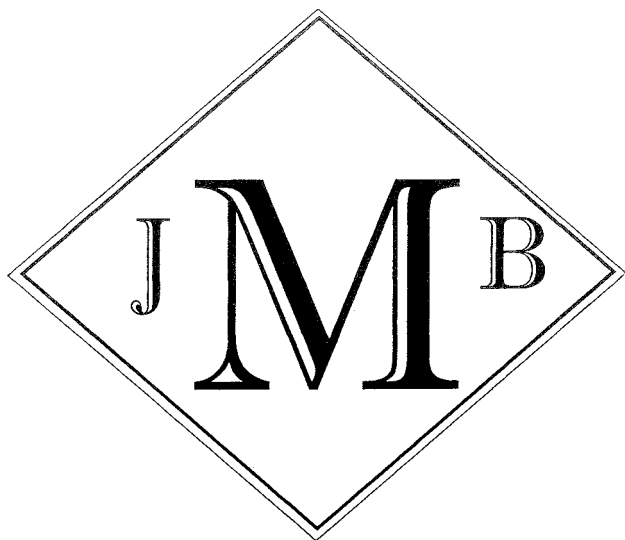
G. Mass Confession.

- 1. Once Jesus in boat focus was on him, not on miracle.
- 2. Move from fear to worship.
- 3. All confessed for 1st time His Sonship.
- 4. Jesus "received" them - they not only got in boat but He received them.
- 5. No sea's always calm - we need Jesus in our boat.

West End 6-11-78
Fourth ave. church, Franklin, In, 9-10-78

Traveler Towers 6-28-78
College ave. Church, Medina, Sep. 9-28-78

White Station, Memphis 10-26-78
Parson's, Tenn. Church 9-13-78



TENNESSEE'S MOST FORSAKEN MOUNTAIN

Matthew 14:23

I. There is a bit of arrogance to this preacher's statement to say he knows Tennessee's most forsaken mountain.

A. Not speaking of literal.

1. Clingman's dome.

2. Mount LaConte.

3. Big Rock Candy or one "she'll be comin' around."

B. I speak figuratively and I admit judgment of you by the judgment of myself.

1. I recall a statement of Jesus.

Matt. 14:23 "And when he had sent the

2. So I ask are you impressed that we are a praying people?

a. Preachers, elders, teachers, members, editors, school administrators, promoters, etc. --do they impress you with prayer? What about churches?

b. I'm impressed with energy, liberality, confidence, drive, vision, determination, ability, godliness--but not prayer.

c. Prayer survey clip.

II. God's Folks are mountain folks if by it you mean prayer and worship.

A. Abraham, Isaac, Moriah.

Gen. 22:4 "Then on the third day...place

B. Moses and Sinai.

Exo. 19:3 "And Moses went up unto God and

1. Note whole stones without iron--let

worship be spontaneous and without human devising perhaps.

2. Wrote upon plaster on stones (?)

3. You can hear across the valley in mt. air, echo.

C. Joshua and Ebal.

Josh. 8:30 "Then Joshua built an altar

1. Man's (in a disputed passage) in a disputed country. Come upon this scene suddenly -- opposite of war picture.

2. Reason says not march where folk unsubdued.

3. Yet Joshua wants to establish law: (Deut. 27)

a. Faith is superior to sight.

b. Obedience superior to expediency.

c. Do we have a disdain for consequences if we know we are doing our duty.

d. We cannot set aside God's way for ours.

4. Public reading of word done.

5. Cite both blessing and curse. Response thus utmost impressiveness.

6. Time's not lost spent in communication with God.

7. J. first built an altar not a fortress -- monument to God; not own victories.

8. J. sought to make religion intelligent. Make all to understand.

D. Elijah and Carmel.

I Kings 18:36 "Lord God of Abr.... let it b

E. None are shocked that Jesus was there.

1. Does prayer need:

a. Stillness of the mt.

b. Clear vision.

c. Pure air.

d. Realization of man's limitation as you've gone as far as you can.

Isa. 59:1-2 "Behold the Lord's hand

e. 20x in gospels Jesus prays.

2. Don't get too rushed--Jesus didn't.

Mk. 6:31 "They had no leisure so much

Luke 5:15-16 "But so much the more

Great multitudes--he withdrew.

3. Are you known so of God?

Acts 9:11 "Behold he prayeth" 

2 Chron. 7:14 "If my people, which

F. Will you this week?

1. Sick, church, leaders, world, youth, preachers (more), teachers, opportunities, soldiers, president, food, wisdom.

West End - 9/26/65

Brentwood Hills 3/66

Highland Heights - Smyrna - 4/16/66

Shackle Island 7/27/67

PRAYER SURVEY

864 preachers, elders, deacons, and key workers filled out confidential questionnaires. Those filling out questionnaires were located in 16 states in key "church" areas.

38% had regular family devotionals all using Power for Today as guide.

18% regularly prayed privately outside of family devotions and thanks at table.

4% stated that they had a prayer list used daily.

According to the estimates of these 864, less than 3% of the members of the church had family devotional.

47% admitted that they felt they actually did not know how to pray as they felt they should.

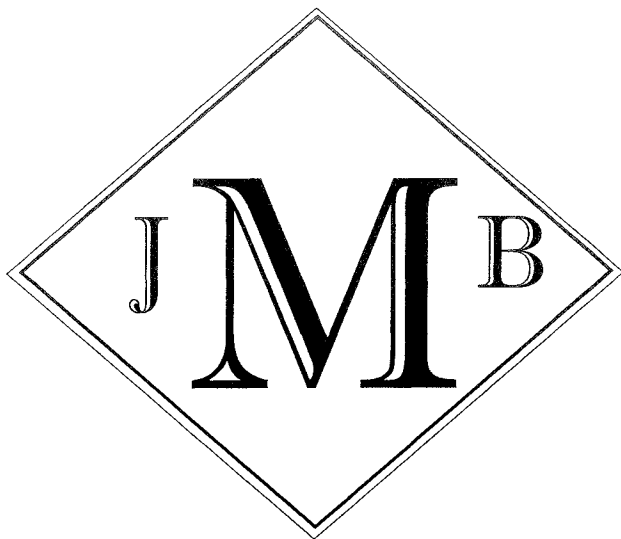
94% felt that learning to pray was one of great needs of the brotherhood.

76% admitted that they had formerly prayed more than they did presently.

22% of those filling out questionnaires said business meetings of church were often started and closed without prayer.

Preachers had preached on prayer on an average of two sermons per year, but only four preachers were found who actually preached sermons calculated to actually teach them how to pray.

16 congregations were found who have actually taught series of studies on prayer.



A WOMAN'S CONQUERING FAITH

Matt. 15:21-28

I. Were you ever interrupted on your vacation?

Jesus was. *Chip on "Drawer"*

A. Matt. 15 & Mk. 7 tell the story.

B. Introductory details.

1. He's been 2 years in Galilee.
2. Leaves not for mission work but safety & rest.
3. Didn't want folk to know where he was. Couldn't be hid!

Mk. 7:24 *Entered house. no man know't. could not be*

4. Only time in his ministry he left Israel. (P.C. thinks he didn't.)

C. Coasts of Tyre & Sidon.

1. Phoenicia
2. Ancient enemy
3. R & R necessary for Jesus.
4. Goes into Gentile territory.
5. Coasts means borders--not sea.

Breaks c. Phari & their criticism & find 2 pagan loves Mk. 7

II. A Woman Came Seeking

A. Of Canaan.

1. Gentile
2. Greek
3. Ancient enemy
4. No claim via blood or religion, or even service.
5. Mark says she entered house.
6. Used to allow people to walk by & watch royalty of England eat so you would know they are alive.

B. She Cried

1. Constantly
2. GK means again & again.

3. Mercy-Lord-son of David.
 - a) Jack Lewis says don't press too hard on divinity of "Lord" - Kurious.
 - b) Mercy - press this.
 - c) Made no specific request.
 - d) Did not bring the daughter.
 - e) Lets plea speak for itself.
 - f) Note her reverence.
 - g) Knew Jesus' kinship - David.
4. Condition - daughter vexed with a demon.
 - a) Prominent in time of Christ thus we see His power.
 - b) No cry arouses greater sympathy --a mother pleas for a stricken child!
 - c) To this you would expect an immediate response & a favorable one.

III. Reaction of Jesus

A. Answered not a word

1. We pray today & seemingly no answer.
2. Why does it take so long?

B. Today

1. Do we cease after 1st failure?
2. If we know no reason to not get a good answer is it OK to continue to pray?

C. Disciples either shocked or exasperated: "Send her away."

1. She's interfering with our retreat.

2. She blows our cover--others will come.
 3. She's a Gentile--no time for them.
 4. When we fail to understand we are often impatient & annoyed.
 5. Little John at Auburn, AL kept eating my soup crackers--also wanted to know, "Is that a handkerchief or is your pocket wrong side out?"
 6. Do we help some to get rid of them?
 7. Or did they think Jesus should really help this woman?
- D. "I Am Not Sent But---"
1. Future belongs to Gentiles but today it belongs to the Jews.
 2. Both manhood & work present restriction.
 3. We truly can't serve everybody.
 4. Sheep--tender expression.

IV. Woman Comes Again

- A. Did word of apostles inspire her to try again?
 - B. Two turndowns so far--woman & apostles.
 - C. Do we cease from prayer due to our unworthiness.
 - D. "Help Me"
1. She identifies herself with her child.
 2. Another's agony becomes ours.
 3. Only blessing she wanted was for her daughter.

4. Makes a shorter, poignant request.

5. She will be disappointed again!

V. Jesus' Answer

A. "Not meet to take children's bread"

1. Jesus raises a question of fairness--not lawfulness.

2. Cast--to throw--humiliating--saw coins tossed out window to children in Quito.

B. Dogs

1. Diminutive

2. Did Jews keep house pets?

3. Pariah dogs

4. House dogs

5. Dogs are not to be treated like children & visa versa.

VI. Woman Ceases the Moment

A. Truth ~~to~~ **Seize**

1. Jesus spoke to her in every incidence with complete truth.

2. We all have so little claim on Christ.

3. Doesn't argue "I'm as good as he is." *Yes hard--only time hard used in Mark*

B. Dogs again --get crumbs.

1. If you compare me to a house dog I optimistically accept.

2. As a dog I claim my portion--crumbs

3. Dogs can eat w/o defrauding children.

4. Here would be a loss never felt.

5. Her real plea--her unworthiness.

6. Crumbs--surely that can be mine!

Great is Thy Faith

1. Rare

Does not argue her needs make her an exception or that she has rights or divine emotion and justice are unfair

- 2. This is what won.
- 3. Jesus lets all know the condition on which her request was granted-- faith.
- 4. Justice of the mysterious ways of God.
- D. Her daughter made whole. *only instance of distrust healing in*
 - 1. Without personal contact. *MSMC*
 - 2. Without any command but by His silence it comes to pass.
 - 3. Healed at home.

Mk. 7:30

VII. Note this Faith--Duplicate it.

- A. Why did Jesus wait so long to help her.
 - 1. Test her faith?
 - 2. Change His mind?
 - 3. We can all agonize over delays.

B. Characteristics

- 1. She was humble.
- 2. Quick witted & inventive
- 3. Persistent

Gen. 32:26 *"I will not let thee go except thou bless"*

- 4. Devoted love to daughter.
- 5. Intelligent--her faith lets her see the cause of distress (demon), cure (Christ), proper conduct on her part, and acute sense of timing.

C. Called the triumph of a mother's tears.

D. Her faith helped her daughter--yours will all your family.

Granny White - 4/26/89

Meridian, MS - 4/28/89

Old Hickory - 5/7/89

Central Ave., Valdosta, Ga (Ladies C.) - 6/6/89

Myrtle Beach, SC - 6/18/89 Silver Pt., TN - 6/14/89

Homewood - Birmingham, AL - 7/9/89

Jefferson Ave., Cookeville, TN - 9/10/89

College St., Waxahachie, TX - 9/19/89

Colliers Way, Weirton, WV - 9/24/89

Dalebrook Lane, Nashville, TN - 10/24/89

Hilldale church, Clarksville, TN - 10/29/89

Union Ave., Memphis, TN - 11/5/89

Walnut Street, Dickson, TN - 11/26/89

Stroudsville church, Adams, TN - 6/12/90

Middleton, TN - 7/24/90

Sycamore Chapel, Ashland City, TN - 9/23/90

No. End, Parkersburg, WV (Ladies Luncheon) - 10/13/90

Pratt, KS - 11/25/90

Stones River church, Murfreesboro, TN - 12/30/90

Beville Road - Daytona Beach, FL - 1/14/91

Little River, Hopkinsville, Ky - 6/9/91

Flat Creek, Shelbyville, TN - 6/26/91

Brushy Church, Centerville, Tn - 7/24/91

Roane church, Kingston, TN - 9/16/91

Sheridan, Arkansas - 9/23/91

Antioch church - 9/29/91

Huntington Park, Shreveport, LA - 3/4/92

Dardanelle, AR - 3/13/92

Hurricane Mills, TN - 6/14/92

Old Union, Castalian Springs, TN - 7/29/92

Germantown, TN - 2/14/93

11th Street, Nashville - 5/5/93

Central, Pascagoula, MS - 6/8/93

Petersville church, Florence, AL - 6/22/93

Adairville, KY - 11/19/93

Central church, Tuscaloosa, AL - 4/13/94

Paris, AR - 5/8/94

Yellowstone Bible Encampment, Pray, MT - 8/14/94

Memorial, Houston, TX - 10/16/94

A WOMAN'S CONQUERING FAITH

7.

Newport, AR - 11/28/94 (Holden Ave.)

Downtown Church, Morrilton, AR - 5/10/95

New Concord, KY - 8/8/95

Pond Church, Dickson, TN - 10/31/95

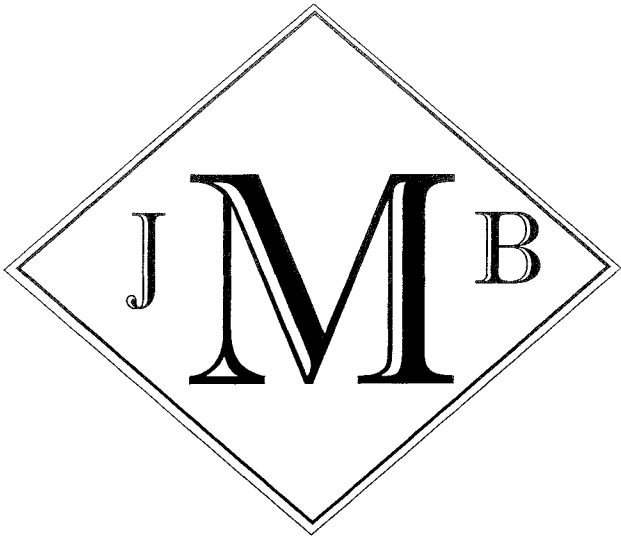
Guntersville, AL - 5/2/99

Green Hill, Mt. Juliet - 7/31/02

The Drawer

By the Kitchen Sink

My wife has a spot in our Camelot
Where her things disappear in a wink.
It's her versatile miscellaneous file,
The drawer by the kitchen sink.
Her Christmas list, the rules on Whist,
A few old albums of Humperdinck,
Her shower cap and some pieces of a map
Are in the drawer by the kitchen sink.
The Spic and Span and the roasting pan
Are in hall closet next to her mink,
But her best chapeau and some mistletoe
Are in the drawer by the kitchen sink.
One fateful day while my wife was away
And I was looking for a bottle of ink,
It seemed to me wise to reorganize
The drawer by the kitchen sink.
She returned at five and parked in the drive,
For the garage was filled to the brink,
With bric-a-brac that
I'd hauled and stacked
From the drawer by the kitchen sink.
I've been full of remorse since our divorce
And I've had plenty of chances to think.
My life was a ball until I lost it all
In the drawer by the kitchen sink.



SPIRITUAL WEATHER REPORT

Matt. 16:1-4

- I. Isn't it the part of most of us to want more than we have?
 - A. If I could just see God.
 - B. If I just knew how to interpret what's happening to me.
 - C. If God would just openly show me what to do.
 - D. Be assured you are not the first to want more.
 1. Enemies of Jesus did.
 2. Pharisees & Sadduces united in opposition as they met him on west side of Galilee.
 3. Note "came forth"--did not abide in this region.
 4. He encounters opposition and will shortly turn north to Caesarea Phillipi where in Gentile territory Peter makes Great Confession.
 5. Jewish leaders are anxious to confront Him.
 6. "Could not be hidden" Matt. 15:39.
 - E. Pharisees & Sadduces
 1. Single article shows they are united in combined opposition.
 2. Neither group continues after AD 70.
 3. Sadduces a small group tied to Jerusalem.
 4. Enemies can unite in opposition to Jesus as they mute their differences to oppose Him.
 5. Hostility makes strange bed fellows.

II. Came Tempting asking for a Sign from Heaven.

A. Such often requested.

1 Cor. 1:22-24

Matt. 12:38-40

B. Prophets used it.

1. Moses--Manna Exo. 16:4

2. Samuel--Thunder 1 Sam. 12:16-18

3. Isaiah--Dial Isa. 38:8

4. Their requests casts reflection on what He had done--even accused him of being with Beelzebub.

Matt. 3:17

5. Sign was there if only they could see it.

C. Jesus reviewed their weather report.

Job. 37:16 "We know not the balance of the clouds"

III. The Application

A. Hypocrites

1. He saw their motives as impure.

2. We make wise earthly decisions.

We make foolish spiritual decisions.

B. Cannot discern signs of the times.

1. Read weather signs but not spiritual ones.

2. Proof was constantly before ~~them~~ just as is the sky--look!

3. We slight His signs to seek those of our own imagination.

4. Can I foresee my ruin in rejecting Him?

C. Wicked--Adulterous Generation

1. Evil--wanted to destroy Him.
2. Adulterous--left God out and went for another.
3. We are married to the most High--
departure is adultery.

D. No Sign Given Except Jonah.

1. See the times of:

Repentance	Mark 1:15
Refreshing	Acts 3:19
Restitution	Acts 3:21
Results	Matt. 13:30
	21:34
	Mark 11:13
Reformation	Heb. 9:10
Redemption	2 Cor. 6:2

2. You cannot prescribe the type of miracle you want.
3. Must not try to tell God how to do His work.
4. Proofs are chosen by the wisdom of God, not folly of man.
5. Jonah.

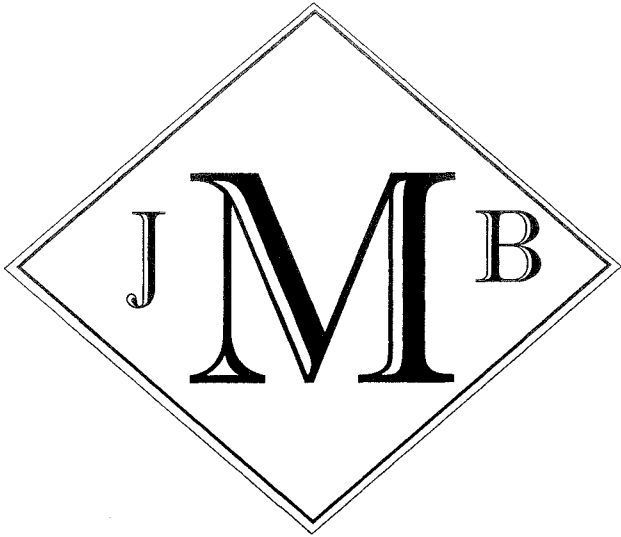
a) No exception to this sign.

Matt. 12:39-40

- b) Barclay says it is not the resurrection from the whale but Jonah himself is the messenger from God--this brought a change in life in Nineveh.
- c) Warning cry of Judgement to come.
- d) He doesn't explain it.

E. Left & Departed

1. Withdrawal is emotional, judicial, geographic.
2. Never worked any more miracles or taught in this place again.
3. Doesn't tarry long with those who quarrel with Him.
4. Jesus is God's last word.
5. If Jesus cannot appeal to men nothing can.
6. If we can't see God in Him then we can't ever see God.
7. Are we throwing away our last chance?



THE PRINCE & 3 PHILOSOPHIES

Matt. 16:5-12

- I. Jesus is constantly moving as the Cross looms closer.
 - A. So much to do & so little time for us all.
 - B. Sidetracked by people failing to grasp the truth presented.
 - C. If it happened to Jesus it can to you.
 - II. Jesus dealt with 3 Philosophies--are they with us today.
 - A. Pharisees, Sadducees, Herodians.
 - B. No mention of Essences.
 - C. We study the incident that precipitated & the Philosophy.
 - III. The Incident.
 - A. Crossing to other side--Forgot Bread--evidently told Him & he responds to a greater issue--Beware of Leaven.
 1. Barclay calls this a passage so difficult we can only guess.
 2. ~~Disciples disturbed they forgot bread.~~
 - a) Ever happen to you?
 - b) What have you forgotten? Holiday Inn capitalizes on this for goodwill.
 3. Orthodox Jew could not eat Gentile bread.
 4. Was Jesus saying He agrees with this lest one gets poluted?
 5. Obvious they had only 1 loaf.
- Mk. 8:14" Now the disciples had forgotten to"
6. Miracles impressed them but they saw the need of some bread--to use as a starter.

7. We often put the emphasis in the wrong place.

B. ~~Jesus said Beware of Leaven.~~

- 1. Objects afford a capacity for instruction--Aunt Lula's long suit--chicken drinks & thanks God.
- 2. Leaven
 - a) Metaphorical meaning--evil influence.
 - b) Fermentation & putrefaction go together.
 - c) Leaven permeates mass into which it's inserted.
 - d) He has in mind the permeating power of false doctrine.

C. ~~He names 2 - Pharisee & Sadducee.~~

- 1. We will come back to this.
- 2. We'll add Herodians.

D. ~~They missed the point at first.~~

- 1. At other times Jesus was misunderstood.
 - a) Jn. 3:4 Physical birth
 - b) Jn. 4:11 Real Water
 - c) Jn. 6:52 Flesh & Blood
- 2. We are misunderstood today--
Caruthersville, MO asked, "What must I do to be saved?" after I'd preached on it. *Willie Ruth Davidson's friend's tract.*

E. ~~He chastised.~~ *"Every vs. was in Bible!"*

- 1. O ye of Little Faith.
 - a) Frequent name for disciples.
 - b) For us?

2. Sanders says he asked 7 quick questions but it depends on how you divide them. (9 in Mark 8:14-21).
3. He's disappointed in their perception & grasp.
4. They've got bread on the brain.
5. Remember the miracles!
 - a) Cites as proof of his ability--2 of them.
 - b) Don't worry about trifles--I'll suffice.

F. ~~To their credit they finally understood.~~

1. Be careful about associates.

Gal. 5:9

little leaven leaveneth the whole lump

2. Read:

2 Cor. 6:17

come out, separate touching unclean

1 Cor. 5:6-8

(Read)

IV. Now Just Who Are These Folk?

A. Pharisees

1. Don't know their origin.
2. Means "separate ones."
3. 1st noted 135 B.C.
4. Wore distinctive garb.
5. Josephus said 6000 strong.
6. Associated with Scribes.
7. "Professed to be more religious than the rest"--Josephus. *low on power clq #12*
8. Doctrines:
 - a) Predestination
 - b) Immortality of soul.
 - c) Morality
 - d) Reward for good works
 - e) Souls of wicked retained forever under the earth.

*clip on
board
#1*

4. 42 1/2
- f) Accepted 39 O.T. Books.
 - g) Traditions important *How much*
 - h) Form *1000 not to love Dad? on Big sis*
 - i) Applause of men *greeting Rabbi*
 - j) Religion in terms of commands, rules, regulations. *Swim doodl card #3*
 - k) Outward purity & ritual. - Non A/c car *#4*
 - l) Legal & external
 - m) Do we rest in outward observance?

Matt. 23:5-7

To be seen of men - Broad phyl. entry books

B. Sadducees

- 1. Wealthy - *Millionaire clip, House more than I did #5*
- 2. Aristocratic
- 3. Involved in politics
- 4. Powerful
- 5. Socially prominent
- 6. Politically dominating & could form an alliance with Pharisees to fight Jesus. *#6*
- 7. Offered many arguments against him.
 - a) Elijah had not come.
 - b) Signs not from Heaven.
 - c) Demons cast out by Hell.
 - d) Violated traditions.
 - e) Profaned the Sabbath.
 - f) Messiah not from Galilee.

Jn. 7:41

Shall Christ come out of Gal?

- g) No ruler believed in Him.

Jn. 7:48

How any of the rulers or of the Jews, Gal.

- h) Knew he was a sinner.

Jn. 9:24

we know this man is a sinner

- i) Glutton & wine bibber.
- j) Loved Samaritans.
- k) Friend of Publican & Sinner (Coffman)

8. ~~Doctrine~~

- a) Free thinker
 - b) No soul or resurrection
 - c) Materialist - Brewster card #7
 - d) Indifference
 - e) Only written law accepted, not tradition. Word alone.
 - f) 1st 5 books - tho some think more
 - g) Soul (?) dies with body.
 - h) No angels
 - i) No spirits
 - j) All actions from our power.
 - k) Evil is our folly.
 - l) Man master of his destiny. #8
"O Fred"
 - m) Naturalism Deep Blue sez
9. Material things too high a place.
 10. Materialistic snobs.
 11. Origin unknown--no evidence before captivity.
 12. Means to be righteous.
 13. Well to do only.
 14. Priestly class.
 15. Dozen X in N.T.
 16. No record of one converted unless in priest.
 17. Do we think political action will produce results? Alone?

C. Herodians

1. Mentioned 2X in N.T. books

Matt. 22:16

Mk. 12:13

Mk. 3:6

2. Know little of them.

3. Neither religious or political.

4. Supported Herod & Rome.

Meridian, MS (Bible Class) - 4/30/89

Harding Graduate School (Chapel) - 5/1/89

Old Hickory, TN - 5/6/89

Granny White - 5/3/89

Myrtle Beach, SC - 6/20/89

Walnut St., Dickson, TN - 1/14/90

#13

Many a believer leaves the treadmill of three or more activities every Sunday only to enter a full week of meetings, appointments, functions, rehearsals, clubs, engagements, banquets, studies, committees, and retreats. I heartily agree with the one who said:

Much of our religious activity today is nothing more than a cheap anesthetic to deaden the pain of an empty life! *Daily Grind II Swindon Pg 248*

Bread may be the staff of life, ~~X~~ L P. 248
but this is no reason why anyone's life should be a continual loaf.

over

~~X~~ LAWN-MOWER SALESMAN to customer: "It cuts the grass, mulches it, converts it to alcohol and burns it for fuel."

#12

-Lichty & Wagner, Field Newspaper Syndicate

#2 1/2
A MINISTER was speaking to the Sunday school about the things money can't buy. "It can't buy laughter and it can't buy love," he told them. Driving his point home, he said, "What would you do if I offered you a thousand dollars not to love your mother and father?"

Stunned silence ensued. Finally, a small voice queried, "How much would you give me not to love my big sister?"

—Quoted by James Dent in
Charleston, W. Va., *Gazette*

#4
I once knew a man in the early years of automotive air-conditioning who drove through his community, in the heat of summer, with all the car windows closed. "I can't afford an air-conditioned automobile," he confided to a friend, "but people will think that I can," We would call that churchman a fraud. and his hypocrisy reminds us that churches are not immune from mask-wearing. People can also pretend to care.

#5
PEOPLE WHO CARE - C. W. Brewster - P. 43-44

Millionaires - In 1985 it was estimated that there were 832,500 millionaire families in the United States with chances of hitting the one million mark in mid-1987.

#6
WE LIVE in the Santa Clara Valley in California, where real-estate prices are now among the highest in the nation. In a recent discussion of the upward trend, my boss sighed, "And to think that last year my house made more than I did!"

—Contributed by Lt. Brian Markar

417
He prefers bakery bread and pasteurized milk, a modern house with all the conveniences, educational advantages for his children, one or two late-model cars, favorite TV programs, excellent medical care, an up-to-date insurance program, and a cemetery plot that assures perpetual care. He has much more than his parents possessed on the farm. Yet their steady aim, tranquility of spirit, and enjoyment of God's creation seem to elude his grasp.

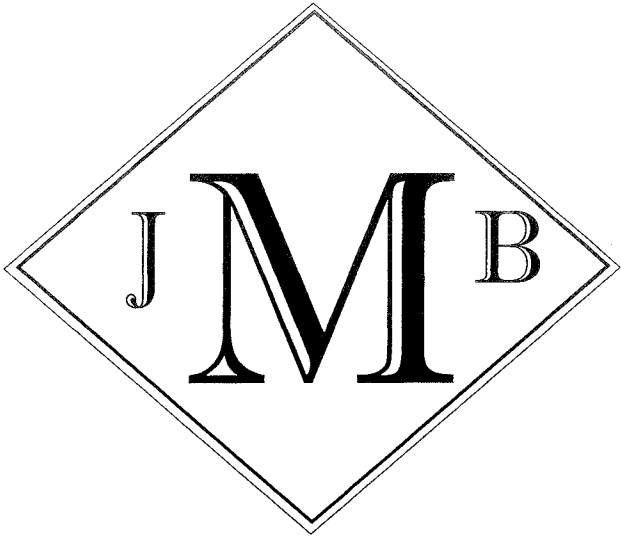
PEOPLE WHO CARE - C. W. Brewster - P.37

#8

X THE NEWLYWEDS were honeymooning in Atlantic City. As they walked arm-in-arm along the beach, the young groom looked out to sea and cried poetically: "Roll on, thou deep and dark blue ocean, roll!"

His starry-eyed bride gazed at the water for a moment, then in hushed tones gasped, "Oh, Fred, you wonderful man! It's doing it."

-Sam Himmell, *Baldwin Brevities*
(Baldwin Paper Co.)



I BELIEVE THAT JESUS IS THE CHRIST,
THE SON OF GOD

(Matt. 16:13-16)

- I. The necessity of some things varies.
- A. I can have a hamburger w/o it being a Krystal.
 - B. I can have gasoline w/o it being one brand.
 - 1. In the Phillips country of Borger, Texas they call Acts 8 the story of "Phillips & the Eunuch".
 - C. I can have Buddhism w/o Buddha & Islamic religion w/o Mohammed.
 - D. But can you imagine Christianity w/o Christ!!
 - 1. W. H. Griffith Thomas wrote Christianity is Christ; so did John Walvoord in his "Jesus Christ, Our Lord".
 - 2. From Gen. to Rev. he is it!
 - 3. Imperative we know who He is.

Matt. 16:13-18 "When Jesus came into th

II. May I say 5 things about Jesus?

- A. Jesus has always been.
 - 1. I believe he is eternal.
 - Jn. 8:58 "Before Abraham was I am
 - (a) For saying this the Jews were ready to stone Him.
 - (b) Why is this so important?

- (1) If he is not eternal, he is a creature who came into existence & lacks the quality of infinity essential to God.
- (2) If he is eternal, he is not dependent on anyone for His existence.
- (c) Scriptures teach it. *old school, honey*
 Micah 5:2 "Whose goings forth have been from of old."
 Jn. 1:1 "In the beginning was the word"
 Isa. 9:6 "For unto us a child is born"
 Col. 1:16-17 "For by him were all things created"
 Rev. 1:11 "I am Alpha & Omega, the first & the last"
 Rev. 2:8 "These things saith the 1st & the last"
- (d) Jesus is the uncaused cause.
- (e) Plan of salv. not an emergency device but planned from all ages.
 Rom. 8:28-30 "And we know that all things work together for good to them that love God"
 Eph. 1:4 "According as he hath chosen us in himself"
 Eph. 3:11 "According to the eternal purpose"
 2 Tim. 1:9 "Who hath saved us & called us"
- (f) He's creator & sustainer.
 Heb. 1:1-3 "God who at sundry times and in divers manners"
 Col. 2:9 "For in him dwelleth all the fullness"

B. Jesus Is Incarnate.

1. He was so announced to Mary.

Lu. 1:35 "The Holy Ghost shall come upon thee"

Lu. 1:38 "Behold the handmaid: be it unto me as thou sayest"

2. Also to Joseph.

Matt. 1:20-21 "Fear not to take unto thee"

Isa. 7:14 "Behold a virgin shall conceive"

3. He claimed to be the Son of God.

- (a) A great teacher?
- (b) A great man among other greats?
- (c) A good, sincere man who died for his convictions?
- (d) A model of nobility?
- (e) Or Jesus the Son of God?
- (1) Was this or its blasphemy

Jn. 19:7 "We have a law & by our law

Matt. 26:63, 64 "Tell us whether th

4. His humanity is also seen.

- (a) Had a body--flesh & blood, Jn. 1:14
- (b) Grew, Lu. 2:40, 52
- (c) Pain
- (d) Thirst, Jn. 19:28
- (e) Hunger, Matt. 4:2
- (f) Fatigue, Jn. 4:6
- (g) Pleasure
- (h) Sorrow (Matt. 26:38) (exceeding sorr.
- (i) Trouble, Jn. 13:21
- (j) Angry, Matt. ~~21:13~~ *17K 31-6*
- (k) Wept, Jn. 11:35
- (l) Man, Jn. 8:40 "A man that hath told

C. Jesus is the Savior.

1. He was perfect.

Jn. 8:46 "Which of you convicts me of sin?"

2. He rendered perfect obedience

Jn. 4:34 "My meat is to do... finish

3. He came to save.

Jn. 12:27 "But for this cause came I

Lu. 19:10 "For the Son of Man is come

Seek & save that which was

Mk. 10:45 "give his life a ransom

Jn. 12:47 "And if any man hear ~~believe~~

Rom. 5:6-11 "For when we were yet w,

- (a) Man's weak = w/o strength (v. 6)
- (b) Man's ungodly (v. 6)
- (c) Man's guilty - sinner (v. 8)
- (d) Man's an "enemy" (v. 10)
- (e) Christ death pd. price to redeem.

Payment is propitiation (satisfaction)

God's grace then free to act

We are reconciled.

I Cor. 12:13 "For by one spirit are we

D. Jesus Arose Approved.

1. His resurrection proof & validation

Acts 2:32 "This Jesus hath God raised u

I Cor. 15:17 "If Christ be not raised, y

Jn. 14:19 "Because I live ye shall live

2. It changed apostles life.

(a) People die for what they mistakenly think is true but not for what they know is false.

(b) They were joyous, fearless.

(c) Had a new day.

Acts 20:7

I Cor. 16:2 "Upon the 1st day of the we

E. Jesus Reigns

1. Ascended.

2. To right hand.

Rom. 8:34 "Who is he that condemneth
Eph. 1:22 "And hath put all
Col. 3:1 "Christ sitteth on the rt. hand
Heb. 12:2 "Looking unto Jesus.

3. Blesses me now.

Heb. 9:24 "For Christ is not entereth
I Jn. 2:1 "And if any man sin we
Heb. 4:16 "Let us therefore come boldl
2 Cor. 8:9 "Ye through his poverty mig

4. Have you been baptized into Him.

Rom. 6:3-4 "Know ye not that so many
Jn. 1:29 "Behold the Lamb of God that
I Pet. 2:24 "Who his own self bore our
Not all the blood of beasts

do ye not see the sheep going astray

On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain
But Christ the heavenly Lamb
Takes all our sins away
A sacrifice of nobler name
And richer blood than they

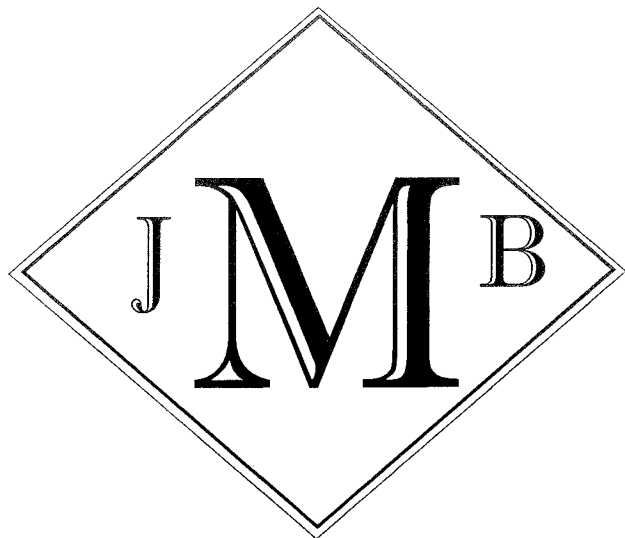
IV. Conclusion--Jesus could not be and do
this unless He is divine. For he is:

- A. Eternal
- B. Incarnate
- C. Savior
- D. Resurrected
- E. Reigning

1. If you believe all this--come confess
Him.

West End 4-11-71

Brainerd Church, Chattanooga 4-18-71



A QUESTION IN THE NORTH

Matt. 16:13-14

1. It was an unusual tour.

A. Time of withdrawn - Jn. 6 Many no longer were with Him.

1. But the disciples were.

a.) Jesus had been alone praying.

Lu. 9:18 "And it came to pass as he was alone p

b.) Then led disciples North.

c.) "By the way" - he quizzed them.

Mk. 8:27 "And Jesus went out, and his disciple

2. Unusual region - extreme N.E. Galilee.

a.) Coasts of Caesera Phillipi means region, parts, district.

b.) Mt. Lebanon there.

c.) Jordan rises out of a cave.

d.) Herman near 9232' hi.

e.) As far North as Jesus journey c one exception.

f.) Temple to Pan built by Syrian Kings.

g.) Herod the Great built temple for Augustus.

3. Only one event of whole journey recorded.

B. Jesus Quizzed His Disciples.

"Whom do men say that I the Son

1. We profit by listening & questioning -

(What do all day? Nothing. How do you know when you are thru?)

2. Interested in what common people thought - not just the religious leaders.

3. In what sense do men consider the title I give myself as the Son of Man.

- a.) No one else so called but Jesus.
- b.) He alone calls self this while He walked the earth.
- c.) The Son - the article is **there**.

Gen. 3:15 "And I will put enmity between thee and t

Isa. 9:6 "For unto us a child is born, unto us a son is

Heb. 2:11 "For both he that sanctifieth and they who

(Article not there in latter)

C. Got Varied Answers.

V. 14 "Some say that thou art John

1. 4 ans.

2. Variety shows vitality & versality of Jesus personality.

Deut. 18:15 "The Lord thy God will raise up unto the

3. Jesus truly impressed people.

4. Look at response.

a.) Doctrine of transmigration seen.

b.) Most that he was one risen from the dead.

c.) Put Jesus on a high pedestal - didn't mention Beelzebub slam.

d.) John & Elijah vigorous; Jeremiah wept.

5. Answers were wrong.

a.) Tho popular concept was exalted one it needed to be more.

b.) Some were vague in ans.

c.) Can have great thots of Christ & not the right ones.

d.) Can have high opinions yet not high enough!

e.) All cults give wrong ans. to this qt.

II. Sometime the Question Becomes Personal.

"But whom say ye that I am?"

A. It's personal.

1. Distinguishes disciples emphatically.

2. You - shows salvation is very personal.

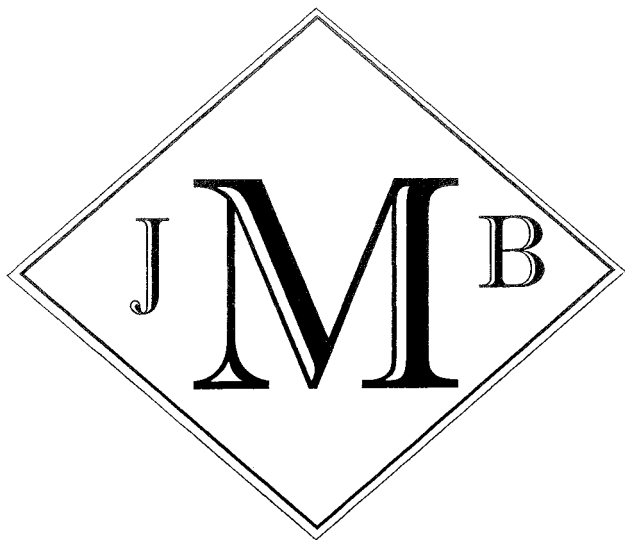
3. It's proper - those with Him the most had the best chance to know.

B. Those Better Taught Had Better Advantage.

C. Do we have a distinctive faith of our own?

D. Who do you say Jesus is?

Lipscomb High Chapel 3-7-78



THE QUESTION ANSWERED

Matt. 16:16-17

- I. We ask qts. to be answered.
 - A. Sometimes to investigate.
 - B. Sometimes to expose as the ans. is built in.
- II. Jesus asked a most personal qt.
"Whom Say Ye That I Am?"

- A. Everyone must ans.
 - B. Everyone must ans. personally.
- III. Peter Did & Jesus Responded.

Content of spirit

- A. Thou Art the Christ.
 1. Language of joyous exaltation.
 2. Saw his unique sonship (alone).
 3. Saw he was the Messiah.
 4. Saw he was the Answer.

"John 1" spirit

Matt. 20:28 "Even as the Son of man came not to be r

Mk. 10:45 "For even the Son of man came not to be n

5. His Father alive - living - contrasts c idols who are dead.

6. Knew where Jesus came from.

Jn. 10:30 "I and my Father are one."

33 "The Jews answered him, saying, For a goc

36 "Say ye of him, whom the Father hath sanc

Heb. 1:1-3 "God, who at sundry times and in divers i

7. Peter's language that of adoration.

B. Thou Art Blessed.

1. 1st personal beatitude.
2. Joyous acknowledgement with emotional appreciation.

a.) Contrasts earlier:

W/! you go away
"W/o understanding"
"little faith"
"heart yet hardened"

- b.) Here was unshaken faith.
- c.) It was a warm, personal response - "You" emphatic.
- 3. Thus Jesus congratulates him on his clear knowledge.
- 4. It's repeated & confirmed by Jesus.
- 5. Jesus knew where he came from & who he was.
- 6. Bar - Jonas = Son of Dove.
- 7. Remember:
 - a.) You are blessed when Christ calls you blessed.
 - b.) Nothing is lost going forward to confess Jesus, rather much is gained.

IV. The Nature of the Revelation.

A. Not flesh & blood.

1. Not result of reason or intuition.

2. Flesh & blood means a person. *word of God*

B. But By God.



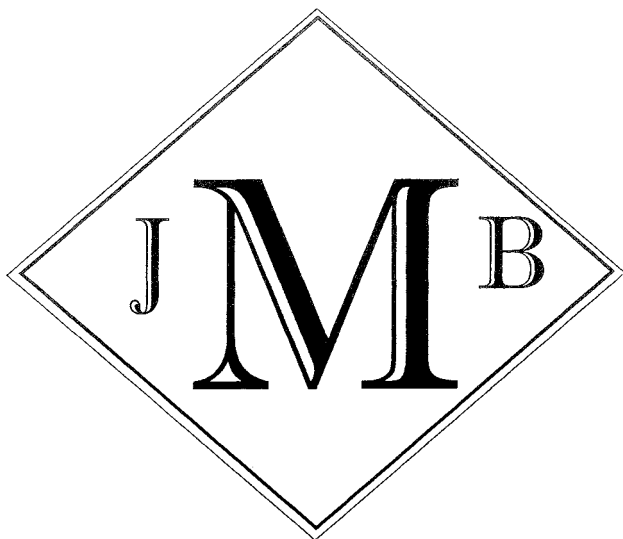
Reveals today

- 1. Jehovah revealed it to Peter.
- 2. Unveil, reveal.
- 3. Not the fruit of human reasoning or teaching.
- 4. One daddy begot Peter - another Father revealed something.
- 5. Jesus not so buddy-buddy as to "Our Father" with disciples as a joint term - my Father & Your Father - and also taught them to pray "Our Father".

b.) Was Peter only a part?

c.) Peter fd. - primacy - pass on to Popes?

Lipscomb High Chapel 3-9-78



I WILL BUILD MY CHURCH *Check, Come, Back, Baptix, Morrow, Perfect*

Matthew 16:16-18

①

I. Can you think of any utterance of Jesus on the subject of truth that is not important?

- A. Name some special statements. *Love*
- B. What promises does he break? *Do what you want*
- C. What about our text?

Matt. 16:18 "And I say also unto thee, That

II. Don DeWelt pointed out some salient features

A. It is a personally possessed church.

I. I will build my church.

a. Tell story of boat. *Boy & daddy built it. Sailed it beautifully. String broke and around river's bend it went. Lost.*

Weeks later the boy saw it in a store marked "for sale." He pleaded it was his--merchant said it was if he bought it. He did and said "You are mine twice. Once I made you, now I bought you, you are twice mine."

b. So we are *for as much as ye know that ye were not rec.*
I Pet. 1:18-19 "Knowing that ye were
I Pet. 2:9 "But ye are an elect race *rec.*

c. To belong to Jesus means some things:

B's
S's
—

(1) Bondservants-- to serve. *not ye the S. MEN*
I Cor. 7:23 "Ye were bot with a price, be

(2) Stewarts-- be faithful.
I Pet. 4:10 "As good stewards of the *man.*

(a) Read Paden letter!

(3) Soldiers-- in service.

2 Tim. 2:3 "Suffer hardships with me as

(4) Branches -- bear fruit.

2

John 15:5 "I am the vine, ye are the branches"

(5) Sheep -- follow. *He that abideth in me, & I in*

John 10:4 "The sheep follow him"

d. Cost of church is great.

Acts 20:28 "Take heed therefore unto you"

Eph. 5:25 "Husbands, love your wives, even as I"

B. It is a uniquely individual church

1. It was one in its design

2. Is it my church he built? -- no his!!

3. He's not doing that today -- did it 1900 yr. ago.

4. We have pattern of his accomplishments.

Heb. 8:5 "That thou make all things according"

5. Oneness of church is seen in

a. One source of authority *- what read*

Acts 2:4 "They spake as the Spirit gave them utterance"

John 16:13 "Howbeit when he, the Spirit of truth, shall come, he will teach you of all things"

John 14:26 "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he will teach you of all things, and bring to your remembrance all things which I have said unto you"

He will teach you of all things & bring to your remembrance all things which I have said unto you

Acts 2:42 "And they continued steadfastly"

b. One membership.

(1) Penitent were baptized.

Acts 2:38-40 "Then Peter said unto them, Repent, and be baptized"

Lu. 24:47 "And that repentance and remission of sins should be preached in all the world"

c. One purpose.

Acts 4:32 "Not one of them said, My silver and my gold"

d. One in history of acts.

Acts 8:1 "The church at Jerusalem increased greatly"

(1) Even if 3,000, 5000 and great company of priest believed. *(churches)*

Acts 9:31 "So the church had rest throughout Judaea, Galilee, and Samaria"

Crome Yellow

Acts 13:1 Now there were at Antioch

Acts 20:28 "Take heed therefore

I Thess. 1:1 "P. & S. & T. unto the church o

Eph. 4:4 "There is one body

C. Jesus promised to build His church through inspired human agents.

Matt. 16:19 "I will give unto thee the keys o

1. Possess a key is a sign of authority.

2. Same promised to Peter is to others.

Matt. 18:18 "Verily I say unto you, Whatsoe

3. Men will be loosed from sin.

4. Apostles given special training.

John 20:22-23 "And when he had said this, I

Acts 2:4 "And they were all filled with the

Acts 2:38 "Then Peter said unto them, Rep

III. It's a great church--come let Jesus add you to it.

Huxley's Hercules "Crome Yellow" story

1. Birth: 34

2. Grown 3'4" Fortune

3. Special furniture, no servant over 4'

4. Shed land ponies & little dogs

5. Tailored world to dwarf fitness

6. 3' noble birth wife

7. Fey/di/non/da - 17 yr. of marriage

8. 3 yr. taller than mom

9. Prayed to bear cross - Kill self rather than accept superiority of son

A. Bryn

5 congregations

211 elders, deacon, pr.

1879 secular or prof.

may come to

1213 home - 1.5 per home

Below nat. ave

474 Brother hood pub.

1 out of 3 gets one

Above ave - usually ^{only} on 5%

4x as many sec. as relig.

HAVE WE REALLY GIVEN UP ANYTHING?

The following is taken from an article in the March 16 issue of the Jospel Advocate. It is a letter from missionary Harold Paden, concerning his wife, Bettye. I hope it makes you stop and think (as it has me) how very little we have given up for the Lord, and how much we have yet to give.

--- Jim Pounders

Bettye and I have caught many ships together going to and from Italy over the past seventeen years. Soon she will be making her final voyage without me, yet not alone, for the Pilot of that ship is our traveling companion, Christ. It is a deep and comforting solace to know he will not abandon nor forsake his faithful servant.

Pathological diagnosis reveals an adenocarcinoma malignancy and doctors count her time on earth by months. Bettye was hospitalized this last time around the first of December. She barely survived exploratory surgery for the second time and was in intensive care for five days.

"I told Bettye, today, her condition. I prayed God to help me break the grim news to her gently and mildly, for such news is without clemency or mercy. Her first thoughts were, as it has been for twenty years, for her family, especially Janine. I have also now informed the children. Pray for me that Divine Wisdom will possess my soul, and that I will be an example as a Christian father. The Lord must strengthen me daily. But pray above all for Bettye, as she must "be tried by fire" through pain and suffering. "Pray the Lord to find a way" for her! She thought of Alma Gatewood and said, "Otis had it easier than you--it came suddenly." Yet there is no easy way!

"But again, a kind and foreseeing Father has conditioned my Bettye for this final test. She was not attached to things in this world, neither asked for new clothes nor comforts. Here she suffered many a winter's storm with an ill-fed and ill-clad post-war Italian people just to witness for Christ where there was none. I recall mid-winter, 1949, when her feet were frost-bitten because we had no heat at Frascati; when her teeth decayed when she was carrying "Hoppy" because there was no milk after the war; when she slept on straw mattresses and senza springs without ever complaining; when she washed our clothes by hand for years; and when she water-cried because the old washing machine wouldn't work nor could be repaired; when she walked miles to teach a ladies' Bible class; when the sad news of her grandparents' death reached Italy (they had raised Bettye from the time she was three); when she braved a journey over 9,000 miles with three pre-school children all alone; when she continued to teach her little Italian children in her kindergarten for months even though she already had fever; ad infinitum. Yet she never complained once. Maybe

this was the way a loving Father prepares his chosen ones. I would to God that I could take that boat with her and were it not for my responsibilities to the Kingdom on earth and to my family, I would like to.

"Others have taken this "bitter cup" without Christ and have accomplished so little for the glory of God though they lived a long time. Bettye's service has been only twenty years, but she has lived fruitfully in a short time.

"For I consider the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees."

#####

ZONE LEADERS' MEETING

Lynn Nelson announces that the Zone Leaders' Meeting will be this evening at 5:00 o'clock at the church property.

PERIOD OF PRAYER

During the past two weeks following the Training Series, many of us have learned the great power in praying for specific needs and areas of work. As a continuation of this faith in answered prayers, two of our young ladies, Beverly Bumpus and Janet Walker, have invited each of us to their home Friday evening, April 14, beginning at 8:00 o'clock for seasons of prayer during a five hour period.

It is expected that some people will not be able to stay the entire time. Each prayer period will extend for half an hour and participants may come in or leave at these half hour intervals. Members of this church will be drawn together as they pray for the specific areas of work in which we are now engaged.

FELLOWSHIP WITH WHITE PLAINS

Our next Fellowship Dinner is planned for April 21 at 7:00 p.m. at the Roxbury Community Center. This dinner will be the first in which we will combine our fellowship with the White Plains church. Everyone is encouraged to come and bring two dishes for the meal. A devotional will follow.

ADD TO YOUR DIRECTORY

Lloyd Butts, 22 Arlington, Stamford, Connecticut.

NURSERY SCHEDULE - APR. 16 & 23

Bible Class - P. Canter, D. Slay
A.M. Worship - S. Swan, G. Lewis
P.M. Worship - M. N. Hackney, N. Brown
Wed. (Apr. 19 & 26) - S. Rivers, B. Dadisman

Week of April 2

Bible Classes	128
Sunday A.M. Worship	140
Sunday P.M. Worship	151
Wed. P.M. Classes	95
Contribution	\$875.08

RIVERSIDE

Church of Christ

WEEKLY NEWS BULLETIN

ELDERS

WILLIS D. NIGH . TE 8-1119
JOSEPH SPRIGGS . TE 8-3232
LYLE WHEATCROFT . TE 8-0416

DEACONS

DALE BILLS . AM 4-5981
ROBERT LYNKEY . WH 3-0534
JOHN H. REIZ, JR. . TE 8-4744
WILLIAM ROUSH . WH 2-2515
ROBERT SCOTT . WH 3-5077
NOBLE L. WOLF . MU 3-7096

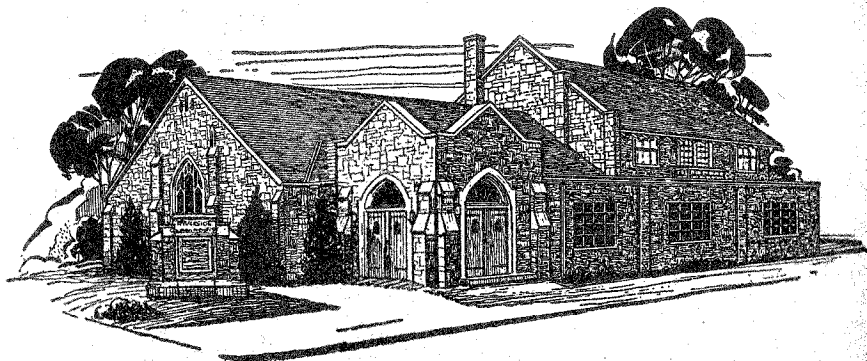
TREASURER

FRED CORNER . AM 8-3725

MINISTER

ROBERT MEYERS . AM 7-1794
Bulletin Editor

OFFICE STUDY . AM 8-9796



"In Riverside"

• FRANKLIN AND SPAULDING STS. • WICHITA, KANSAS 67203

Should We Kill The Child?

This bizarre question grows out of a fine bulletin note written by Mr. John Paul Hundley of the Westlink Church of Christ. Mr. Hundley finds a parallel to our present church situation in Aldous Huxley's story about Hercules in Crome Yellow.

Hercules, the story says, weighed only three pounds when born. Fully grown, he stood only three feet four inches. Since his parents died when he was twenty-one and left him a fortune, he began remodeling his home to suit his size.

He needed special furniture because he was so diminutive. To salve his ego, he made sure that no servant was employed who stood over four feet tall. He bought only Shetland ponies and the smallest breed of dogs. In short, he tailored the world to suit his own dwarfishness.

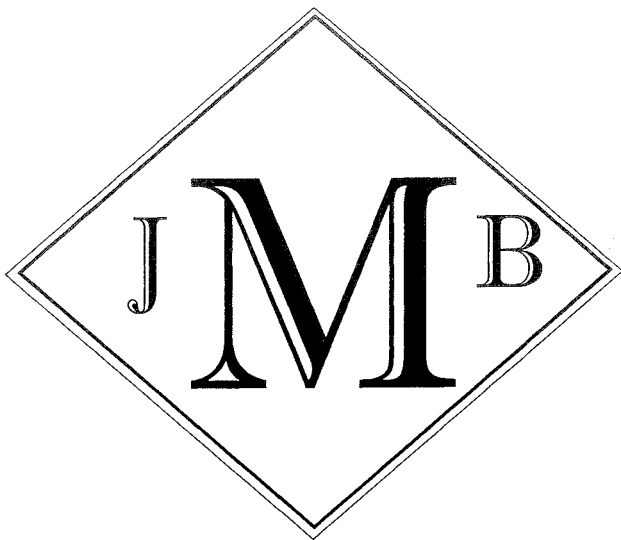
In marriage he was lucky, because he found a woman of noble birth who was only three feet tall. He and his bride retired to their artificially tiny world after their

marriage and happily blotted out all reminders of the vaster life going on about them.

Their joy was unbounded when a son, Ferdinonda, was born in their fourth year of marriage. But the happiness soon turned to sorrow as the boy began showing clear signs of growing to normal stature. By the time he was three, he was taller than his mother. Unable to face the child's outstripping them, the parents prayed for strength to bear their cross. Not finding it, they decided to kill themselves rather than accept the physical superiority of their son.

The church, says Mr. Hundley, should rejoice in the health, strength and beauty of its children. Instead, it is disturbed if they stand taller. "We are suspicious of our children who want to achieve academic excellence; we become disturbed at examining passages of scripture not commonly taught in 'standard' causes and sermons; we become fearful of examining a new translation of the Bible based on more ancient manuscripts; we wish we could just 'hold services' and not have to think about the twentieth century and the dynamic relevance of the gospel to it. A world aflame with revolution and social change frightens us. How we wish we could withdraw into the 'good old days' and avoid thinking about these things. Like Hercules and his wife we have a decision to make about the problem of our brilliant children. But here the parallel ends. Rather than accept their solution or another solution, it seems that the modern church prefers infanticide!"

This is provocative writing. The fine people at West-link seem to have now a young minister who is conservative in his theology, but sharply aware of what is going on in the world around him. Insistent upon making the gospel relevant in this century, he makes use of all the tools he can find which seem to him to be legitimate and true to Biblical principles. He should have a fruitful ministry in an area of Wichita which could easily become a stronghold of Christian activity for the Churches of Christ.



THE RIGHT ANS. BRINGS THE RIGHT RESULTS

Matt. 16:15-19

I. Peter joyously confessed Jesus & Jesus graciously responded.

II. Peter's Ans. Brought Forth Some Things.

A. News about the church.

1. 1st time Jesus mentioned it - only 1 other X in gospels Matt. 18:17.
2. And he linked it with invincibility, not weakness
3. Define church.
 - (a) Assembly.
 - (b) Called out - dedicated to Christ.
 - (c) Yet to be built.
 - (1) Future date.
 - (2) Building is progressive work.
 - (d) Considered his very own.

4. Strength.

- a.) Gates were city's measured strength - safety & happiness depended on them.
- b.) Church not over-powered, nothing will gain mastery over.
- c.) Against faith hell has no power.
- d.) Said it at time of seeming failure - church will stand.
- e.) Has perpetuity & triumph.
- f.) Hell = grave.
- g.) Jesus its founder & foundation.
- h.) On what would it rest w/o this.

5. Implication is the church has enemies.

B. Usefulness of Men in the Church.

1. Binding & loosing.

- a.) Construction "I will have bound", "will have been loosed".
- b.) It's the church on earth carrying out Heaven's decisions - not "ratifying Earth's".
- c.) Implies then those decisions are to be revealed to men.
- d.) Literally "forbid" & "permit".
- e.) "Whatsoever" is people.
- f.) Apostles kept from error in stating God's truth.
- g.) It's legislative & interpretive function - not judicial treatment of men.
- h.) Judge doesn't make law - only declares what it is & gives sentence accordingly.
- i.) Not a priestly function.

2. Keys of the Kingdom - I personally give.

- a.) Keys give power to open & close.
- b.) Denote authority.
- c.) Give control.
- d.) Grant management.

Isa. 22:20-22 "And it shall come to pass in that day,

- e.) Stewardship.
- f.) He would with key bring forth treasure old & new.

Lu. 13:52

- g.) Thus teacher & interpreter - Peter never locked anybody out.
- h.) Key passages.

Rev. 1:18 "I am he that liveth, and was dead; and, b
3:7 "And to the angel of the church in Philadelj

Acts 4:33 "And with great power gave the apostles wi

Lu. 5:10 "And so was also James, and John, the son:

i.) Peter used Keys at Pentecost & Cornelius.

Acts 15:14 "Simeon hath declared how God at the first

Acts 14:27 "And when they were come, and had gath

15:7 "That the residue of men might seek after

Lu. 11:52 "Woe unto you, lawyers! for ye have taken

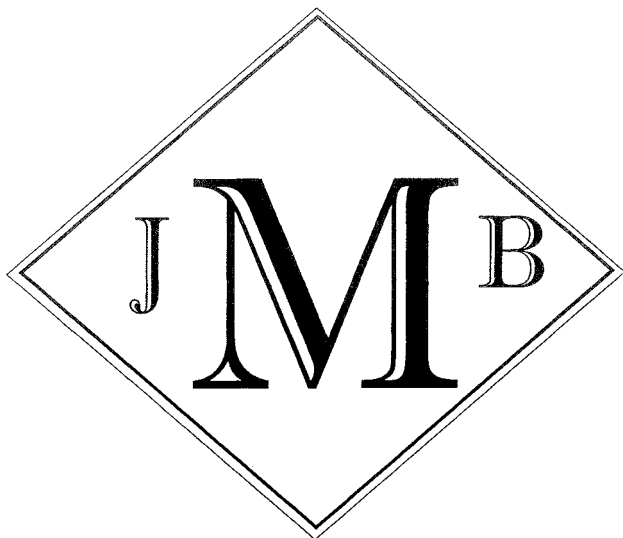
j.) We can open the Kingdom to someone else.

k.) Word of God in mouth of faithful minister not

to be looked on as word of men, but as word of

God - thus obey it.

Lipscomb High Chapel 3-10-78



THE KEEPER OF THE KEYS

Matt. 16:18-20

I. Don't you find keys an interesting thing.

A. Burton Coffman says Mt. Vernon visitors can see see Key to Bastille given Washington by Lafayette

B. Tourist get Williamsburg Key. Part that fits in Key hold is perfectly formed cross - perhaps symbol of faith of Jamestown settlers of 1607 as this key throws the bolt.

C. Do you **ever** wonder about your own keys?

II. One of great confusion was Peter's.

A. Peter = Petros - masculine
Petra - great rock. - feminine

1. Terms sound alike but different.

2. Christ confessed Peter after Peter confessed Christ

Matt. 10:32 "Whosoever therefore shall confess me before

3. Christ Son of God; Peter son of John.

4. Don't you suppose Christ still honors this promise.

5. Peter not head but door keeper.

6. Same promise of loosing made to all apostles.

Matt. 18:18-20 "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Matt. 16:

B. If a Key unlocks, what do we find out from Peter?

III. As Peter used the Keys.

A. Find out how to be saved.

Acts 2:38 "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

1. These he bound.

2. Find where he bound circumcision, sabbath, priesthood, animal sacrifice - no, these he loosed

3. Note something they must do something - they could not continue as they were.

4. Everyone - no exception - Christ has one plan of salvation for all.
 5. When they heard who Christ was, they felt guilty.
 6. Repent - couldn't restore - but could turn from sins which led them to crucify Jesus.
 7. Turning, changing mind, based on what they now believed; 1st Jesus was Imposter. Now--He was Imperial Son of God!
 8. Faith & repentance act & react on ea. other.
 9. Be baptized to Greek speaking people meant immerse.
 - (a) Places where.
 - (b) Surroundings.
 - (c) Preparation for.
 - (d) References to - all show burial.
 - (e) Saul, lying prostrate must arise.
 - (f) Jailer must leave house.
 10. All religions recognize scripturalness of immersion.
 11. Eis - preposition indicates a person pass from without to within the remission of sins.
 12. McClintock, "To be baptized for the remission of sins means to be baptized with a view of receiving this."
 13. For - unto - in order to - the end, the purpose.
 14. Thus we see Peter used faith, repentance, & baptism.
- B. He unlocked Doors to Gentiles.
1. Story of Cornelius.
 - (a) Devout.
 - (b) Feared God.

(c) Gave much alms.

(d) Prayed to God always.

2. Yet he was a man uncircumcised, a centurian, a Gentile. (Acts 11:1-3)

Acts 11:14 "Call for Peter who shall tell thee words,

3. Holy Spirit fell on him as Peter began to speak.

Acts 11:15 "as on us at the beginning."

4. I've got a good man, one who talked to an angel, & one who possesses HS baptism - what more needs

(a) HS poured out on Apostles Day of Pentecost before preaching (didn't come to make them Christians) Been following Christ 3 years!

(b) At Samaria they believed on Christ became Chr. but later rec. HS when apostles sent Peter & John who laid on hands & then tongues. Gift of HS not needed to make them Chr.

(T) Peter not Pope - was sent by others.

(c) Fell on Cornelius - not to make Chr. but prove God's acceptance of them - Peter & 6 Jewish br. thus could baptize them.

(d) Miraculous gift of HS never a part of conversion but an attestation.

5. Peter spelled out their needs.

Acts 10:44-48

6. Whatever is common to all cases of conversion is necessary; the peculiarities are not.

7. Wherein all cases agree; all today must also; differences are not essential. Eunuch - Saul - Corn.

(a) All didn't see angel (a) All heard

- (b) All didn't see Jesus (b) All believed
 (c) All didn't sorrow & pray (c) All immersed
 (d) All weren't immersed in spirit (d) All happy

C. We learn how backsliders come home.

1. Story of Simon - Acts 8:9

- (a) Sorcerer - fooled people - man of ability.
 (b) Heard gospel - believed & were baptized.

Acts 8:12 "But when they heard Phillip preaching the t

- (1) Like at Pentecost.
 (2) Other times.

(c) Simon believed & was baptized.

Acts 8:13 "Then Simon himself believed also: and when

Mk. 16:15-16 "And he said unto them, Go ye into all

(d) Simon received HS gift

Acts 8:17 "Then laid they their hands on them, and the

- (e) God did not leave one nation dependent on
 another who was prejudiced against them - gave
 HS.

2. Simon asks for greater power.

- (a) Old wish to demonstrate self revived.
 (b) Offered money for power.
 (c) Heart not right.
 (d) Can't buy God.
 (e) Gall of bitterness

Bond of Iniquity

- (1) Tied by evil.
 (2) That money all powerful.
 (3) Not impulsive but tied to evil.

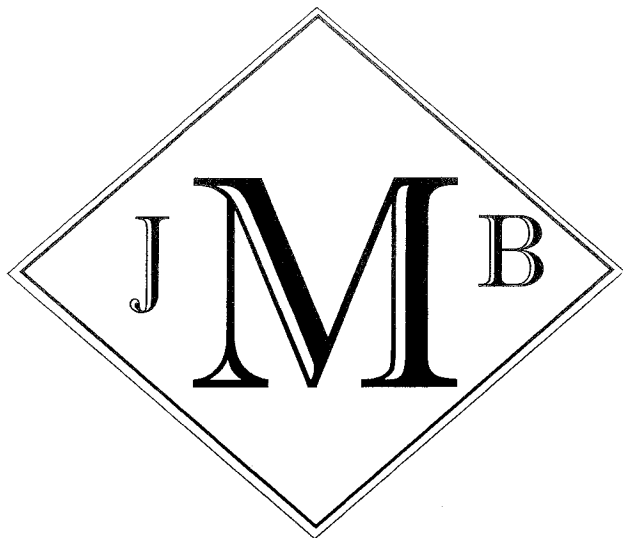
3. Repent.

Acts 8:20 - Thy money perish c thee

D. Learn New Name

1 Pet. 4:16 "Yet if any man suffer as a Christian, let him

West End, 9-22-74
Pulaski St. Church, Lawrenceburg 9-22-74



WORDS OF JESUS I NEVER WANT TO HEAR

Matthew 16:21-28

- I. All my life I've heard via prayer "that welcome plaudit."
 - A. Sounded good in stating a genuine truth.
 - B. Traced it to McGarvey and I don't know if that's the first.
 - C. But I assure you there are words Jesus spoke to one and to some I never want to hear.
 - D. May I tell you the occasion with Peter--
Matt. 16:21-18; Mark 8:31-9:1; Luke 9:22-27.
- II. Timing is so Important.
 - A. From that time.
 1. First time be placed before them these details: Jerusalem, suffer, killed, raised.
 2. He'd not come to take a Kingdom but to die.
 3. Not come to reign and be ministered to, but to shed blood as a sacrifice and give life a ransom for many.
 4. Moving to hear the anointed one foretell his demise--the merciful high priest lays down his life to "take away the sin of the world" (John 1:29).
 5. He carried out every prophesy, yet the men who did the deed are fully responsible for their actions.
(Hendrikson)
 6. These gruesome details are the 1st of 3 statements about the cross.

B. Began to Show Disciples

1. Now no allusions to the cross and his atoning work, but definitiveness and clearness as he states the necessity of his death.
2. Coffman speaks of graphic details--not die but be killed.
3. Previously spoken in an obscure manner about his death, but now very direct and clear.
4. He feels his disciples can now take this.
5. Wesley says he'd early taught one point only--He was the Christ--now more, he must through suffering and death enter into his glory.
6. They'd made full confession that He was Christ--now at exactly right time teaches them more.
7. All truths are not to be spoken to all people at all times, but such that are proper and suitable for their present state.

*1300
out of 4
Fed here
Just
danny
whole
love*

C. Yet He Must.

1. Must give no leeway.
2. Must see what most Jews could not accept--the suffering Messiah--Isaiah 53.
3. Jerusalem--the city of the temple and learning.
4. That Jesus foresaw his suffering magnifies his love for us.
5. Forewarned is forearmed.

D. Elders, Chief Priest, Scribes *To whom*

1. Israel's leaders who should have been foremost honoring and worshipping were going to afflict him and put him to death.
2. These 3 groups composed the Sanhedrin.
 - a) Elders respected one of the people.
 - b) Chief priest--prominent Sadducees.
 - c) Scribes--Pharisees.

E. Killed & Raised

1. The Jews sealed the tomb to try to keep this from happening. Such a procedure on the part of Christ's enemies stands absolutely alone and unique throughout the records of history. (Coffman)
2. Rising the 3rd day gave proof he was the Son of God.

III. To This Peter Strongly Objected

A. Peter took and began to rebuke Him.

1. Barclay says he swung a protective arm around Jesus as if to hold him back from a suicidal course.
2. Peter assumes a new role, that of an instructor of Jesus.
3. He appeals no longer to the disciple, ^{be} but one to rebuke and contradict what Christ has just said.
4. How easily do men slip into unbecoming roles.
5. And Peter did not easily shake the temptation to get out of line as he did it over and over.

6. "Took" could mean interrupted him, or that he took him aside, or that he took him by the hand. Clark thinks the latter. *Took vs TURN*
7. The Messiah and suffering, the cross connected with the Kingdom was to Peter incredible.
8. He took hold of Jesus.
- B. Rebuked Him *Chide, Correct, Reprove*
1. In Jesus' ministry wind, sea, demons, parents bringing little ones knew rebuke.
2. Rebuke can be to forbid, to warn, to award a penalty.
3. Admonish--earnestly contend.
- C. Be It Far From Thee Lord
1. Suddenly interrupts Jesus as though calling him to order.
2. Word also has idea to receive in a friendly matter, embrace.
3. Impetuous men make mistakes.
4. To them such seemed like a confession of defeat--an admission unworthy of the Lord.
- D. This Shall Never Be *Shield, Happen*
 (What Peter is asking for results in the damnation of us all--he changed--and preached the necessity of the CROSS.)

IV. Jesus Immediately Reacted

A. He turned

1. Turned so as to face Peter.
2. Peter spoke in the presence of all.

3. Mark 8:3 "Look on disciples"

B. He Said

1. There will be a great rebuke.
2. Catch tone of his voice.
3. Wounded in the heart.
4. Brought Jesus to an earlier temptation--to take way of power rather than cross.
5. Reduce your standard--meet the world halfway.
6. No one wants a cross--surely there can be another way.

C. Peter

To us "take up crosses"

1. Had he been walking behind the Lord--now pulls him aside.
2. Temptation does not always come from enemies--could be best of friends and loved ones.
3. Conceited scholars set up their wisdom against God today.
4. Dummelow says there is a play on the word Peter, you are a stone in my path--not in the foundation of the church.

D. The Rebuke--Get Thee Behind Me Satan.

1. Obviously there can be spiritual ignorance--even in disciples.
2. Don't regard men as infallible just because they are good.
3. Don't think they have no grace because their grasp is weak and small.

4. Get out of my sight--did Peter step before Him to stop him?
5. No other disciple heard such a stern rebuke.
6. Jesus never used sterner words.

E. Satan

1. Peter was trying to get Him to do what Satan was always whispering to Him--he left him only for a season remember.
2. He was offering an escape from the cross.
3. Satan = adversary.
4. Idea of man, not of God.
5. Satan seeks to deflect us from the way of God.
6. He seeks to turn us from the hard way God sets for us.
7. Addresses Peter with the awful name of Satan.
8. Jesus recognizes Satan is using Peter as his agent.
9. Whoever opposes the truth of atonement is enemy of God, however sincere he may be.
10. Men are ever finding fault with God's way.

F. Offense, *blindfold snare* stumbling block, stone,

1. No doctrine so deeply important as atonement.
2. The temptation was coming from one who loved him--this made it acute and severe.

3. Hurts when earnest followers are mistaken.
4. Origin said "Get behind means your place is behind me, not in front of me. It is your place to follow in the way I choose, not try to lead me in the way you'd have me go."
5. Others say it means become my follower again.
6. He's wrong, but he can right it.
7. Don't dilly dally with sin--take drastic action to correct it.
8. You are a stumbling block to prevent me from doing the very thing I came to do.
9. His language shows he has not the proper view of God's plans.

G. Savourest Not

1. Don't grasp.
2. Don't relish.
3. Servant is not above his master.

*Your shots are not
God's shots*

H. Things of God vs Things of Men

1. Lord wants us to regard the crucifixion as the central truth of Christianity.

1 Thess. 5:10 *who died for us. wake & sleep* ^{live}

2. You are not thinking the things of God but the things of men.
3. Our place is behind the Lord, not in front of Him.
4. Our Lord prefers our own salvation above His own safety and security.

V. By What Word Does He Best Identify Us?

Granny White - 3/8/00

Harding Graduate School - 3/9/00

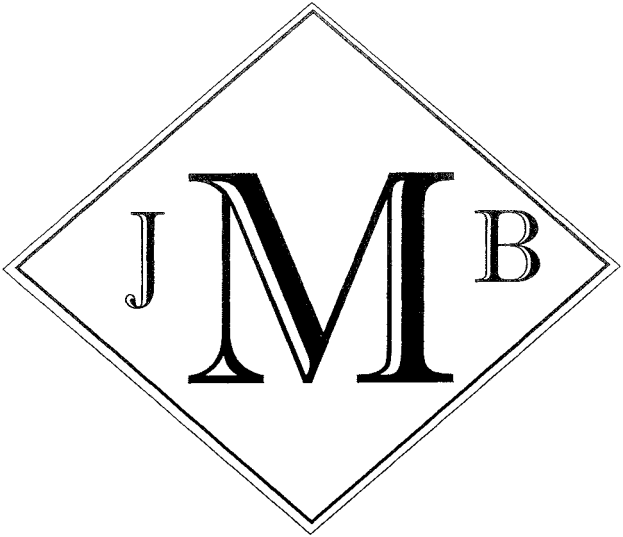
Brentwood Hills BC - 3/12/00

New Concord, KY - 4/18/00

Hillsboro - 8/6/00

Berry's Chapel - 8/13/00

Shoals Branch - 12/4/05



THE INTERRUPTED SPEECH

Matthew 17:5

I. I'm not ignorant of two events.

A. Religious world celebrates world Communion today.

B. Pope makes his first visit to USA and sees his third Democrat and 1 Republican earlier.

1. Free country--visit who will.

2. If a denomination wants to have World Communion, women preachers, or bachelor clergy electing one chief over another that's their business.

3. I'm here on a different mission--declare the excellency of Jesus.

4. If He wants world wide day, share his authority, or delegate it--all I ask is to know it.

5. I believe my telling you of the interrupted speech will answer how I feel on both questions.

C. Shall we now study the Transfiguration:

Matt. 17; Mark 9; Luke 9; and 2 Pet. 1:16

II. The Event.

A. Mt. unidentified.

B. With three.

C. Alone to pray.

1. Jesus loved the solitude

D. The change.

1. Transfigure-change appearance.

2. Face like sun-his glory rarely mentioned

Perhaps to me B.V.
death - summer or early
fell before Spring
Catharsis crucifixion
F - Sun
E - night (white) shine (snow) white
his utter glister

also for his daughter &

3. Clothes-white, glisten.

E. The visitors.

See Mt.

1. Moses--law giver.

*God saved him Deut 34:6
Angel Mt. 28:2*

Deut. 34:1-8--now sees faces and at long last enters land!

2. Elijah--prophets, lived in a tempest, left in a whirlwind.

2 Kings 2:11

a. Appeared in glory (Lu. 9:31)--like they do in Heaven.

3. Talked of death. First suffering then glory. (Don't try to rise too fast--long step from clerk to V.P.)

F. The suggestion.

1. Sleepy apostles arose.

a. Their spirits reassured.

2. Build 3 tents.

3. Mk "Wist not what to say" afraid.

G. The interrupted speech.

v-5 "While he yet spake, behold, a bright

1. Cloud overshadows, diffuses, spreads over, not just shade.

Even today I'm called

2. Voice--Hear him. *to hear many voices - only one*

a. Others are servants--Christ only speaks

3. Fell to ground.

4. Jesus alone.

5. Tell no man--only purpose was to convince them now, would others later!

a. Time not yet for full revelation of his glory.

H. Questions asked.

1. Why Elias first? Restore?

2. Doctrine right, had come, restore—to heal, correct, put in proper order.
3. Elias (John) came, did what they would, so mistreat also Son of Man.

III. Lessons Are Triplicate.

- A. Jesus is God's Son and the Cross is the Way Home for all.
- B. Jesus alone, of all past and present, is the Spokesman of God.
- C. He accepts man in spite of his thick headedness and not with-standing man's ignorance, Jesus is still Lord.

West End - 10/3/65

La Mesa, Calif. - 10/7/65

Sparta, Tenn. - 10/9/65

Dunlap, Tenn. - 10/29/65

Plainview, Texas - 3/5/66

Natchez, Miss. - 3/13/66

Hialeah, Fla. - 3/21/66

Macon Rd. - Memphis - 4/11/66

Centerville, Tenn. - 5/8/66

Guthrie, Ky. - 5/16/66

Stroudsville - Cedar Hill, Tenn. - 8/3/66

Preston Road - Dallas, Texas - 10/30/66

Broadway - Lubbock, Texas

Pine Bluff, Ark. - 12/1/66

Valdosta, Ga. 3/5/67

Madisonville, Tenn. 4/16/67

Dearborn, Mich. - 5/2/67

Market St., Athens, Ala. - 8/28/67

May 10 1968 C. O. 1/2 4/16/68

N. A. Midland 5/7/68

Senatobia 6/4/68

Joey Point 8/1/68

Allisona 8/27/68

Wewoka, Okla. 10/15/68

Eastside Church, Sheffield, Ala. 5-3-70

Antioch Church 6-18-70

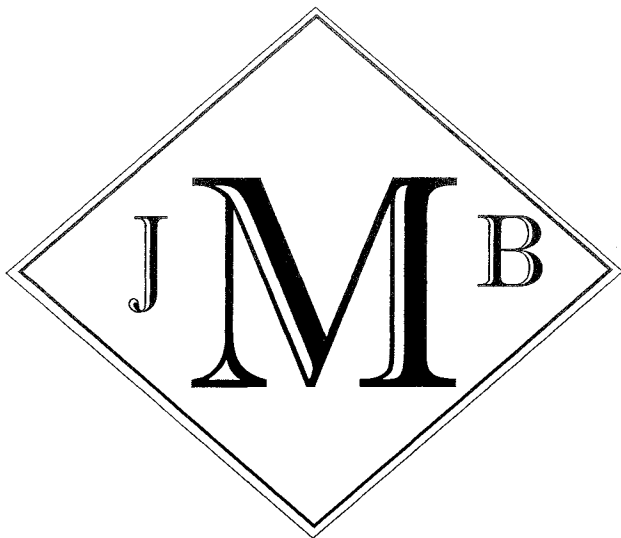
Number One Church, Gallatin 9-18-70

Onida Church 9-29-70

Eastview Church, Nashville 10-20-70

Johnson Park Church, Borger, Texas 4-5-71

Allisona Church 9-1-71



A MOMENT NEVER TO BE FORGOTTEN

Matthew 17:1-8

- I. You've had some of this.
 - A. Name an event in which every member of your family still exults.
 - B. One came for Peter, James, John and all later wrote about it.
 - C. Surely none of us can top theirs--so let's study it.
- II. I have it told elsewhere: Mark 9:2-8, Luke 9:28-36, as well as Matthew 17:1-8.
 - A. It comes at a crucial time.
 1. Dark days ahead for disciples--they could remember this and carry on.
 2. It's a turning point in Jesus' self-disclosure.
 3. Peter has just made the good confession, also learned of the impending crucifixion.
 - B. After 6 days.
 1. Other 8.
 2. Same thing 8 outer limits, 6 inner sections.
 - C. Took Peter, James, John.
 1. They had some special scenes others did not; "chosen of the chosen."
 2. 3 will be sufficient witnesses.
 3. Why there?
 - a) Peter = energy, zeal, love, role to play in starting the church.
 - b) John = beloved, wrote much, last apostle to die.

c) James = Head of Jerusalem church.
(all from P.C.)

4. But even these went to sleep--how little we sense and do!

D. High Mountain

1. Unknown--might venerate it instead of Jesus. Make too much of material.
2. Spent night on mountain--descended the next day. (Luke)
3. Carried them up there--same word used for ascension.
4. Apart--to pray. (Luke)
5. "To maintain contact with Jesus you may have to withdraw from the rush of the world." (Henry)

III. "And Was Transfigured"

A. Prayer changes things.

2 Cor. 3:18

B. Transfigured

1. Change in form, metamorphosed.
2. Form of God manifesting itself visually through the flesh.
3. Substance of the body remains the same.
4. A glimpse of his glory will be captured.
5. Same word for us to be transformed.

Rom. 12:2

6. We see his pre-Incarnate glory.

John 17:5

7. Not until Jesus told his disciples what he was facing did they see his true glory.

8. He did not appear here as a King because it was not time for putting on his royal apparel yet to come.
9. Yet Peter call it his majesty.

2 Pet. 1:16

10. In classical Greek--transformed as man into an anemea.
11. Beautiful Vision!
12. All this done for his disciples.

C. Face Did Shine as Light.

1. Moses' face shown after having absorbed divine glory, *Jesus from w/in*
2. Stephen after he'd seen Jesus.
3. Lord however not from without but within!
4. His no borrowed light as with Moses.
5. Moses shown as the moon with its borrowed light; Jesus as the Sun.
6. Change in face, index of change interior.
7. Let ours shine with glow of Jesus all the time.
8. Less a new miracle than the temporary cessation of the habitual miracle--the veiling of his glory.

(PC) *We've seen a monarch walking in disguise*

D. Raiment white as Light.

1. Glistening. *now get the real glimpse*
2. Outbursts of glory.

IV. Mountaintop Events

- A. Behold (used 3X--shows suddenness of event).

(We've seen a monarch walking in disguise - now we get the real glimpse)

B. Enter Moses and Elijah.

1. 3 men--each had fasted 40 days--no record of anyone else who ever did.
2. Most interested in the recovery and redemption of man.
3. Moses and Elijah appeared in glory too. (Luke)
4. Moses
 - a) Lawgiver
 - b) Still alive
 - c) In promise land.
 - d) Those who fall asleep in God never die.

Jude 9

5. Elijah
 - a) Represents prophets testifying of Jesus.
 - b) Never died.
 - c) Note redemption of body that is fashioned anew.
 - d) Get glimpse of happiness of departed ones.
 - e) Never find Heaven here on earth.
 - f) We see how we'll be in glory.
 - g) As we put friends in their narrow bed we wonder: will we ever see them again? Our qt. is answered.
6. Did they come for Jesus or to talk about the Exodus?
 - a) Talked of death, exodus.
 - b) Talked about his decrease He'd accomplish in Jerusalem.

*FOLKS from
unseen
world would
not want
to hat here.*

- c) His death sets us free.
- d) No higher subject than the Cross.
- e) Cross only way to Everlasting Life.

V. Peter's Interruption

A. Moses & Elijah about to leave.

- 1. Impulsively Peter spoke.
- 2. He answered--but had he been asked anything?
- 3. He'd been asleep!
- 4. Knew he was in great company and wanted to stay, *prolong experience.*
- 5. Yet didn't know what he was saying.
- 6. What he blurted out only compromises Jesus' uniqueness.

B. Good to Be Here.

- 1. Great pleasure to see Christ in His glory. *wants to prolong event*
- 2. Good for all--good for us.
- 3. Good to be where Christ is.

C. If Thou Wilt--submissive.

D. Three Tabernacles.

- 1. Suggestion has element of equality--God takes it away.
- 2. We look for Heaven on earth falsely.
- 3. Three shelters--none for P.J.J.--they are servants.
- 4. How did he recognize Moses & Elijah?
 - a) Names called? Told?
 - b) Recognize each other in Heaven?
- 5. There is the transitory and the permanent--Peter confused the two.

(He'lls from Heaven would not want to live here!)

6. Transitory--suffering in life.

Permanent--triumph time & reward.

VI. Voice From Cloud.

A. Cloud

1. Dark cloud of OT.
Bright cloud of NT.
2. Covers them.

B. Voice

1. God spoke approval of his Son.
2. God spoke superiority of his Son.
3. Frightened (Jesus calms & lifts).
4. Earthly ambitions fade & die.
5. 3X God spoke.
 - a) Baptism--beginning of ministry.
 - b) Transfiguration--start of suffering portion.
 - c) Jerusalem--thunder, assurance.

C. Beloved Son

1. God confessed what Peter had earlier said.
2. Only one Mediator--not 3.
3. Moses & Elijah are servants, Jesus the Son.
4. Helps Jesus see the reward of his suffering.
5. Key to life--do Father's will.
6. His joy--to receive signs of Divine approval.
7. Pleased--shows perfection of Jesus--perfect obedience.
8. Could have ascended but wants to complete our salvation.

D. Hear Him

1. God is pleased with those who hear His Son.

2. Purpose of law & prophet fulfilled.
3. Messianic Kingdom dawning.
4. Gospel in microcosm.
5. Shows superiority of Christ.
6. Constant nature of man to hear man--
hear Christ rather!
7. Indifference to his voice condemns.

VII. Apostles' Reaction

A. Fell on Face.

1. Only Matthew tells this.
2. Tried to blot out awesomeness of God.
3. Divine voice & cloud, frightened;
not Jesus' glory.

B. Jesus Came

1. Tells them not to fear.
2. Removes it from all.
3. Touched them--Arise--Be not afraid.
 - a) Approach banished their fears.
 - b) Raises man from dejection.
 - c) He comforts the three--he can
for us.

C. Jesus Only

1. Most valuable earthly joys vanish--
look to Jesus.
2. All else is passe'--cling to Jesus.
3. Who else can save you?

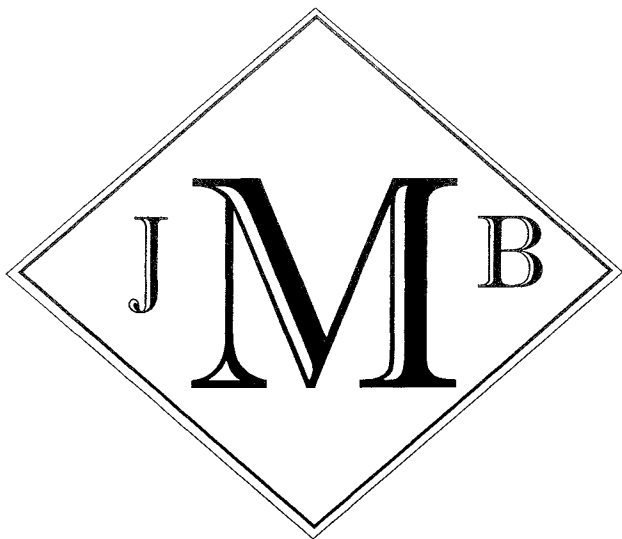
New Smyrna Beach, FL - 3/4/96

Cumberland Mt. State Park - 10/5/97

Walnut Street, Greenville, AL - 10/12/97

Germantown, TN - 10/26/97

Bethany church, Licksillet, KY - 12/2/97



SHEKEL FISH

Matt. 17:22-27

- I. Do you enjoy fishing? What kind?
 - A. Aunt Lula at Tom Herndon's pond.
 - B. Fish stew--Rock.
 - C. Grooper cost.
- II. Did you ever catch a shekel fish?
 - A. Peter caught one.
 - B. Still serve Peter fish at Galilee.
- III. But Before Miracle Let's See the Transition; Bittersweet Event.
 - A. Caesarea Phillipi behind him.
 - B. Passing through region never to return
 1. Mark says he did not want anyone to know whereabouts.

Mark 9:30

2. Came to his own city.
- C. Son of man betrayed.
 1. Delivered over as though a toy.
 2. Son of Man to hands of men--strange one so radiant be so treated.
 3. Kill him--tells again of crucifixion--though they did not understand.
- D. Raised.
 1. Rise = be awakened.
 2. Proof of his claims.
- E. Exceeding Sorrow.
 1. Afraid but afraid to ask anything.

Mk. 9:32

Lu. 9:45

2. No longer did disciples try to dissuade Jesus to avoid cross.
3. Note reverence they showed.

IV. Now they come to Capernaum.

- A. Only Matthew tells this event.
- B. One of 3 miracles peculiar to Matthew.
- C. Tax Collectors Come.

1. Every Jew above 20 to pay annually.

Exo. 30:11-16

2 Kings 12:4

2 Chron. 24:6

2. 1/2 shekel required to support work of temple.

- a) Later 1/3 shekel (Nem. 10:32).

- b) Changed back to 1/2.

- c) After AD 70 paid to Temple of Jupiter in Rome as punishment for rebellion.

3. Tax religious, not civil.

4. Used as ransom for his soul.

Exo. 38:26

2 Chron. 24:9

5. Equal to a day's wages--double drachma was two days wages.

6. Natural Matthew interested in taxes.

D. Addressed Peter.

1. Only apostle over 20?

2. Spokesman?

3. Reluctant to approach Jesus?

4. He's on street--Jesus inside the house.

5. Does your teacher pay tax?

- a) Answer immediately yes.

- b) No question about his compliance.

E. As Enters House:

1. Jesus prevented him.

- a) Prevent--anticipate.

- b) Spoke before Peter did.

2. Jesus asks him a question showing³ he knew what Peter had said though not there.
 - a) Shows his perfect knowledge of everything said and done in the world.
 - b) Knew all this event as though he'd been there.
 - c) Hypocrisy useless before him.
 - d) Never say, hear, do anything you would not like Christ to know.
 - e) Ask "How would I behave if Jesus standing right here?"
3. Kings take customs and tribute.
 - a) Customs--taxes on merchandise.
 - b) Tribute--taxes persons & property
4. Not of children.
 - a) Kings collect not from son.
 - b) Jesus exempt as Temple his house.
 - c) Claims royal exemption.
 - d) Son over his own house.
5. From strangers.
 - a) For Jesus to pay without explanation would go against his Divine claim.
6. Notwithstanding lest we offend.
 - a) Jesus willing to make concessions rather than offend.
 - b) Never give up what is right and truthful.
 - c) Sometimes we do not have to claim all our rights--even affects way we drive!

- d) Submit or resist?
- e) We disagree with elders--but is your point of truthful importance?
- f) Are they matters of principle?
- g) Is it worth injuring a soul?
- h) Damage with morbid scrupulosity.

6. But:

- a) Never decline duty for fear of giving offense.
- b) Yet conform to needless list for sake of own pride?
- c) I asked Paul Brown to give on platform.

7. Offend = cause to stumble.

- a) Arose no suspicion.
- b) Create no ill feeling.

8. Must do lawful lest led away.

9. But lover of peace will not always insist on personal rights.

10. We show unselfishness and sacrifice for good of others.

V. Solve the Problem.

A. Peter goes to the Sea.

- 1. Catch fish by angling.
- 2. Teaches deligence of employment.
- 3. Peter had something to do.

B. Fish with coin in mouth.

- 1. Shows his power over all creation.

Ps. 8:6-8

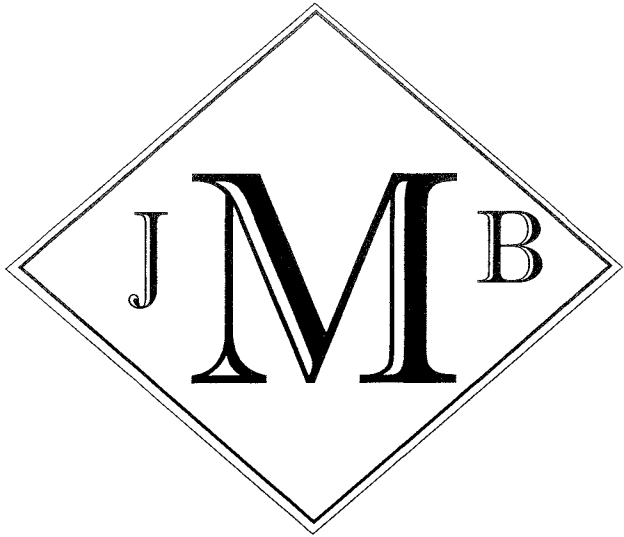
- 2. We serve one who has power over all beasts.
- 3. Money in fish's mouth just enough--against that which is superfluties.

4. What Jesus paid for Peter was a courtesy to him.
5. Money a stater--Roman coin equal to 1 shekel.
 - a) For us--Christ exempt, Peter due.
 - b) Shows poverty of Christ--didn't have 1/2 shekel.
6. Thus see his:
 - a) Penetrating knowledge.
 - b) Consciousness of his sonship.
 - c) Consideration of others.
 - d) Authority over all things.

Radnor VBS - 8/1/95

Silver Point C/C

8/1/96



HOW DO CHRISTIANS SETTLE DIFFERENCES WITH CHRISTIANS?

Matt. 18

I. What hurts more than to see brethren at odds? One thing--for you to be one of those brothers!

A. But Jesus warned (after they discussed who'd be greatest in Kingdom) there would be differences.

B. Jesus outlined a plan of reconciliation.

Matt. 18:15-18 "Moreover if thy brother shall trespass

1. Barclay says can't be true--not his way!

II. At the outset I want you to see these things:

A. This is Jesus' method - it is the Christ, the Head, who speaks.

B. Its purpose is to "gain a brother."

1. Not revenge, but reconcile *- recover!*

2. Not humiliate, but recover: *Not kill but conquer!*

3. Quarrels are a loss to **both parties**.

C. This is a method among Christians--not outsiders.

Yet at stake is you, brother, church, world.

III. The Steps of Spiritual Reconciliation.

A. "Go tell him his fault between thee & him alone" (V. 15).

1. Obvious the offending brother has done wrong.

2. 1st step taken is by brother that's been offended.

a.) Do not wait for an apology.

b.) Do not let time drag into a separation.

c.) Injured one makes 1st move.

d.) Don't brood over wrongs--talk about it.

e.) Give vent to wounds.

f.) He's your brother.

g.) Burden of reconciliation on **injured party**.

3. Go--tell (argue case c him--we are slow to see our faults).

- a.) With reason seek to gain him.
- b.) Go c love--he's a brother.
- c.) More elevating to be a benefactor than a possessor.
- d.) Prove the fact of sin & trespass via reason. You have been sinned against.
- e.) Show fault - "to bring to light."
- f.) Sin impairs sinner.

Matt. 5:23 "Therefore if thou bring thy gift to the altar

Gal. 6:1 "Brethren, if a man be overtaken in a fault,

g.) Don't write - go, settle face to face.

h.) Convict him of his faults.

i.) Go - don't widen separation.

4. This is a Private Meeting.

a.) Face to face.

b.) "Between 4 eyes". Dutch

c.) Avoid unnecessary public exposure.

d.) Don't speak of bro. faults until you have 1st spoken to him.

e.) It's a private, not public matter.

f.) Charity covers multitude of sins.

5. Hear - gain.

a.) If he hears this ends it w/o anyone else knowing, never brought before church.

b.) No desire to punish, embarrass or scorn.

c.) God wants broken relationships mended.

B. 2nd step - Take two or more witnesses.

1. You return.

- a.) Won't give up immediately.
- b.) Woo in patience.
- c.) Obvious you received no favorable response 1st time.
- d.) Jesus found none hopeless - let us not.
- e.) Don't hinder, but aid all in way of salvation.

2. Two or more witnesses.

a.) Still small & private matter.

b.) Things assumed:

(1) Witnesses agree with your case.

(2) You've had to tell them.

(3) They also are Christians.

(4) True men serve as witnesses in cause of Justice.

3. Why witnesses?

a.) "Every word may be established"

Deut. 19:15 "One witness shall not rise up against a man"

b.) Others show case is worthy & Mt. not made of mole hill.

c.) Injured man sincere in **desire** for reconciliation.

d.) 2 or 3 may succeed where 1 failed.

e.) Their word confirms it & that it's not selfish.

f.) It's still not broadcast.

g.) Smallest group - avoid publicity.

h.) They add persuasion.

i.) They see reproof administered w/o malignity & that the reproof is rejected or accepted.

4. If offender hears it ends here.

C. Step 3 - take it to church.

1. Church 3X in gospels - all in Matthew

V. 17 - 2X

16-18

2. Comes to church lastly - thus elders not circumven
3. Congregation is a better word.
4. Conscience can be stricken when deeds are made known.
5. Every member of congregation cognizant of moral efforts of ea. member.

6. If he now repents - gained a brother.

D. If won't hear - as heathen.

1. If fails treat as an outsider who by his attitude has severed himself from church.

2. Church can't tolerate gross & continued violation of righteousness.

3. Still your initiative to bring it to church.

4. Church sadly learns there is no fellowship.

5. Ea. disciple responsible for his bro.

6. Whole church responsible for every member.

7. Ea. member answerable to congregation.

8. Those who put contempt on the orders & rules of society bring reproach upon it, forfeit the honors & privileges of it.

9. Peace & purity of church must be preserved.

10. Christ does not forgive the impenitent nor does He expect us to.

11. Chr. can use civil courts against outsiders.

F. Binding & loosing.

1. It's plural "ye".

2. What said earlier to Peter now said to all.

John 20:23 "Whosoever sins ye remit, they are remit

3. Heaven ratifies earth's decision.

4. Tense shows these things binding already

anticipated in Heaven.

5. Has to do c discipline, not doctrine.

6. Not tin god of ecclesiasticism.

7. Christ won't suffer His will to be trampled on.

8. All must be w/i bounds of Scripture.

Prov. 25:15 "Mine eyes are ever toward

Doctrine

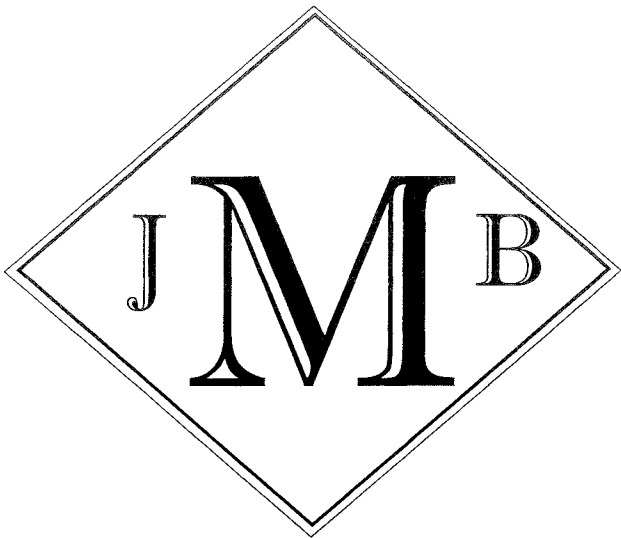
9. Men can make mistakes - Peter erred

Gal. 2:11 "But when Peter was come to Antioch, I wi

IV. Remember 1 thing - you are trying to regain a

brother!

Ther. End 9-24-78



I BELIEVE IN CHANGE

Matthew 18:1-4

- I. ~~I unequivocally say "I believe in change!"~~
 - A. I see it in the seasons.
 - B. I see it in politics--Sasser only one for 4th term.
 - C. My pictures as I see them makes me a disciple of change.
- II. ~~I've gone through the catch phrases.~~
 - A. "Indepth Bible Study."
 - B. Retreats.
 - C. "Just" prayers.
 - D. Ministers of reconciliation.
 - E. New wine in old wineskins.
 - F. Now it's "change."
Neanderthal man vs. current one.
 - G. Oddly we were all preaching on these things before they became vogue.
- III. ~~Today it's change.~~
 - A. Stimulation vs. Innovation.
 - B. Fresh vs. unorthodox.
 - C. Vibrance vs. unscriptural.
- IV. ~~Jesus preached change--I can do no less--let me tell you when He did it.~~
- V. Study of Matthew 18:1-4.
 - A. ~~Setting the Stage.~~
 1. They have just been told of his impending death followed by their great sorrow (Matt. 17:22-23).
 2. He has taken 3 with Him on Mt. of Transfiguration.
 3. He has just shortly said to Peter--Rock--~~Keep~~ *Keys*
 4. They are still confused about the nature of the Kingdom.

5. It--if it's earthly & secular--better get in position to know where they stand--are 3 already ahead of 9?
6. Mk. 9:33-50 & Luke 9:46-50 tell it also.
7. They've made their walk, entered a house at Capernaum for Jesus' last visit there.
8. Jesus asked, "What were ye reasoning in the way?" Mk. 9:33
9. He read their thoughts. Luke 9:47
- Jer. 17:10 *I the Lord search the heart*
10. At first they were silent--"held their peace." Mark 9

- a) Shamed?
- b) Confused?

B. They had discussed precedence.

1. Put in their bid as mother of James and John did.
2. Who is greatest in the Kingdom?
 - a) Question of carnality.
 - b) Jesus just told about his suffering --their exceeding sorrow was short lived.
 - c) "Who among us will have priority?"
 - d) Christ spoke 1 word about his glory; many words about his suffering--they fastened on the first. (Ellicott)
 - e) Inquiry is in present tense as though Christ had already made a selection.

f) Hubby asked wife, "How many great men live?"

Ans. "One less than you are counting."

g) Who--not by character but by name.

h) Note Jesus did not dispute 10--5 ruler tier of reward.

B. The Answer By Illustration.

v-2 "And he called to him a little child"

1. He often used children and loved them.

Matt. ~~14:2~~

~~15:38~~

18:3 *Verily I say unto you, except ye be*

19:13-14 *But little children, put hand, pray*

Mark 10:13-14 *Touch-- Suffer the little children*

Luke 18:15-16 *Ibid*

~~21:15-16~~

~~23:37~~

2. We'll reason as to why he used a child later.

3. He takes this child in his arms. (Mark)

a) Shows submission.

b) Shows trust.

c) (We'll look for more features).

4. Good chance to promote Peter if he was to be Pope.

C. The Answer by Word.

v-3 "Verily I say unto you, Except ye"

1. There comes our word:

a) Convert

b) Turn

c) Change

2. Except shows essentiality, necessity--
like born again, except ye be.
3. No conversion, turn, change, no
salvation.
4. Turn whole life & person to God.
5. "Be of another mind."
6. Change from one set of habits and
opinions to another.
7. See same word.

Matt. 7:6 *Swine - turn against rend you*
16:23 *Turned, said to Peter, Get thee behind*

Luke 7:9 *Turned about - I have not found*

~~8. Also~~

Luke 22:32 *I have prayed. faith fail. when convert*

James 5:19 *Do err if one convert*

9. Means any change.
10. Conversion used 1X in N.T.
Verb in various form 9X, 4 of these
quotes from Isa. 6:10.

D. Become as Little Children.

1. Child held up is ideal, not of
innocency, purity, faith but humility
and unconcern for social status.
(Expositor)
2. Other traits.
 - a) Trust
 - b) Teachable, age of learning.
 - c) Loving.
 - d) Careful for nothing--Michael's
out of corn, gives bowl to
"Momma."
 - e) Unpretentious.
 - f) Simple

- g) Not ambitious--knows nothing of world's ways.
- h) Can't conceal his thoughts or needs.
- i) Believe what's told them.
- j) Whole life is reception--cries when hungry and expects you to feed him--never counts his worthiness.
- k) Unconcerned that he has anything to commend him.

E. Shall Not Enter Kingdom.

1. He denies they are in the Kingdom.
2. They must reverse course, change.
3. Kingdom about to be set up.
4. Earthly pride & ambition will keep one out.

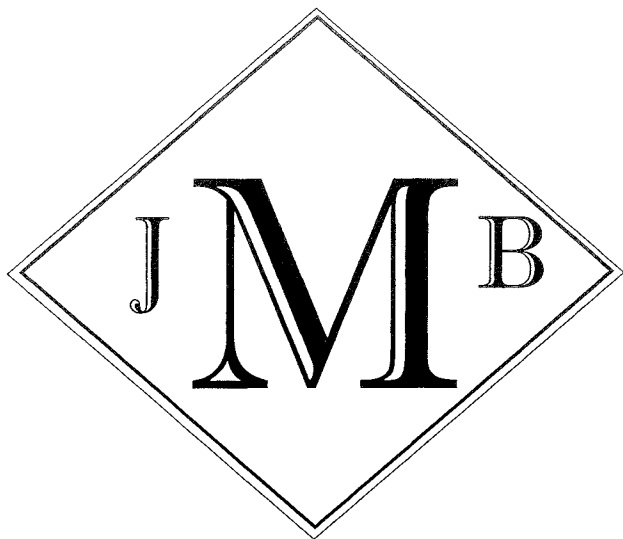
F. Whosoever Shall Humble Himself.

1. Civil officers require skill.
Government requires energy and decisions of character.
Roman legions require courage.
Christ requires be like children as his Kingdom is different.
2. Know yourself ignorant and helpless, hang wholly on your Father to supply.
3. Kingdom is spiritual and demands abnegation of self.
4. "Climbing is performed in the same position of creeping." (Swift)
5. Note "this" child--was he different?
6. Humility of mind not childishness of thought.

7. Kingdom not gained by personal merit
nor violence.

Ashland City, TN - 8/29/94

Charlotte Avenue - 10/23/94



I EVESDROPPED ON AN ARGUMENT

Matt. 18:1-6

I. A little bit like the fellows do, you get yourself into one of these "which one is" affairs.

A. Richest man.

B. Smartest lawyer, best doctor.

C. Finest school.

D. Influential post--editor, teacher, or preacher.

II. One day, by faith, I walked with Jesus' men. May I tell you?

A. The background.

1. Returning from Caesera Philippi.

2. Confessions made--then "Thou art Peter"

3. Discussion arose--who's greatest?

a. Peter--always named first.

b. James and John--power.

c. Matthew--rich.

d. Paul and Luke--wrote most.

Matt. 18:1 "Who then is greatest in the k.

4. Jesus heard their discussion.

Mk. 9:33 "What were ye reasoning in the

a. "O, nothing" was their attitude

Mk. 9:34 "But they held their peace"

5. Jesus said in substance let's settle it.

a. Lu. 9:47 "saw the reasoning of their hearts"--scares a little he sees so plainly.

b. Mk. 9:35 "He sat down and called 12"

It's a pretty important meeting.

c. Then you hardly expected what happened as an answer to greatness.

(1) Like sea diver told "come up quickly the ship is sinking."

d. Matt. 18:2 "And he called to him a

Lu. 9:47 "He took a little child and set hi

Mk. 9:35 "If any man would be first

Mk. 9:36 - Took child in arms

(1) What else came into arms of Jesus?

6. Here was a demonstration of greatest-- a child.

B. What traits about a child commend him? Would your list agree with mine? Let's see what the child does in this story and draw our characteristics from this.

1. He's obedient.

Matt. 18:2 "He called to him a little child"

a. Don't you assume he came? With readiness?

2. He's humble.

Matt. 18:4 "Whosoever therefore shall hun

a. I haven't to guess at this characteristic --he named it.

b. How much sham, pretense is there?

(1) Little child sang, turned self over, "I'm a record."

(2) Make bad good and good people nice.

3. He's like Jesus.

Matt. 18:5 "Whoso receives child...rec.n

a. Conceited man is like one in balloon-- everybody looks small to him and he

looks small to everybody.

4. He has faith.

Matt. 18:6 "Whoso shall offend one of

5. He's teachable -- either to truth or error
(Helpful listening clip)

Matt. 18:6 - He can stumble.

a. Do we by word or deed misguide?

b. He's honest and trusting.

c. Son "Dad I siphoned out 2 gal. gas for my car ok?" Dad "Sure, I bought it with your allowance for next week -- run along and have fun."

6. He's lovable.

Mk. 9:36 "He took him in his arms"

a. "Is your mother home? Always. No ans. to bell -- thought you said she's home -- why doesn't ans. -- will when you get there -- 4 doors down."

Anecdotes Speech notes

I. Intro. - Turn down 3K

A. Buy bull on a mine

B. Smiling Rescal

C. Going down valley

D. See Simultaneous

E. Ain't hit ground yet

F. Crazy Kids Stuff

II. TALK ABOUT THINGS you like

A. Girls

1. Hair tease or pout

2. Crunch bird

3. Skin wolf & get mink

4. Compliments on dress

B. Sports

1. Offensive order Cheplzin
2. Rupp guard from
3. Hole in Lash
4. Play Coff c George

C. Times

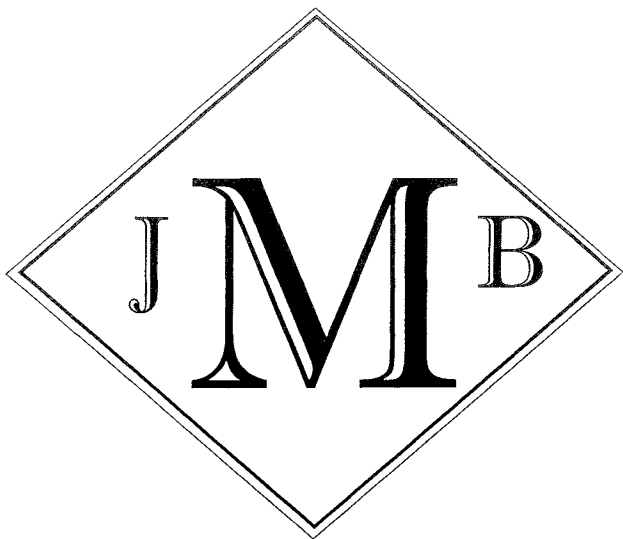
1. Wait - 3 more no. to dial
2. Cross tiger & pennant
3. Call A B
4. Towels & Revolving door
5. Crowded chester - cereal mty
6. Don't eat soup, fonger
9. FTT - FTT.

D. ~~Preachers~~ Young People

1. Soul - look for asses
2. Lt. & Col. on R.R.
3. School - sorry I joined
4. Good action to punish
5. food - perrot imitate
6. Park chop - learn - which way
7. Cretelzie - Gaining on me
8. Gorilla - ^s9 Sundee
9. Overshoes - not mine
10. Throw cat on bed
11. Alvin faithful - seat belt not readjusted
12. Course of different roller
13. Wait til Ann signs
14. Pitcher - don't sleep all winter

B. Conclusion

1. Carry torch
2. Cease, dog fight



NECESSARY INGREDIENTS TO GREATNESS

Matt. 18:1-6

- I. Can you rightfully say, "I want to be great?"
 - A. Is ambition wrong?
 - B. Will achievements come without striving for them?
 - C. Should we not ask, "In what realm do you want to be great?" Material or spiritual?
 - D. Consider the spiritual.
 1. Jesus said, "I came to do the Father's will."
 2. All my life I've shared public prayers.

"When we come to the end of life's journey may we hear that welcome plaudit come thou faithful servant and enter the joys of our Lord."
 3. Did not Jesus speak of rewards and blessings bequeathed?
 4. Does a soul that has no ambition achieve greatness without effort?
 5. In our text Jesus speaks of being "the greatest in the kingdom of heaven" (Matt. 18:4).
 6. If such a desire is housed by your fellow Christians surely it must be right else Jesus would never have taught it.

7. Let's strive for greatness on his terms and let's see how we might be so recognized by our Lord.

II. Jesus teaches greatness via of usage of a child. (Matt. 18:1-6)

A. Read these words in _____ translation.

B. Setting for the event.

1. Transfiguration has just occurred.
 - a) Only three of the 12 saw it.
 - b) Does that make others jealous?
2. It was Peter, not the 11 that was asked about taxes.

Matt. 17:24

- a) Does this make him first?
- b) He is always listed first with the grouping of apostles.
3. They discussed among themselves who would be chief.

Matt. 20:20

4. Mother of Zebedee's children.
 - a) Wants sons on right and left hand.
 - b) Were they aware of this request?

Mark 10:35 "And James and John came unto him."

c) Ten heard it.

Mark 10:41 "And when the ten heard it, they began to be much displeased with James and John.

Mark 10:43 "But so shall it not be among you: but whosoever will be great among you, shall be your minister."

5. They privately reasoned as to which one would be greatest.

Mark 9:33-37

6. Thus it is evident that Jesus must address this issue.
7. We turn to the way he handled the matter.

III. Jesus gives ingredients of greatness.

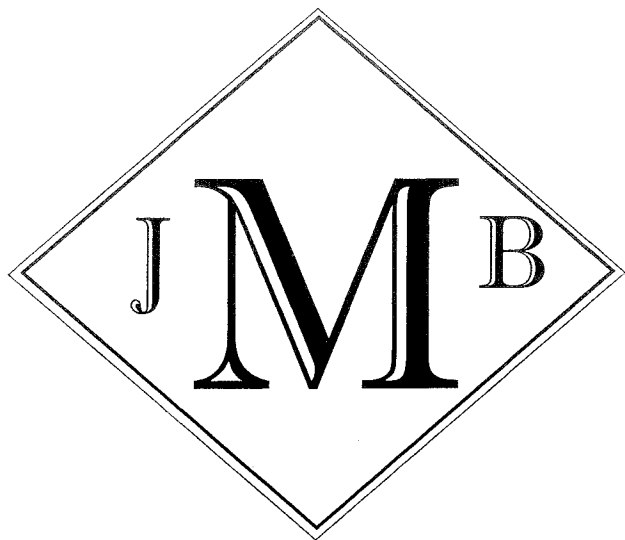
Matt. 18:1-6

- A. Tell details of this illustration.
- B. He sets forth four necessities for greatness.
 1. I do not know age of child - (Matt. 19:13-15).
 2. All I know is Jesus ever loved children and thus we sing "Jesus loves me."
 3. "Child" spoken of all the way from toddler to 40 years old.
- C. Let's see these four ingredients to greatness.

V-2 "Expect ye turn and become as little children."

1. He wants big folk to notice little children.
 2. Don't send them away--they are worthy of attention.
 3. Don't mistreat, neglect, or misguide.
 4. Don't put wrong example before them: drink, curse, lazy, indifference as they want to be like dad (chew licorice like tobacco).
 5. Which direction are we steering them?
 6. Thus, first turn and become.
 7. Benjamin Franklin's three texts, here, Acts 3:19; Acts 28:24.
 - a) Three folks believed to repent, unbelievers and ones whose repentance anticipated.
 - b) Change
 - c) Change of mind, will and status.
- D. Three ingredients remain.
- #2 Humble himself as this little child the same as the greatest.
1. Children are not prejudiced, but lovable.
 2. They are trustful.
 3. Have little anxiety.
 4. Innocent
 5. Teachable--daddy knows what is best.

3. Receive one receiveth me.
Boles--Not little in age but in disposition and character.
 - a) See Matthew 10:40-42
 - b) Jesus passes from symbol to the things symbolized; child by nature to child by grace (Boles).
 - d) Receive humble, unpretending disciple of Jesus, receive him.
 - e) Be ever identified with Jesus.
4. Cause one to stumble.
 - a) Results in our damnation - (Matt. 5:29).
 - b) Means we cause him to renounce his faith.
 - c) Ass millstone--biggest, turn by animal, not by hand. (Small)



WHAT SHALL WE TEACH OUR CHILDREN? Matt. 18:10-14

①

I. Perhaps no more serious task faces an adult than to properly rear and teach a right his children:

A. God gives us age before our children come.

B. God gives us instruction in behavior both toward ours and others. It must be serious business. *(New psly called Spunking)*

II. God shows us his concern further by the teaching of Jesus.

A. Remember he is the Word--therefore the expression of God's mind.

John 1:1 "In the beginning was the Word, and

B. Study with me Matt. 18:10-14.

1. He calls Chr. little children.

2. We can thereby gain and insight into both relationships.

C. See these facts!

1. Who's greatest in kingdom?

v-2 "Jesus called a little child unto him, and

2. Must be converted.

3. Must be humble.

a. Pride exalts self.

b. High moral fellow likely to despise sinner -- McGarvey.

c. What produces contempt?

(1) Want of knowledge.

(2) Want of wisdom.

(3) Want of reverence. (B.I.)

d. Pride lives on handful of gold, degree, name, title.

(3)

4. Don't offend the little ones.

- a. Christ does not view life as cheap or sin as inconsequential.
- b. Later he calls them sheep--Jesus misses every lost sheep. *Temptation by their sinners*
- c. Do we invite others to sin? *most when they can't find*
(1) Do we change the sign posts so that it gives wrong directions?
- d. Mill stone is onus stone--mule stone --not little one like you grind with in a house.
- e. Better drown in open sea for which Jew had great fear. Rev. 21:1. Also afraid of drowning. Romans used this.
- f. Christians remove, not place, stumbling blocks. Woe to sin teacher.

5. Don't despise little ones.

Poem

- a. Barnes points out reasons:
 - (1) God cares for them.
 - (2) Jesus came to save them.
 - (3) Angels are constantly interested in them.
 - (a) Behind most prosaic life there's an angel.
 - (b) They do not despise their assignments
 - (c) Did each child have his angel?
 - (d) God says kids so important he gave angels a hot line right to him.
 - (e) Acts 12:15 - His

Matt. 18:10 - Their angel

(3)

b. It's a blessing to bring child to Jesus.

(1) Think of what is locked in that child -- depends on how he's taught and trained.

(2) In all there are infinite possibilities for good or ill. Neglect not the children.

III. What Shall We Teach Our Children.

A. Loyalty to God.

1. Obedience to His Son.

Heb. 1:2 "Hath in these last days spoken unto us
Col. 1:15-17 "Who is the image of the invisible God"

2. Faith in the Bible as the Book

2 Pet 1:20-21 "No prophecy of the Scri. is of a man's will"
2 Tim 3:16 "All Scri. is given by the insp. of God"
1 Pet 2:2 "As newborn babes desire the pure milk of the word"

3. Steadfastness in His church.

2 Tim 4:2 "Be instant in season, out of season"
1 Pet 2:21 "For it had been better for them not to have known the Lord's will"
Rev 2:10 "Be thou faithful unto death"

B. Honor to Family.

1. Respect to father.

Eph. 6:2 "Honor thy father or mother, which is the first commandment"

a. Yes, what--meant sir. (Yes)

b. Joseph a just man.

Matt. 1:18 "Now the birth of Jesus Christ was thus"

One anxious to do true duty in religious and domestic affairs.

2. Adoration for mother.

a. None ever loved you so much.

2 Tim 3:1-2 "In the last days perilous time...
Disobedient to Parents"

3. Pride in a name.

- a. No destructive pranks.
- b. No lies about whereabouts or deeds.
- c. No action that nullifies or that's derisive.

- (1) Walking around building here.
- (2) Drinking.
- (3) Smoke - curse - dance.

4. Dignity of every human being.

- a. Rich and poor. - Jackson letter
- b. Black and white.
- c. Young and old.
- d. Learn to treat with purity in sex and service.

e) Remember when head quarters for "best" generation was the wash shed.

C. Respect for authority.

1. Law (Is it alright if I screw mine?)

- a. Obey what you like and disregard what you don't???

Rom. 13: 1 "let every soul be subject"

- b. I must respect what I made and what I heired. Ticket - 4 get bicycle

- c. Nashville Patrolman "Why didn't you walk away!"

2. For those that make laws.

- a. Legislators are not slobs, drunks, heirlings, opportunists, vote buyers-- you sold yours to elect him and he sells his to feather nest.

b. Render Caesar vs render Lard! Do we fry both!!

c.

3. For country.

a. I owe prayer, obedience and compliance.

b. I owe service.

c. Judd article

D. Have you been taught to become a Christian?

West End - 6/11/67

Westwood - Maysville, Tenn. 6/11/67

Madison - 6/12/67

Socust Grove, Ky. - 7/15/67

Wynnewood Hills - Dallas, Tex. - 9/21/67

I WOULD GATHER CHILDREN

"Some would gather money 1
Along the path of life,
Some would gather roses,
And the rest from worldly strife,
But I would gather children
From along the thorns of sin,
I would seek a golden curl,
And a freckled, toothless grin,

For money cannot enter
In the land of endless day,
And roses that are gathered
Soon will wilt along the way,
But oh, the laughing children,
As I cross the sunset sea,
And the gates swing wide to heaven
I can take them in with me!"

-Anon.

Y
"Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another, all the more since you see that the Day of the Lord is coming near. For there is no longer any sacrifice that will take away sins if we purposely go on sinning after the truth has been made known to us. Instead, all that is left is to be afraid of what will happen: The Judgment and the fierce fire which will destroy those who oppose God! Anyone who disobeys the Law of Moses is put to death, without any mercy, when judged guilty from the evidence of two or three witnesses. WHAT, THEN, OF THE MAN WHO DESPISES THE SON OF GOD? WHO TREATS AS A CHEAP THING THE BLOOD OF GOD'S COVENANT WHICH MADE HIM PURE? FOR WE KNOW WHO SAID, 'I WILL TAKE REVENGE, I WILL REPAY.' AND WHO ALSO SAID, 'THE LORD WILL JUDGE HIS PEOPLE.' It is a fearful thing to fall into the hands of the living God!"

(Hebrews 10:25-31)

GOOD NEWS FOR MODERN MAN VERSION

SUNDRY INTERVIEWS

The Thinking World



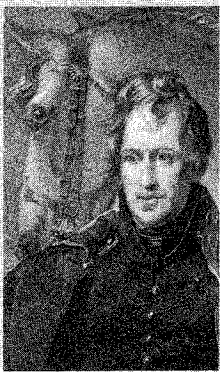
X
J HOWARD PEW, *industrialist, Philadelphia, Pa.:*
"If there is one thing that modern man needs more than anything else, psychologists are agreed it is fixed stars to guide them. Modern man has too few fixed stars. The philosophy of our day makes all truth relative. Standards, values, ethics, morals, we are told, are subject to change according to the times. I'm convinced that much of the jittery, uncertain mood of youth today is traceable to the lack of something firm and unchangeable to stand upon. As one brilliant but confused young man said recently, 'The trouble is, we're being asked to play the game of life without any stable ground rules.'"

Elvin C. Stakman, *plant pathologist, St. Paul, Minn.:*
"When you learn to understand the things of this world, you will find that the things of the next world are not so different from the things of this world."

5

FATHERS—24

If there is one gadget lacking in most American homes, it's a father. I mean the kind of father who was head of the house — who knew he was a man and acted accordingly. With his disappearance, family life has become a kind of cheerful hobby, rather than a sacred accounting between man, the world, and his conscience. In today's family, in which father is a kind of public utility rather than a head of the house, there is nothing to make any boy want to grow up. Once, father was a model of the real man every boy wanted to be. Now, when he grows up — he's going to have to wipe the dishes! And Mother has been short-changed too. She used to have a man in the house; now she has a somewhat larger baby. It's time to cut the hooey and put Father back at the head of the family — in charge of the minors, Momma, money and the mortgage — unless he declines because it's easier to wipe a few dishes than to be a real man. — CHARLES L. SCHAFER, *Advertising & Sales Promotion Mag.*



- Tragedy marred all his early life.
- His father died before he was born.
- His mother died of prison fever attending American soldiers during the Revolutionary War before he was 10.
- His two brothers both died in the service of their country so that at 14 he was without any family.
- One thing he did have, however, was some good advice which his mother sent him in a letter—the very last letter she was ever to write him. It read:

Dear Andrew:

If I should not see you again I wish you to remember and treasure up some things I have already said to you: in this world you will have to make your own way. To do that you must have friends. You can make friends by being honest, and you can keep them by being steadfast. You must keep in mind that friends worth having will in the long run expect as much from you as they give to you.

To forget an obligation or be ungrateful for a kindness is a base crime—not merely a fault or a sin but an actual crime. Men guilty of it sooner or later must suffer the penalty.

ob se' ki us

In personal conduct always be polite, but never obsequious. No one will respect you more than you esteem yourself. Avoid quarrels as long as you can without yielding to imposition. But sustain your manhood always . . .

Never wound the feelings of others. If ever you have to vindicate your feelings or defend your honor, do it calmly. If angry at first, wait till your wrath cools before you proceed.

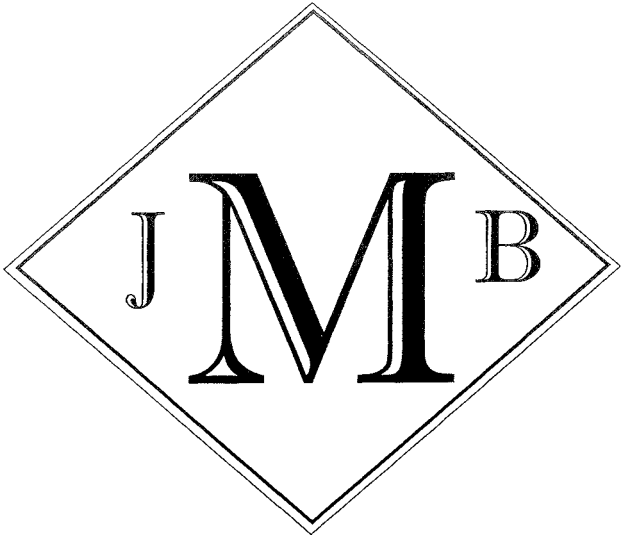
Love,

Mother

The Andrew in this letter (pictured above) grew up to be one of America's most famous Andrews—Andrew Jackson, the seventh President of the United States.

Dr. Walter Judd, for many years United States congressman from Minnesota, put it this way:

I don't want the church working in politics. I don't want political action by the clergy and by ecclesiastical bodies. I do want political action by Christians. It isn't the job of the church to say what should be done in the executive, judicial, and legislative arms of the government, in politics or the social order. It is the job of the church to change men and women and send them into society and into politics to help change government.



SEE THE AUTHORITY IN THE CHURCH

Matt. 18:15-20

- I. In a spring branch I was baptized into Christ.
 - A. I believed then and now I became His.
 - B. I walked up home-made steps to the bath robe and warmth of fellow Christians--the church greeted me and loved me--I was in it.
 - C. Next Sunday for the first time with seven boys ate Lord's Supper--all in fellowship of church.
 - D. Universal desire--they wanted me then and now to be faithful to the Lord and stay within their love.
 - E. God did the union as by grace I'm saved.

- II. He has designed a brotherhood to help me successfully make the journey to glory.
 - A. Jesus does not want me to falter--you either, but every road has its bumps--so does this one.
 1. I'll deal with business.
 2. There will be marriage discussions.
 3. Families can get entangled.
 4. Dispositions can grow thin.
 - B. Lord knew of our ability to make mistakes.

C. One comes and what do we do about it?

Matt. 18:15 "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

1. My brother does something wrong to me--and I feel it.
2. Jesus warned that offenses come--
"Why did she say that?"
3. Against you:
 - a) Offense within the community from opposite perspective.
 - b) Sin hurts a brother.
 - c) We are family and ties are fragile.
 - d) Definitely a wrong has been done--and these things are rare.
4. What does your hurt heart do?

"Go and tell him his fault."

 - a) Go--don't stew over it.
 - b) Go now in spirit of honesty and gentleness.
 - c) Can't delay as I have no liberty to omit this.
 - d) Must not let our love perish.

- e) Private "between thee and him alone" -- not anyone else's affair.
 - f) Go to him, not elders, buddy, special friend, but to the offending one.
5. Tell him his fault--him alone!
- a) McGarvey - "Route of procedure given only for case of personal offense.
 - b) Note please, three times God makes effort to solve it--thus any differences we have are serious.
 - c) We must not cause stumbling.
 - d) Confront privately.
 - e) Show= convict, convene.
 - f) Aim not to score points but to win him over.

I Cor. 9:19-22

I Pet. 5:1

- g) Confront in true spirit of humility administer.

Lev. 19:17 "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

- h) Not clear if witness supports the claim--he just fairly listens.

i) We clearly have a heavy responsibility toward each other.

6. Other passages:

Matt. 5:23 "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee."

Matt. 6:14 "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

Luke 17:3 "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him."

7. Thus be sure it was a:

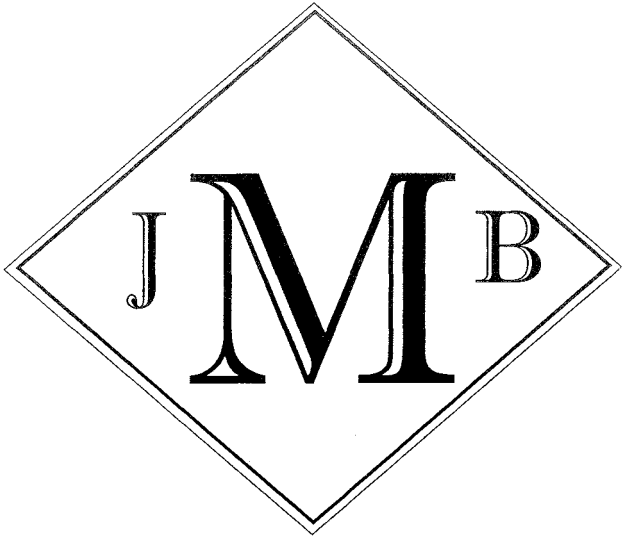
- a) Trespass
- b) Sin
- c) wrong
- d) Fault--other translation
- e) Make clear the error.

8. What are you trying to do?

- a) Gain a brother.
- b) Reach a brother.
- c) Win a brother.

D. If this won't work, tell the church.

- 1. All cooperate.
- 2. Pagan
- 3. No member can refuse to cooperate
- 4. That's power.



AGREE - ASK - ACHIEVE

Matt. 18:19-20

I. Do some things seem so simple they really defy belief as to an accomplished end?

A. A musician.

B. A cook.

C. Even a Christian achieving.

1. It's the latter that interests me.

2. Let me learn the formula & apply it.

II. Agree - Ask - Achieve.

A. Please note it's Jesus who said it.

1. All authority.

2. All knowledge.

3. Thus can guarantee success.

B. Agree.

V. 19 "That if two of you shall agree

1. 1st study word "agree."

a.) From word to make a symphony.

b.) It's a harmony.

c.) Its root is to produce a sound together.

d.) It's perfect accord like notes of perfect strain of music.

e.) But agreement is hard to come by - even with a husband & wife; parent & child; teacher & student

f.) Ananias & Sapphira used same word (Acts 5:9) symphonized to tempt God.

2. Now look at two.

a.) That's the smallest possible number.

b.) This is going to keep the matter unselfish - no blank ck. for a selfish man.

c.) We see the strength of the church is not measured in the no. but in the condition of the life of the members.

d.) Efficacy in multiple prayers & people.

e.) Prayer is more than the request of one individual

f.) "Two" will keep it from being selfish or proud - must be in conjunction c other minds.

g.) Value of prayer not in no. that attend. But is an encouragement to joint prayer.

C. Consider the "Ask".

1. Man does not seek God in vain.

2. They are going to ask for the same thing.

3. It's more than the request of one individual.

4. This is a general promise to all.

5. Touching "any thing" they shall ask it shall be done for them" - surely is restrictive.

(a) Reasonable.

(b) Good.

(c) Expedient.

D. What restriction did Jesus put here on the asking?

1. 2 or 3 are present.

2. 2 or 3 are gathered.

a.) Church needs to exist visibly.

b.) This rebukes those who neglect the assembly - who turn their backs on society of the Lord of Lords.

3. They are together.

Eph. 2:5 "Even when we were dead in sin

I Cor. 3:9 "We are laborers together - husb. - bldg.

2 Thess. 2:1 "Gathering together unto him

4. It's in Jesus' name.

a.) Christ is infinite.

b.) Christ is omnipresent.

c.) Means in fellowship c Jesus.

d.) His name adds power.

e.) Always our eye is on Christ.

f.) Name = life, he must be the reason for our gathering.

g.) Strength of the church lies in prayer & strength of prayer lies in the presence of Jesus.

E. What are end results?

1. "There am I."

a.) God in midst implies strength.

b.) God condescends to the weak & helpless.

c.) God's presence is with his church when it acts as He wills.

d.) He, not a representative, will be with us.

2. You'll get a granted answer.

a.) Great is strength of united faith.

b.) We must have:

(1) Disciples.

(2) Togetherness.

(3) Agreement.

(4) Faith & honor of Christ.

3. Is your prayer:

Humble

7:11

17:20

Sincere, devoid of ulterior motives

6:5

Persevere

7:7

Love

5:44

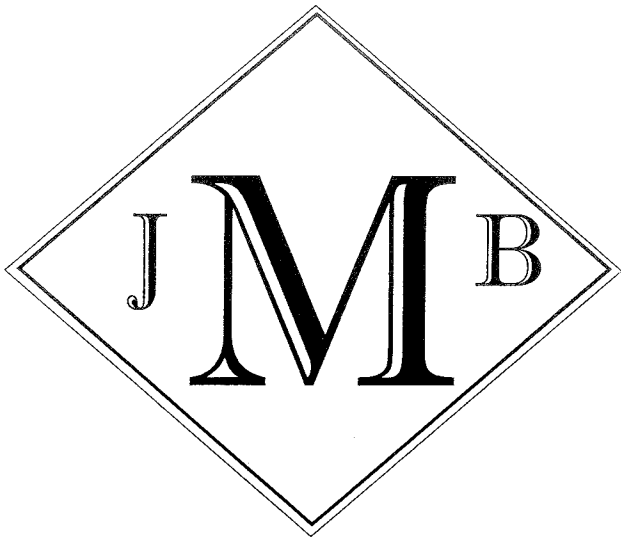
Subject to God's will

6:10

Christ's name

Jn. 15:16

Sheet End 10-15-78



DOUBLE FORGIVENESS IS ESSENTIAL IN THE JOURNEY TO HEAVEN

Matt. 18:23-33

- I. It's hoped you want to go to heaven when you die--this via your presence I assume.
 - A. If you are of a sound mind you know right from wrong.
 - B. You honestly know you have sinned against God.
 - C. So concerned is he, that he sent his son, cross and all, to give you forgiveness.
 - D. He specifically told you how.

Acts 2:38

- II. Secondly, he knew you must live among men, and that men would harm you. (Glenn Burton helped kinfolk clean up at LaFayette after the tornado, loosing every tree, truck and house damage. They picked up what furniture they could, stored it in a barn--Friday night thieves robbed it--they need punishment and forgiveness).
 - A. Jesus spoke to this issue.
 1. Earlier in Matthew 18.
 2. Note he put an essentiality.
 - B. I must have double forgiveness.
 1. First God.
 2. Second, fellowman.

II. Jesus spoke one of the most meaningful of all parables - Matthew 18:23-33.

A. Hear the parable.

B. Study its meaning and necessary application.

III. The Matthew 18 Parable

A. The Kingdom of Heaven, its King, its summons of his subjects.

1. Thus our behavior in the church.

a) It's a kingdom not a democracy.

b) It has an absolute king who makes all the laws.

c) God is the unconditional and absolute power.

d) I bid you make no effort to enter in unless you are willing absolutely and unconditionally to bow to the king.

2. That king is God who has given it to His Son and He will rule it until He returns it to God - I Cor. 15.

3. Occasionally and unexpectedly He calls for an accounting of His servants.

a) We all have our "reviews." It can come anytime.

b) We are responsible individually.

Rom. 14:12

I Pet. 4:5

Acts 24:25

- c) We all need to see how we are doing.
- d) Stop of dad, flu, phone, all gone in depression--one reason I try to be generous now.

B. Found a servant deeply in debt.

- 1. So large the debt it is known only to God though I'll cite its size.
- 2. Uncertain time - "are you ready?"
- 3. Enormity of our debt to God.
- 4. Note he was forced to come--
brought -- none escape.
- 5. Size of his debt--10,000 talents
 - a) Talent= 6,000 denari or wages for one day's work.
 - b) Taxes were 800 talents per year according to Josephus.
 - c) Figured in the millions--10 or more.
 - d) No way he could ever pay it, anymore than we can be good enough for heaven.

C. "For as much as he had not to pay."

- 1. Thus sell him, wife, children, all that he had - horrible fate.
- 2. Wipes him out.
- 3. Krystal bankrupt, but still serves chili.
- 4. No hiding of assets and draw mother's Social Security falsely.

D. Servant's ples--fell down--worshipped
patience--I'll pay.

1. Are we blind to the enormity of our debt?
2. We are conscious that we are responsible--can't plead ignorance of our debt.
3. All need mercy.

E. Lord moved with compassion, loosed him, forgave the debt.

1. Thank God for His mercy and grace.
2. Forgave him--not just extended but cancelled.
3. Mercy

Exo. 20:6 "I am the Lord, show mercy."

Deut. 17:9 "Mercy with them that..."

2 Chron. 7:14 "He is good, mercy endure."

4. Cross comes in our view.

5. Bond is nailed to the tree.

IV. Enter the other servant.

A. Another servant owed him 100 pence.

1. Ration 10,000 vs. 100.
2. Lifetime vs. few months' work.
3. 10 million vs. 15 dollars: 1 to 1 1/2 million.

B. Took him by the throat, laying hands on him demanding pay.

C. What he asked for was truly owed.

- D. Ration 9 million to \$20.
- E. Same plea--but different answer.
- F. Go to prison.

V. Other servants saw it.

Eph. 4:32

- A. We watch others and pass judgment.
- B. Cited to the Lord the unfairness so that then the Lord called the forgiven one.
 1. Wicked servant
 2. I forgave because you deserved it.
 3. Should you not do as I have done?
 4. Pity begets pity.
- C. What was his failure?
 1. Can't accept forgiveness and it not move us to duplicate.

Matt. 6:14

2. This the only parable that shows the magnitude of God's forgiveness.
3. But it also shows the severity of God.
4. To misuse God's property entails God's judgment.
5. Somehow we don't like to think of our judgment and accountability.
6. We can know forgiveness because God says we are forgiven.

7. But one cannot use God's grace in forgiveness and practice man's legality and law.
8. Cross is God's most effective action as we see the greatness of our sins.
9. We belong where He hands.
10. Luther said we must become little Christs in dealing with our fellow-man.

Neely's Bend C/C - 2/24/08

During the Civil War, President Abraham Lincoln frequently prayed for the people of the South. A lady once took him to task for this, and said, "Mr. President, you should destroy your enemies, not pray for them."

"Do I not destroy my enemy," he replied, "when I make him my friend?"

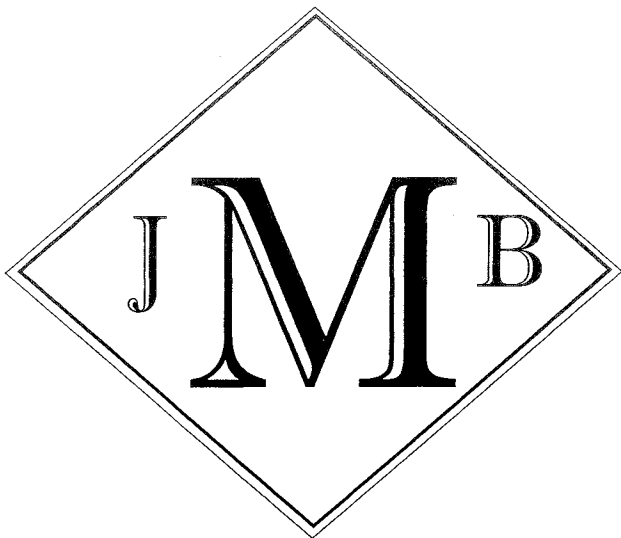
-- Robert L. Cargill
All the Parables of Jesus

pg. 78

"Take care how you offend me, for I never forgive," said one man to another, in the hearing of John Wesley. "Then," said the man of God, "I hope you never sin; for, with what measure ye mete, it shall be measured to you again." God grant that we may all so gratefully accept his forgiveness, as to be thereby impelled to seek forgiveness from the brethren whom we have wronged, and to grant forgiveness to those who have wronged ourselves!

--William M. Taylor
The Parables of Our Saviour

pg. 103



BEYOND BAPTISM, ANOTHER ESSENTIAL-- FORGIVENESS OF FELLOW MAN!

Matt. 18:23-34

- I. I love Primary obedience.
 - A. When I tell one what to do to be saved, I can stress it as primary.
 - B. More is to follow in the pattern of obedience.
 - C. This lesson has to do with only one, yet a very vital necessity, forgiveness.
- II. The Parable of the Unforgiving Servant.
 - A. Features.
 1. Burton Coffman says 1st parable where God is King.
 2. Told only in Matthew.
 3. Shows all men are servants of God.
 - B. Tell story of Parable.
 1. At reckoning time, one servant owed 10,000 talents.
 - (a) Servant could have been a court official of Oriental Monarch.
 - (b) Could have been a petty prince.
 - (c) Talent not identified as to gold or silver.
 - (d) Could have been \$1000 or \$243,098.
 - (e) Could have been 10X national budget of Palestine - astronomical.
 - (f) Sometimes Kings sold privilege to collect taxes - maybe he got in debt this way.
 2. Couldn't pay - sell wife & children.
 - (a) Lev. authorized.
 - (b) Shows complete inability to pay.

3. Servant asked for mercy.

- (a) Fell down.
- (b) Worshipped him.
- (c) Have patience c me.
- (d) "I will pay all" (V. 26).
- (e) The Lord was moved c compassion - loosed & forgave the debt.

4. Forgiven servant - "same servant" found him a debtor.

- (a) Debt was 100 pence.
 - (1) Pence a danarius = 20¢.
 - (2) Mentioned 16X in NT.
 - (3) Whole debt \$15 or \$20.
 - (4) Boles says contrast was million to one.
- (b) Laid hands on him--at the throat.
 - (1) Treated roughly.
 - (2) Spoke harshly.
- (c) Debtor's action.
 - (1) Fell down.
 - (2) Besought.
 - (3) "I will pay thee all!"
 - (4) We all think we can do better than we can!
- (d) Resultant action.
 - (1) No clemency.
 - (2) Sent to jail.

5. Conclusion.

- (a) Sorrowful servants reported it.
- (b) Lord summons man, "O thou wicked servant
"You should have forgiven
- (c) Lord wroth.

(d) Delivered him to tormentors.

- (1) Rock.
- (2) Pinched flesh.
- (3) Blind.
- (4) Peel skin while alive.

III. Lessons Learned.

A. God's a great King ever interested in the affairs of His servants.

B. All man to God have accumulated debts he can't pay.

Rom. 2:5 "But after thy hardness and impenitent heart
Rom. 3

C. God forgives w/o human merit - Grace.

- 1. Sinner doesn't pay.
- 2. Rather because "thou soughtest me."
- 3. Sing Rock of Ages.

D. Man's Blind.

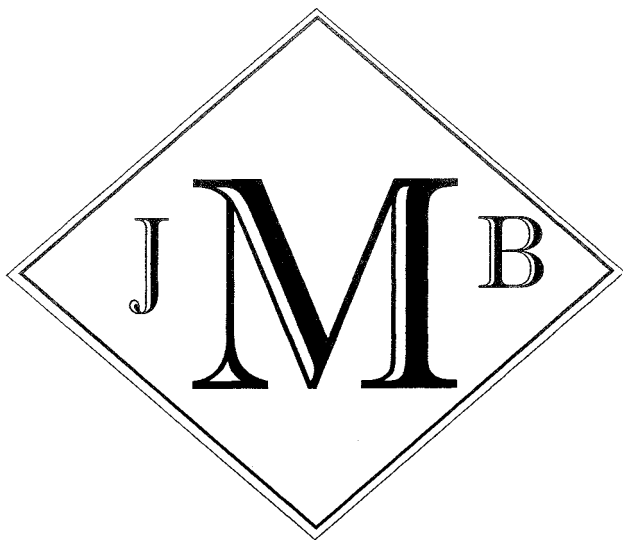
- 1. Thinks he can do what he can't - he's hopeless.
- 2. Thinks his sins (debts) inconsequential. Won't admit our failures.
- 3. Most of us don't think we are as bad as we are-- I'll pay in time--it's not much.
- 4. He's inconsistent--offense of others against us so small compared to what we do to God.
- 5. Our harsh & violent treatment c ea. other contrasts God's way.
- 6. We take notice of what's done to us!

E. Forgiveness must continue, else we aren't forgiven

- 1. Ours contingent on our forgiving someone else.
- 2. Those who've received mercy must give mercy.

3. None can be saved w/o a forgiving heart.
 4. Can't hold a grudge.
 5. We must forgive from the heart & with all of it.
More than words, of the heart!
 6. Our lives must be a repetition of the life of God.
 - (a) Ever get a tick off by pulling him out - he'll poison you.
 - (b) Nothing makes a man as unlike God as a hard heart.
 7. Our hearts must be humbled as well as forgiven to lead us to be forgiving, else we are not His.
- F. There will be a day of reckoning.
1. We must settle affairs.
 2. How's your account.

Radnor V.B.S. 8-3-72
This End. 8-6-72



JESUS DEALT WITH TWO QUESTIONS ON FORGIVENESS

Matt.18:21-35

- I. As you know the Bible's Greek language had no diacritical markings.
 - A. There was no punctuation.
 - B. There was no paragraph indentations.
 - C. There was no spacing of words.
 - D. They all ran together.
 - E. From content you activated the markings.
 - F. Our study deals with two questions and the subject is Forgiveness--a matter that daily concerns us.
 1. It may be our relationship with God.
 2. It could be with friends and family.
 3. Let's see how Jesus handled a matter.
 4. Read our text.

II. Prior to the text:

- A. Peter earlier confronted this business of forgiveness.
Matt. 16:19
 1. How shall I handle it?
 2. They were also warned about offending little ones.
- B. Jesus plainly taught offenses would come.

1. Church not yet established.
2. Matthew 16:18 first mentions it.
3. Not yet established--this was advanced instructions.
4. Church = assembly.

III. Back to the forgiveness matter.

A. We first go to a brother.

Matt. 18:15

Luke 17:3

1. Repentance is implied.
2. Forgiveness is necessary in granting it.
3. How many times do we forgive?
 - a) Jews thought three times and no more.
 - b) Peter extended it to seven.
 - c) Seven indicates perfection.

Lev. 26:18-27

- d) This seven times suggests great charity.
4. Jesus says $70 \times 7 = 490$ times.
 - a) We'd never reach this.
 - b) Surely Jesus meant no exact number.
 - c) It was a continuous duty.
 - d) Always a duty to forgive.

B. The Parable: Therefore --

1. Parable shows something that has happened or may happen.

2. To recon = a settlement
3. God does require judgment.
4. 1,000 talents--multi-millions
5. No ordinary servant thus a chief one could use this figure.
6. Had nothing with which to pay debt.
7. Our debt of sin we cannot pay.
8. Servant's prayer.

Lev. 25:39-48

2 Kings 4:1

9. Servants fall and worship his Lord. A plea for patience and more time.
10. No way however he could pay this much.
11. Mercy of Lord only out for the man.
12. So is the debt of our sin--only mercy can be used.

C. Parable's Other Servant

1. Shilling = pence = 17¢.
2. Debt - \$17.00.
3. Not worthy to be compared with the multi-million one.
4. Ratio via comparison one million to one.
5. How small is our sin against man compared to our sin against God.
6. Some practice extreme injustice.

7. Roughly lays choking hands.
8. This one asks for mercy and patience.
9. Compared to his own case should have shown mercy but refused.

D. Condemnation came.

1. Injustice readily seen.
2. Satan ever after us.
3. Unmerciful one rebuked.
4. Judgment comes.

2 Cor. 5:10

5. Suffer consequences of our sins.
6. Called "wicked."
7. We sometimes make debts we cannot pay.
8. We show not same mercy we received.
9. Lord deals with him as a criminal.

James 2:13 "For judgment is without mercy to him."

10. Does not teach to torment a man to make him serve God.
11. Service must come from a loving heart.

E. Applies lesson with "So Shall."

1. No danger we'll be too merciful.
2. We must recognize the enormity of our sins.
3. Practice the Golden Rule.

(These notes are from Annual Lesson 4/15/34)

FORGIVENESS

Does God forgive those who do not change their ways but continue to wallow in them sometimes?

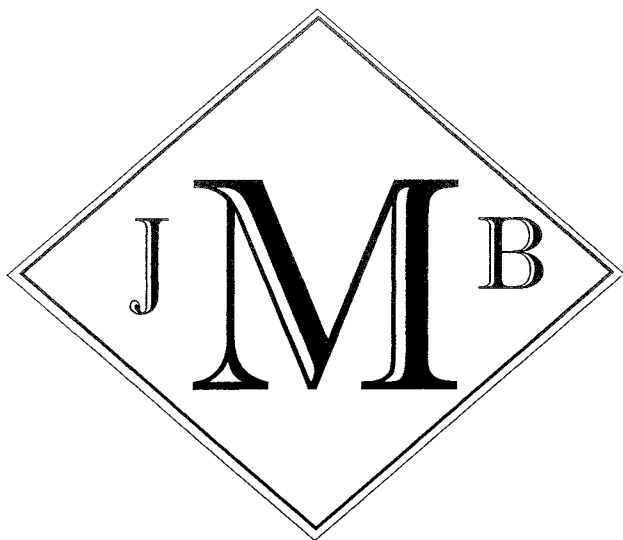
I have no doubt that I need to learn how to be more forgiving and less judgmental. I have no doubt that I need to learn how to love my enemies. I'm hoping you can help me.

Ladies Day Luncheon! The Upland Church of Christ invites you to this fellowship of Christian women for May 5th at 9 am to 12 pm. Details are posted on the bulletin board in the foyer. RSVP required.

Thanks! We are grateful to all those who helped with the event at Pepper Parker's house yesterday.

The Gospel According to Yogi! "It's tough making predictions, especially about the future."

Sobering Figure! Just imagine 45 million people dying from any other cause over the last 34 years since Roe v. Wade. Some of us think it horrible what the



THROTTLED THROATS

Matt. 18:21-35

I. It's pretty easy to get hurt: by word, deed, oversight

A. What do I do? Pout, fight, fume?

B. Ever try forgiveness?

1. Peter's question.

2. Jesus answer.

C. Facts.

1. We live in a wicked world - won't escape injury, forgive.

II. Such brought on the Parable of the Unmerciful Servant.

A. Therefore is the Kingdom, etc.

1. No one else records it.

2. God the King.

3. "Take account of his servants" - day of reckoning

B. One owed 10,000 talents.

1. Impossible sum.

2. Temple cost 8000 talents.

I Chron. 29:4-7 "Even three thousand talents of gold,

3. This was total tax of all 5 provinces of Palestine, namely 800 talents.

4. Servants debt was 10X the national debt.

5. Erdman says \$12 million.

6. Coffman \$10, million.

7. Hendricksen - it would take a laborer 1000 weeks to earn 1 talent. That does not consider what you could save out of it. Couldn't earn 10,000 talents in a lifetime.

C. King's reaction.

1. He (servant) had nothing to pay.
 2. Sell wife, children, all he has & make a payment
 3. Note sentence pronounced but not carried out yet
- D. Servant's plea.
1. Fell down & worshipped.
 - a.) Only God is to be worshipped.
 2. Lord, have patience & I will pay thee all.
 - a.) Didn't see enormity of debt - "I'll pay."
 - b.) Self righteousness in us all - we are not so far off - we'll make amends - debt nothing I can't handle.
 - c.) Doesn't deny owing.
 - d.) Doesn't make effort to explain how he got in this mess.
- E. King's Re-reaction.
1. Moved c compassion.
 - a.) Man's plea for mercy all he needed to obtain it.
 - b.) He's going to get far more than he asked for.
 2. Loosed him.
 3. Forgave him the debt.
 - a.) Picture of God's pardoning grace.
 - b.) We have nothing to pay.
 - c.) If we live a perfect life in future, we have nothing to offer for past failure.
- F. Servants Treatment of Fellow servant.
1. The debt - 100 pence.
 - a.) 15.00 to 20.00.
 - b.) \$12 million vs. \$15.
 - c.) 1/600,000th as much.

2. Laid hands.
3. Took him by throat.
4. Pay me **what** thou owest.
5. The plea's similar.
 - a.) Fell down - but did not worship.
 - b.) Have patience.
 - c.) I'll pay.
6. Would not - put in prison.
 - a.) Couldn't put in slavery - debt so small.
 - b.) Could imprison.

G. Other servants reaction.

1. Saw (sight).
2. Sorry (sorrow).
3. Summation.

G. Lord's Punishment.

1. O thou wicked, all that debt, etc.
 - a.) This the word order.
 - b.) "What measure ye mete" Matt. 7:2.
 - c.) Sin is not while needing mercy he refused to forgive it but rather having obtained it he denied another.

2. Wroth - Tormentors - Till.

- a.) Ingratitude & insensitiveness must be punished.
- b.) Angry Lord - worst offense against men are not to be compared c our offense against God.
- c.) Tormentors - only here. Not purgatory.
- d.) "Till" shows the impossibility - ever punished.
- e.) No man is saved w/o a forgiving spirit.
- f.) Those who show no mercy will receive everlasting punishment.

III. Our application.

A. We must forgive others to **utmost**.

1.) Lay aside malice, strife, revenge, retaliation.

2.) These feelings fit only for the heathen - Ryle.

3.) Watch claiming "our rights."

4.) Fire can't keep burning w/o fuel.

B. 2 Motives for forgiveness.

1. He Did.

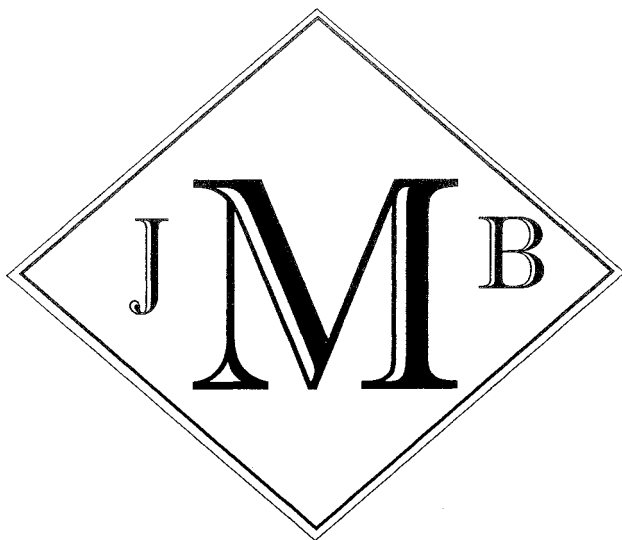
2. He Judges.

C. Everybody needs God's forgiveness.

D. No forgiveness for the unforgiving - we have no right to be unforgiving.

E. Men who disdain doctrine wilt before forgiving spirit.

West End 12-13-81



WORLD'S WORST PRISON IS AN UNFORGIVING
HEART - Matt. 18:21-35.

1. In reading the works of Weirsbe I came across the above title. It impressed me. Could any of us be so imprisoned? Consequently I want us to examine Matt.18.
11. There are two divisions.
 - a. The question about repeated forgiveness.
 - b. The parable that answers the question.
111. The Question about repeated forgiveness. Matt.18:21-22 "Then came Peter to Him &
 - A. Peter raises the question.
 1. He had a hard time with his colleagues.
 2. Note-Peter was sure his brother would sin against him - not he against his bro. We are always right!
 - B. How many times do I forgive?
 1. We are to live in an atmosphere of honesty and humility so it's necessary we practice forgiveness.
 2. E.T. has to have one bad word in it to sell its rating so that folk will attend.
 3. Based on Amos rabbis taught forgive three times = Thus Peter's seven seems most generous.
 4. Peter's mistake however was
 - 1st selfrightousness and
 - 2nd imposing limits.

C. Jesus' Answer

(2)

1. Note his "I say" - no wonder one man's commentary on the gospels he called "Meet your King."
2. Jesus said 70 x 7
 - a) Means w/out limit
 - b) Never reach the point of refusing forgiveness to one who asks.
 - c) 70x7 is perfection of perfection
 - d) Who could keep track of 490 offenses
 - e) That's the point - no record!
- 1 Cor. 13:5 "seeks not her own=thinks no self"
- f) How do we react to serious injury inflicted upon us?

IV. Parable answers the question.

A. King called his servants to account.

B. One owed 10,000 talents.

1. Effort to show our debt to God is unpayable.
2. Total tax levied in Palestine was 800 per year and this guy owes 10,000!
3. Gk language could not express a single sum larger than this. (Robinson)
4. In our money:
 - a) Talent == 6000 denari or \$1000.
 - b) Debt 10 to 16 million - 60 million denari (or work days).
 - c) He was to be sold & family and pay: Legally or morally right!

D. Servant: Fell down, worshipped, pleaded for patience.

- 1. "I will pay thee all"
- 2. That he could get out of debt in time.
- 3. Work today 20 years for 1 talent - he owes 10,000!
- 4. Sometimes we promise the impossible.
- 5. We are blatantly self-righteous.
- 6. Most of us think we are morally O.K. but on examination will find partial and defective.

E. Had compassion - the cause was hopeless except for compassionate King.

- 1. If we live only by justice we go to jail.
- 2. Man discharged as a debtor but not as a servant p he still needed to obey his Lord.

F. Finds fellow servant

- 1. Spoke vehemently to him
- 2. Same scene followed.
- 3. Owed 100 pence
 - a) Trifling sum
 - b) Roman silver coin - 18¢
 - c) 600,000th of his remitted debt.
- 4. We are beggars with God and tyrants with our brother.
- 5. We also stint ourselves to that which good and limit bad.
- 6. World's worst prison is an unforgiving heart.

Eph 4:32 "Be ye, kind one to antoher, ten.
 Col. 3:13"forbearing one another, and for-
 giving.

7. Do we practice pitiles logic?

8. Persistent request met and " refusal.

G. Saw - Sorry - Repented

1. King addressed him:

a.) Wicked

1. That's what unmercifulness is.

Lu 7:37 "Her sins which are many

Lu 25:9 "Cause trumpet to sound.

hev.

b) Reprimanded

c) Wrath

(1) God expects us to learn

(2) Can't be forgiven and also

unforgiving.

d) Delivered to tormentors.

(1) Not revoking of pardon but punishment for new sin.

(2) Jailer who tortures

(3) Sin will be paid - but money work, sacrifice, strength won't do it.

Blood of Jesus does.

Ps. 49:6-7 READ

H. Conclusion

1. Repentance goes with forgiveness.

Luke 17:3-4 Read.

2. Wages of sin is death - how royal both grace and severity!

3. Can we really see the fulness of our offense.

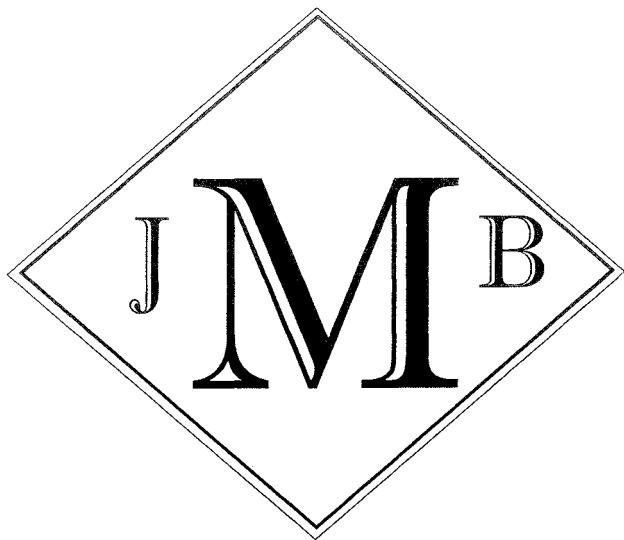
Trench: If one man can acquire such a debt. Think how much Jesus carried as the sins of the whole world.

4. Do we show the spirit of God?
- a) If we are loosed should we not loose others?
 - b) God multiplies - we must.

Ps. 78:38-40

- c) If you've received mercy, show it
- d) We must both do justly and love mercy.

Sheet End 6-27-82



JESUS REACHES ALL KINDS

Matt. 19:

I. Jesus receives Sinners.

Lu. 15:12 "And the younger of them said to his father,

2. He also rec. the morally upright.

II. Rich Young Ruler.

A. Great Promise.

1. Rich.

2. Young.

3. Ruler.

4. Intellect - Believed Jesus knew ans. Mind on great subject.

Mk. 10:12 "And if a woman shall put away her husband

5. Moral.

B. Serious Problem.

1. Not satisfied - V. 16.

2. Search of God.

3. Something beyond this life to satisfy.

C. Inquiry.

1. Jesus counter qt. to kneeling ruler.

2. Emphasis on why.

3. Held before him law's mirror.

D. Rejoinder.

1. Drops good.

2. What lack I - new, remarkable command to be forthcoming?

3. Lord deals c folk where they are Beholding Him

Mk. 10:21

4. 1 thing - 5 words. Go, Sell, Give, Come, Follow.

5. Feel - no argument - sad.

Matt. 26:36 "Then cometh Jesus with them unto a

III. Why

Rich

Unexpected ans.

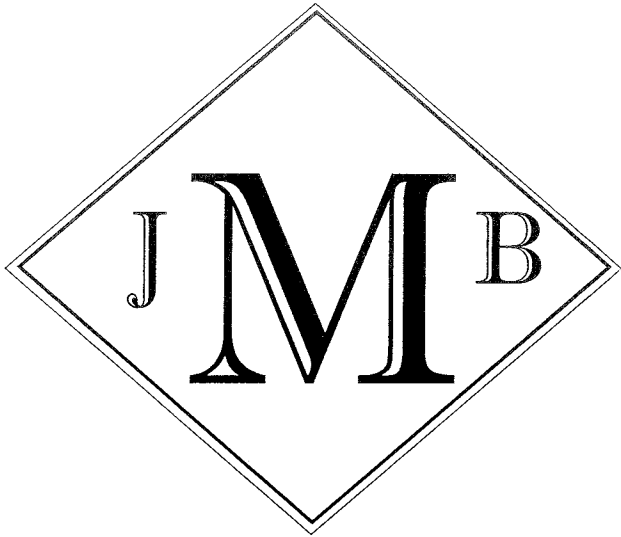
New life style

Surrend.

Whole Heart

What kind of reception did he get at home?

Waste life.



NECESSARY TO THE FUTURE: GODLY HOMES

Matt. 19:3-9

I. If we were to project for West End what she needs tomorrow, what would you cite?

A. Surely you'd say the Spiritual.

1.) Faith in Jesus.

2.) Devotion to the Lord & the church.

3.) Example of high morality practiced by every member.

B. Do we have very much physically we need?

1.) Building paid for.

2.) Room to grow in S.S.

3.) Some eqpt. perhaps for Kindergarten & teaching overhead projectors.

C. Frankly, how could much of this come if we do not have godly homes?

II. They are God ordained.

Gen. 2:24 "Therefore shall a man leave his father and

Heb. 13:4 "Marriage is honorable in all, and the bed

Eph. 5:25 "Husbands, love your wives, even as Christ

Eph. 5:22 "Wives, submit yourselves unto your own husband

Eph. 5:21 "Submit yourselves one to another in the Lord, as the church

Eph. 6:1 "Children, obey your parents in the Lord: for this is the

Lu. 2:51-52 "And he went down with them, and came to Nazareth, and was

1 Sam. 2:22 "Now Eli was very old, and heard all that his sons did unto him: and he re-
buked them, and said unto them, Why do ye thus? and why hearken ye unto

1 Sam. 3:13 "His sons made themselves vile, and he re-
buked them, and said unto them, Why do ye thus? and why hearken ye unto

Matt. 19:6 "What God hath joined together, let not man separate.

Matt. 19:9 "Whosoever shall put away his wife, except for the cause of fornication, and shall marry another, committeth adultery against me. If a man shall put away his wife, except for the cause of fornication, and shall marry another, he committeth adultery against me.

III. The Home has its enemies.

A. In ancient times - Barclay says 1st Roman divorce recorded 234 BC.

B. He wrote, "Chasity was the casualty of the increasing luxury of civilization."

C. Today.

1. Lester Velie wrote in "Reader's Digest", "War on the American Family".

a.) College courses that suggest communes, group marriages, homosexual (King & Queen - always maintain same relationship in next union).

b.) 1969 24% college students said marriage was obsolete. 1971 - figure up to 34%.

IV. The Home Has Its Irreplacable Advantages.

A. A Mother & Daddy who teach the everlasting truths.

1. Bible examples.

a.) John the Baptist.

b.) Timothy.

2 Tim. 1:5 "When I call to remembrance the unfeigned

2. 156 preacher boys at Harding - why preach?

43% (the largest) influence by Mother & Dad.
The Brewer & Nichols families.

3. They provide the discipline.

Eph. 6:4 "Bring them up in the nurture and admonition

a.) Nurture from paideia = discipline. In Acts 7:22 it's "learned" & 2 Tim. 3:16 it's "training"

b.) Moses was learned in all matters of Egyptian training - "mighty in words & deeds".

c.) Kids imitate what you do - Bales Sheet.

d.) It's like an apprenticeship. E. L. Bayer, former U.S. Comm. of Educ. said, "The home is the 1st school & parents should be helped in their role as teachers."

- e.) It's "on the job" training.
- f.) Our kids absorb what we are.
- g.) Mr. Business went to church,
He never missed a Sunday.
Mr. Business went to hell
For what he did on Monday.
- h.) 238 managers of 12 different business polled -
65% feel they are under pressure to compromise
personal standards to achieve Co. goals.
- i.) In the business field a wide study was made of
"what practice would I like most to see
eliminated".
25% - Unfair pricing.
22.5% - Bribes.
8% - Cheating customers.
- j.) Strangely when asked is it more difficult to
know right than do it - 45% c a college
degree said yes it was.
- k.) Who influenced you most in knowing right or
wrong.
26% - Fathers - (#1)
18% - Parents.
11% - Boss.
9% - Mother.
8% - Wife.
8% - Preacher.
- l.) Personal financial needs caused more people to
be dishonest than anything else.
- m.) When business survey asked, "Did church
help you make proper decisions

35% - No help.

24% - Some.

17% - Adequate.

n.) Stanley Marcus of Neiman-Marcus said,
 "There is never a good sale for Neiman-Marcus
 unless it is a good buy for the customer."

o.) Ben Franklin, "If the rascals knew the
 advantages of virtue, they would become
 honest men out of rascality."

B. Face the Judgement - will our children be saved
 or lost because of us?

2 Pet. 3:10 "But the day of the Lord will come as a th

Rev. 20:11 "And I saw a great white throne, and him

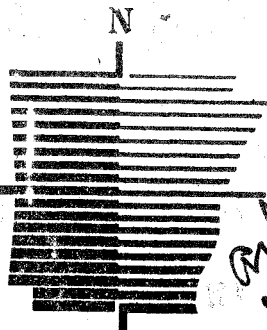
Rev. 20:15 "And whosoever was not found written in

Will you see your kids stand acceptably before
 God?

West End 5-14-78

Don't Forget Stuff

MR. JAMES D. BALES
707 F. RACE ST.
SEARCY AR 72143



Arkansas Traveler

By Charles Allbright

— CONWAY.

Children in Mrs. Barbara Isom's kindergarten classes at Ida Burns Elementary School have completed some colorful new cookbooks in time for Mother's Day.

The food discussed in the cookbooks looks "so delectable" to Mrs. Isom, she would not think of hogging it all for herself.

To begin with dessert, here is young Mark Cobb's recipe for A PLAIN OLE CAKE:

"Get some of that stuff that you start out with. Then you get some of that other stuff and then you get some of that stuff in a pack and pour it on it and that's all I know about it. We don't even put ours in the oven."

Before that, you might want to prepare lasagna. This is LASAGNA by Jennifer Zimmerman:

"You put beans on the bottom. You put cheese. You put white stuff on it. Put meat on it. Put brown stuff on top of it. Cook it 'til you have your dinner. You can put lots of pans full of stuff on the stove with it."

With her lasagna, Jennifer Zimmerman recommends eating "just raw, plain white bread." Here then is a recipe for BREAD by Brooks Smith:

"Put some salt. Use a roller. Put a spoonful of sugar. Cook it about ten minutes."

HAMBURGERS by Vicki Albat: "Get the hamburger meat out of the refrigerator. Cook it in the skillet for five hours.

Put it on a plate with mayonnaise and ketchup on buns. Have french fries, too."

A CAKE by Vanessa King: "Put icing on it first. Then you put the little crumbs under it. Then get it out of the oven. Then you're posed to eat it. Probably some pork chops would be good with it."

HOT DOGS by Jake Shoemaker: "We have this thing we put 'em in and you set the timmer and the thing dings and then you push something and the door comes open. Put it on some bread and put mustard on my Mom's hot dog but I don't like mustard."

FRIED EGGS by Kristin Allison: "Take a egg and crack it. Put it on a pan. Cook it an hour. Take it out with a scooper and put it on a plate. Eat it with a fork. Have salmon and ham with it."

CINNAMON TOAST by Ricky Clark: "Put some butter on some bread and some spice. Put it in the oven. Cook to done — 2 or 3 hours. Drink milk with it."

HAMBURGER, by Barbi Willbanks: "First, you mash the hamburger in a mashing thing. Then you cook it in a pan on the stove and you have to mash it and turn it over. Then take it out and put it on a bread. Then you mustard the other bread and lay it down and then you put ketchup on the other bread. Then you close it and eat it."

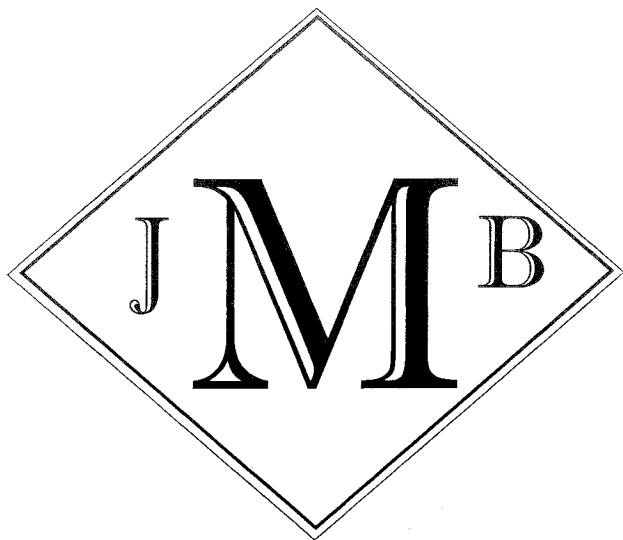
CORN by Chris McNew: "Get the corn out of the can. Put some hot water in it. Put it on the stove. Cook it to ever when it starts bubbling. Take it off the stove and put it in a bowl. Then I'd get me a spoon and eat it — after it cooled off."

STEAK by Maynard Steinman: "Put some kind of stuff on it. Cook it ten seconds in the oven. Have beans with it."

POPCORN by Paula Sowell: "Pop it. In a pop corn popper. Put salt. Pop it a hour."

SANDWICHES by Tanya Breeding: "Well, you get the bread and you get the baloney. Put the baloney on the bread. Then you get the other piece of the bread and put it on top of the baloney. Then you put it on the table."

SOUP by Abby Holt: "You get the soup at the store in a box. Then you put it in a cup. Then you put some water in it. Then you just drink it. I ate some for breakfast today 'cause we didn't have any bread. Then we had some chocolate cherries — chocolates with cherries in 'em."



WHEN EVENING COMES

Matt. 20:1-16

I. The hardest parable I know plays into the procrastinating hands sponsored by the Devil.

- A. I shall try to explain the parable.
- B. But I want to say above all things that an evening comes for each of us.
- C. If ever I complained about the goodness of God and what I think are economic injustices of his grace then this parable of Jesus is for me.
- D. Above all points I want you to see the shades of evening.

II. Parable of the Householder

Matt. 20:1-16

- A. It is found only in Matthew.
- B. "For" shows it's strongly connected with Matt. 19 and answers Peter's question of V 27.
- C. Kingdom of Heaven is church.
- D. Tell the Parable.

"It is not right to search curiously and word by word into all things in a parable but when we have learned the object for which it was composed to reap this and not to busy ourselves about anything further" - Chrysostan

III. Action of the Parable

A. Householder Hires Laborers

1. Householder

- a) Owner of a field
- b) Head of a family

2. Hires Laborers

- a) Criswell says didn't want laborers but someone to stick with him???
- b) Note its laborers - they alone have reward - not idlers.
 - (1) No pain - no gain
No sweat - no sweet
No mill - no meal
He that would eat the Kernel must crack the nut.
 - (2) This lesson is about workers.
- c) Agreed for penny a day.
 - (1) Yet some say no agreement.
 - (2) Penny is denarius.
 - (3) Same standard of laborer & soldier (foot).
- d) "Day" - what was it?
 - (1) Normal 10 hrs. - 6 AM (dawn) til dark.
 - (2) Divided day into equal parts beginning at sunrise.
 - (3) Equal parts of summer are longer than winter by $4\frac{1}{2}$ hrs.
- e) 3rd hr. = 9 AM
6th hr. = Noon
9th hr. = 3 PM
11th hr. = 5 PM
- f) Marketplace customarily used -
(Courthouse yard)

B. Increments of Hiring.

- 1. Early - for 1 denarius.
- 2. 3rd hour - why idle?
 - a) Great question for us.

b) Didn't want to be - wanted employment.

c) Lit. "without work".

3. "Right" salary - w/o amount said.

4. 6th & 9th hour.

a) Likewise "right".

b) Why did landowner keep returning? Expositors ask was it poor management, lack of foresight. NO!

c) Is there not much work; and idleness is a curse?

5. 11th hour - 5 PM

a) Some attach spiritualization - saying this is Gentiles coming in late.

b) Same question - why idle?

(1) None would hire.

(2) Implies there is work to be done.

(3) Why still idle today?

(a) Don't like to work.

(b) Don't like the master.

(c) Don't like the wages.

(d) No earlier opportunity.

c) Many are sad because they are useless.

d) Now is time to go to same vineyard.

2 Cor. 6:2 "Behold now is the accepted"

e) Wages

(1) Whatsoever is Right - trust Him.

(2) Amount not set.

(3) Lit. "The wage".

C. "When The Evening Was Come

1. Payday some day.
2. There will be rewardings.
3. Day of world's end - final judgement where am I?
4. Most important consideration.

D. Lord of Vineyard; Steward; Payment

1. If God householder, Jesus is steward.

Matt. 11:27

2. Steward transacts business in place of another.
3. Call of Laborers.
 - a) None rewarded who did not labor.
 - b) Idlers received nothing.
 - c) Paid daily.

Lev. 19:13

4. Began at last - Open payroll
 - a) Crucial to see who is paid what.
 - b) If not known, no reason to complain.
5. 11th Hour Folk Pay
 - a) Is it Gentiles?
 - b) Or is it a lesson on mercy - God being gracious to those who have not had equal advantage with others.
 - c) Received a denarius. Suppose they were amazed?
 - d) Reward not regulated by time employed.

e) Jesus recognizes some have less opportunity of service compared to others.

f) Everybody got a penny.

E. How do you feel about this?

1. Early folks murmured.

a) Grumbled.

b) Felt it unjust.

c) Do we?

d) God takes into account our work and our opportunities.

e) Do we hold a grudge because God is generous with others?

f) Went all the way upstairs with complaint, not to steward but to householder.

g) Bore burden & heat of day.

(1) Heavy labor.

(2) Others in cool of evening.

(3) It's more pleasant, less fatiguing.

2. Householder Answers.

a) "Friend"

(1) Mild Rebuke.

(2) Jesus uses Friend 3X - each case person in wrong.

Matt. 22:12 "Come hither not having wedding"

26:50 Why Come?

20:13

b) "Do no wrong".

(1) Theories

(a) Those who work 1 hour do as much as some all day.

Wpaza:

Exact word &

Keep you busy

Trump: You don't know

how little keeps me busy

- (b) Willingness of late-comers matches that of all-day workers.
- (c) Gentiles are late compared to Jews.
- (d) All men are equal before God.
- (e) All Kingdom work is equal.
- (f) Undeniable fairness - early agreed to one denar.
- (g) Laborers all equal as all responded as they had opportunity.

Double vs Double Honor

- c) If some have cause to magnify God's bounty, none have cause to complain - Hall.
- d) Take & go - without complaint.
- e) Lawfully done - mine own
 - (1) Theories (Boles)
 - (a) God is no respecter of persons in gifts of honor in his church.
 - (b) Awards are not given by accidental circumstances.
 - (c) Apostles are 1st, are not ones with great honors - Jews do not get exclusive honors.
 - (2) Householder can do as he pleases - we must not be envious.

- (3) God is owner - Sovereign Disposer - has the right to rules as He sees fit.
- (4) What he pays is his business- it will be right.
- (5) Great gifts are God's to distribute - not because they are earned but because He is gracious.

f) Evil eye?

- (1) Envious? Squinty, covetous
- (2) Complaint was not that they were not paid but that others received as much as they did.
- (3) Not that you have put us on a par with them but that you have put the late comers on a par with us!
- (4) Evil eye

Deut. 15:9

Prov. 23:6

g) Last will be first.

h) Many called - few chosen.

- (1) Apostles are few compared to the many called to high privilege.
- (2) Justice will be done for all.

IV. Conclusion in Thoughts.

A. Under no circumstances is the householder unjust.

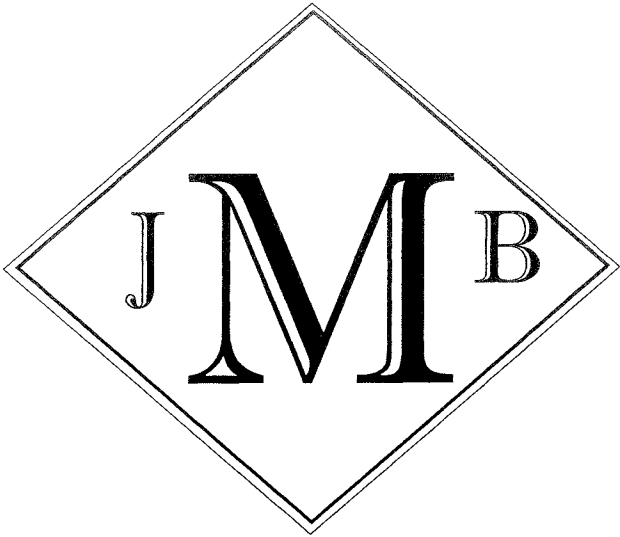
B. Don't work for the Lord for what you can get out of it, rather just for the Love of the Savior.

- C. Indolence is ruinous to individuals, state, body, intellect, soul. "Trot Willie".
- D. Parable exists to tell peril of refusing service to Christ & danger of a commercial spirit in seeking rewards for service. (Expositors)
- E. Motive: Love or Reward?
- F. All of us are sinners and need his grace.
- G. Must not interpret this to give advantage for procrastination.
 - 1. Use time now.
 - 2. Don't wait.
 - 3. You do have this moment even if it comes late in your life.

Antoine, AR - 5/9/88

Crittenden Dr., Russellville, KY - 5/17/88

Red Boiling Springs, TN - 8/7/88



The Fateful Introduction

Matt. 20:17-19

- I. Time is closing in on Jesus
 - A. We find His final approach to Jerusalem underway
 - B. In spite of all the Passover mob, He needed private time with His disciples.
 - C. All 12 were still with Him though destined for betrayal, scattering, disbelief.
 - D. It's the final journey we wish to study from Matthew

Matt. 20:17-19 "And Jesus going up to Jerusalem

- II. The Message of the Journey
 - A. Going up to Jerusalem
 - 1. See His face resolutely set to go, knowing the outcome
 - 2. Do you fear your own physical exams?
 - 3. UP
 - a) Always up - typography
 - b) We go "up" to capitals
 - B. Took 12 disciples apart
 - 1. Think how wonderful it would be to converse with Jesus

2. How great to have Paul read from Acts - almost persuades me to be a Christian - thr proper word inflection.
3. The 12
 - a) Still intact
 - b) Privileged 12
 - c) Needs some privacy with them - even as you do in your prayers
 - d) They need teh warning and the contrast: from King to crucify

Matt. 26:5 "Not on the feast day, lest

- e) Whether we know great joy or miserable sorrow, we must lead on - remembering those who look to us.
- f) We must inform - even about death though we like to avoid discussion of such
- g) Don't forget your necessary moments of privacy
- h) When Mark writes of this he says they were amazed at his boldness

C. The Painful Message

1. "Said"

- a) First mention in Matthew of mode of Jesus' death
- b) First mention of the Gentiles part in it
- c) Of this Luke says they perceived not what He said

Luke 16:21

17:22

- d) Third time he'd tell them of the coming suffering
- e) Repletion shows He knew what was coming

2. Behold we go to Jerusalem

- a) All males go to Passover

Ex. 23:17

- b) Mark pictures this as Jesus walking ahead and alone as stricken disciples follow Him to His death
- c) Eventually our turn goes for our final walk - have we prepared?

3. Son of man betrayed to chief priest and scribe

- a) This favorite term for himself
- b) Betrayal sends shivers - Judges, one of 12, to do it
 - 1) Delivered

Romans 8:32

- 2) No greater distress than to be delivered by friends.

Psalms 55:12-14

- c) Priests - shows current religious climate - could doom, but not execute.

4. Resultant action

- a) Condemn to death
- b) Deliver to Gentiles. (He'll suffer for both Jews and Gentiles - both a part of His death)

Eph. 2:16

- c) Mock
 - 1) Denounce His claim
 - 2) Spit on Him

Mark 10:32-34

- d) Scourge - He never countenanced anything which had a tendency to prevent His suffering

e) Crucify

- 1) "Others die because they were born, He was born that He might die." (Meyer)
- 2) First announcement of crucification
- 3) Earlier spoke of "lifted up"

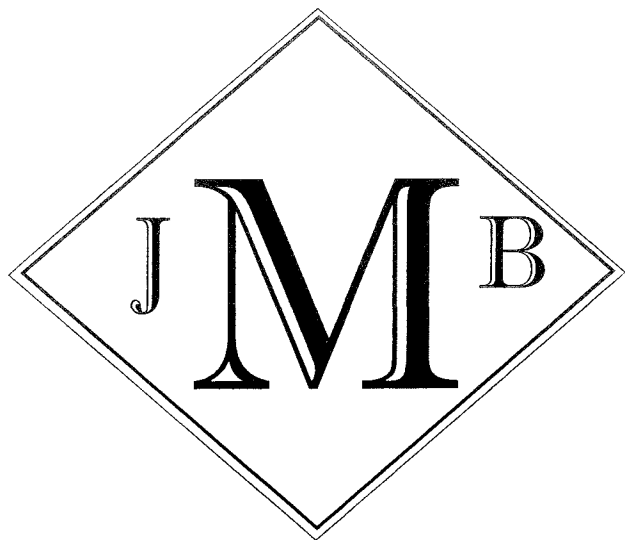
John 3:14

- 4) Jesus could have avoided His cross since He saw it all beforehand.
- 5) He knew without His death we'd have nothing
- 6) See His death was voluntary

f) Third day - Rise

- 1) Optimism of resurrection seen
- 2) Suffering is but for a moment - victory awaits
- 3) How could resurrection surprise them?

D. What is the reason for your hope?



RIGHT HAND-LEFT HAND EITHER
JUST SO IT'S BIG

Matt.20:20-24

- I. Ambition is wonderful
 - A. Life needs drive.
 - B. We are eager to improve our lot.
 - C. But religious ambition can be deadly.
 - 1. Not only what it spawn in us.
 - 2. Also what it does to our
 - D. The ambition of James and John display this.

II. Via of Instration

- A, Event also told (Mark 10:35-45).
- B. Matthew tells the mother sparked it.
 - 1. Husband of Zebedee never appears in the gospel story after the call of his sons.
 - 2. Was he dead?
 - 3. Or was he insignificant?
- C. Story is different about the mother.
 - 1. Her name Salome.
 - 2. "Some way connected with other women in the company of the disciples." (Boles)
 - 3. One of the last at the cross and earlier at the grave.

Mark 15:40 "Afar off at the cross"

Mark 16:1 "Bought sweet spices to anoint him."

4. She manifests an undying love for Jesus in a most trying of times.
(Boles)
5. She also shows a mother's devotion and consecration for the welfare of her sons.
6. She was Mary's sister--perhaps mother of Zebedee's children--afar off.

Matt. 27:56

John 19:25 His mother's sister.

D. The Timing

1. Little more than a week before the crucifixion.
2. On the way for last trip to Jerusalem via Jericho.

E. Shocking in that:

1. Request for self without sympathy for Jesus.
2. Is there a conspiracy among the three--mother and sons.
3. They've been told about 12 thrones

Matt. 19:28 "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

4. Is it an open attempt to outdo the other disciples?
5. Mother came "worshipping" Jesus--do we earn brownie points?
6. Worship came before the requests.

7. Were they suited to have these honors?
 - a) James' other name Boanerges, son of thunder, splash over the kingdom (Mark 3:17).
 - b) John, "the disciple whom Jesus loved," leaned on his bosom.
8. How must Jesus have felt when with his face set to Jerusalem, fully conscious. He'll shortly die and leave them--do they truly know his way?
9. Last days and must deal with ambition and resulting indignation.
10. "Ambition for place not for character." (Simeon)

III. The Ambitious Request

Mark 10:35 "And there comes near unto Him."

- A. Without saying what they wanted, "do whatever we ask."
 1. Dangerous to say you want a favor granted until you know what the favor is.
 2. Our wisdom may think a matter is good, but would be disastrous.
 3. Jesus had them fully state their wish.

B. The three united in request.

1. Mother seems to be wanting something without details at first.

Matt. 20:20-21 READ

2. They all wanted Right and Left Hand prominence (those positions put everybody else lower--only two hands).
3. Surely they misunderstood the nature of the Kingdom.
4. Are our prayer requests like this?
5. Reserved seats on special thrones.
6. While Jesus was going to a cross they are going for a crown.
7. They wanted their will, not God's; "my way first."
8. It's worldly to want to lord it over somebody.
9. We are subject to the flesh and seek for selfish glory for ourselves not for the Lord.
10. Pass over everybody else and give me the glory.

C. Jesus had an answer.

v-22 "...Ye know not what ye ask.. are you able to drink the cup?"

1. Abstract things described by images.
2. One more of punishment--drink a cup of poison.

Ps. 11:6 "Wicked rain snares, fire and
brimstone, tempest...cup."

75:8 "For in the hand of the Lord there
is a cup and the wine is red..
poured out.."

Isa. 51:17 "...cup of fury.."

3. Jesus often spoke of his suffering
in this manner.

Matt. 26:39 "O, Father, let this cup pass."

John 18:11 "Put up thy sword..the cup which
my Father hath given me, shall
I not drink it?"

Mark asked: "to be baptized with the baptism
I.."

4. Called a great tsumani that buries.

5. Baptism overwhelming, no
shrinking.

D. Their answer--"We are able."

Ye know not what ye ask.

1. Shows ignorance.

2. Exposes our weaknesses.

3. They felt they could take anything

4. James first disciple martyred, first
to die (Acts 12).

5. John to Patmos, last to die.

6. Shows their ighorance.

7. Do not want to discourage you
from asking for big things.

E. Jesus said this Right and Left Hand honor was them whom it has been prepared by the Father.

1. Note Jesus uttered no word of rebute, but "dealt with them as a father might deal with a child that had made a senseless request.
(Bruce)
2. Often we know not fully the consequence of our prayer request but don't stop praying--He can say rightfully "No."

IV. The Aftermath

v-24 "And when the ten heard it they were."

A. Please see.

1. Yet their loyalty to James and John endured.
2. Greatest lessons of life are not learned all at once. (First grader said he had to go back tomorrow).
3. No caprice in the placement of men.

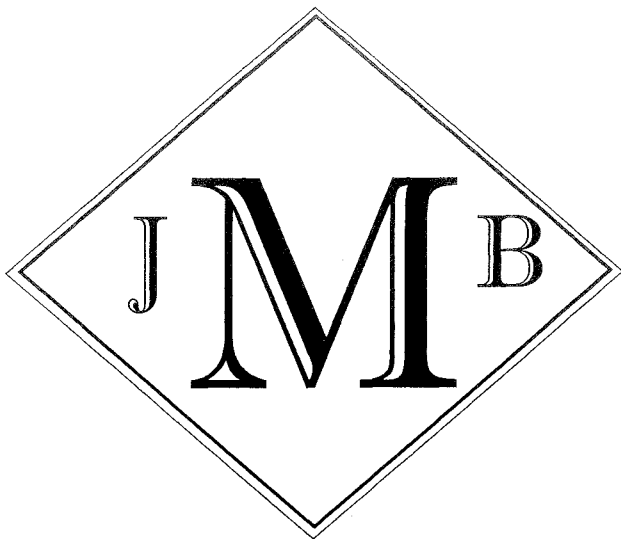
B. Hear Jesus.

Matt 20:25-27 READ

Mark 10:42-45 READ

1. Get rid of pride and selfishness.
2. See greatness in service.
3. Let God extend the honors.

Heritage C/C 6/19/05



WELCOME TO THE KING

Matt.21:1-11

- I. It was a fact long ago established.
 - A. At Caesera Phillipe the question of whom was answered by Peter.
 - B. It was also told to hold it for later timing.
 - C. Now the time has come.

- II. Trace the unfolding events.
 - A. The road to Jerusalem.
 1. The crowd was coming from the east, crossing Jordan.
 2. Jericho was visited with sight coming to Bartimaeus.
 3. Zacchaeus is asked to come down out of the tree and host a supper.
 4. The treacherous assent north from Jordan is accomplished.
 5. The Sabbath has come and the hospitality of Martha, Mary and Lazarus again enjoyous.
 6. Bethany was two miles from Jerusalem and the valley of Jehoshaphat is to be crossed.
 7. The Ephraim visit is history.
 8. Passover is at hand, all the roads are full and Jews from Babylon, Egypt, Greece, Italy have come.
 9. The ass is to be acquired.

- B. And the breath-taking moment has come.
- C. Six days are on the verge of unfolding (John 12:1).
- D. The acquiring of the ass is interesting.
 - 1. Two men are sent to a village.
 - 2. Luke says they would find the colt on entering the valley.
 - 3. This is one of the reasons I pray--He knows everything before it happens.
 - 4. They receive minute instructions as to where the animal will be.
 - 5. If God can control an animal and feed the birds who have no bin surely he can care for me.
 - 6. Remember the ass was a much respected animal of the east--plow, carry burdens, grind ride.
 - 7. Kings rode on them--symbol of peace--horse of war.
 - 8. Jair, a judge, had 30 sons who rode on 30 ass colts in their 30 cities (Judges 10:4).
 - 9. Disciples to loosen the mother and colt and take them to Jesus.

Mark 11:2

Luke 19:30-33

10. Owner was told purpose and cooperated--evidently knew Jesus.
11. Raising Lazarus (John 11) gave him great victory.

John 11:45

12. Sufficient was the reason "the Lord has need of them."
 - a) Note Jesus uses Lord.
 - b) Means Master, sovereign, king, ruler.
 - c) Earlier spoke in terms of humiliation.
 - d) But now "the Lord has need and will send back (Mark 11:3)
 - e) Only time told Jesus rode an animal.

Zech. 9:9 "Tell ye the daughter of Zion.."

13. The regular divine order saw him fulfill prophecy.
14. God saw this 100's of years earlier.
15. Jews admitted this referred to the Messiah.
16. His kingdom not of this world, nor political, nor temporary.
17. Matthew uses more prophecies than other writers.
18. Often he says "it is written."
19. In minute detail it all fits.
20. While enemies were plotting his death, others his kingship.

21. Prophecy fulfills: 1) animal borrowed, 2) rode without saddle, 3) no man ever sat there before, 4) only animals earlier used regarded fit for Lord's service-- He's first!

E. The Parade

1. Jesus openly presents himself.
2. He's the Messiah.
3. Calls for their acceptance of this truth.
4. Warning to rulers they are rejecting the king.
5. Reveals nature of his kingdom.
 - a) He does not own the ass.
 - b) Followers are peasants with palm branches, not swords.
 - c) Shows no armed forces.
 - d) Needs no political leaders.
 - e) Chariots and horses belong to emperors but Price of Peace a colt, unriden, only a garment saddle.
 - f) Garment and branches spread his way plus twigs and rushes and big leaves.
 - g) This shows submission, an act of homage.
6. The began to rejoice.

Luke 19:37

John 12:12-13

7. As they met him they turned around and went before.
8. Others followed.
9. Wonderful for disciples to hear this.
10. Also for enemies to know what they must overcome.
11. "All the city was moved."
12. Throng caused others to ask "who is this?"
13. Answer: "This is the prophet Jesus from Nazareth of Galilee."
14. Hosanna means save, we pray.
15. Mark Blessed be the kingdom of our father David.
16. Luke Peace in heaven and glory in the highest.
17. Son of David means he is the promised Messiah.

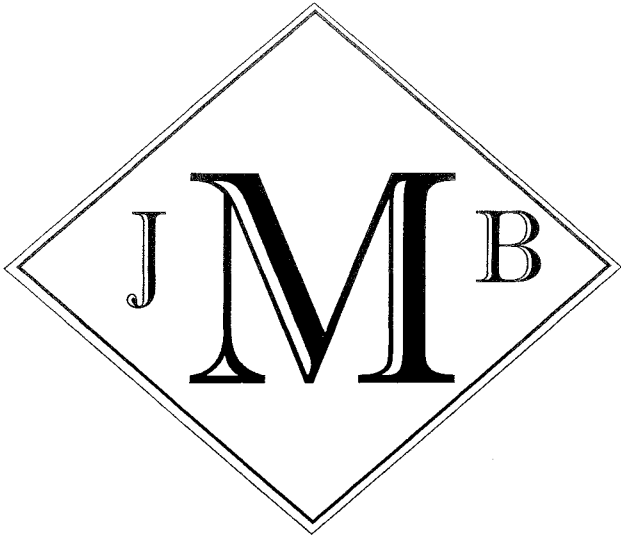
III. Where do you stand?

Hosanna vs. crucify him.

King or imposter.

Son of David or false prophet.

King of kings and Lord of Lords, or man to ignore.



WHEN JESUS CAME TO TOWN

Matt. 21:10-11

- I. Many things happen when events and important people come to town.
 - A. Christmas Parade
 - B. Circus
 - C. Presidents and Vice-Presidents. Think of the ones we've seen here.

II. But no one ever as important as Jesus.

- A. Two gospels tell the Sunday event just after the Mt. Olive descent.

Matt. 21:10-11

Mark 11:11

*Luke 19:45-48
Is this not true?*

1. Luke and John omit.
2. See Matthew and Mark's account.

B. Jesus was no stranger to Jerusalem.

1. From a New Testament study these times:

Luke 2:22 Infancy
2:42 Childhood
4:9 Temptation

John 2:23 Passover
5:1 Pentecost
7:10 - 14 Feast of Tabernacle

Matt. 21:10-11 Final and die here.

2. Always the right time.
3. Always with a proper purpose.
4. This time in peace via ass' colt.
5. Later war horse.

Rev. 19:11

III. Some facts about the final entry.

- A. Disciples are with him.
- B. He goes with a price on his head but courage kept him on duty.
- C. Apostles earlier advised against it but submitted to "die also."
 - 1. Do we really know our strength or weakness?
 - 2. How have you been tested?
 - a) Ring bell at carnival?
 - b) Hindrances to travel--flood, ice? *Super words*
- D. This spring Passover time is exactly right--time, place, person all OK.
- E. He has an immediate destiny--go to the temple.
- F. Only Matthew says city was stirred, moved.
 - a) Does he stir your heart?
 - b) Name something your recognition of him has caused you to do.

IV. His coming participated the most important question you can ask:

V-10 "Who is this?"

- A. How do you answer?
 - 1. As John - Lamb of God
 - 2. As Peter - the Christ
 - 3. As Thomas - my God
 - 4. As Pharisees - an imposter
 - 5. As angels - Savior

Tell them who your worshipped

B. Let me ask you to introduce Jesus to your family and friends.

1. With me when two or three gather.
2. At church.
3. Cope's Freshman Essay "Who is God?"
4. What do you personally see in your own mind?
 - a) Person
 - b) Movement
 - c) Idiology
 - d) Ageless
 - e) How dressed
 - f) Radiation of power
5. What if no one is there to answer the city's question? *who is that?*
6. Common people vs. rulers as the answer was given.

Zech. 9:9 *King just salvation lowly JCB*
~~2 Kings 9:13~~
~~1 Kings 2:32~~ *Deut 18:15 Prophet*
 Ps. 118:25-26

7. Do you know anyone who does or has never heard of Jesus?
8. Tell story of James' Connection work. *(India)*
9. What today hinders people's answer to the question?

Deut. 18:15 *Prophet*

C. So closes the first day of last week.

1. He came in a look around -
Mark 11:11.

2. When he spoke there was intense attention as hung on every word.

3. Lit. hung on his lip.

4. He spoke with:

a) Depth of doctrine.

b) Height of purpose

c) Clarity of his straight forwardness.

d) Sting of his charges.

This we will see
~~Mat. 3:8~~

5. He spoke as one:

a) Who said what they needed to hear.

b) As one who knew.

c) As a message that's helpful.

d) As applicable to life.

D. Now all 13 go to Bethany.

1. Nothing moved that Sunday night.

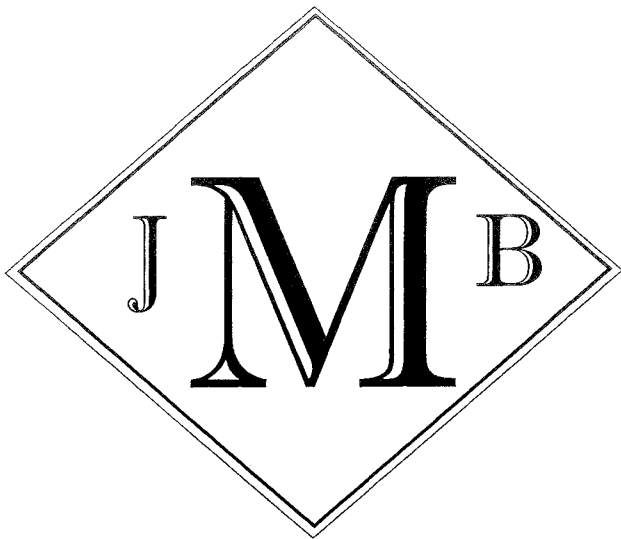
2. Next day blasts the barren fig tree. *on way in to Jerusalem*

Mat 21:17

18 Fig Tree

Neely's Bend C/C - 2/1/09

Heritage C/C - 2/1/09



INTO WHAT HAVE WE MADE THE CHURCH?
Matt. 21:12-16

- I. The Death Knell of Time for the Lord has sounded.
- A. It's his last week.
 - B. He knows it.
 - C. He'll enter Jerusalem perhaps 4 times.
 - D. This according to Mark is perhaps Monday.
 - E. He goes to the Temple--the Lord is always interested in the activities of his people.
 - F. This is what He did:
Matt. 21:12-16
- II. As the Temple is Cleansed, we see:
- A. The Temple is God's.
 1. He states it is.
 2. It was never man's; the Church today is Christ'.
 3. It's not man's to remake, remold, or alter.
 4. Christianity is a revealed religion not an evolved one.
 - B. Jesus, son of the owner, has rights to the house of God.
 1. He is shortly to perform a prophetic act.
 2. No wonder denounced to Pilate as a revolutionary.
 3. Interpreter's Bible says he was Master of the Mob--"they scurried from Him like

vermin from the Light".

C. It's humiliating to note men can corrupt. The seed of destruction is within us all. We are the self service of putrifaction.

1. There were those that sold & bought in the temple.
 - (a) Mk. 11:15--those he "cast out".
2. Overthrew tables of money-changers.
 - (a) Temple tax paid in 1/2 shekel. Exo 30: 11-16
 - (b) Special services rendered for a small fee as coins changed from Rom. to Heb.
3. Overthrew seats of them that sold doves.
 - (a) Hard to bring a dove for sacrifice so buy one on arrival.
 - (b) The sat in booths in Court of Gentiles--surrounded entire court on 3 sides.
 - (c) Poor bought doves
 - (d) Jesus act was against extortion--not against sacrifice.
 - (e) It was against injustice to man--boldly practiced in the house of God.

- (f) It was an attack against "vested interest"--don't you imagine they resented & felt he should "stick to the gospel?" *Retine purity*
- (g) Resulted in his crucification. Mal. 3:1-2 *033 in it, nse*
- (h) But how many of the money changers & dove sellers do you favorably remember compared to Jesus?

- 4. Prohibited carrying vessel thru temple (Mk. 11:16)
 - (a) Not going to be a short cut
 - (b) Can't turn God's house into a thorough fare.
- 5. It is "*written*"
 - (a) This was final authority.
 - (b) This impeachable source.
- 6. God prescribed what he wanted in his house--prayer!
 - Isa. 55:7 *For mine house shall be*
 - (a) Further he wanted all nations
 - 1. Wanted them to know his purpose. Mk. 11:17
 - 2. Insult to Gentiles to sell in their court.
 - 3. Bible uses symbolism Isa. 20:1-6 went bare-foot. *12Ked*
 - Jer. 13:1-11

Buried "good for nothing" in a cloth

Acts 21:11-12 Ft. bound
c. belt

7. Man alters (to his hurt) the plan & purpose of God.

(a) Made it a den of thieves
Jer. 7:11 *Is this house a den*

(b) Men weren't thinking God but money.

(c) Man made it a grafting place even the temple.

1. Well said Jews had already destroyed temple before Romans came.

2. Had sign "no stranger to enter within the balustrade whoever is caught will be answerable for his death, which will ensue (hastings Bible Dict.)"

(d) Let Christianity be known not only by the friends it has but by the enemies it makes.

(e) Marketing must not replace God.

8. Properly ordered the cleansing brings opposite effects.

(a) The needy & the good like it.

1. Blind people healed-- they were on Jesus side

2. Lame healed--none humbly

We Can't Impose on God!

& honestly coming to Jesus were even turned away without reward.

3. These were called "wonderful things"

4. Children cried Hosanna

a. Jesus wants them

Ps. 8:2 *Out of mt. of babes*

b. Jealously didn't want to hear children praise Him but they did.

c. All people astonished at his doctrine.

d. All were very attentive
Luke 19: ~~47~~ 48

1. Margin-- "hanged on him".

B. Selfish leaders were alarmed.

1. Chief priest sore displeased--sought to destroy --feared him. Mk. 11:18

2. Scribes sore displeased.

3. Vocal in their criticism.

C. Jesus rejoiced in the right-ful acclaim.

III. What have we made the Church today? Here are some questions.

A. Who are our enemies?

1. Who's afraid of us?

2. Are their vested interests within our ranks?

3. What scribes & chief priest have we sore displeased?

B. From whence comes our praise?

1. Poor?
2. Orphans? Children? (3-B)
3. Ignorant?
4. Down-trodden?
5. Lost?--All nations?
6. Have we violated the conscience of the poor, negro, Indian, etc?
7. Who shouts "wonderful things"

C. What have we corrected?

1. Less crime?
2. Less sin?
3. Less drink?
4. Less pornography?
5. Have we preached the gospel of non involvement?
6. Do we distinguish between anti-extortion & anti-worship?

Tenn.
letter

Deadline

D. Who "hangs on him", listening to our every word?

1. Are we people "with whom it is written".
2. Or does tradition dominate?
3. Do we know what we are going to do? Vine (fruit bear in all relation); body (Jesus seen in us).
 - a. Kierkegaard told of strange assortment of signs in store windows "Food for sale, leather goods, Barber shop, Fish

Why? Sign painter's shop. Is this church--promising what it can't deliver?

E. Do we present the picture of God's house as He wants it or as we want it?

1. Are we still carrying vessels thru temple--looking for the short cut?

Feather bedding

2. Do we bow to the God of expediency rather than God of possible offense?

F. Are we ministers or money changers?

1. Is God's house the house of prayer or house of preach?

2. Are we men of supreme faith or supreme "money in the bank"?

3. Who dies for his faith?

4. Is church a service club--our greatest enemy being triviality?

*Cartoon
Self bodist
tees*

a. Move concerned to save the institution than to save the world?

b. Beyer said "to much flute and to little trumpet"

c. Nice place for kids, meet folks, get prospects, give 4% & beautify neighborhood.



d. All centered in the
personality of the
preacher--stay on go
because of him.

G. What were they?

1. Absorbed c Jesus--in the way.
2. Conscious of getting God's will done.

Acts 2:42 "They continued
steadfastly

Acts 43 "and fear came upon
every s.

46 "Did eat their meat
c gladness & s.

47 "Praising God & having
favor

Acts 3:16 "And his name thru
faith

4:13 "Now when they saw the
boldness

4:21 Threatened them, "They
let them

21 finding nothing

21 "for all men glorified
God for

31 "and when they had
prayed

32 and the multitude of
them

Acts 5:11 A. & S. "and great fear

13 Apostles "the people
magnified

Acts 5:28 "Ye

41 "And they departed from the

Acts 6:7 "And the word of God increas-
ed.

Acts 9:6 "That if he found any of this

Short Outline

1. Story in last wk - Monday (?)
2. Temple is God's
 - a) Not remote church, evolic religion
3. Jesus rightfully there
4. Self Service Patrioticism
 - a) Overthrow money changes
 - b) " dove sellers - poor,
 - c) Ct. of Gentiles, extortion, vested int.
 - d) Nil vessel carrying
 - e) It is written, God say, what's wanted
 - f) Man alters to his hurt
5. In cleansing, a blessing
 - a) Today who's
 - b) Our enemies?
 - c) Our praise?
 - d) What's corrected?
 - e) Who hangs on?

- e.) House as He or like what it?
- f.) Ministers or Money changers?
- g.) Absorbed 'e' Jesus

College - Abilene, Texas - 11/4/67

The Ounce Issue—Pro and Con

To The Editor:

To the readers and writers for and against the sale of beverages by the ounce, I wonder if they have given thought of the consumption of the king size soft drink.

★ ★ ★

When the cap is removed, do they after pouring out one glass recap the bottle for future use or did they consume the entire contents. One can go to a soda fountain and purchase a glass of soda and be satisfied with one glass as well as a bottle full.

What applies to soda beverages can well be applied to cocktails and liquor by the ounce. Two or three cocktails are not as harmful as an entire pint or fifth.

J. H. FRANTUM
Lake Shore Drive

Club Opposed To Ounce Move

To the Editor:

On behalf of the members of the Pennington Bend Home Demonstration Club, we urge all Davidson County residents opposed to liquor by the ounce to get out and vote Sept. 28th. If we stand united, we shall defeat this issue.

Those individuals who state according to statistics, that liquor by the ounce will bring in additional revenue to the Metropolitan Government, we say true. But for those who say emotions must play no part in this election, we say "hogwash."

If only taverns and mixing bars across this great nation of ours could talk, what stories there are to be told of broken homes, miseries, cruelties and

lack of want suffered by children and families, where the bread winner is spending the much needed dollar for a drink by the ounce; not to mention all the people who have been killed or maimed by one who had to have a drink for the road.

MRS. LARRY S. KLASS
2712 Donna Hill Drive

A Sideline Observation

To the Editor:

It has been very instructive to sit on the sidelines and watch the groups for and against the new liquor legislation perform their many tricks. At this juncture, there has been far more heat than light in the debates. The message that is really getting across is a very old one: statistics can prove anything (or nothing).

It is worth noting that the religious groups which are now striving to defeat the proposed legislation are the same ones which for years have told a strife-torn and anxious society that you cannot legislate morality. They have persistently refused, for example, to lead a crusade to promote racial justice in our land or minister to the sufferings of the down-trodden. Thus by their silence they have actually spoken volumes about the irrelevance of the faith which they profess.

Now, however, when it comes to a matter of liquor by the ounce or the bottle, these self-appointed forces of righteousness choose to engage in a hypocritical effort to legislate morality. By so doing, they likewise endorse the cur-

rent hypocrisy of the legislation which is on our statute books.

I would like to see these matters judged, not on the basis of statistics or moral pronouncements, but rather upon serious thought and reason about the responsible individual and his role in our society.

PAUL H. BERGERON
1313 21st Ave., S.

Church Goers, Don't Dispair

To the Editor:

Let me be the first to congratulate THE NASHVILLE TENNESEAN on its factual coverage and independent thinking. I think it only fair to point out the unreasonable attitude that the against-liquor-by-the drink forces have taken. After all, most of these people are merely church going, emotionally mixed up individuals. Their speeches certainly cannot be truthfully given or even half-believed.

Your facts show clearly that the liquor consumption per capita is down, not up since prohibition. I must admit I was a little afraid you had bitten off more than you could chew on that one. I didn't understand how the facts were obtained during prohibition since everything was supposed to be dry and only

the speakeasys would be able to validate this figure.

In closing, let me say it is a pleasure to have a newspaper so factual and clearly unbiased in its thinking. And to you church-going people, don't despair, take advantage of so many new cars in the parking lot and charge a tax.

MRS. J. H. HAWKINS
2543 Hibbett Road
Doneison

Corn's Feature Well Appreciated

To the Editor:

Congratulations to you and Mr. Jack Corn on the excellent featured article concerning Phenylketonuria which appeared in the Sept. 16 issue.

This was certainly well done, and we are most grateful for your interest and help in presenting this to the general public.

Of the approximately 115,000 retarded children and adults in Tennessee, about 14,000 are receiving some type of care. Of course, it is our goal to meet the needs of all the retarded as progress continues to be made in the field of mental retardation.

KENNETH YOUNG
Tennessee Association
for Retarded Children &
Adults, Inc.
412 Whitley Building -
1701 21st Ave., S. 37212

SURVIVAL OF BUSINESS IN A SOCIALLY CHANGING ENVIRONMENT

Lee Hamilton

Preoccupied as we are with solutions to the immediate problems of business management, we often fail to take the time to sit back and assess what is going on around us. True, we explore the past to find and correct our mistakes and to learn from our achievements. We even attempt to look ahead in an effort to identify new opportunities for growth and success. Most of us tend to be objective, analytical, and totally committed to entrepreneurship, but we have the tendency to become so involved in our day-to-day activities that we often do not see the broad gauge trends taking shape around us.

In order to survive, businessmen must become more acutely aware of nonbusiness-oriented forces in our society and interact with them to a greater degree than at present, and, in the words of a T.V. program, "would you believe, this requires a lot of creative managerial skills!"

Many forces are presently exerting influence on the business community, and a number of activities are currently going on both in and outside the business community in efforts to meet the challenges generated by these forces.

The Changing Environment

The purpose of the institution of business, which grew out of the basic needs of all people, is to produce and distribute goods and services. Business has successfully fulfilled its classic role as a producer of goods and services. Some of our current problems came into being because business decisions have consequences outside the business community. They always have. People have not changed. Businessmen have not changed, but our social environment and its demands upon business have changed.

What is our environment, and what are the demands being made of business and by whom? Many individuals and groups in our society are not satisfied with the old answers; and nonbusiness-oriented elements in society have become very interested in the business system. It is not the purpose here to affirm or deny the validity of the points of view expressed by these elements, but simply to call attention to a few of them.

Intellectuals speak

First, let me mention briefly the intellectual, particularly the social scientist. Robert Theobald, an economist and staff member of The Center for the Study of Democratic Institutions, has predicted that in the not too distant future 2 to 10 percent of the labor force will be able to produce all the goods required by our society. Many people seem to believe his prediction. For some, the resulting concept may not be new, but many now believe that a person's income should not be tied to work performed.

In a different vein, let me quote from a speech by Ralph Nader before the National Press Club in Washington last December. He called it "Taming the Corporate Tiger."

It is not necessary to reach into the future to raise concerns about the adequacy of the corporate institu-

tion to produce to the public interest. I don't see how these enough problems today. The basic structure of our large corporations is changing the structure of the economy, altering the man-made environment to the point of mass crisis and threatening our very type of government.

The young protest

We tend to look at student attitudes with respect to the business community. Many articles have been written during the last several months about student demonstrations with business. Capsulized, the questions are asking: Where does business fit in the American society?

Leuridan and Shea, a public relations firm, ran a poll page and last year in the *Hall Street Journal*. It dealt with student attitudes toward business and said: Above all they believe business has failed to commit itself to the human issues of our times. Poverty, hunger, housing, disease. . . . Business for them is removed from the main stream of social and moral responsibility.

This generation petitions, it marches, it pickets. It demonstrates in a variety of ways and for a variety of reasons because it wants action rather than promises. Young people . . . and there are more of them than ever before . . .

have committed themselves intellectually, emotionally, and physically to push, pull, tug, and twist the rest of us until we begin to fit into this ideal world they so obviously hunger for. Though we may frequently disagree with their objectives and their actions, perhaps these young idealists and activists will accomplish more than their older brothers and sisters whose contribution to the history of collective action was gobblish swallowing, telephone booth stuffing, and panty raid.

Rightly or wrongly these young people mirror the growing conviction of more and more Americans that social change inevitably follows from drastic technological innovation, that many of the major problems and issues of the day have both social and economic roots and fruits, and that businessmen must assume some responsibility for the results by playing a larger role in finding solutions—or be content to default to the public sector of our national life.

It is true some student comments have been made by wild-eyed, long-haired, rattle-rousers, and many of the reports from the campus make no pretense of offering a balanced cross section of the student body. We may dismiss the problem if we wish, but the dangers are great. This hue and cry is not from unfed, underprivileged masses. It is being expressed by sons and daughters of middle- and upper-income families.

Unless we learn to reach students, much of this young talent and ability will go charging off in every direction except American business. If their points of view go unchallenged, American business could wind up having to settle for second-rate employees in the future—in fact, second-rate employees who don't have a very high regard for the business community's contributions to the social and economic order.

Take the case of slums. If you pass through a teeming ghetto on the way to and from work, it doesn't take much imagination to see that something is wrong. It is obvious that slums don't generate much business for us, and bright young men that we need for future executives aren't going to beat a path through slum alleys to get to our door. Nor will they want to live in a dehumanizing city in order to work for us.

A manpower program that recruits and trains individuals so they can make a corporate contribution is not enough. Managers must also consider and demonstrate to employees that the institution of business is useful to society and that the individual's contribution is important and distinguishable. This form of corporate climate cannot be created by a Madison Avenue formula; it requires creative management at its best.

The Church is concerned

As the third area, let's examine the role of the church. "Is God dead?" is not the only question being debated by clergymen these days. Our ministers, priests, and rabbis are increasingly involved in issues and activities that are more secular than spiritual.

Clergymen are not only becoming active participants and leaders in the civil rights movements and slum clearance programs, they are taking firm public stands on such subjects as labor-management relations, income taxes, proposals for a guaranteed annual income, pricing policies, and even automobile design.

Let me refer to several recent editorials in religious publications. The Jesuit magazine *America* commented on the Schenley decision to recognize the National Farm Workers Association as bargaining agent for its workers by saying that farm workers "... would never achieve first-class citizenship until they were organized" and "would never be organized until they were brought under the umbrella of the nation's labor laws." The article continued by saying, "there is missionary work to be done among other companies ... There are other states where the job of liberation has scarcely started. The coalition (labor with the churches and other groups) that scored the breakthrough in California must remain intact and battle-ready."

The nondenominational publication called *Church Woman* hints at the questions being debated by the influential distaff side of the church. One typical question asks: "What income sharing will be involved if the 14 million household workers are to receive a living wage?"

It would be difficult to find a more harsh indictment of the auto industry than the review of Ralph Nader's *Unsafe at Any Speed* that appeared in *Commentary*. It said in part:

Thanks to Mr. Nader's coldly impassioned challenge, one begins to realize that these swollen corporations have stifled creative engineering even while they have encouraged and in fact insisted upon the most appalling mediocrity among their executives. It is strange that these foolish and cowardly men should have so much blood on their hands ... It is to Mr. Nader's honor that he is a true subversive, forcing us to reconsider the values shared by cor-

porations and society and, to a greater or lesser extent, by all of us.

Recently, Bishop Fulton J. Sheen named a young priest associated with a prominent civil rights group as his vicar to minister to the poor in Rochester, New York. The Bishop announced by appointment as "a very unusual step." He said, "The Church must be where the problems are, where hunger is, where rooms are cold and where difficult decisions have to be made."

Organized religion is evolving into a role that bears little resemblance to past patterns. The changes in the nature of society—technological, cultural, economic, political, as well as religious—are the prime responsible factors.

The church, according to many religious leaders, was no longer relevant in the times. It lost prestige, influence, and leadership because it ignored the changes taking place. Today it is many imaginative leadership to foster programs in an attempt to keep pace with the tide of current affairs. Organized religion is concerning itself with the problems of the inner city, such as housing, education, employment, health, social justice, and equality. All of these activities help mold the environment within which business operates, and these activities have economic consequences for business.

Solutions

What then are the new answers for businessmen to the changed and changing environment?

Business must be involved

Perhaps a useful approach can be found in the two words "involvement" and "anticipation." The business community, if it becomes involved, can do more to successfully solve social problems than the government ever will be able to do; and, if industry and business will anticipate areas into which government is likely to move, timely action can preclude intervention.

This is not to suggest that business should assume unlimited public responsibilities. Business and government are not equally appropriate instruments of the public good. Business is the economic manifestation of our free society and the principal reason for America's pre-eminence. But many of our activities in the future must be devoted to solving social problems. If we continue to abdicate leadership in this area, the basic fabric—not only of free enterprise, but the concept of a free society—will be endangered.

Much of the public is aware that not many people in industry have been consciously, directly, and fully committed to solving social problems. Most businessmen have been even unwilling to consider problems of this type as business problems. Let me suggest that solutions to these problems are as vital to the future of a business as any finance, production, or marketing problem.

... for survival...

I heartily concur with the philosophy that the businessman's role is to maximize profits. But let me hasten to add that if business and business leaders do not provide acceptable solutions for today's social problems, we will be forced to accept the leadership of many who not

FEATHER- BEDDING IN THE CHURCH

A. W. Guild*

"Can you come over, pastor? I must see you right away." his voice cried excitedly. Eleven o'clock at night, but I dropped the phone and arrived quickly at the door of my choir director. The door swung wide to show him holding triumphantly a card with signature. He had the most joyous smile I had seen in years. "He signed the card, pastor, but that is not all," my friend beamed as he hung my coat. At least it was not an accident or tragedy I first suspected. This greying man of fifty had a new thrill. He admitted nothing had ever produced the sparkle, the animation, the satisfaction he now felt. Together we made our first attack on the peril of featherbedding—the most insidious and fatal disease confronting the American church today. How can we bring somnolent congregations into that same excited joy, today?

A new word in our dictionaries; one definition limits it to "the requiring an employer to pay more employees than are needed for a particular operation." Let's transfer our thought from the familiar railroad situation to featherbedding in church life. Suppose we agree to cull from our membership list the names of all who simply "enjoy" comfortable seats on the Sabbath, pay a comfortable item "of their money" for church maintenance, attend moderately well, but have no idea of being shock troops for the Kingdom. "What—me?" we can imagine them exclaim in total dismay. Search with difficulty to even find teachers for children's classes, but ask discipleship that really costs—that might cost "blood, sweat and tears" actually! Are Christ's words too plainly out-of-date? Are we so luxuriously sophisticated today we disdain soul-winning in 'neo-fashionable' churches—the churches of suburbia? Direct efforts at soul-winning only for mission fields, shuns nearer home, or crackpots? Long since down the drain?

I recall vividly an undertaker's wife who came to her minister asking for a transfer of membership to a similar church in a nearby town. Nothing against her minister or church she explained; she simply wished to attend services but identify herself in no manner with any church activity. We dare not accuse her of wishing to draw business from two churches, her husband an officer in the first, or to have more time for art work at home. But she was starkly unaware that, in the full bloom of womanhood, she was dodging anything remotely like carrying a cross. Forgive her pastor for wondering if she knew Christ as a personal Sav-

*Madison, Florida

our—a daily Friend? She showed no compassion for others, but drove her pastor to make new commitments himself.

I rose from my knees to face lay workers, saying, "Here is a sealed envelope. It contains six names. Do not open until you leave the room. Report your visits please." The choir director was one—an officer, a teacher, and faithful in choir duties. One card could easily have insulted him. He had informed me previously he had kicked one lad out of his class as an incorrigible, and so found peace. Now his pastor had been a monster and had daringly added this lad's name for a visit. So I trembled at his door that night; but he proved a mighty big man—a dependable soldier.

To the lad he poured out his own sense of condemnation and his apology, urged the lad to reconsider with earnest entreaty and share with him in the adventure of fellowship in Christ. Glowingly he reported, "I have never known in my Christian experience anything so heartwarming. Thank you, pastor, for the challenge." Yes, he won the other five folks also to what proved permanence of discipleship. I felt moved to see him stand beside the lad and others, some thirty new disciples in a service that stirred the congregation to new depths, and opened a path to further effort.

Do we remember the words of that polished intellectual giant of a recent decade, Dr. J. H. Jowett in his Yale Lectures, "Brethren, your calling is very holy. Your work is very difficult. Your Saviour is very mighty. And the joy of the Lord will be your strength." He would challenge us today to multiply such winning of souls-in-depth, using thousands of our church people, spreading it through the year.

Is not this our principle building job? Many of us face the building of an architectural "thing of beauty" but woven through it all does not the Master expect us to be building lives, including decisions—multiplying "fishers of men?" Dare we suggest he expects it *now*? Now in some tomorrow! Did you cringe as I did, seeing words forced from an editor's heart, "the shoddy ethics and moral relativism blowing so persistently in our society?" O God, does it have to be. I could hear him cry, Build the most worshipful structure but see to it that it has a soul—alive with redeemed men and women walking its aisles.

It is difference? Do I as a pastor know this challenging Christ personally? Are we consecrated salesmen ourselves? A dealer in cars asked me what business I was in when I contemplated a purchase. He did not know me. I said I was a salesman in the biggest selling business in the world. "Wrong," he said, "Ours is that." When I admitted I was a pastor, he said, "I take it back, preacher, but many of the clergy do not know they are salesmen." A list of prospects, planned interviews, definite commitments—a trained salesman? In our shoes, would Christ face that rich young ruler in our congregation?

Specialists only can conduct campaigns? Has this vicious delusion eaten the pillars of our courage like termites? Skilled in soul-winning—every pastor, and members of his church? I was the youngest of a committee named to interview Billy Sunday for a city-wide campaign. He did not hesitate, though his doctor said he was defying death. A crack baseball player, in fast company on bases, he leaned to oil his creaking knees and pray through to facing men with Christ. In his own unique way Billy Graham is filling a fearful need. BUT—are not pastor and people ambassadors, each to win some—really win with winsomeness of

approach?

He who went to that terrible cross to win each and every man was in deadly earnest. Should we be in as deadly earnest? As the Risen Lord, with wide vision, He called the flower of the Universities—Saul of Tarsus—and set him doing what? Conducting worshipful church life, hoping it could be caught? God in Heaven, no! Paul kept winning men, and women, to Christ. There was a rich place also for unlettered men, Peter and Andrew—they and others brought men to Christ. Tell me I'm wrong; that Christ does not expect every man to win souls — now, this year, every day! What a church America would have, if we lay aside attenuated arguments pro and con on Gol being dead and rose from wrestling on our knees to lead men to a Great Salvation! Are there men who if candid, can report their church immersed in a deep freeze?

Peace Corps workers labor, dedicated. The writer recalls his rejoicing when an advertisement appeared in a Montreal paper asking for volunteers to go abroad to missionary fields at their own cost, including passage, but stipulating college graduates, and—hold everything—over one hundred young people came. Remember Billy Sunday said, we ask for crumbs when the Lord is waiting to throw a bake shop into our laps.

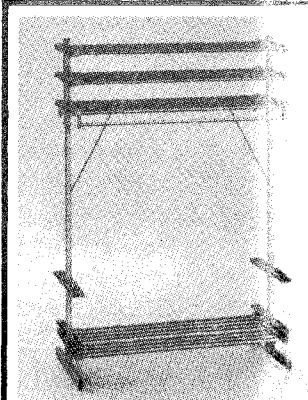
“Things are in the saddle,” was tellingly used by Dr. Harry Fosdick. It pulled some of us up short. It still can—if we care. Worldliness is so vitiating; are church members so absorbed in the sights, sounds and things of the flesh as to be colorless in Christ's work? I recall a Minister and his wife suggesting to a Woman's Organization that, rather than a Bazaar, they estimate and give a sum of money commensurate with the effort to produce items for the various tables, and each one give the time to ministering to the sick and afflicted, the despondent, the insecure, and those crushed by the tempter. They accepted, and monies proved greater, and more money the next year. But—the heart of the suggestion was stillborn. The church went back to sleep. Their muscles for special service were atrophied.

What is discipleship? Afternoon teas, monthly meetings, entertainments, rug making, cosy gatherings of congenial groups? The stern stuff of the first century built rugged foundations. What of this modern affluent, luxurious, electric-button plushness of this year-of-our-Lord? Is it just verbiage—stewardship of 'more than money'? My soul!

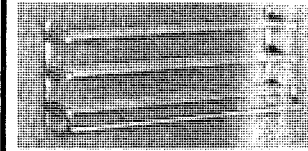
I listened to a vacuous sermon one Sunday by a man preaching for a call, and at the door boorishly asked him if there was anyone lost—really lost. He looked vacantly at me, after the lady preceding me had just said, ‘A lovely sermon.’ “I am come,” said Christ—for what? To encourage growth and living in the right direction? Heavens, no. “I am come to seek and to save that which is lost.” Lost? Now? Not just in Zanzibar, or the Congo; but down the street, beyond the parsonage window. Do our people care? Enough to love them into the Kingdom? Name a few twice-born men; could the church stand a few more?

Wesley left security, ease and a cultured living, and pounded the sidewalks, preaching at minceheads at day-break. He trained his followers likewise—and shook all England as with a mighty earthquake. Have we gotten soft? “Many Christians are suffering from slow death of the soul because they are not helping God reach others . . . You cannot have the glory unless you have become a channel.” Yes, words of that saint, Dr. Frank Laubach. Either Jesus was out of his mind, or unredeemed men try to blot

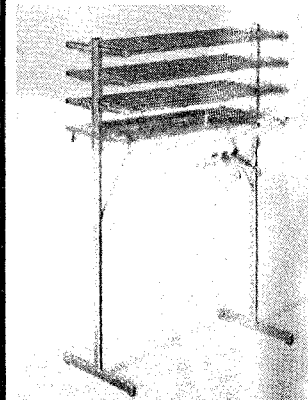
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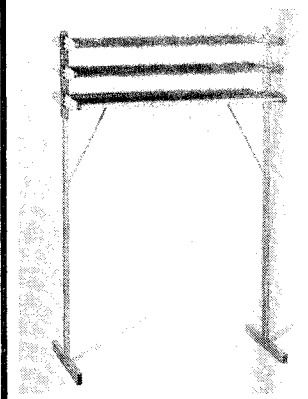
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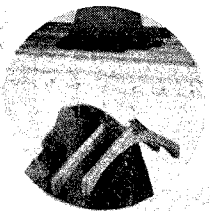
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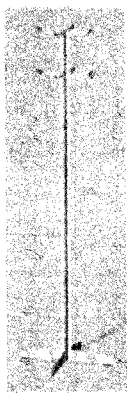
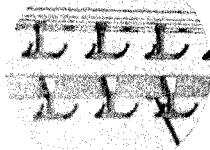
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his words from the New Testament, or some of us have lost our way. It might kill us to try it, I hear someone say. I answer, 'So what?' Does Christ promise sure retirement?

It was my privilege to call at the bedside of a man gravely ill—formerly Mayor, Governor and Senator from his State. He was broken, contrite, and asked God's forgiveness and blessing. I secured an elder and shared in giving this man his first communion, though in bed, his church membership and his baptism. He passed on two days later. At a Board meeting two weeks later, an ex-elder said, "Preacher, you had no business making any such move without first getting our permission." Shades of Dante's Inferno! The bells had broken out all over Heaven's spring-blossom uplands for a sinner brought home to Christ. No other Board member spoke. How dead can a church be? How many of us have just lost an early fire, zeal, or what have you?

My father was the means of leading myself and my next oldest brother into saving relation to Christ, into a lifetime commitment. How many fathers have personally directed their son to Christ; mothers, their daughters? If not, what second-rate work are we doing? Featherbedding, would you say? A minister in a much larger church said to me one time, "That's what I want and I want it now." It was a hungry cry. Suffering saints! He could give polished gems, beautiful essays in the pulpit, but had no tryst with the Master of men—only second-hand religion to give.

Imagine Christ saying, "Why go down to earth among all those ignorant, boorish, unsophisticated folk and perhaps get killed? I've got plenty to do and in more pleasant ways. A medical doctor stopped me on the street about a letter received from a clergyman: 'My son has decided for

the ministry. He didn't hear any voices under the bed, but it will be a life of security.'" The doctor was horrified.

Recently I believe Alexander Roper Vidler, Harry Williams and others in England were reported bankrupt of faith and purpose. In the same news, by contrast, eighteen young people from the Swiss Reformed Church went to Haiti at their own expense that they 'might save some'; also there was the story of Bishop Onofre Fonseca, United Church of Christ in the Philippines, who predicted that by 1969 everyone of the 27,500,000 citizens of the Philippines will be Christian, on the each-one-win-one method—a dynamic intensive lay ministry. Dare we wait for others to lead the way? Men priceless in value to Christ are within your reach and mine, and Christ depends on us, Right?

Among many voices calling us, I dare offer again words of that prince of preachers, John Henry Jowett. Let me mention a peril . . . the perilous gravitation of the world. It is round us like a malaria . . . It calls itself 'expediency,' 'tactfulness,' 'diplomacy,' etc. Loll about with relaxed moral ideals . . . This road to deadly degeneracy meets you on the very day of your ministry begins. Shouldn't we all plead guilty and if necessary, spend whole nights in prayer, and pray through?

The Son of man is come—yes, you and I are come—to seek and save that which is lost. How about now? Please God, may we begin. The fanciest architecture will be glorified by an incoming stream of contrite, forgiven souls led by a radiant Christ-like pastor step by step, alight with the joy of the Redeeming Christ. "By this my Father is glorified, that ye bear much fruit . . . These things have I spoken unto you, that my joy may be in you, and that your joy may be full." Let's end featherbedding, praise God.



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Priming the Preacher's

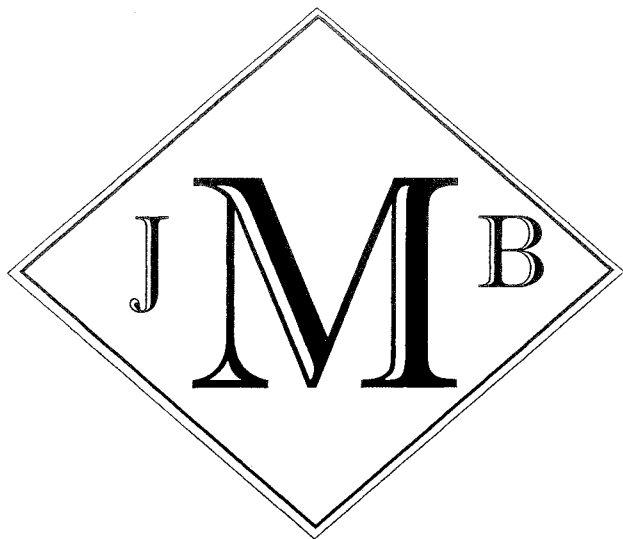
David A.

If you are anything like me when it comes to sermon illustrations, you give high rating to cartoons and comic strips. One I saw recently was done by a gifted Anglican of the Canadian church, Yardley Jones. It appeared in *Canadian Churchman* for July-August 1967. It showed a disgruntled looking sidesman or usher carrying an offering plate forward past a pew in which a blissful looking layman and his wife are singing Hymns (and hers). The wife is remarking quietly to her spouse: "I'm not suggesting you aren't concentrating on the service, dear, but WHY did you put two tees and a golf ball in the collection . . ."

This matter of attention has occupied many persons across the centuries. More than one prophet of old must have observed to his scatter-brained " . . . you are not aware of vexatious

on the immensely important business for which we come together? Here are some simple ideas which have come to me as I have tried to concentrate on concentration!

(1) Prayers and hymns should be meaningful, intelligible, relevant, and if possible, reasonably brief. When it comes to abbreviating hymns I have a uneasy feeling that we mutilate poem as the author wrote it. True, tors of hymnals sometimes find it r sary to omit certain verses fro original hymn or poem; let the rather than ourselves. As for I still like to tell students and my brothers what a pre University is reported someone asked him tain professor? the institute cannot



SPRING CLEANING

Matt. 21:12-17

- I. Do you remember Spring cleaning?
 - A. Windows washed
 - B. Beat carpet
 - C. Air quilts
 - D. Change closets
- II. It was Spring cleaning for Jesus.
 - A. Had earlier - John 2:13-17
 - B. Now again - start & close of ministry.
 - C. Did it at temple *O.F.GOD!*
 1. See the cleansing
 2. See the healing
 3. See the children
- III. The Monday visit to Temple
 - A. It was Jesus *Predicted he'd do it! 4:19:1-3*
 1. Not as worshipper but as Lord.
 2. It's "my house" - I am God.
 3. Expelled intruders.
 4. Example of 1 man conscious of right and justice of his cause.
 5. Guilt makes men flee.
 - B. Temple
 1. 2 NT words--one the small building and the other the Courts, Temple Precincts.
 2. Other - the successive & ascending courts.
 - a) Gentile - anybody can come, 25 acres--this place of the story.
 - b) Women - Israelites
 - c) Israelites
 - (1) Via Nicanor's Gate
 - (2) ~~Corinthian~~ bronze

(3) 20 men to open.

(4) Place of service.

d) Priest - only priests here - back of it the Temple.

C. Abuses to be Cast Out

1. Casting

a) Animals with whip.

b) Men with command - take hence.

c) Had right rituals but not right motives.

2. Sold & bought

a) 1st a convenience for people--got out of hand.

b) Animal without blemish--had official inspectors--usually rejected if bought outside Annas' inside stalls.

c) More expensive inside.

d) Stalls property of High Priest's family--he'd readily approve of animal.

e) Vested interest.

f) Secular gets close to us, so does secondary. (Sanders)

g) Don't be too harsh--Aristotle said a man & an institution must be judged at its best.

h) Rabbi wrote about all the sales at Church of Holy Sepulcher--crucifix & bottled Jordan--he asked what would Jesus do today?

What's 1st thing you'd do if Pres - unpop

3. Money changers *Exo 30:11*
- Pay 1/2 shekel temple tax.
 - After certain date paid only at Temple.
 - Must be highest grade currency or silver.
 - Fee to exchange.
 - Part of it went to good usage.

4. Doves - items of the Poor!

- ~~Must not exploit.~~
- ~~Must not hinder their worship.~~

5. My House - Den - Thieves

- ~~His claim to be Lord of Temple.~~
- ~~Symbolic judgement on Israel.~~
- ~~My House - I'm God.~~
- ~~Den = cave.~~

e) Thieves -

- Robbers take by force.
- Isa. 56:7

Jer. 7

6. ~~What does God want in his House?~~

IV. Those That Stayed - Blind & Lame

- Only the guilty fled.
- Those that had need - stayed.
- Anger & Love need to go together.

V. Last Scene - The Children

- Wonderful things - Typical of Jesus.
- Children - Ps. 8:2.

1. Disciples called children.

Lu. 19:39,40

- Here though it's real children.
- There are truths which only the simple see.



*Secured
Surrounding
had no
escape!*

*He expells those
who come for
self
enrichment*

4. If a child thinks a person good, they are usually right.

ASV C. Displeased - Hear?

Indignation
greatly
enjoyed
(know)

1. What irritates us?

didn't like it at all - but

D. Webster on

2. What are we hearing?

*Book's
imagined
became funny*

C. Yea - Read - Babes - Praise

1. We are justified in welcoming Jesus as Lord.

2. Rebukes all who would dampen enthusiasm of children.

VI. Some Obvious Conclusions

A. Some actions are filled with a potential for evil though they may start for right motive. *(H. Keller quote)*

B. Jesus stern against those who abuse poor, as well as any exploitation of fellowman--especially if done in name of religion.

Jer. 7:11

C. He is against any action on our part that would disbar one from worship.

D. Evil has a way of returning.

1. Remarkable capacity for revival.

2. Wayne Kilpatrick preached 1 hour-- Buzzy Neil's 8 year old, "What's a revival?--it sounds like church to me."

E. Jesus appealed to Scripture.

F. We are temple.

I Cor. 6:19

G. In court Gentiles should have learned of God - rather learned commerce.

H. In his house God wants:

1. Prayer
2. Praise
3. Children
4. Proper worship
5. Purity
6. Assistance to needy

*When Jesus comes
He cleanses*

Granny White - 5/10/89

West 7th - Columbia, TN - 7/5/89

Homewood - Birmingham, AL - 7/10/89

Walnut St., Dickson, TN - 2/11/90

Lindale church, Houston, TX - 6/3/90

Stroudsville church, Cheap Hill, TN - 6/10/90

Little River, Hopkinsville, KY - 6/9/91

Woodbine - 4/12/92

Pratt, KS - 4/22/92

Flat Rock, MI - 4/27/92

Philippi, Smithville, TN - 5/1/92

Bethany, KY - 5/24/92

Temperance Hall - 6/9/95

As Harold Bosley put it: So during the Passover the temple was like nothing else on earth. It was a thoroughfare, a stockyard, a slaughterhouse, a pen for fowls, and stalls for moneychangers with the men who ran each business pushing their own trade as hard as they could. The oriental bazaars of our own time come the closest paralleling what must have been the situation in the temple on that fateful day when Jesus and his followers set about changing it. Whatever else it was, the temple was not a house of prayer, a place of worship!"

SYMBOLS OF SALVATION - Don M. Aycock - P. 94

Put a Spring Cleaner

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

Daniel Webster
(1782-1852)

"Out Of The Mouths Of Babes"

Teachers in a Georgia school asked their pupils in grades seven through twelve to write unsigned papers on the subject, "What are the things you wish your parents would do or would not do?"

The results of these kids' wishes are sobering indeed to the sensitive parent! Many of the youthful authors repeated the same things with only slight variations in wording. Here are some of their wishes:

"Be more strict."

"Be more dedicated to church work and go to church as a family."

"Treat my friends like they were welcome."

"Tell me right from wrong without being harsh about it."

"Don't treat me like a child."

"Give me responsibilities at home."

"Be interested in my activities."

"Admit when they are wrong."

"Not fuss at me in front of other people."

"Take part in school activities."

"Answer simple questions without giving me a lecture."

"Be considerate, understanding and kind."

"Set an example I can look up to."

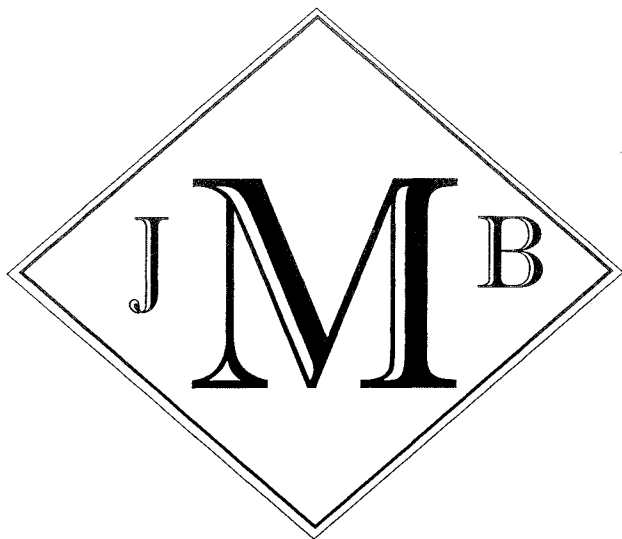
"Always know where I am."

"Remember that I am a person with feelings just like everybody else and that when they downgrade me, it hurts me because I want to please them so much."

"Ask my opinion about things."

"Recommend instead of demanding."

The Bible says, **"Out of the mouths of babes...hast thou ordained strength"** (Psalm 8:2). We can be stronger if we see ourselves as others see us. God help all parents to be open to these suggestions.



ONLY LEAVES

Matt. 21:17-22

- I. The story of the fig tree is one of the hardest in the life of the Lord.
 - A. It's a dramatic demonstration of how he feels about unfruitfulness.
 - B. Critics have used it against him as a fit against hunger and cruel to curse a tree for being without figs when it was not the time for figs.
 - C. Though the Lord need not my defense since he is perfect, it's good to say a kind word about his actions.

- II. Set the story.
 - A. Last week of his life.
 - B. Maybe Monday a.m. as he comes from a night at Bethany.
 - C. On his way to Jerusalem.
 - D. Many lessons to draw.
 1. Erdman says it's a parable to show what's visited on Israel due to sin and unbelief.
 2. Look for spiritual impact and see what could follow is not itself Israelite good.
 3. Disaster will follow Israel's rejection of Jesus.
 4. Let's strive to make our lives compatible with our profession.

III. Barclay does some good writing--let me pass it on to you what he wrote.

A. Barclay's Notes:

1. Barclay calls this the most comfortable and difficult passage of the New Testament.
2. Mark tells also the story in Mark 11:12-14; 20-21.
3. The fig tree withered immediately, at the present moment, instantly. Mark says nothing happened to the tree immediately.
4. To understand the story one must know the growing and fruit bearing habits of the fig tree. See: Deut. 8:8; Numbers 13:23; I Kings 4:25; Micah 4:4; Zech. 3:10; Psalm 105:33; Jer. 8:13; Hosea 2:12.
5. The fig tree is the very symbol of fertility, peace, and prosperity.
6. It was a handsome tree and could be three feet thick at its trunk and grow to the height of 15 or 20 feet, the spread of its branches could be 25 to 30 feet, therefore, it was valued for shade.
7. It bears two full crops in a year.
8. Bit by bit the leaves and flowers open out and the unique thing about the tree is that it is in full

Quote underlined

(cont'd)

8. (cont'd)

*Melvin
writes
about
nature of
tree*

fruit, full leaf, and full flower all at the same time--this happens by June. The process has been repeated with new wood in the second crop come September.

9. The strangest thing about the story is two-fold. First, it tells of the fig tree in full bloom in April. Jesus was in Jerusalem for the Passover. The second thing is that Jesus looked for figs on the tree where no figs could possibly be. Mark says the time of figs had not yet come. This presents a moral difficulty--that Jesus would blast a fig tree for not doing that for which it was not able to do, and secondly, we see Jesus using miraculous powers for his own end. He would never selfishly use his power.

B. Others tell the story.

1. Luke does not tell of the withering of the tree (Luke 19:45-48).
2. Mark does (Mark 11:12-14; 20-26).

C. Various explanations.

1. Barclay says it was a parable, misunderstood and turned into an actual incident. He feels it should be a parable.

2. Or he says the tree reverts to its wild state as roses do and produce only briars.
3. Or, he says it was a diseased tree in full leaf first of April.
4. Then he offers what he feels the event conveys.

a) It was teaching a great lesson, however, that uselessness invites disaster. Anything that is useless is on its way to elimination. Anything and any person can only justify its or his existence by fulfilling the end for which it was meant and created. Failure to realize the purpose of God brings necessary disaster. Everyone in this world is judged in terms of usefulness.

b) It further teaches that profession without practice is condemned.

5. In Mark Tom Olbricht writes:

a) This was not an act of love-- no one was helped by its withering.

b) We don't know why he did it.

c) Israel had misappropriated gifts and shows had ceased to bear fruit.

d) All the mountain statements show we have great difficulties and prayer can help remove them.

e) Expositor teaches this:

1) Mt. symbols of great difficulties so he speaks figuratively.

Zech. 4:7

2) Greatest possible difficulties can be removed when a person has faith.

3) Faith and forgiveness and willingness to do so are two conditions of efficacious prayer.

f) Note tree was totally destroyed even down to its roots.

g) Prayer gives ability.

h) Prayer is not asking God to do something but asking by his power he makes usable to do it ourselves.

i) Prayer is the ability to accept and in accepting it transforms. It is not running away from a situation, but is is that we may gallantly face it.

j) We have the ability to bear.

D. This is the way the P.C. saw it.

1. He hungered.

start

4

- a) Link between Jesus and anyone who ever hungered.
 - b) Shows his humanity.
2. Saw tree: See Matt. 21:12-22;
Luke 19:45-48
- a) Afar off.
 - b) Drew a bead on it.
 - c) Special position.
 - d) Public property.
 - e) Special tree--calling attention to itself.
 - f) Accorded a favored spot.
 - g) Leaves gave promise of product, remember leaves appear after there comes fruit.
 - h) But all leaves, no fruit.
 - i) Rich in leaves, full of promise.
 - j) Had favored spot but did not produce.
 - k) Nothing but leaves--professed much without performance.
 - l) In view of Christ's greatest it should have produced fruit when he approached it.
(Summers)
3. Not season of figs--time not yet come.
- a) Time of gathering not fully arrived.
 - b) Time of year shows figs had not been earlier gathered.

- c) Figs should have been on tree true to its promise via leaves.
 - d) Had time to grow them but yet not gathered.
 - e) Every rightful reason to expect figs.
 - f) Forwardness of foliage implies forwardness of fruit.
 - g) Advanced state of one phase, promises proportionately advanced state of fruit.
 - h) Two greet words with slight marks like a crossed T makes it the season of figs.
4. Jesus cursed it.
- a) Disciples heard.
 - b) Next day commented on it as saw it withered to the roots.
5. Was he vindictive? Rash?
6. Shows judgment success abuse of mercy.
7. What lesson are we to learn?
- a) First see Jesus made no application so man must proceed with caution.
 - b) Yet see he has power to curse.
8. Commentators have applied these lessons.
- a) Expose immature profession as hasty and unworthy demonstrations.

- b) Symbol of insincerity.
- c) Symbol of hypocrite and false confession.
- d) Symbol of profession without performance.
- e) Sign of delusion and disappointment to an empty trust.
- f) Example of blight of barrenness.
- g) Shows grace does not always last.
- h) Judgment overtakes the guilty.
- i) Shows doom of false profession.
- j) We must show piety of heart and life.
- k) There must be living proof of our religion.
- l) Judgment overtake the guilty.
- m) Some people put on religion like a coat and are insincere.
- n) Mercy has been called God's darling attribute and judgment his strange word.
- o) First blessing pronounced on man was fruitfulness--most severe curse barrenness.
- p) Form of godliness yet without power.
- q) Form without power.
- r) Has a name yet dead.

Franklin C/C - 3/25/09
Franklin, KY

9. Thoughts from others:

- a) We are not informed--do not speculate. (Summers)
- b) Shows he has power to curse.

Matt. 25:11

- c) Record does not explain.
(Summers)

Neely's Bend C/C - 2/8/09

Heritage C/C - 2/8/09

I never encourage deceit; and falsehood, especially if you have got a bad memory, is the worse enemy a fellow can have. The fact is, truth is your truest friend, no matter what the circumstances are. Notwithstanding this copy-book preamble, my boy, I am inclined to suggest a little prudence.

--Louise Bachelder

Wisdom and Wit - Abraham Lincoln

The second variety is the summer fig or kermus. This ripens its main crop in August, but its later fruitage often hangs on all winter when the weather is mild, dropping off when the new spring leaves come. As the fruit usually appears before the leaves, the leaves were a promise that fruit might be found, and the fruit, though not perfectly ripe, is considered edible when the leaves are developed. Though it was too early for fruit, it was also too early for leaves. The tree evidently had an unusually favorable position. It seemed to vaunt itself by being in advance of the other trees and to challenge the wayfarer to come and refresh himself.

--President J.W. McGarvey

Philip Y. Pendleton

The Fourfold Gospel

pg.581

And immediately the fig tree withered away. [The disciples did not pause to watch the effect of Christ's words upon the tree. But from the degree to which it had shriveled when they saw it next day it became evident to them that it had begun to wither as soon as Christ had finished uttering its sentence. Our Lord here performed a miracle of judgment unlike any other of his wonderful works. The reader can hardly fail to note how perfectly this fig-tree, in its separation from the other trees, its showy pretensions, its barrenness of results and its judgment typifies the Jewish people. In fact, Christ's treatment of it appears in some respects to be a visible and practical application of the principles which he had formerly set forth in a parable (Luke xiii.6-9). But we must not too confidently make such an application of the

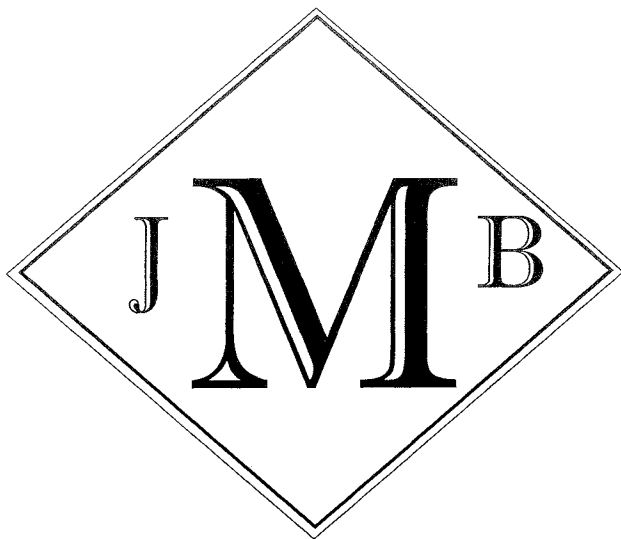
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parable since Jesus himself gave no hint that he intended us so to apply it.

--President J.W. McGarvey
Philip Y. Pendleton
The Fourfold Gospel pg. 581-582

And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? [Jesus had simply condemned it to fruitlessness, but his condemnation involved it in an evil which is justly deserved. The judgment of God reveals; and that which is dead in fact is by it made dead in appearance also.] And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst [devotedst to death] is withered away. [Peter is surprised both at the suddenness and at the fullness of the judgment. Since the miracles of Jesus, heretofore, had been only those of mercy, Peter boldly invited the Lord to discuss this miracle, hoping for more light on its meaning.]

--President J.W. McGarvey
Philip Y. Pendleton
The Fourfold Gospel pg. 584



THE WICKED HUSBANDMEN

Matt. 21:33-43

I. Paraller Stories

Mk. 12:1-2

Luke 20:9-18

II. Facts to consider (Lightfoot).

A. When Jesus spoke this his hour had come.

John 2:4 *My hr not yet come*
7:6-8 *same*
12:2

1. He knew he'd come for a special purpose and was doing it--to save a lost world.
2. Yet he avoided public use of "Messiah." They'd have gone wild and takes on owner.
3. But as death came close he talked more about his purpose.

B. Judea

1. Many vineyards with great care taken.
2. Removed stones and plowed land.
3. Vines planted, also protected hedges.
4. It was either thorny vines or hedgestones.
5. Wine press of two pits dug out, connected with one higher than the other.

6. Grapes pressed by feet in upper channel, juice drained to lower one.
7. Usually stone tower, lodged workers
8. Rented it out and went to far country.
9. Rent three ways: cash and part of crops whatever came or usually shared - $1/3$ or $1/4$ of harvest.
10. Some refused to pay their part.

C. Lesson

1. Represents what was current
2. Household - God
3. Vineyard - Jewish nation
4. Husbandmen - Priests and elders
5. Servants - Prophets
6. Son - Jesus
7. Jews had a rightful response.
8. Teaches us something about Jesus.
 - a) Beloved Son
 - b) Heir of the inheritance -
Mark 12:6-7
 - c) He holds a unique place-above other men.
 - d) Bread of Life John 6:35
Light John 8:12
Way John 14:6
Gives life John 10:16
Greater than Sol Matt.12:41-42
Before Abraham John 8:38
Before World John 17:5
One with faith John 10:30
See him see God John 14:9

9. Teaches about men.

- a) Everything was favorable for Israel.
- b) Can't take privileges and responsibilities lightly.
- c) God expected return on his investings--salary expected?
- d) Are we using our resources?
- e) Opportunity time.
- f) Ledgent -treated badly--told

→ Peter and John to tell others--
what if they fail.

I have no other plans.

10. Teaches about God.

- a) Patience
- b) Looks for results.
- c) Wants none lost.

Note
2 Pet. 3:9

- d) His patience can be exhausted.
- e) Limit to divine grace.
- f) To reject Christ today is to bring condemnation on self.

Jn. 3:18

"He who does not believe is condemned."

- g) Can't be neutral.
- h) Believe or repent.

Cargill

D. God went away for awhile--not deserting though.

- 1. Strategic withdrawal to let us grow up.

2. Nursery not too close to divine throne.
3. Freedom to grow, develop choices and volunteer to serve him.
4. Day of judgment will come.

E. VanDoren

1. Jews warning surpass all others.
2. Vineyard emblem of Palestine on Roman coins--like our eagle.
3. Far country--went abroad without reference to distance.
4. He's distant only to those who have no faith.
5. 2 Cor. 8:12 "It is accepted according to that a man hath, and not according to that he hath not."
6. Fruit of first year unclean.

Lev. 19:23

7. Fruit fourth year dedicated to the Lord. (Does that show we should give?)
8. Fifth year eaten in a common way.
9. We enjoy church, must pay rent.
10. Shows sufficient warnings given.
11. Son - different rank.

Luke 3:22

Heb. 1:2

Heb. 3:5

Psalm 2:12

"Kiss the Son, lest he be angry, and ye perish from the way."

12. They said our privileges can never be forfeited.
13. Same searching eye at judgment.
14. Both stumbling back and forward.
15. Must build on the rock.

Rom. 9:33

16. 12 foot scaffold drags rock to crush criminal.

Broadman

1. Tenant had trust of landlord.
2. Died outside the vineyard.
3. Stone not susceptible by enemy to destroy.
4. Crush - winnow.

Powell

1. Jesus quotes Psalm 118:22-23.
- 2, Disciples also used _____

Acts 4:11

2 Pet. 2:7-8

3. Thayer: to winnow, to cleanse away chaff, to scatter, to crush to pieces, to grind to powder.
4. Son to be exalted.

Expositor

1. From Isaiah 5:1-7.
2. Luke omits this but Matt. 21:33 (seen).

Mark 12:1

Read →

3. monogenic - one and only.
4. V. 17-19 from Psalm 118:22.
5. Those who oppose Son meet destruction.

Taylor

1. Landlord did everything necessary for well-appointed vineyard, spared neither labor nor expense, furnished with best.
2. Proprietor did not retaliate but sent another messenger.
3. Felt owner never coming back.
4. Significant advantages given them.
5. Yet privileges entails responsibilities.

Boles

1. About future of Jews.
2. See sin of ingratitude.
3. Mark 12:6 - only son.
4. Jesus suffered outside gate - Heb. 13:12-13.
5. Jesus made them condemn themselves.
6. Owner's son could do nothing after being killed--God's Son can.
7. Scriptures confused them.

Clark

1. Are we aware of what's said to us?
2. Does it affect us?

3. Brought before to lay hand.

John 7:44-46

P.C.

1. Lost sight of Israel's day.
2. Script. not one jot.

Matt. 5:18	One jot pass.
Heb. 13:20	Blood Everlasting
2 Pet. 1:3-4	Gives us all things.
Col. 2:10	Complete in Him
2 Tim. 3:16-17	How to behave.
I Pet. 1:21	Gave faith and hope.

3. What commandment is first?

I Jn. 4:20-21 Love brother.

Annual

1. Steward ~~two works.~~ *looks*
House management.
2. Manager, superintendent.
3. Free born or a slave.
4. Intrusted management of affairs.
Care of receipt and expenditures.
Duties assigned other servants.
Care of young children.

Gen. 39:3-6 *Joseph*

5. Elders steward of the house.
6. Required faithfulness- demand,
claim by right.
7. All have not same abilities.

8. Treatment tougher with each servant.
9. How could God have loved that garden so much?
10. They are all treacherous.
And wickedly destroy.
Accomplishment taken next to
others.
Who will pay rent?

P.C.

1. Fear of men will incapacitate men.
2. First time for parable in Jerusalem.
3. Nothing as risky as a vineyard not anything that took as much care.
4. Hedge--wall or ground cover.
5. Pit - hollowed out and filled with masonry.
"I've trodded the winepress alone."
6. Tower 10 cubits by 4 cubits to equal size--a place in the garden.
7. Another country, not a far country.
8. Shameful--dishonorably dealt with.
9. Son the last effort.
10. Profitable that scribes first answer in nation.
11. Stones first examined then rejected.
12. This was God's doing.
13. Hid denunciation came expectantly.
14. Harmony of the lesson.

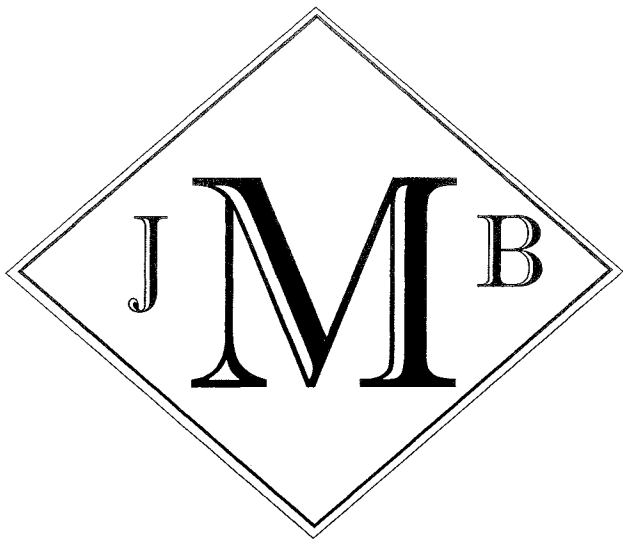
15. Planting, plowing, cultivating,
propagating, hoe gardening,
protect.
16. Plant the best.
17. Safe inside hedge.
18. Be not barren.

Read Joel 3:13

19. Occupy until I come.
20. Fruit is expected.
21. Unfaithfulness preached.

Franklin C/C - 5/6/09

Franklin, KY



OPPOSITION & CONSEQUENCES

MATT. 22:1-14

- I. As a free moral agent, I can embrace or despise Jesus. *vignette*
- A. The choice is mine.
 - B. But there are consequences connected with each action.
 - C. The Marriage Feast Parable tells it well
 - 1. Only in Matthew, *his last*
 - 2. Like Luke 14:24 yet not same.
 - 3. There is no middle ground --can't have Jesus & world at same time.
 - 4. Inestimable blessings come to those who wear the wedding robe.
 - 5. Matthew is gospel of King so we expect this parable.
 - 6. Jesus used same theme in Luke 14 but makes a different application.
 - 7. Marks the end of conflict with Jewish leaders.

Get to God made complete provisions

& "Answers", responds to a situation tho no questions asked. *Ans, thoughts*

II. The Parable *Rescue to family of God, clothe c dress*
A. King made a marriage feast for his son. *Present Feastless*

I in 4:10 sent son

- 1. Heaven's like a feast. *wants us happy*
- 2. Joy is there & people are there.
- B. Servants sent to invite folk.

original invitation did not specify deep

- 1. Some say 3 invitations:
 - a) God to Abraham.
 - b) Prophets to people. *John the B. pt.*
 - c) Preachers today.

MARRIAGE should benefit both parties 2.

2. Our task is to invite.
3. Fun to invite to a feast.

C. They would not come.

1. Reasons here not cited.
2. Rejection is unexcusable. *Inviting is wide*
3. Results are tragic.
4. You cannot win opposing Jesus.

D. Sent Again. *2nd Chance*

Now date is set.

1. Note long sufferings of King.
 - a) Call - general invitation. *time*
 - b) Servants sent. *Monday's refusal*
 - c) Another servant sent even after rejection. *was killed - now next*
 - d) All things are ready. *with spoil & wait*

Esther 5:8

King & Women to banquet

6:14

Chamberlains hastened to bring H.

2. King was disappointed none came.
3. God overlooked 1st rejection and still went to Jews.

Acts 3:17 "I wot that through ignorance ye did it

Rom. 1:16 "For I am not ashamed of the gospel of C

All = everything but meat.

4. Everything was ready - the banquet - except the people.

E. Rejection: 2 ways - made light & spitefully treated servants.

1. Made light. *(V-5)*
 - a) Indifference is sad enough but ridicule makes it worse.
 - b) Lovers of money scoffed. *denied*

Luke 16:14

"The Pharisees also, who were covetous

- c) Went way to farms & merchandise.
 - (1) Urban & Rural.

Things that make us reject not necessarily BAD
nor immoral. (2) Production & distribution. *COVENANT gospel / no benefit*

Could be
alternative
aim, of
business
2nd best shuts
out 1st best
↓ (Bavarian)

- (3) Dominated by earthly matters.
- (4) Are they more important to us than Jesus? *but joy as bad as*

2. Remnant - spiteful & slew. *best joy as bad as punishment*
Only attention they paid messengers was to persecute them. (Morgan) *Shem metal: warden infliction*

b) Why hurt an inviter? *or outrage.*

F. King Wroth. *COVENANT gospel rejected by those who offer it*

One must
mind what
he has
another
gain what
he wants
(Wesley)

- 1. There is a limit to God's patience.
- 2. He is aware of what is occurring. *is offered*
- 3. Sent armies, destroyed murderers & burnt their cities.
 - a) Jerusalem's punishment foretold.
 - b) Titus, son of Vespasian, took it AD 70.
 - c) God destroys evil.
 - d) God's purpose not defeated by sinful men.
- e) Can so abuse sacred institutions it becomes "their" city - their church.

Revel
Nose 4:11

G. Now Comes Another Invitation - Hiways.

Invite
or
Grace,
Grace 2
gift &
grace
responsibility

- 1. 1st one is over. *lit openings, where*
- 2. 2nd extended as King wants son to *reads*
have a great wedding feast. *meet.*
- 3. Brought from everywhere.
- 4. Gentiles came tho Jews not excluded.
- 5. No regard for nationality, sex, race, social standing.
- 6. Sent to forks of the road.

They did not deserve it any more than we do

Gospel for all times -

H. Good & Bad Came Good need gospel.

1. Filled with guests - good & bad via human standard.
2. Always so in Kingdom.

Matt. 13:47-48

3. Draw net.

I. King came to see guest at his table - no wedding gown.

way e
mzt cond
to any thing
demonstrates
his spirit.

Friend - Jesus & Judas.

Matt 26: 52

How come had none?

Matt 20: 13

a) No time to purchase?

(1 penny tax)

b) No place to get one?

wedding garment

c) No money to rent one?

Jesus holiness

d) (We make many excuses)

Heb 12: 14

3. Custom of the Orient for host to provide one. *he hath clothed me e qarn-sak.*

Isa. 61:10 "I will greatly rejoice in the Lord"

4. To wear your own attire shows defiance & self-satisfaction.

5. Man had no excuse for not having one.

2Kings 10:22 "Bring forth vestments for all the

REV. 19:7-8 *Arrayed in white linen - Act. of saints*

No shirt
No shoes
No service

6. All who 'sit in God's heaven must be properly clothed - it is required.

Phil. 3:9 "That I might be found in Him"

7. You can stay at feast only so long as you stay with dress requirements.
8. It takes more than name on church roll.

J. Man was speechless.

1. That means he knew he had no proper reason.

All that's false exposed!
FAITH abides the fire of judgement

2. Muzzled lit. 9299ed
3. Utter silence proves his guilt.
4. Some refused invitation - he refused to submit to norms required by King.
5. Gospel, like the feast, adequate for all.
6. He concurred in his own negligence.

Heb. 9:14 "How much more shall the blood of Chr.

Rev. 7:13 "What are these which are arrayed in w.r

K. Bind & Cast Out. *Sitting belongs to King*

1. He was responsible.
2. We must have a new way of life if we accept invitation.
3. Those who despise the privilege of true faith, while professing it, prove unworthy of it.
4. We do not have inquisitorial rights - God does the casting.

L. Many called - few chosen.

1. Eternal life based on free choice of man & divine election of God.
2. Where are you?
 - a) Indifferent? d) Compliant.
 - b) Hostile?
 - c) Apostate? Write own terms.

III. Opposition to Christ ends in Death.

Northeastern Christian Jr. College Lectureship
10/17/86

100 Plus Class, West End - 10/19/86

Green Ridge Church, Greenbrier, TN - 11/2/86

Red Boiling Springs, TN - 8/12/88

Nashville Road - 8/14/88

Tompkinsville. KY - 9/16/99

Woodbridge, VA - 9/27/88

Highland church, Columbia, TN - 10/5/88

Old Hickory church - 10/12/88

Maul Road, Camden, AR - 10/25/88

Central church, Cincinnati, OH - 11/18/88

Pratt, KS - 3/21/89

No. Jackson - Jackson, TN - 4/5/89

Myrtle Beach, SC - 6/21/89

Jefferson Ave., Cookeville, TN - 9/11/89

College St., Waxahachie, TX - 9/18/89

Union Ave., Memphis, TN - 11/6/89

Southwest - Pueblo, CO - 2/7/90

Erin, TN - 5/9/90

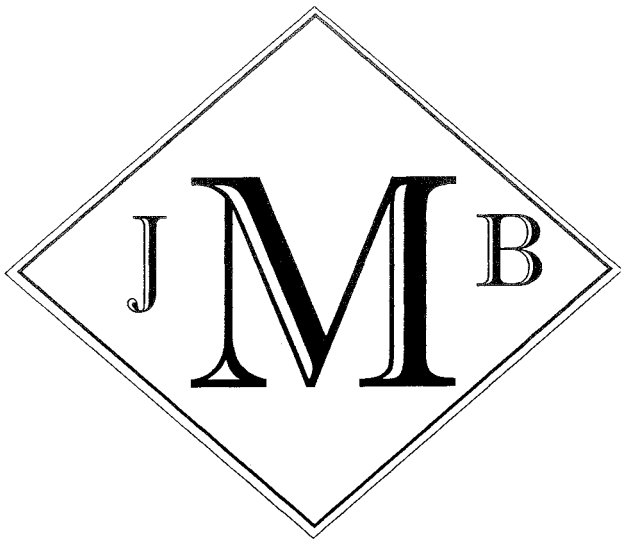
Lindale church, Houston, TX - 6/5/90

Cedar Grove, Fairburn, GA - 6/26/90

Pleasant Valley - Little Rock, AR - 8/13/90

Oxon Hill, Temple Hills, MD - 8/22/90

Woodson Chapel - 10/7/90



THE FINAL DISCOURSE

Matthew 23

- I. As you know:
 - A. This is the last week of Jesus' ministry.
 - B. It's hard to know exactly when he preached this sermon--so far as the day of the week is selected.
 - C. His formal discourses were few--his teaching contrastly were often to smaller groups: woman at the well to apostles at C.P.
 - D. The emotions of this final discourse are powerful.
 1. To whom he addressed it we know by virtue of verse 1.
 2. Did his opposition stay to hear it all or did they walk out?
 3. We are indebted to Matthew for recording it.
 4. Also see John 12:23-36 after verse 36 he hid.
 - E. Unusual things from Matthew.
 1. Discourse in three parts.
 - a) Introducing words (1-32) stresses obey Word irrespective of who taught the truth--even false teachers get something right (their conduct avoid).

- b) Sins of Scribes and Pharisees (3-12).
 - c) Seven woes (13-36).
 - d) Jerusalem lament (37-39).
 - e) Authority of God's word does not derive from the righteous life of the teacher, but from the prior authority of God himself, although of course, the righteous life of the teacher is always a strong encouragement to obedience. (Coffman)
 - f) Man that baptized Betty became unfaithful--that concerned her about her baptism.
 - g) But notice he first has something good to say about their teaching and this should increase our reverence for him plus our pattern.
2. We meet some strong language (do you billyfi?)
- a) Fools
 - b) Hypocrites
 - c) Blind guides
 - d) Sons of hell
 - e) Our Lord closes His public teaching, as He began, by a protest against that false casuistry which had substituted the traditions of men for the commandments of God. (Ellicott)

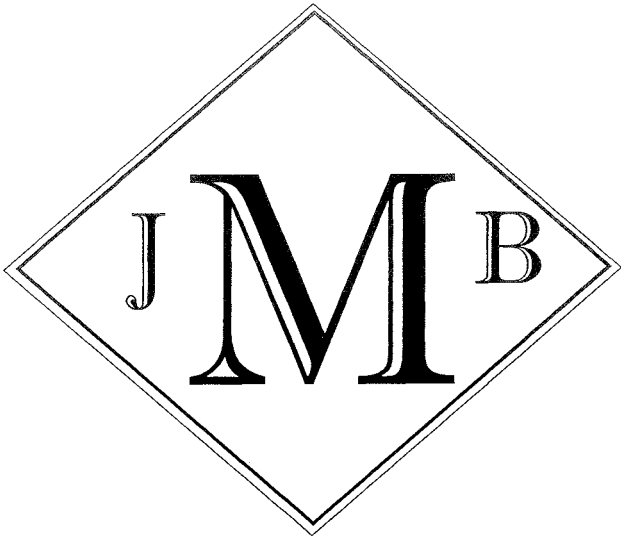
f) Pride destroys spirituality.

Place and power increase pride.

3. Let's read this chapter.

Neely's Bend C/C -- 6/21/09

Heritage C/C -- 6/21/09



Beginning Words of Jesus' Final Discourse

Matt. 23:1-3

- I. It is very hard to determine just where this passage belongs.
- II. Know of no way to prove its place says Expositor's word.
 - A. None of this keeps us from grasping what he said.
 - B. He waited late in his ministry to say these matters.
- III. We look at Matthew 23:1-3.
 - A. First we see Jesus' interest in people as he spoke to multitudes and disciples at an intense time in his life.
 - B. Luke, who reports part of it, says Jesus spoke these words as he looked down on the city before he entered it for the last time. He says he had tears in his eyes.

Luke 19:41

1. Mark says he spoke to "the common people" and adds they heard him gladly.

Mark 12:37

2. Luke said he spoke in the "hearing of all the people" and that it was "unto his disciples."

Luke 20:45

C. Identification:

1. Scribes were transcribers.
2. There were readers and teachers in the group.

IV. Sitting in Moses' Seat

A. What does this mean?

1. They are proper exponents of the Mosaic law.
2. They have the authority to teach the law.
3. Clarke says he may be referring to the teaching of a former period. When they taught the way of God in truth or were much less corrupted than they are now.
4. We'll see they appear to be righteous and be strict observers of certain rights while dislike of the power of godliness.
5. Hendrickenson said every snyagogue had a special seat called Moses' chair; assigned to the most famous scribe of the area.
6. He says in one sense you could say scribes and Pharisees as a body could be described as occupying that chair.
7. It was their business to teach what ever Moses revealed.

8. Boles says the Grecian philosophers in lecturing were called "cathedrarii."
9. Ellicott says so far as they really sit in Moses' seat and set forth his teaching, they were to be followed obediently.
10. Usually they stood to read and sat to expound Scripture.
11. Moses surely had the right to teach.
12. All must teach consistent with the Scripture.

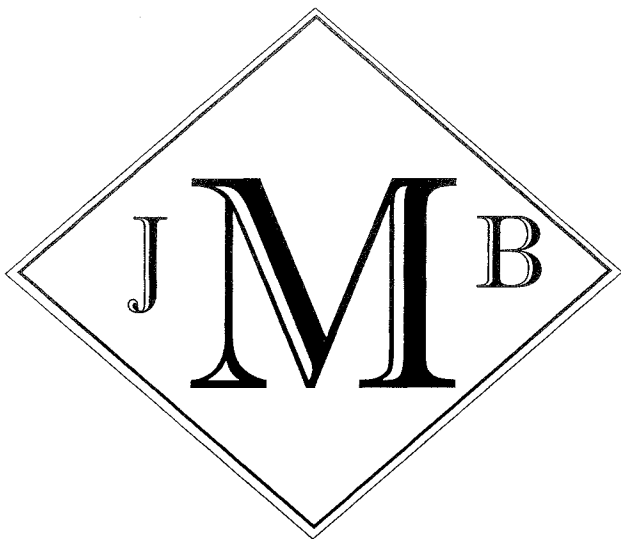
B. Verse 3 - "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."

1. Jesus recognizes rightful place of a teacher.
2. He must ever be in accord with the Word of God.
3. Think of the godly teachers from pre-school to maturity you have had.
4. What was it about that teacher that most impressed you?
5. What today is the greatest hindrance to a teacher?
 - a) Time to prepare.
 - b) Pupils that never study.
 - c) Criticism unjustly given.

C. But (V-3) do not after their works for they say and do not.

1. No man is implicitly to receive the sayings, doctrines, decision of any man, or number of men in things which concern the interest of his immortal soul. Christ, his Spirit, and his word are the only infallible teachers. (Clarke)
2. The failure of the scribes to do what the law required, though they preached it, did not excuse the people from obeying the law.
3. It is true that they ought to and are condemned for not doing it; yet that does not excuse anyone else for disobeying the commands of God. (Boles)
4. The Pharisees always took the strictest, most legalistic view of every religious duty and always applied the law in such a way as to make it onerous as possible, that is for others. They themselves? All that was something else again. They did not observe their own strict rules and their personal laxity was an open scandal. (Coffman)

5. In the first paragraph Jesus tells his audience that these law experts fall short in three respects: they lack sincerity, sympathy and humility.
(Hendricksen)
6. Though this is true, it is also a fact that by and large the scribes and Pharisees were enemies of Jesus, and were guilty of all the sinister qualities for which Jesus is about to condemn them. It was that conduct even more than their teaching, which Jesus here denounces "but do not do according to their deeds for they say things but do not do them."
7. Ellicott, "Bring thought and word and deed into conformity with Scripture."
8. They did not practice what they taught, but that is no excuse for students to disobey the Word.
9. Authority of word does not come from righteousness of the teacher but from God, though righteousness helps as a teacher.
(Coffman)



EVIDENCES OF A PROUDFUL TEACHER

Matt. 23:4-5

I. One of the most enticing things is the applause of men.

A. We love to be appreciated.

B. We covet respect.

C. Pride can take over and ruin our spirituality.

D. Pride can make us obnoxious.

II. In Jesus' final discourse he described it in the haughtiness of the Pharisees and Scribes, demonstrating it by their "superior" manner.

A. They bind heavy burdens grievous to be borne.

1. He uses the picture of a merciless camel driver who makes up heavy packs containing ill-assorted articles of all sizes, and then after placing them upon the animals' shoulders stands by and does nothing to adjust the burden. (Tasker)

2. Some evidence of this in their teachings..

a) Plucking heads of grain amounted reaping thus forbidden on Sabbath. (12:1,2).

b) Healing a person on the Sabbath was wrong unless the person's life was in immediate danger. (12:9-14)

c) Hand rinsing required every meal by everybody. (15:1,2).

3. Remember we are not bound to serve tradition, making it equal to commands.

B. They lay heavy burdens on men's shoulders.

1. Add their own interpretation.

2. Can't see their corruption of truth.

C. They themselves will not move one of their fingers to help.

1. The rigorous precepts, the high-flown morality is for others, not themselves.

2. They make the rules for others.

3. Refused to help when one collapsed under the burden.

4. Remember Jesus' burdens are light.

5. His folk conquer and can sit down.

D. All their works they do for to be seen of men.

1. Drunk on applause.

2. They were devoid of holiness.

E. They made broad their phylacteries.

1. Phylacteries translated a Greek word meaning by derivation 'fortified places' which came to be used for protective charms. They were strips of parchment inscribed with portions of the law.

Asphidity worn

2. They were enclosed in leather boxes which were fastened by straps to the left arm and forehead. (Tasker)

Deut. 6:4-9

Love God

11:18-31

Repeat

AA

3. Boles said it means preservatives or guards.
4. Hendrickenson points out that these reminders degenerate into charms to protect the wearer against harm, danger, demons.
5. Ellicott says they became amulets to protect against the evil eye.
6. These things worn by all Jews as they at 13 became children of the law.
7. In the small boxes were four passages.

Exo. 13:2-10

(v 9-10)

13:11-16

(v 11-16)

Bread of Life

Deut. 6:4-9

Love God

11:13-22

Teach

8. ~~Four~~ slips of paper ~~recorded~~ this.
9. They made a show of perpetual devotion and study of the law.
10. Prayed standing so men could see them and admire them.
11. Word means to keep, to preserve.

12. Wore them as they walked to and fro in the streets.
13. Bound on them, see they constantly observe, show reverence, respect.
14. Devil uses pride to destroy.
15. Like peacocks they strut about.
16. Pitman warned us of preachers with folded hands and said Jer su sa lem.

F. They enlarged borders of garments.

1. Fringes attached to garments.
2. Moses commanded them.

Num. 15:38-39

FRINGES

3. Distinctive threads reminded them of certain scriptures.
4. Blue would distinguish themselves from the heathens.
5. Once again it helped men see them.
6. Borders = hem.

Num. 15:37

FRINGE

7. 613 threads = precepts in the law.
8. Brought notice of men.
9. Broad--make it bigger--easier for others to see.
10. Fringe of unusual length.

III. What does all this say to us?

- A. The way to arrive at the highest degree of dignity with the Lord is by becoming a servant of all.

- B. Nothing more hateful in God's sight than pride.
- C. Today ecclesiastical luxury, pride, power must be abhorrent to God.

Neely's Bend C/C - 07/05/09

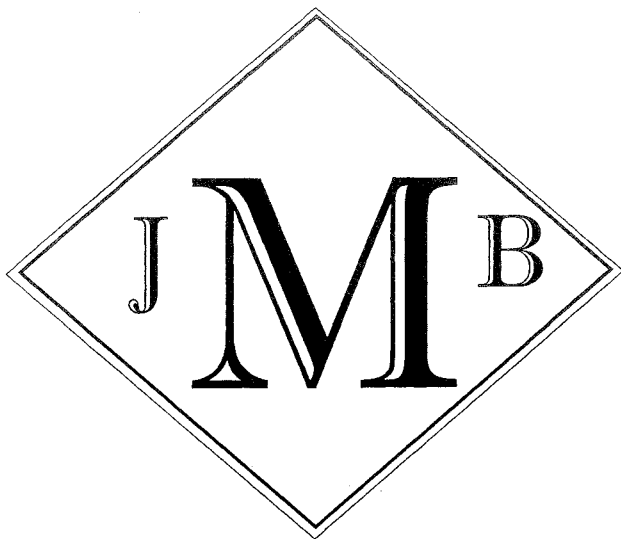
Heritage C/C 07/05/09

John A. Broadus, quoting Rabbinical writers, described the phylactery as follows: "In Exodus 13:16; Deuteronomy 6:8; & 11:18, it was said to Israel concerning the teachings of the law, that they should be bound, 'for a token upon thy head, and for frontlets between thine eyes.' In the interbiblical period, we find the Jews converting this figure into outward fact. They took four passages adjacent to the thrice repeated injunction, viz., Exodus 13:2-10; Exodus 13:11-17; Deuteronomy 6:4-9; and Deuteronomy 11:13-22, and writing them on strips of parchment, encased the folded strips in minute leather boxes. These four boxes were set on edge and fastened upon one leather base, which was placed on the middle of the forehead, and held there by a string tied round the head with peculiar knots which had a mystical meaning."

-over-

--James Burton Coffman
COMMENTARY ON MATTHEW

pg. 242



FURTHER EVIDENCES: TO BE SEEN OF MEN

Matt. 23:6-7

- I. While we look at the arrogance of others we do well to ask ourselves what motives us? *Read - Matt. 23:6-7*
- A. Determination to achieve.
 - B. Rivalry.
 - C. Money
 - D. Honor - prestige.
- II. Let's measure Pharisees' mistakes and since Jesus was highly critical his view of these attitudes have not changed.
- A. Start with V-6: "Love uppermost rooms at feasts."
 - 1. Better translation, "the chief places."
 - 2. Guests reclined on couches and each had its own degree of dignity.
 - 3. They were those seats in the highest parts of synagogue facing the congregation.
 - 4. Never allow an overshadowing of the fact God was the author of the law, he expected men to understand and obey what he taught.
 - 5. If teachers did not practice what they preached, it was no excuse for disciples to set aside the truth.
- next page →*

M20K 1235-40
 11/15/20: 46-97
 B. Chief seats in synagogue.

1. Ellicott said strictly speaking they would be the first places, nearest the host.
 2. They'd be on couches or ottoman on which the guests reclined.
 3. These were assigned.
 4. John 8:22 care of the disciples whom Jesus loved.
 5. These were at the upper or Jerusalem end of the synagogue near the ark or chest that contained the law.
 6. Where are ours in the church today?
 7. Where we sat (white) in Pine Bluff for "wings over Jordan.")
 8. These seats were given by the elders of the synagogue to those most conspicuous for their devotion to the law and as such coveted as a mark of religious devotion.
- C. Loved the greetings in the markets and to be called of men, Rabbi.
1. The greetings referred to were more than the familiar "peace with thee."
 2. They were involved in the languages of formal reverence paid to men whom they delighted to honor.

Luke 10:4

Salute women by the way

3. What they wanted was more than a token of friendship--wanted a demonstration of respect, public recognition.
4. Wanted a salute to their prominence.
5. Rabbi at first literally meant "my Lord."
6. As they hungered and thirsted for recognition. (Do we the same-- "he didn't recognize you.")
7. Men love titles "great," chief" one as in Rab-Mag (the chief priest).

Jer. 39:3

8. Rabsaris - the chief eunuch.
9. Rabbi derived from Hebrew "my Lord."
10. Hungered and thirsted for recognition.
11. Remember man who brought his notebook of pages about his volunteering to be an air alarm warden.
12. Theirs was a religion of ostentation.
13. Remember our last lesson and the boxes?

Exo. 13:9

13:16

a) Messages on parchment.

Exo. 13:1-10
 13:11-16

Deut. 6:4-9

Deut. 11:13-21

b) Fringes

Num. 15:37-41

Deut. 22:12

c) Four corners of outward garments.

d) Today in tassels of prayer-shawls.

14. Any religion today that begets ostentation in action and pride is the heart of false religion.

15. Rabbi - "great one."

16. Never in Luke.

17. Three degrees: Rab, Rabbi, Rabboni (my great teacher), great, greater, greatest.

18. Johnson says this forbids religious or honorary title.

19. No prophet ever called Rabbi.

20. If not called Rabbi, how are we to treat learning.

21. How do we honor wisdom and learning--or should we?

Neely's Bend C/C - 7/12/09



left the lamb temporarily immobile. Stripped of his highbrow disapprobation, Rowe, naturally, had to put his own teeth to use. So much for making judgments.

Throughout the course of the show, Rowe, 47, has parachuted into incredibly dirty jobs, including coal miner, shrimper, and even skull cleaner, paying tribute to the value and integrity of manual laborers as he sloshes around in knee-high nastiness right beside them. *U.S. News* recently chatted with Rowe about dirty jobs and MikeRoweWorks.com, his website dedicated to promoting blue-collar work and drawing attention to impending worker shortages in the skilled trades. Excerpts:

What is the plan for MikeRoweWorks.com?

I always wanted there to be something like a MikeRoweWorks, some sort of initiative that could capture the larger themes that were always present on the show and put a point on them. . . . We're just challenging the basic notion of what a good job is and what it means to be not just gainfully employed but engaged and balanced. There really are an amazing number of lessons that people wind up gravitating toward and talking about after they watch this show. And it always comes down to what do these people know that the rest of us don't, and why are they having more fun than I am, you know, in my nice job with my nice surroundings and my nice paycheck? Why does the guy picking up roadkill seem like a more enjoyable sort to sit down and share a beer with?

You're also challenging the concept of work.

On a personal level, absolutely, because I'm historically an opportunist and a bit of a layabout. The irony is that I am associated with a guy who talks about work all of the time, and in fact I've spent most of my life trying to avoid it. This show was a tribute to my granddad and my father. My granddad died a couple of years ago, but

he saw it debut, and my father still calls every Wednesday, just laughing. He's like, "I can't believe it. I saw you on the fish boat. No life vest, by the way, moron. Saw you in the mine with no hard hat, idiot."

What did he do for a living?

For money, he was a public-school teacher. But practically, he was my grandfather's apprentice. My granddad lived next door to us—we had a small farm outside of Baltimore. My granddad was one of those guys who is magically born hard-wired, as an electrician, a plumber, an architect—he was all those things—a mason. He could build or fix anything. He

From Pig Farmer to Garbage Pit Technician

MIKE ROWE EXPLAINS THE NITTY-GRITTY OF DIRTY JOBS

By Liz Wolgemuth

Mike Rowe's moment of illumination was properly cringe-inducing for a man whose television show is called *Dirty Jobs*. The articulate and intrepid Discovery Channel star was in the middle of a lamb castration, weighing the widely used method of wrapping bands above the animal's testicles to cut off circulation against the method he had just witnessed—with dismay—which involved teeth. However unorthodox, the latter approach was quick and seemed relatively painless for the lamb, while the former had

only went to the eighth grade. He just had the gene and I didn't. When he had a stroke in his early 60s, he kept working, and my dad sort of became his hands. So my memories growing up are of these two guys waking up clean and going off to fix something and coming home disgusting, problem solved. I was always in awe of that. I just couldn't do it. So naturally, I joined the opera and got into show business.

You must take the show pretty seriously—preparing and researching for each episode.

I did in the first season. It's funny; it's a real balancing act. In TV, everybody's talking about authenticity. In order to make *Dirty Jobs* authentic, I really can't be overly informed. The minute I am, I become a host. . . . It's a very tricky business paying a tribute to work, because TV is very bad at it. We generally turn people, when we portray them, into these heroes, which they rarely are, or punch lines, which they rarely are.

The plumber stereotype, for example.

If he's on TV, I guarantee you his tool belt is riding low, his ass is hanging out, and he doesn't know a lot of words. Joe the Plumber pissed off a lot of people because he appeared to challenge a lot of stereotypes of what a plumber is supposed to be. Whether he was or he wasn't, I don't know—but when you challenge the stereotype that directly, it makes people uncomfortable.

The "experts" on your show are the guys with the dirty jobs. Wouldn't you say this is one of the only shows where these guys have the upper hand?

I wouldn't say they're experts. I would just say they know what they're doing. I'm never looking to put anybody on the show in any position other than being themselves, of being competent at what they do and having the ability to talk about the good, the bad, and the ugly. It can't all be apologetics. You start wrapping people in the flag and singing "Look for the Union Label," and, you know what? That sucks. Because sometimes work really is hard, and it really is a drag.

The thing that makes *Dirty Jobs* different is that it's one of the few shows that portrays work in a way that doesn't highlight the drudgery. Instead, it highlights the humor. If you're flicking around with no volume, the odds are good that you'll see people doing something that appears to be really challenging and really adverse, but they also appear to be laughing and having a good time in the process. That's really about the simplest message that I can hope the show will impart—that in our haste to build up what a good job is and to reward our own decisions, we need to marginalize all of the other choices that people make. That's just how we build ourselves up, in every way, but it's a really stupid thing to do professionally. Because when the investment bankers come home and flick on the lights, they want to see light. And when they flush the toilet, they want to see the poo go away.

And when those two things don't happen . . . all of these things that we've built for ourselves and all of these conveniences we've come to associate with success are kind of worthless.

So when the president talks almost romantically about putting people to work building wind turbines and installing solar panels, is that music to your ears?

Well, it's music, all right. Like Philip Glass. Politically, there's no smart response for me. I'll plead my record. I basically took the position a year ago that *Dirty Jobs* was the greenest show on television, by far. I theorized, on camera, that it didn't get any love in that regard because unlike every other green show, we made no claim to be green at all. What if the greenest people on the planet were the people with

dirty jobs? And what if so much of the tension in the environmental movement was coming from the fact that a huge percentage of the country was being asked to accept role models that didn't resonate with their core beliefs? What if, for instance, millions of people in the heartland didn't cotton to Leonardo [DiCaprio], or maybe weren't comfortable with Vice President Gore, or just looked askance at any idea that came out of Hollywood or the beltway?

I figured, maybe we've got some great role models on *Dirty Jobs*. You don't see it because they're too busy making a living doing what they do. There are other things that are more important to them than saving the planet—namely making a living and taking care of their family. The more I looked back at shows, everywhere I looked, I saw examples of brown before green. Matt Freund, who makes flowerpots out of cow s-

--- in northwest Connecticut. He started doing it because nobody was buying his milk. Now, he's buying more cows because he needs more crap. How much browner could you get? It's a completely environmental play, and yet this guy is covered in crap 24-7 and making a fair amount of green as a result. But it all happened because of his personal economy, not because he was looking to leave a lighter footprint.

What's a career lesson you've learned?

Completion is a big one. Most "good jobs" don't have a lot of visual cues in the course of your day or your week or your month to let you know how you're doing. We learn how we're doing by performance reviews and a whole lot of things more complicated than looking down and seeing a ditch where there wasn't one. I just think it's in our DNA to know when we're done. . . . I think all the D's are bad—drudgery, drone, dismay, depression. We do ourselves such a disservice in this country when we portray work in that way, and yet we're helpless when not to do that. It's what we do. We've waged war on work. We have collectively agreed, stupidly, that work is the enemy. ☉

MIKE ROWE

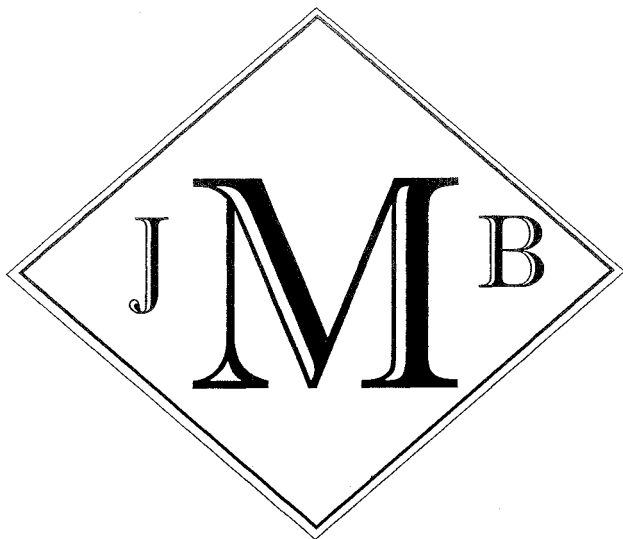
Hometown: Baltimore

Current Town: San Francisco

Past Jobs: Opera singer, QVC shopping network host, manual laborer

Current Jobs: Creator and star of Discovery Channel's *Dirty Jobs*; voice of *Deadliest Catch*; blue-collar jobs promoter at MikeRoweWorks.com

"WE'VE WAGED WAR ON WORK. WE HAVE COLLECTIVELY AGREED, STUPIDLY, THAT WORK IS THE ENEMY."



POSITIONS-RELATIONSHIP FORBIDDEN

Matt. 23:8-12

- I. In Christ there are things permissible and there exists matters to be avoided.
 - A. We are not to become party folk, "I'm of Paul," etc.
 - B. We are not to be wicked "never named among you."
 - C. There are positions rather than terms we are to definitely avoid. Christ names them: Rabbi, Master (teacher), Father, Masters. Greatness is found in service; and exaltation in abasement, exaltation in humility. This is Christ's way--not the world's.

- II. Let's look at all negative positions.
 - A. Be ye not called Rabbi.
 1. Remember Pharisees made religion a burden.
 - a) Ten commandments taught first reverence to God; secondly relations to man.
 - b) Pharisees made this burdensome.
 - c) Invented 1000s of rules and regulations. It was not a religion that lifted man up but dead weight to bring him down; depression not a joy; dress below \$9.95.

2. Call no man Rabbi--as though he is the final answer in all matters.
3. We are equal and independent in our search for truth.
 - a) Ruby Nash asked, "When did we learn by spending we are saving money?"
 - b) We bow to no human authority, but to God, Christ as supreme.
 - c) We are fellow servants in same family, not different offices we perform.
 - d) Remember Jesus washed feet.
 - e) But he alone is head.
 - f) He alone is infallible.
4. Jesus rightfully accepted the term but they used it without always seeing him supreme.

John 1:38	Where dwell?
1:49	Son of God
3:2	Nicodemus
3:26	John — <i>John called Rabbi</i>
6:25	People questions.
20:16	Mary in exultation.

B. Call no man your father.

1. Mack Craig and Father Ryan game.
2. Can we say Father Ryan school?
3. Children honor their parent by affectionately calling him father or serve other affectionate name. Yet no man in the spiritual sense

(cont'd)

3. (cont'd)

should be called Father for God is our Father. But remember Paul called Timothy his son in the gospel.

I Tim. 1:2

1:18

2 Tim. 1:2 *"My dearly beloved son"*

4. With like import we should not call anyone our "Master" for one is your Master even Christ. Rabbi, Father, Master should not be used to take the place of God, Christ, or his truth; but such titles of profession as may be used in giving honor is due are not forbidden by Jesus. God's people are on a level with each other; they occupy the same relation to God and to Christ and should be on the idea of Popes, Archbishops, Bishops and ecclesiastical heads in the religion of our Lord is condemned. (Boles)

5. The crown and culmination of the Divine purpose and plan of redemption is "that God may be all in all" - I Cor. 15:28, and that this may be reached in one way only "that in all things Christ might be the pre-eminence. (Col. 1:18) (Thomas)

6. Not as Carroll Ellis said, "If Foy Wallace says it's so, it is so."
7. Christ assuredly condemned the employment of religious titles denoting any kind of authority, the acceptance of the title no less than its
by Christ. In the teaching here Christ struck at one of the great failings of mankind, the reliance upon human authority for the
8. See Card #8 - Coffman
9. See Card #9 - Coffman
10. See Card #10
11. See Card #11 - Ellicott
12. Most Holy Father - blasphemous title.
13. Wilhelm II Kaiser came to service "the morning the All Highest paid his respects to the Highest."
14. To say Brother to preacher as title is wrong. It's a substitute for Reverend.
15. Humility is that sweet root from which all heavenly virtues shoot.
(T. Moore)
16. Look to Christ alone for authority.
17. We are fellow servants in same household.
18. Brethren in same family.
19. We sacrifice for each other.

John 13:13-15

C. The term Father is not outlawed or ugly.

- Matt. 8:21 "Lord, suffer me first to go and bury my father."
- Matt. 15:4-6 "Honor thy father and mother."
- Luke 2:48 "Why hast thou thus dealt with us?" *Thy father & I have sought for me*
- Luke 9:42 "Delivered him again to his father." *Devil, TORE HIM*
- Luke 11:11 "Ask bread of any of you that is a father." *giveness = stone*
- Luke 15: "Father, give me the portion of goods that falleth to me."
- John 4:12 "Art thou greater than our father." *Jacob Synagogue - well*
- John 8:56 "Your father Abraham rejoiced to see my day."
- Acts 7:14 *and* "Then sent Joseph, and called *Stephen* *father* his father Jacob to him." *Egypt*
- Rom. 9:10 "But when Rebecca also had conceived by one, even by our father Isaac."

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Card #8 (Coffman)

But Christ taught there is just one authority in religion, namely, God, and that which God has revealed in Christ through the apostles.

"Call no man your father on earth..." At least, the Jews are consistent who, rejecting Christ, reject also what he said about "Rabbi;" but it appears unbelievable that so large a part of Christendom should be so blind to Christ's commandment as to flaunt the title, "Father," as the just inheritance of all their priests and to bestow upon their sovereign the near-blasphemous title, "Most Holy Father!" Such reminds one of the custom of Wilhelm II, Emperor of Germany, the Kaiser of World War II, who allowed it to be printed in the Court Circular, on the occasion of Wilhelm's going to church, that, "This morning, the All-Highest paid His respects to the Highest!"

Even the use of "Brother," as the exclusive property of the preacher serves to take it away from others equally entitled to it; and therefore it should be used for all and not parlayed into a title which, for all practical purposes, takes the place of "Reverend!"

What Jesus is here condemning is the yearning for rank, for special recognition above one's fellow members. He is declaring that he alone is their Teacher. "The Father in heaven" alone is their Father; Christ alone, their Leader. It is not wrong of course, to address one's immediate male ancestor as "father."

The objection may be raised, however, that Paul, by implication, calls himself the "father" of the Corinthians and of Timothy and even the "mother" of the Galatians (respectively in I Cor. 4:15; I Tim. 1:2; and Gal. 4:19). However, to state a fact is one thing; to yearn for distinctions and honors above one's fellowmen, and unrelated to the glory that is due to Christ, is something different. It is the latter that Jesus condemns.

That Paul could call himself Timothy's father. He calls Timothy "(my) genuine child in faith," and, according to Paul's teaching, faith is God's gift (Eph. 2:8).

Card #10

God himself promises to dwell with the person who is "of a contrite and humble spirit" (Isa. 57:15).

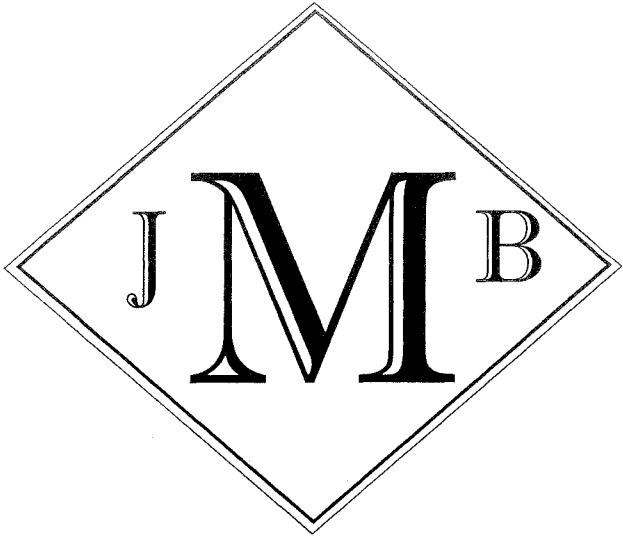
"Where then is the glorying [or boasting]?
It is excluded!" (Rom. 3:27)

This also, under its Hebrew form of Abba, was one of the titles in which the scribes delighted. In its true use it embodied the thought that the relation of scholars and teachers was filial on the one side, paternal on the other; but precisely because it expressed so noble an idea was its merely conventional use full of danger.

In Abbot (derived from Abba=Father), in Papa and Pepe (which have risen from their application to every priest, till they culminate in the Pontifex summus of the Church of Rome), in our "Father in God," as applied to Bishops, we find examples of the use of like language, liable to the same abuse.

It would, of course, be a slavish literalism to see in our Lord's words an absolute prohibition of these and like words in ecclesiastical or civil life. What was meant was to warn men against so recognising, in any case, the fatherhood of men as to forget the Fatherhood of God.

Even the teacher and apostle, who is a father to others, needs to remember that he is as a "little child" in the relation to God.



FALSE VS. TRUE EXALTATION

Matt. 23:10-12

- I. As lesson title shows, once again we deal with positions vs. servanthood.
 - A. We begin by referring once again to Rabbi.
 1. Word means "by great one."
 2. You is emphatic--you are not to be called Rabbi.
 3. It meant in wrong usage "spiritual father."
 4. They loved and sought public respect and high titles.
 5. Loved salutations in market places--seldom in their studies as one told Pullias, "I know what I have to say."
 6. To procure respect wore boxes and fringes enlarged.
 7. Ecclesiastical luxury, pomp, pride must be abhorrence in sight of God.
 8. Known for long prayers--three hour length.
 9. Jesus spoke against affection, pre-eminence for ourselves.
 10. "To ascribed to the person so designated a very high degree of wisdom, such as justified him in dictating to others, and to have his sentiments propounded as law is out of place. (Simeon)

11. These men wore show-offs, boxes and longer tassels, greetings catered to their sense--self-importance. Vanity is punished, humility rewarded.
12. They liked to be called Father as Elisha to Elijah.

2 Kings 2:12

B. Neither be ye called Master

1. Ellicott said Master used in old sense as "Teacher" - the Rabbi to which they looked for guidance.
2. He said Greek text meant "guide."
3. It falls under Hebrew title "Abba."
4. It was filial on one side, paternal on the other, yet full of danger.
5. Abbot said it gave origin of Abba-Father, in Papa and Pope finally culminating in Pontifex simmus. "Father in God" as applied to Bishop in Roman Catholic.
6. Thus Jesus prohibits and warns men against allowing fatherhood of men to forget fatherhood of God.
7. Regardless of any teaching accomplishments, we are still as a "little child" in relation to God.
8. Word takes on director of conscience.

9. Only Christ and Word infallible.
10. Don't rely on human's word to settle matters.
11. Carroll Ellis said he knew Foy Wallace did not know Greek, but if Foy said it was so, it was so.
12. Master means guide, instructor, a position of authority such as professor in university.

C. Equivalentents =

1. Leader
 - a) One who goes in front.
 - b) Calls for perfect acceptance of leader's wisdom.
2. Superintendent - one "standing over."

Luke 5:5

8:24

8:45

9:33

9:49

17:13

3. Master - absolute possession, uncontrolled power, unrestricted domination--despot, Lord.

2 Tim. 2:21

Titus 2:9

4. King - reign, rule, we are subjects.

James 2:8

I Pet. 2:9

5. Potentate - ability, authority

I Tim. 6:15

6. Lord

a) From loaf ward - bread keeper.

b) One who guards the loaves.

c) Christ is our bread of life.

7. Master from Latin "the greater"
thus whole-hearted acknowledge-
ment.

II. Contrasting all of this Jesus taught us
how to live.

A. He that is greatest is servant.

1. It is a life of ministration.

Luke 14:11

18:14

James 4:10

I Pet. 5:6

2. Servant - deacon.

3. Way to rise to honor is to serve.

4. We are fellow servants in same
household.

5. Brethren - in same family.

B. We are Brethren

1. No one among you higher than
another.

2. No one with jurisdiction over
another.

3. Perfectly equal.

4. Christ is the head.

5. We are not working to be seen of men.

C. Bond Servants

1. Paul's usage relative to himself.

Rom. 1:1

Gal. 1:10

Phil. 1:1

Titus 1:11

2. In slavery to Jesus.

3. Ministering servants.

Matt. 20:26

2 Cor. 6:4

4. Household servants - intimate.

Luke 16:13

I Pet. 2:18

Acts 10:7

Rom. 14:4

5. Subordinate - under rowers.

Luke 1:2

John 18:36

Acts 13:5

26:16

I Cor. 4:1

(Word carries subordination plus strenuousness in service).

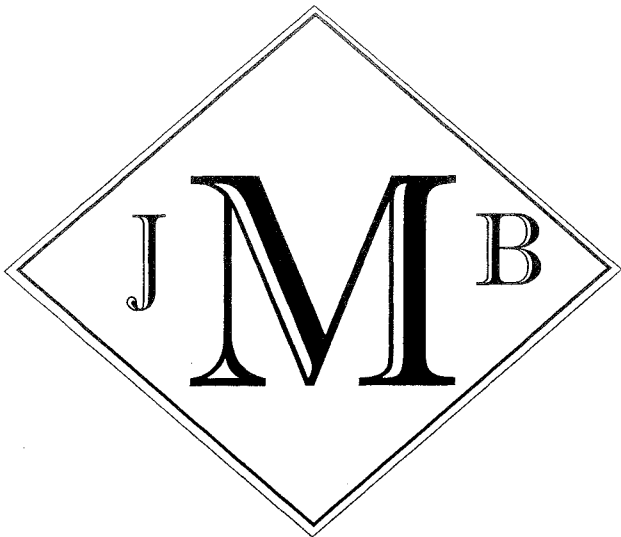
6. We are public servants--
responsible as stewards.

Luke 12:42

I Cor. 4:1

I Pet. 4:10

7. We do not usurp authority over others.
8. Fellow Christians--brethren as we promote the welfare of others.
9. Way to exaltation is humility.



THE BEGINNING OF THE WOES

Matt. 23:13

- I. As we begin this study, we are faced with several things.
 - A. It is a part of Jesus' final discourse.
 - B. We find his usage of his harshest words.
 - C. We puzzle as to whether we would preach this as our last (not favorite, difficult, or effective) sermon.
 1. We have not the knowledge he possessed.
 2. We know not the hearts of men as does.
 3. We are blind as to the future.
 - D. We find trouble as to the number of the woes - was it 7 or 8?
 - E. We offer the objection: "But this is not like the way you usually preach."
 - F. Face the fact that these words he spoke, they are true and they are for our benefit--so we study them.

- II. Let me offer some thoughts of instruction.
 - A. How many "woes?"
 1. Tasker says the AV has 8.
 - a) He feels there are only 7.
 - b) The woe in V-14 is omitted in the R.V. since it was not found in most ancient texts.

c) He feels it's a later insertion perhaps from:

Mark 12:40

Luke 20:47

2. Coffman says some insert V-14 which reads "woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, even while for a pretence ye make long prayers, therefore ye shall receive greater condemnation."

B. Is the word "woe" the best translation?

1. Tasker says they are not so much curses as they are expressions of sorrow.
2. He feels "alas for you" is better.
3. He points out nothing is sadder or more deleterious in its results than the perversion of religion.
4. The lack of a sense of proportion shown in the excessive amplification of the ritual precepts of the law went hand-in-hand with a failure to give priority to the fundamental moral precepts, without which no life could be lived that was pleasing to God (23-24).
5. Further "Forget how utterly worthless such extrnals are if the inward and hidden motives of the

(cont'd)

5. (cont'd)

heart are not pure and disinterested.

6. An outward religious conformity, which gave the appearance of an active spiritual life, only too often concealed an inward corruption that bespoke certain mortality.

C. On the same subject Ellicott wrote, "We enter in these verses the sternest words of condemnation that ever came from our Lord's lips; but it may be questioned whether our English 'woe unto you' does not exclude too entirely the element of sorrow as well as indignation of which the Greek interjection (as in Mark 13:17), is at least capable. 'Woe for you' is perhaps a better rendering."

D. The Expositor's work says a "woe" can be a compassionate "alas!", a strong condemnation or a combination of the two.

E. Barclay wrote these are the most terrible and most sustained denunciations in the New Testament.

- F. A.T. Robertson calls it "the rolling thunder of Christ's wrath."
- G. Barclay again observes "there is righteous anger here, but it is the anger of the heart of love, broken by the stubborn blindness of men."
- H. Remember 7 is the full number in the Bible.
- I. We are asked to compare these woes with other ones.

Luke 11:37-54

Isa. 5:8-23

Habakkuk 2:6-20

III. What does V-13 teach?

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (KJV).

- A. Each scribe on admission to his office received a "key of knowledge." (Luke 11:52), the symbol gives conveying knowledge.
1. Jesus is saying their only usage of it was to lock somebody out.
 2. They did not enter the inner meanings of the law and prophets.
 3. They excluded men.

a) Put some out of the synagogue.

John 9:22

John 12:42

4. They did not allow students to reach higher learning and teachings about the kingdom.

Gal. 4:17

B. ~~Boles~~ points out that the kingdom of God was preached in its preparatory stage; it had been presented in promise and prophecy, now it was presented in its preparatory state, and Pharisees and scribes were doing all they could to contradict the teachings of Jesus and to keep the people from accepting him as the Messiah. He further wrote from Luke 11:52 they took away the key, would not enter in nor permit others to enter; they hindered others.

C. ~~It's interesting in these woes 7 times he calls them hypocrites, 2 times blind guides, 2 times fools, 1 time serpents and 1 time generation of vipers.~~

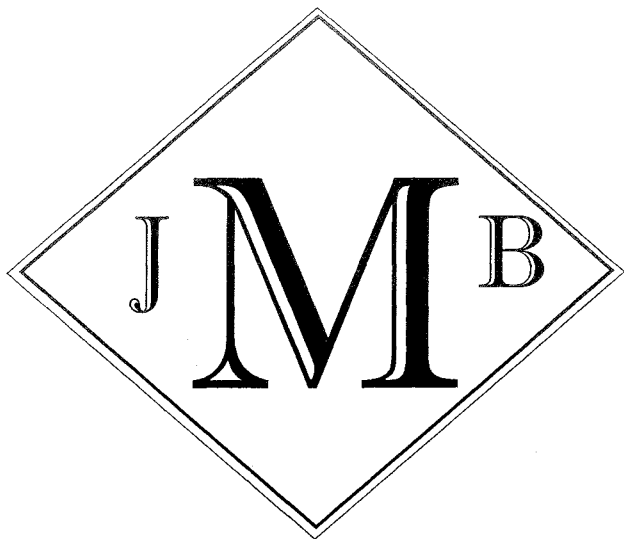
D. ~~Greatest error is not to see Jesus as the Messiah.~~

- E. Erdman points out the words that start Jesus' ministry are Beatitudes and the last are in rebuke.
- F. The word hypocrite comes repeatedly.
1. It originally meant "one who answers."
 2. It was the dialogue of the stage.
 3. Normal Greek word for actor.
 4. Then it came to mean a pretender, one who acts a part, one who wears a mask to cover his true feelings, one who puts on an external show while inwardly his thoughts and feelings are very different. Jesus said they are acting a part, concealing in their hearts the most godless feelings and long emotions.
- G. Barclay described the kingdom as a society on earth where God's will is perfectly done as it is in heaven. To be a citizen of the kingdom and to do God's will are one and the same thing.
- H. But these hypocrites would never help a Gentile even to the extent of giving him directions if he would ask the way anywhere. (No global machine as of today).

- I. Wonder if some have been at the point of believing in Christ and some action of ours turned them away?
- J. Teachers of the law and Pharisees are anathorous from here and throughout the chapter.
- K. Conduct is not mentioned here only entrance into the kingdom though proper conduct is essential. It admits no one into the kingdom.
- L. Let's be sure none of our acts or teachings make men irreligious. We must not turn people away from the church though our enemies falsely accuse us of teaching things we do not teach.
- M. Are we good students of the Word? Stupidity being willful blindness is a moral failing.
- N. With the usage of hypocrites, blind guides, fools and blind, it would be difficult to find epithets which signify greater contempt and condemnation.

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EVANGELISM GONE SOUR

Matt. 23:15-

- I. From Jesus' last discourse, we study the woes.
 - A. Interesting that Brethren Binnion and Parsley had privately their definition.
 1. Red Boiling country it means "stop."
 2. Brother Parsley said a boy who was used to gee, haw, cluck and whoa meant stop. College education changed to pause, pivot and proceed.
 3. No telling what we will learn today.
 - B. We saw them take widows' houses. Ellicott: "The avarice thus described may have attached its end either (1) by using the advantages which they possessed, as the jurist and notaries of the times (IRS asked, "Did he give \$1,000 and they answered, "He will to press claims against the wealthy widows or to because their heirs or (2) by leading devout widows under their show of piety to bestow on them their estates or houses. To minister to the maintenance of a scribe was, they taught, like the best use of their wealth.

C. Further, "the long prayers refers probably to the well-know, 18 prayers which formed the standard of the Pharisees devotion.

D. The whole verse is wanting in many MMS and may have been inserted here from:

Mark 12:40

Luke 20:47

E. Henry and Scott: they aimed to enrich themselves this being their chief end, all consideration of justice was laid aside and even widows' houses were sacrificed to this.

II. Now let's go to V-15 and see their woe--third isn't it? Or second perhaps?

A. Addressed the same: Scribes, Pharisees, hypocrites.

1. It's a live audience.

2. Man dismissed rebellious crowd in name of Belezbug!

B. Compass Land and see we say but here it's reversed.

1. Compass used--thus quite a word.

2. It is a universal search.

3. "Make" --it takes awhile to establish prejudices.

4. Convert an African and teach him about not giving to an orphan home????

C. Evangelistic

1. Superficially zealous, yet doing more harm than good.
2. Remarkable period of evangelistic effort--then until fall of Jerusalem, a time of commanding success.
3. They were winning men to their own position.
4. Jesus did not criticize evangelism, i.e., but results: the converts became twice as much sons of hell as the scribes and Pharisees won them.
5. Gained converts to their sect.
6. Totally neglected soul's spiritual side and price of godliness.

D. Proselyte

1. Used only here in New Testament and:

Acts 2:1

6:5

13:43

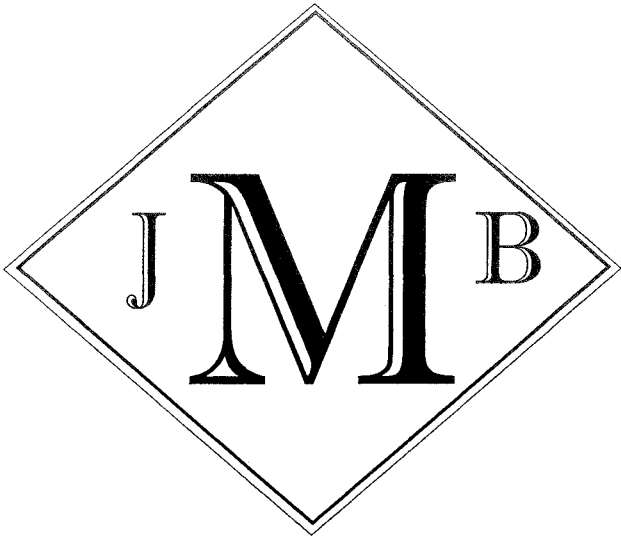
2. Child of hell, lit. son of Gehenna, Jewish expression meaning worthy of suffering punishment in the after life.
3. Condemned party spirit that masquerades as religious zeal.
4. Cruelly made them "convert:

- a) Johnny Hyreanas offered the Idemeans the alternative of death, exile or circumcision.
 - b) Rome made proselytes often a scandal and proverb of reproach "no one could trust a proselyte even to the 24th generation."
5. Proselyte from Greek word "one who has approached or drawn near."
 6. Converted were perverted.
 7. "I speak as a Christian, God is my Father, the church is my mother; Christian is my name; Catholic is my surname because we belong to nothing else than the church universal. We do not need any other name. Why go on to add Angelican, Episcopalian, Protestant, Presbyterian, Methodist, Congregational, Baptist, and so on and so on. These terms are divisive, sectarian, narrow. They shrivel up one's soul." -- An Indian Mystic - Premanand.
 8. Coffman points out we can make a proselyte to human opinion rather than to God's word.
 9. Plummer said they were chiefly bent on winning another adherent to their party.

10. Two classes of proselytes:
 - 1) Proselytes of the gate who were not circumcized and who accepted only portions of Judaism.
 - 2) Proselytes of righteousness who became true converts.
11. Coffman taught son of hell refers to final overthrow of the wicked equivalent to "son of the devil."
12. Boles points out that often converts simply reject their old superstitions and seize eagerly all the worst parts of their new faith and in the end become infidels.

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SWEARING AND ITS VALIDITY

Matt. 23:16-22

- I. Have you ever sworn that what you say is true?
- II. What did you use? The Bible.
- III. We had oaths as children until our mother heard us, then it stopped - "cross my heart and hope to die."
 - A. See your hands--crossed-fingers behind your back nullified it.
 - B. Girl swore she was over 18, as she had 18 written in her shoe.
- IV. Jesus deals with oaths and people's efforts to evade them.
 - A. They swore by the temple, the altar, heaven.
 - B. They had a way of evading the truth.
 - C. Let's study this third woe.
 - D. Read Matthew 23:16-22.
- V. First, let's look at how Jesus described these folk.
 - A. Blind guides (V-16); fools and blind (V-17); fools and blind (V-19).
 1. No mention of scribes and Pharisees.

2. Do you hear Jesus use language like this very often?
 3. Can we in our preaching employ the same designation?
- B. What does Jesus think of each of us as teachers?
1. Our words?
 2. Our example?
 3. Our effectiveness?
- C. Now a word about oaths and their usage of temple, altar, heaven.
1. Let me remind you that men have used other items to validate oaths.
 - a) Medieval Christendom saw in the relics of a saint that which was more sacred than the gospels.
 - b) Koran
 2. "The principle involved in our Lord's teaching goes further than its immediate applications and sweeps away the arbitrary distinction of different degrees of sanctity in the several parts of the same structure." --Ellicott (altar or gold).
 3. Note the Lord censured the substitution of the lower for the higher.
 4. You will note they concentrated attention on outward and visible things.

5. This oath deals with misguided use of the Scriptures. (Expositor)
6. We will see the kinds of distinction in oaths favored in Jewish circles.
7. All oaths are in some way related to God. All are therefore binding, and thus evasive oaths are disallowed. On the other hand, the heart of the issue is telling the truth; and it is probably a new kind of casuistry that failing to see this, insists that Jesus in 5:33-37 abolishes all oaths of every kind. (Expositor)

In essence what Jesus accuses the teachers of the law and the Pharisees of is a massive distortion of God's will as revealed in Scripture. (Expositor)

8. Can one oath make a promise more solemn than another?
9. Does this not pervert conscience?
10. Plummer hit the nail on the head when he said, "it is grievous enough that men should be encouraged to think that there are two kinds of truth, one of which is important, and the other not; viz., that which is sworn to, and that which is stated without an oath.

(cont'd)

10. (cont'd)

That leads men to think that unless they take an oath, they may tell lies with little or no blame. But to tell men that, even when they have sworn, they are not bound to tell the truth or abide by the promise, unless their oath is taken in a certain way, is far worse, and far more destructive of men's sense of honor and love of truthfulness.

(Coffman)

11. The big point in the whole passage is that the whole is greater than any of its parts, and that the whole is equal to the sum of its parts. (Coffman)

VI. Let's look at the three oaths.

A. Temple

1. Swear by it--nothing.
2. Swear by gold -- obligated.
3. Fools--which is greater the gold or the temple that sets apart the gold.
4. Christ shows the folly and absurdity of this destruction. He rectifies the mistake by reducing all the oaths they had invented to the true intent of the oath.

5. By gold they meant any of the gold with which the temple was ornamented.
6. No wonder he called them fools.

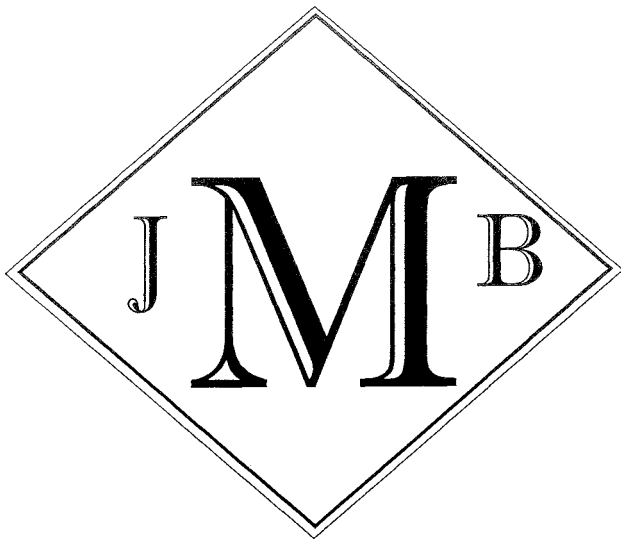
B. Altar

1. Swears by altar--nothing.
2. Gift only made it binding--you do not have to keep your word, only by gift swearing.
3. This way they could encourage the bringing of gifts as they would get part of it.
4. Read its summation--Verses 19-21.

C. The Heaven

1. It's God's throne.
2. Swear by him who sets there--God or Jesus (but does not call his own name).
3. Break any oaths--that is unless God's name officially used.
4. To break this is to break faith with God and man.
5. A truly religious man will never make a promise that he deliberately intends to evade. He will never invent escape routes. He'll keep his promise however hard.

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EUREE CLINE, A LADY OF BALANCE

Matt. 23:23

- I. Euree was one of the most unusual women.
 - A. Never knew another named Euree.
 - B. Never knew one who worked harder, not interested in retirement.
 1. Work was hard; house, garden, farm, supervision.
 2. Yet without complaint.
 - C. Never knew one more sharing: church, community, friends, needy be it finance or physical.
 - D. Never knew one more modest about achievements.
 - E. Never knew one with greater sense of gratitude--thanksgiving was in her heart--shocked no Monday letter.
 - F. Never one more interested in sharing: fried pies her specialty and all types of canned tenderloin to ketchup.
 - G. Never knew one better to bear her own burdens--never why me? Never knew she was 88.
 1. List could continue.
 2. You add your own evaluation.
 3. Courage to say what she believed was right.
 4. Born of knowledge of Scripture and geography to slaughter house!

II. So I've chosen the most unusual text ever in a funeral: Matthew 23:23.

A. Why all the harsh terms Jesus used--do you think they apply?

B. She knew them but the most comforting thing she knew was the Savior.

*Ignore the 1st part text
left undone*

C. She knew balance--tithing you ought to have done, but not to the exclusion of weightier matters of the Lord.

Omitted = dismiss, neglected, forgot, overlooked

III. Weightier matters:

A. Judgment *Omit vs Ought - Bind Practiced*

Luke 11:42 *Love of God*

Micah 6:8 *Do Justly, have Mercy, Walk Humbly*

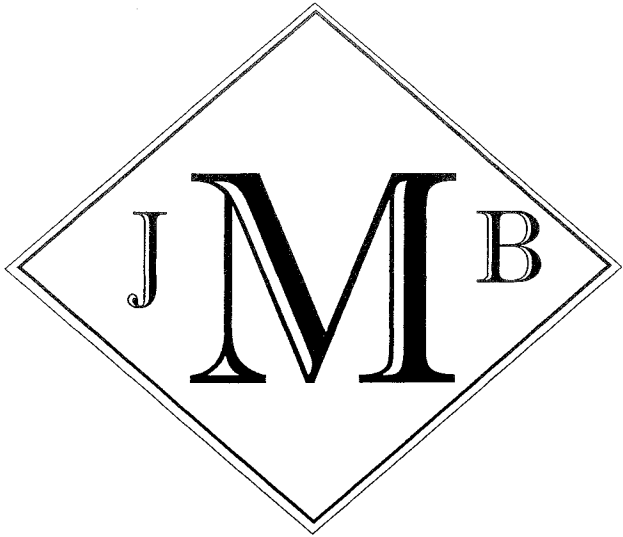
- 1. Justice
- 2. Fairness

B. Mercy

- 1. *Some things in God's laws more important than others: Love God, Neighbor*
- 2. *Dickson "Heart felt food"*
- 3. *Feeling, Kindness*

C. Faith

- 1. *faithfulness*
- 2. *Trust - Grateful we could pray together*
- 3. *Integrity*
- 4. *Fidelity*



HOW DO YOU MEASURE THE PORTION YOU ARE TO REGULARLY GIVE TO THE LORD?

Matt. 23:23-24

I. Every Christian is obligated to support the church via influence, work and gifts?

A. How do you measure what you give?

1. If it takes me as long to answer that as it did to entitle the lesson, then we will be here awhile.

2. But how do you decide what is generous--good measure, shaken down and running over that you cheerfully decide to share with the Lord?

pressed together

3. Do you tithe?

a) Do you immediately point out the law of Moses is taken away.

b) If you tithe does it come after food, clothing and shelter, or is it calculated before any of these expenses?

c) What percentage figure do you use? 5%, 10%, 20%?

d) Let's play with \$100.00 per week--government poverty level set high--give \$1.00, \$10.00, \$20.00?

4. Let's come back to this, but go now to one of the woes.

Matt. 23:23

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay the tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

*Lu 12:22-34
Note v 33*

5. Perhaps on yesterday's duties we can see today?

II. Woe #4

what about those who were given yet leave it all to charity etc

A. Tithe mint, anise, cummin.

1. But before we look at what they tithed, let's look at tithing itself.

2. This is the 4th woe (V-23-24).

a) Expositor calls it "fundamental failure to discern the thrust of the Scripture."

b) Erdman speaks of the fault in precept and practice.

c) Coffman calls it a presentation of specialists in trifles.

3. Tithing

a) Essential part of Jewish religion.

Deut. 14:22

Lev. 27:30

b) Paid 10% of all their property for the support of their system.

- c) Title usually went to priests and Levites.

Num. 18:20-24

- d) 10% of increase grain, vineyard, cattle, whatever they produced.
 e) If lived away from Jerusalem, changed it into money and brought that to the priests.

Deut. 14:24-29

Deut. 14:17

- f) Does it mean only corn, wine and oil to tithe as products of earth?

4. Did Jesus come to make a way cheaper to heaven?

B. Again Tithe Mint, Anise, Cummin

1. Mint literally "sweet smelling," "fragrant."
2. Above garden herbs for kitchen usage.
3. Not grown for quantity thus tithe infinitely small.
4. They'd tithe one clump of mint but let injustice and mercy go without extension.
5. Jews scatter flavorful mint on the floor of their synagogue.
6. Anise is what we call "dill" -- strong, aromatic flavor.

7. Cummin a plant like our fennel.

Isa. 28:25-27

8. They were commanded to tithe all the increase of their seed.

Deut. 14:22

9. Jesus, of course, did not condemn this tithing, but their scrupulousness of little things and neglecting as left render the weightier matters of justice, mercy and faith.

10. They gathered the 10th sprig and gave to priests.

Lev. 27:30

11. Calls them blind guides.

C. What's this gnat business?

1. To swallow something so small would contaminate them.
2. So they strained them through the cloth they drank.
3. Yet their impurities would let them swallow something as big as a camel!
4. Better translation "strain out!"
5. Camel was unclean as well as winged creeping things, or insects.

Lev. 11:4

11:20

6. Elise Walker swalled fly--one fly that entered the ministry.
7. Above story of one: gnat vs. camel who lost his sense of proportion.
8. Proportion is necessary to save us from confusing religious observances--even Elizabeth collecting birds.
9. Swallow camel and strangle by a flea. (Arabian proverb)

III. What is the lesson for us?

- A. Thus tithing they should have done.
 1. God is commander-in-chief.
 2. We must, even to minute detail, obey him.
- B. But don't neglect weightier matters of the law: Three ethical obligations; judgment, mercy, faith.
 1. Luke calls them judgment and love of God.

Luke 11:42

2. Great matters first, but do not neglect the lesser.
3. Legalism can distort and destroy proportion.
4. To scrupulously give attention to little things and neglect weightier matters is wrong.

5. Such distorts God's balanced will.
 6. Erdman wrote of women, full of good works, who serve on all kinds of committees and all the while their children are lonely for them at night. There is nothing easier than to observe all the outward actions of religion and yet be completely irreligious. There is nothing more serious and necessary than a sense of proportion in order to save us from confusing religious observances.
 7. Coffman: the whole is greater than any of the parts and the whole is equal to the sum of all the parts.
- C. The weightier matters: judgment, mercy, faith.
1. Judgment (John 16:28).
 - a) Concerned with tithing mint sprigs and neglect judgment.
 - b) Came before Pilate to demand the death sentence, but not enter the governor's outer court lest they be defiled.
 - c) Their preoccupation with their law (NOMOS) left them steeped in anomia general term for wickedness.
 - d) Means justice.

e) Distinguish between good and evil.

2. Mercy

a) There are some things more important than others in God's kingdom.

b) To-day, any good housekeeper would throw a glass of milk in the garbage if it had a gnat in it; but, in those days, such things as germs were unknown. Therefore, the gnat was strained out! Presumably this may still go on wherever there is such poverty as to require it or such ignorance as to allow it. Of course, Christ did not endorse that type of sanitation, or lack of it, but was merely drawing an illustration from the customs of the day. (Coffman)

3. Faith

a) Means faithfulness.

Micah 6:8

b) Trust in God.

c) Didn't believe their own prophet.

d) Nor that Jesus was the Messiah.

e) Tithe small bundle of herbs while shouting "his blood be
(cont'd)

e) cont'd)

on us and our children
(Matt. 27:25). Crucify him.

f) Sincerity

Neely's Bend C/C -- 9/13/09

Heritage C/C -- 9/13/09

Neely's Bend C/C - 10/4/09

30 Tue

+

Work spares us from three great evils: Boredom, Vice, and
Want. *Voltaire*

1 Wed



JULY

Great lives never go out. They go on. *Benjamin Harrison*

2 Thu

First Pacific cable, running between San Francisco and Manila,
opened by President Theodore Roosevelt in 1903.

23 Tue

The secret of economy is to live as cheaply the day after payday as you did the day before.

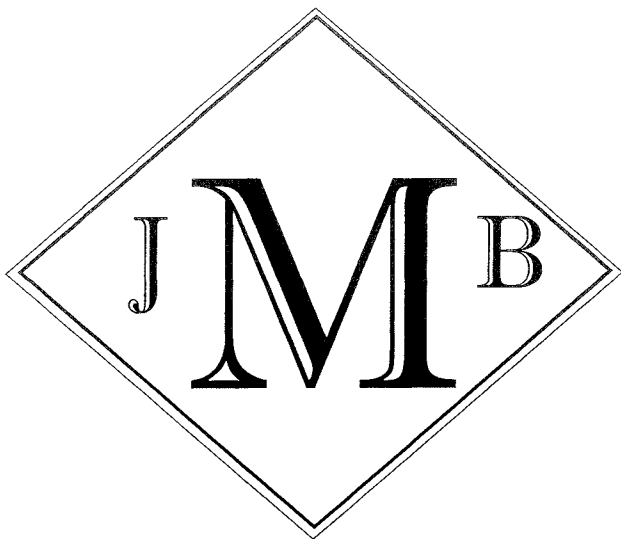
24 Wed

Business is a wonderful combination of war and sport.

25 Thu



Helen Keller, blind author and lecturer, born in 1880. If we can read and don't, we're no better off than those who can't.



FAULTY DISHWASHING

Matt. 23:24-25

I. I doubt there is anyone of us who has not washed dishes.

A. Demands of every household.

B. Even at camp, we called it "pearl diving."

C. So we come to the fifth woe.

Matt. 23:24-25 "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

1. That's hypocrisy.

2. Doing wrong (just washing outside of cup) is harder than doing right!

II. But it might be wise to review matters.

A. Temple swearing (V-16 starts it).

1. Gold ever attractive to us.

2. It's widely advertised today.

3. Temple conveyed presence of God.

a) Between cherubim on mercy seat.

b) Here God was.

4. Several temples built.

5. Second temple did not have ark, Holy Spirit of prophecy, Urim and Thummim, sacred fire, the shekinah.
6. They were destroying all respect for oaths.
7. Don't have to have an oath to tell the truth.

B. Tithing

1. Did it to time things, yet in balance with judge, mercy, faith.
2. Things out of proportion.
3. Full of injustice, wickedness, iniquities really no religion.
4. They avoided telling the truth.
5. Trifles most important beyond weightier matters.

III. Let's go to today's woe - Matt. 23:24-25 (Read).

A. Cup and platter.

1. Platter really "side dish" - different from charger (Matt.14:11)
2. Outside yet included inner surface.

Mark 7:4

3. Ellicott said, "If the contents of the cup were pure in their source and in their use, they made the outside "clean" irrespective of any process of surface purification."

4. Jesus is exposing their misguided use of scripture.

B. The Expositor quotes: "The most common interpretation of these verses is that Jesus begins with the metaphor of the cup and dish reveals his non-metaphorical concerns in the last words of V-25, then returns to his metaphor in Verse 26 now that it's real purpose has been exposed. Within themselves they remain full of greed and self-indulgence (found here and I Cor. 7:5). Basically they say cleansing the inside guarantees cleanliness of the outside.

C. What lesson is learned?

1. It exposes a moral hypocrisy as men show a fair exterior of conduct while secretly practicing the more abominable wickedness.
2. They clean a vessel for food and drink and not themselves being clean.
3. They appear well country men and deceive them as to their real character.
4. They are full of extortion and excess.

5. Extortion is the unjust wresting away the property or rights of others.
6. Excess is gluttony or intemperance of all excessive wickedness.
7. They go to the extreme in wicked practices.
8. Jesus calls them blind Pharisees and demands they cleanse first the inside of the cup and platter that the outside thereof may become clean also.
9. If one will first cleanse the heart then all life will be pure and pious.

Prov. 4:23

D. How have we earned our bread?

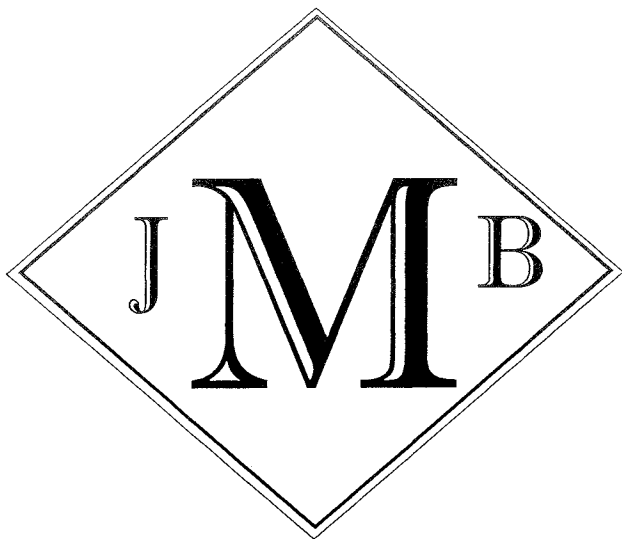
1. Via extortion?
2. Cheating
3. Excess
4. Do we turn to "ceremonial" methods?

E. Please note:

1. Jesus did not condemn outward cleanness, nor cup washing, but the secondary must not be in first place.
2. He wants both inside and outside of cup clean.

3. Let honesty, industry, thrift, temperance, truth, fairness, regard for others be our practice.

Heritage C/C -- 9/27/09



YOU LOOK LIKE A GRAVE!

Matt. 23:27-28

I. "How did you think he looked?" we asked a friend who has seen a mutual friend-- and we get answers:

A. Looked old!

B. Looked ill-kept and shabby.

colorless C. Looked like in the pink. *color back!*

D. Looked like death warmed over.

2. How do I look from here? 15 up party

II. Ever say "he looks like the grave, or mausoleum, or a whited sepulchre.

A. What would that convey?

B. What does he want us to look like?

1. What we genuinely are.

2. In all honesty, what I really am.

3. It does not depend on physical attributes, but honesty of our being.

III. Jesus exposed this via our text:

Matthew 23:27-33. Last two woes have to do with sepulchres and tombs of the prophets. *(Orwell Uden)*

A. In the order of their text appearance we'll study the sixth and seventh woe.

B. First the sixth woe - Matt. 23:27-28.

1. It's addressed to scribes, Pharisees, hypocrites.

- a) Scribes--the recorders of messages in writing.
 - b) Pharisees--a strict, conservative legal sect.
 - c) Hypocrites--wore the mark of an actor.
2. You are like whited sepulchres (Numbers 19:16).
- a) As a boy we'd take the carbide and white-wash our trees, 6' up the trunk.
 - b) They did the same thing to burial places and outwardly looked beautiful.
3. Constantly Jesus exposes their inconsistencies.
- a) As with oaths--that an inanimate thing can witness an oath.
 - b) Or that tithing meant superior to faithfulness--weightier matters. *Embalm*
 - c) Anymore that embodied the dead makes them look good.
 - d) Do you think graves are pretty?
 - 1) Washington.
 - 2) Kennedy--eternal flame.
 - 3) It cleanses our stone and great-grandpa's lot.
 - 4) We are still conscious of death whatever we do to the grave.

- 5) They could use ornamental plastering on walls of ornate sepulchres, but it's still a grave.
4. Jewish custom: flowers for us, food for Chinese.
- a) All burial places white-washed once a year, 19th day of Adar (about the beginning of March).
- b) This would warn the passersby lest they stop or touch graves.
- c) Word "whited" lit. smeared with lime powder.
5. Remember you became ritually unclean if contacted a corpse.
6. Hard to know if graves themselves were beautiful, not the white-washing.
- Smeller
stones
to drop* 7. Where these scribes and Pharisees—the source of uncleanness same as a grave.
8. They went so far as to mark with lime or chalk the ground under which the sepulchre cave was extended.

IV. What lessons do we learn from this?

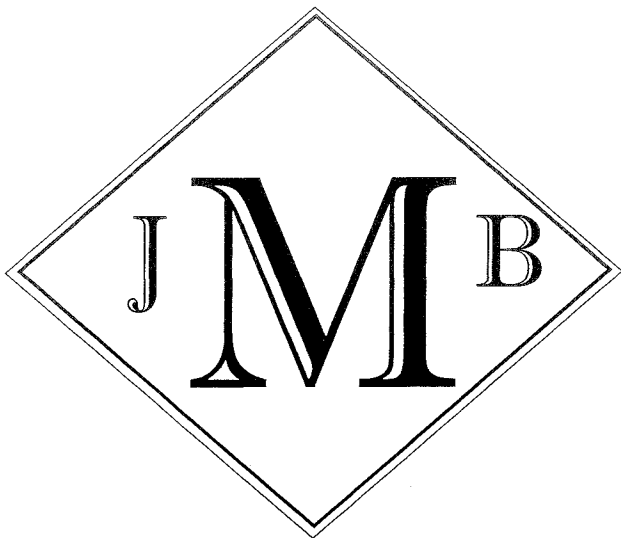
- A. Jesus exposes the piour hypocrites and shows their religious insincerity.

B. Accuses them of iniquity (lawlessness) rather than soundness. Pictured as showing a reckless disregard for the law.

4900
 show full
 C. Some think that outward appearance is everything irrespective of inside. (Pine Bluff had men put aerials with foxtails on their cars, but did not have a radio).

D. I must appear right to men whether I am to God or not. *Open paper?*

E. God looks inward - what does He see in me?



YOU LOOK LIKE A GRAVE

Matt. 23:27-28

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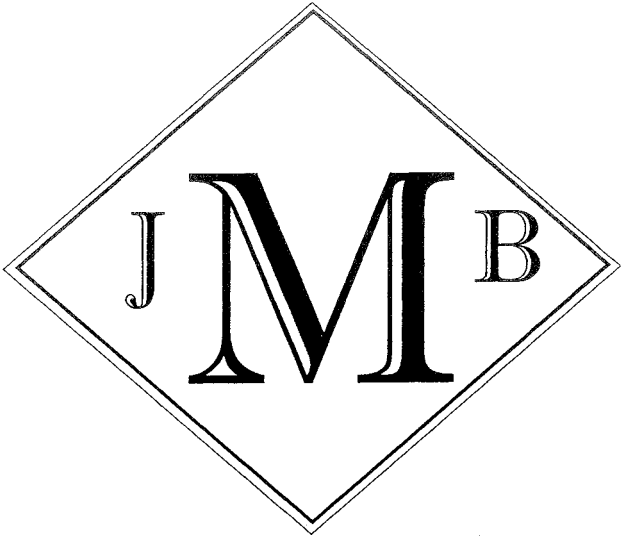
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- D. I must appear right to men whether I am to God or not.

Heritage C/C -- 9/6/09



THE SEVENTH WOE

Matt. 23:29-36

- Mark 7:1-4
Prov 4:23
Nu 19:16*
- I. With this lesson we come to the last woe in Jesus' final Jerusalem address.
 - A. Lots said about relationship with the past and prophets.
 - B. He supplements it with guilt or innocency pleas.
 - C. We'll see it all in perhaps two parts.

 - II. First let's study Matthew 23:29-36--
(Read this).
 - A. Address some folk: Scribes, Pharisees, hypocrites, along with witnesses, children, serpents, generations of vipers, damnations.
 1. Harsh language.
 2. Some heard it then and will hear it repeated.
 3. Important for me to see if I am in this or another contrasting group.
 4. Recall that these addressed are the source of error, uncleanness even as much hypocrites as earlier taught in whited sepulchers.
 5. McGarvey points out Jesus says the same thing in Luke--as men thought they were contaminated by touching a grave.

(cont'd)

5. (cont'd)

It was nothing outside that did it but the inside. Outside can be so white and beautiful that it deceives men into thinking the inside is harmless.

6. All these seven woes show Jesus had strong opposition.
7. Thomas calls the seventh woe the most terrible of all because they fail to recognize the authority of Christ, are plotting his death, and they were actually condemning themselves as true successors who had in olden times slain the prophets.

B. Tomb Builders

1. Four today are seen at foot of Mt. Olive in valley of Jehosphat.
 - a) Mixture of debased Doric and Egyptian that go back to Herodian days.
 - b) Some with name of Zechariah, Absalom, Jehoshaphat, James-- but no evidence given that these were names given tombs at time of their being built.
 - c) Only Zechariah's name is a prophet.

d) Only these tombs Pharisees were lavishing their wealth and their skill about the same time they were about to imbrue their hands in the blood of Jesus, the true "prophet" and "righteous" man. (Ellicott)

e) See Attached cards.

2. Coffman says that Christ suddenly reveals himself as the judge of these evil people and thus he judges them who had the vanity of judging him.
3. Jesus even commands them to do the thing they had already proposed to do.
4. They have digressed so far now they cannot draw back.
5. Evil hearts are already set to condemn Jesus and murder him this very week.
6. Coffman further says:
(See attached cards)
7. Plumptre's words are appropriate:
"Men make the guilt of past ages their own, reproduce its atrocities, identify themselves with it; and so, what seems at first an arbitrary decree, visiting on the children the sins of their fathers.

(cont'd)

7. (cont'd)

becomes in such cases a righteous judgment. If they repent, they cut off the terrible entail of sin and punishment; but, if they harden themselves in their evil, they inherit the delayed punishment of their fathers' sins as well as their own."

8. The Jewish nation itself was laid under sentence by those words. Before that generation expired, the armies of Vespasian and Titus moved against the stricken city with ruthless destruction. God's patience, exhausted at last, became God's wrath!

9. Of this Scripture Henry and Scott wrote: (See attached cards).

C. We conclude with words of Thomas:

This verse has been well called a "parting wail of rejected love" as pent-up emotion in heart of Christ breaks out in lamentation for city that had denied Him; His language, though sternly expressive of judgment, was also beautifully indicative of feeling.

C. (cont'd)

This is a sad story of what might have been, but now it was too late; "your house [He could no longer call it "my Father's house," John 2:16] is left unto you desolate" (Greek, "abandoned to its own resources").

City of Jerusalem had had its magnificent opportunity and had deliberately refused it.

With this discourse, the public ministry of Christ draws to a close on a twofold note: a passion for righteousness and a passion of love. Righteousness flames out in hatred of falsity, as seen in the Jewish leaders whose sins were inexpressibly foul in His sight; and from these scathing words of His can be sensed something of what is meant by "the wrath of the Lamb."

No aspect of sin of that period in Jewish history seems to have been left untouched upon; both personal characters and official teachings of men in question were thoroughly dealt with and exposed with completeness and accuracy.

C. (cont'd)

But, if this is neglected, opposed, despised, there is nothing left but, later on, "the day of vengeance of our God" (Isa. 61:2; cf. Luke 4:16-23).

Neely's Bend C/C -- 10/25/09

Heritage C/C -- 10/25/09

Someone asked Helen Keller an impertinent question. "Isn't it terrible to be blind?" Her response was a classic: "Better to be blind and see with your heart than to have two good eyes and see nothing."

--Lloyd John Ogilvie
The Bush is Still Burning

pg. 73

In every evil course, there is a point where the sinful soul becomes apprehensive and would draw back but cannot. There is a threshold which, when crossed, admits of no complete spiritual returning. What a terrible moment for the sinful that must be.

Spiritual "rigor mortis" had already set in!

Much of Jesus' language was metaphorical, but this was one of the strongest ever used. Herod was called a fox; the opponents of the gospel were called "wolves" in sheep's clothing; but the Pharisees were compared to the most detestable of all creatures, serpents, and poisonous ones at that, vipers! The judgment of hell was a reference to the final overthrow of the wicked in the lake of fire.

"Behold, I send!" These words surely imply Christ's identity with the Father, God himself. It is Christ who would send forth the apostles, prophets, and wise men; it was God who sent the prophets of the Old Covenant, but the two are one.

How naturally did those words fall from the lips of our Lord. Such an outflashing of his godhead was lost on the Pharisees, but the disciples of all ages would note and remember it, nor ever cease to marvel at it.

Thus, in this strange and exciting paragraph, Christ appeared both as the Sender and One Sent, both as God and as man. This deduction follows upon the fact that Christ alone was crucified by the Pharisees.

B. 9 - Henry and Scott

Christ here speaks in his own name, and as acting on his own authority. He was about to send his apostles and evangelists to declare his salvation to the Jewish nation, but he foresaw the treatment they would undergo. He sends them to the Jews first. They began at Jerusalem; and, wherever they went, they made the first tender of gospel grace to the Jews.

The Jews would be left to their infatuated conduct, that they might ripen for that destruction the nation had so long deserved; and that the guilt and punishment of all the righteous blood shed from the murder of Abel, might be laid upon that generation, who were about to exceed all the wickedness of this kind that had ever been committed.

Jerusalem, thought ought to have been a holy city, is characterized as the murderer of God's prophets and messengers.

After this introduction, our Lord proceeds to declare the miseries the inhabitants of that city were about to bring upon themselves, but he

does not take any notice of the
sufferings he was himself to endure.

e) -- Ellicott

Better, adorn--as, e.g. with columns cornices, paintings, or bas-reliefs. Even these acts, natural and legitimate in themselves, were part of the "hypocrisy" or "unreality" of the Pharisees. They did not understand, and therefore could not rightly honour, the life of a prophet of just man.

They might have learnt something from the saying of a teacher of their own in the Jerusalem Talmud, that "there is no need to adorn the sepulchres of the righteous, for their words are their monuments."

In somewhat of the same strain wrote the Roman historian: "As the faces of men are frail and perishable, so are the works of art that represent their faces; but the form of their character is eternal, and this we can retain in memory, and set forth to others, not by external matter and skill of art, but by our own character and acts" (Tacitus, Agricola, c.46).

They were reproducing in their deeds the very lineaments of those fathers whom they condemned.

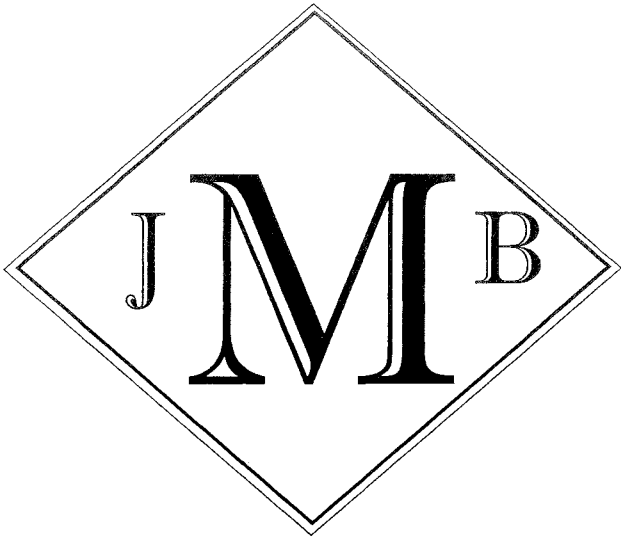
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The English fails to give the pathetic abruptness of the original: And ye-- fill ye up the measure of your fathers. The thought implied is that which we find in Gen. xv.16, and of which history of the world offers but too many illustrations.

Each generation, as it passes, adds something to the ever-accumulating mass of evil. At last the penalty falls, as though the long-suffering of God had been waiting till the appointed limit had been reached, and the measure of iniquity was at last full.

Better, as in iii.7, brood, or progeny of vipers. The word of rebuke which had come before from the lips of the Baptist, comes now, with even more intense keenness, from those of the Christ.

In the parallel passage of Luke xi.49 these words are introduced by the statement, "Therefore said the wisdom of God," which has led some to see in them a quotation from some prophetic writing then current (see Note there). The words are, in any case, remarkable as including "scribes" no less than "prophets" among the ministers of the New Covenant.



TREATMENT OF PROPHETS

Matt. 23:34-39

- I. A codicil to the seven woes is one of the harshest things Jesus ever said.
 - A. We are confronted with these words:
 1. Serpents
 2. Generation or offsprings of vipers
 3. Damnation or judgment of hell
 4. Prophet killers
 5. Murderous attitude in the sanctuary
 6. Things to come on this generation
 - B. If in life he used these denunciations one need not fear he'll use the same in the day of judgment.
 - C. We see the growth of evil as he said "you go on until you reach the degree of guilt your father's reached" --and they killed the prophets even as they did him--today do we put him to open shame?
- II. What was the crime committed?
 - A. Prophets, wise men, scribes sent unto them.
 1. Note God makes his grace available.
 2. Heaven sent qualified men with a message, with wisdom to proclaim it, and scribes to record it.

3. At every turn, even as with us, he's made available everything we need.

B. How were they treated?

1. Kill
2. Crucify
3. Scourge in the synagogue
4. Persecute from city to city

C. What does this result in?

1. Upon you comes all the righteous blood shed on the earth.
2. Judgment could have been avoided.

See Attached Card - Henry & Scott

3. Bloodshed from Abel to Zacharias, son of Barachias.
 - a) This event hard to know.
 - b) Some have said the last of God's messengers put to death.

2 Chron. 36:15-21

- c) The last one killed was son of Barachias and Jehoida, the priest, his grandfather.
- d) About Abel -- read Gen. 4:4.
- e) Moule says the Greek adjective two times translated "righteous" means being attentive to God's revealed will--the most prominent characteristic of the prophets.

4. Read Genesis 15:16.

2 Chron. 24:20-22

Jer. 39:9

5. Ellicott thinks the substitution of Barachias for Jehoiada is a mistake of the transcribers.

6. Between temple and altar, i.e. between sanctuary (word the same in 26:61; John 2:19 --the Holy of Holies and the altar of burnt offerings that stood outside it.

D. All the while you think you would not have acted as did your fathers yet you are duplicating them.

1. People today said, "we would never have done as those people did who crucified Jesus."
2. Rather they show their paternity by today rejecting Jesus.
3. You are no different from those who plotted his death.

Matt. 21:38-39

21:46

3. A measure is gradually being filled up thus making the guilt of the past ages their own.
4. They reproduce the atrocities and identify themselves with it, ending in a righteous judgment.

5. These are Coffman's words:

(See Attached Card)

III. Finally God's patience wears out!

- A. The measure of his disgust is "Full" and he responds in wrath.
- B. Deterioration will continue until they reach the same degree of guilt the fathers reached.

James 1:15

- C. As hen dies for chicks, Jesus would for us.
- D. Thus ends last of his public teaching.

(See attached Thomas card).

Heritage C/C -- 11/15/09

Neely's Bend -- 11/22/09

The emblem of a hen gathering her chickens under her wings is used with respect to Jehovah in several places of the Old Testament:

Ruth 2:12; Psa. 36:7, 91:4; and it is only in and through Jesus that Jehovah takes sinners under his gracious protection.

He bare the storm of Divine justice against our sins to save us from it; and he suffered, being tempted, that he might succour us.

He calls sinners to take refuge under his tender protection, keeps them safe, and nourishes them to eternal life.

Their truth is owing to their obstinate unbelief and rebellion.

Their national ruin was absolutely determined, the temple and city would soon be levelled with the ground, the nation would be excluded from the blessings of Messiah's kingdom till they became willing to submit to him who came to them in the name of the Lord.

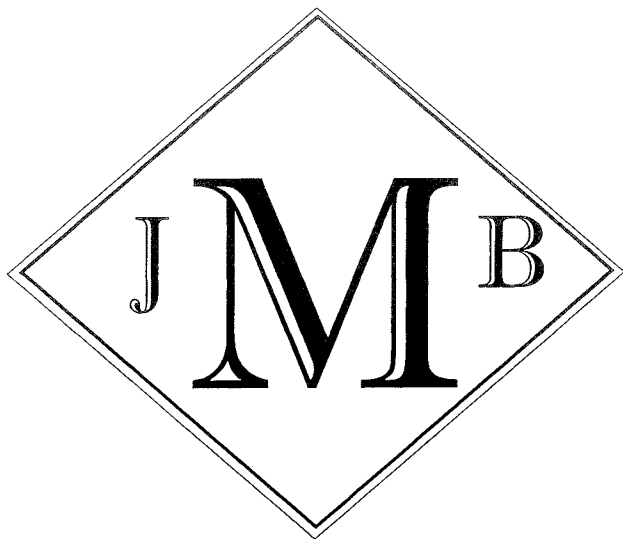
Their present dispersion and unbelief, and their future conversion to Christ, were here foretold.

D. Cards of Thomas

As we contemplate this last recorded public discourse (cf. Luke 21:37,38), filled with denunciation and doom, two strong elements in our Lord's character are outstanding: The Sternness of Divine Judgment.

Faithfulness with which God's Son describes sin shows also His undaunted courage in face of evils of His time.

Very sinlessness of our Lord enabled Him to see more deeply into heart of things than can sinful man himself.



Matt 24:3

3 pts what when sign

Matt 24:4 Deceive

Mark 13:3 fearful

Luke 21:13-19 End back up

Mark 13:19-20 shorten

Luke 21:20

21- Flee

24- Outside

Luke 21:25-33 End X

when?

Mark 13:32

Luke 21:32-33 Son?

Our duty

Mark 13:35-37

Problems Matt 24:48 on

Luke 20:16 - forbid

Luke 21:34-36

S D C

Luke 21:36

Watch pray, escape

2 stud

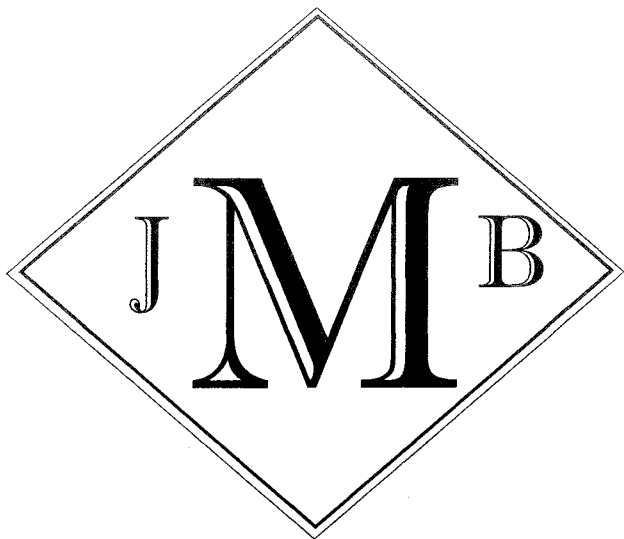
Matt ~~24~~ 24:30-31

Luke 21:37-38

end

Teachers





SIGN OF THE SON!

WHAT DOES JESUS SAY ABOUT END TIME?

Matt. 24:30

- I. We might as well plunge into it!
 - A. Jesus gave no distinct sign to watch for.
 - B. He said it would be totally unexpected.
 - C. But we are to watch - these are the major things to say - shall we try to enlighten & enlarge?
- II. One question we need to ask is What is the state of Israel?

Lu. 21:24 "And they shall fall by the edge of the sword"

- A. Has God washed His hands of her?
- B. Is there any future hope?
- C. What is the time of the Gentiles?
 1. We currently stand in God's grace.
 2. Jew has a good outlook (Rom. 11) but must not keep rejecting gospel.

Matt. 23:39 "Blessed is he that cometh in the name of the Lord"

Rom. 11:11 "I say then, Have they stumbled that they should fall?"
:15 "For if the casting away of them be the reconciling of the world"

3. They can come to same olive tree.
 - a.) Henry card.
 - b.) No special post-gospel salvation for Jews.
- III. What is taught about date of Jesus' return?

Matt. 24:27 "For as the lightning cometh out of the west"

- A. Obvious.
- B. Instantaneous.
- C. Unexpected.
- D. Unannounced as a flash of lightning.

Matt. 24:36 "But of that day and hour knoweth no man"

E. No man knows.

IV. Events that come.

Matt. 24:30-31 "And then shall appear the sign of th

A. Visibly return in power & majesty.

B. Comes in the clouds.

Rev. 1:7 "Behold, he cometh with clouds; and every

Acts 1:9 "And when he had spoken these things, whil

Acts 1:11 "Which also said, Ye men of Galilee, why

1 Thess. 4:17 "Then we which are alive and remain sh

C. Angels & Trumpets.

2 Thess. 1:7 "And to you who are troubled rest with u

D. Sign of the Son.

1. No obvious sign.

2. Simply means Jesus will be manifested, easily seen in His return.

3. "Then" can stand for order of events, as well as a specific time.

E. No man knows the time.

Mark 13:33 "Take ye heed, watch and pray: for ye ki

1. No man - see Morgan card.

2. None can distinguish - if hidden from Jesus, surely it is from us.

3. We are encouraged to watch & endure.

4. Never falter.

Matt. 24:36 "But of that day and hour knoweth no ma

Mk. 13:32 "But of that day and that hour knoweth no

5. V. 36 a transition verse - uses "but."

6. We are to watch.

Matt. 24:42 "Watch therefore: for ye know not what

Matt. 24:44 "Therefore be ye also ready: for in such

Matt. 24:50 "The lord of that servant shall come in a

Matt. 25:13 "Watch therefore, for ye know neither t

7. Be expectant.

8. Heffren card.

F. Occupy til I come.

Luke 19:13 "And he called his ten servants, and deli

1. Fight materialism.

2. Fight careless indifference.

3. Fight self indulgence.

Lu. 21:34-35 "And take heed to yourselves, lest at a

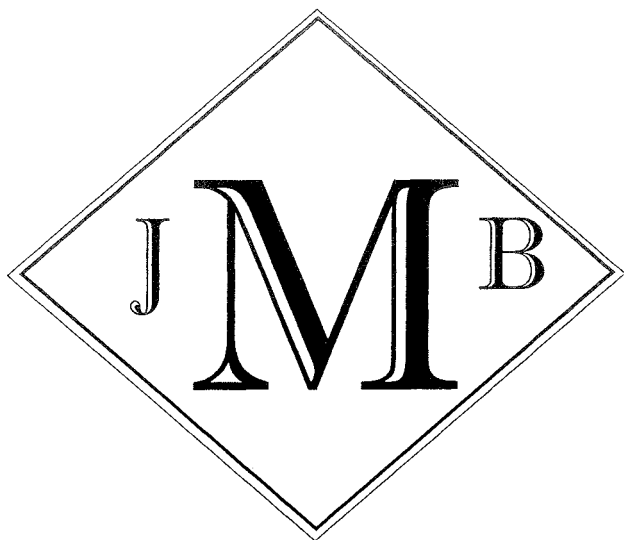
Ezek. 16:49 "Behold, this was the iniquity of thy sist

2 Pet. 3:3-4 "Knowing this first, that there shall con

Matt. 24:40-41 "Then shall two be in the field; the c

Matt. 24:42-51 (Read)

:44 Be ready.



WHAT DID JESUS SAY ABOUT THE DESTRUCTION OF JERUSALEM?

Matt 24:32-35

- I. There is no doubt that much confusion has come due to mixing what Jesus said about Jerusalem's end time & the world's end time.
 - A. We, from the Mt. Olivet discourse, will seek to separate the two.
 - B. We'll do a lesson on Jerusalem & its AD 70 fall.
 - C. We'll do a second lesson on the end of the world.
 1. Does the Great Tribulation apply?
 2. Is this the last of last days?
 3. We'll have plenty of material - Matt. 24, Mk. 13, Lu. 21.
 4. We do not want to get things out of kilter.
- II. The End Days of Jerusalem.
 - A. The disciples talked of the Temple.

Matt. 24:1-2 "And Jesus went out, and departed from
Luke 21:5-6 "And as some spake of the temple, how i
 - B. Jesus told of a coming catastrophe.

Matt. 23:38 "Behold, your house is left unto you dest
Matt. 23:36 "Verily, I say unto you, all these things

 1. Jews that God would rescue them.
 2. Jews that temple permanent & its destruction would be end of age.
 3. Yet told destruction would come.

Jer. 30:7 "the time of Jacob's trouble
Dan. 12:1 "a time of trouble such as never was since
Matt. 24:21 "day of vengeance
Mk. 13:19 "days of affliction
 - C. There would be signs of its approach.

1. Appearance of False Christ.

Lu. 21:8 "And he said, Take heed that ye be not dec

2. Wars & rumors of wars.

Matt. 24:6 "And ye shall hear of wars and rumors of

a.) Cross to AD multiple wars.

b.) Death of 4 successive emperors - w/i 18 months
68-69 AD.

3. Famine, Pestilence, Earthquake.

Matt. 24:7 "For nation shall rise against nation, and

4. Beginning of sorrows.

Matt. 24:8 "All these are the beginning of sorrows.

a.) Sorrows = birth pangs, travails pain.

b.) Points toward delivery.

5. Persecution & Error.

Matt. 24:9-11 "Then shall they deliver you up to be

a.) Synagogues & councils are not today but for
1st century.

b.) Time of early Christian.

c.) Gospel preached to all (14) - church's
evangelization not cut short by time of return.

d.) (Some feel the gospel had gone to all world).

6. Abomination of Desolation.

Matt. 24:15-16 "When ye therefore shall see the abo

Mk. 13:14 "But when ye shall see the abomination of

a.) Very specific - no generalities.

b.) Distinct sign.

c.) Alert Judians of that generation.

d.) This the sign they asked for.

e.) All 3: When ye shall see.

Lu. 20:21 "Jerusalem encompassed c armies

- f.) Hostile, heathen force.
- g.) Abomination means nausea because of stench, an object of disgust.
- (1) Ensigns & images of Rome.
 - (2) Eagles on standards.
 - (3) Stand where it ought not (MK. 13:14)
- h.) Bitter abomination that causes desolation.
- i.) Stands in holy place (Matt. only) and means entire Jerusalem.
- j.) Fulfilled or future?
- k.) Run while had a chance before city surrounded.
- l.) If image in Holy of Holies who could see it & know to run.
- m.) Rebuild temple to accommodate today? No - talking about that temple of Jesus time (Matt. 23:2).
- n.) What would be holy about temple if rebuilt - the separating veil?
- Matt. 27:51 "And, behold, the veil of the temple wa
- o.) Different temple today.
- Eph. 2:21 "In whom all the building fitly framed toge
- 1 Pet. 2:5 "Ye also, as lively stones, are built up a s
7. Run!
- Matt. 24:16-20 (Read)
- a.) Don't come home.
 - b.) Don't retrieve belongings.
 - c.) Pray not in winter.
 - d.) Josephus card. Also Eusebius.
8. Great tribulation.
- Matt. 24:21 "For then shall be great tribulation, such

a.) Only 1/10 killed at Hiroshima compared to Jerusalem.

Lu. 21:22 "For these be the days of vengeance, that

b.) It has taken place.

c.) Josephus Cards.

d.) Women ate their children.

e.) Tribulation not used c final 7 yrs. of earth but is common denominator of all ages.

See card.

9. Shall see days shortened.

Matt. 24:22 "And except those days should be shorter

a.) Carcase passage.

Matt. 24:28 "For wheresoever the carcase is, there w

b.) Geldenhuy's Card.

c.) Matthew Henry Card.

d.) Then sun, moon, stars disturbed.

Matt. 24:29 "Immediately after the tribulation of tho:

(1) "Immediately" does not allow for 2,000 yrs.

(2) Figurative for ebb & flow of earthly powers.

(3) Mauro Card.

(4) Edersheim Card.

10. Fig tree.

Matt. 24:32-35 "Now learn a parable of the fig tree

a.) This generation - refers to that generation of Jesus disciples.

11. Conclusion --

If they got hurt at Jerusalem, it was their fault for not being alert!

However, a strange event occurred which contributed to the deliverance of the Christians within the city. Cestius' progress was so successful that the Jewish populace was about to capitulate and throw open the gates when suddenly, "without any reason in the world," (Flavius Josephus, Wars, Bk. 2, Chp. 19:6) he unexpectedly recalled his troops and withdrew from the city. This decision, totally unaccountable from any logical viewpoint, could only be attributed to the sovereign intervention of God. Had the city been captured, the city and temple would have been spared and it was neither God's intent to spare the city and sanctuary, or allow the possible annihilation of the Christians locked within it.

"What the Bible Says About the Great Tribulation" - By
William R. Kimball
pp. 78-79

The Christian historian Eusebius stated that, "The whole body . . . of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city and dwelt at a certain town beyond the Jordan, called Pella. (Eusebius, Ecclesiastical History, III, 5:3) After Cestius Gallus had raised the siege and Vespasian was approaching with his armies, all who believed in Christ left Jerusalem and fled to Pella and other places beyond the river Jordan, marvelously escaping the general shipwreck of their country--not one of them perished!

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William R. Kimball

The madness of the seditions did also increase together with their famine, and both those miseries were everyday inflamed more and more; for there was no corn that appeared anywhere publicly . . . it was now a miserable case, and a sight that would justly bring tears into our eyes . . . insomuch that children would pull the very morsels that their fathers were eating out of their mouths. . . so did mothers do to their infants.

Many sold their homes, their children, and anything they possessed for one measure of wheat or barley. Some were so desperate that they ate from public sewers, cattle and pigeon dung, wood, leather shields, hay, clothing, and things that scavenger animals would not eat!

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pp. 101-102

The Romans captured thousands and crucified them on stakes in plain sight of the defenders upon the walls at a rate of over 500 a day. So many were killed in this manner that "room was wanting for corpses, and crosses wanting for bodies."

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The majority of Jewish survivors were rounded up and sold into abject slavery. Others were consigned to die in the gladiatorial exhibitions, or were specially selected to be paraded in Titus' triumphal train in Rome. There were so many survivors sold into slavery and so few buyers that the Romans could only fetch a very low price. Over 97,000 Jews were auctioned off in this manner. In Josephus' concluding comments of this tragic episode in Israel's history, he gives the statistics of the number slain and captured: "Now the number of those that were carried captive during this whole war was . . . 97,000, and the number who perished during the whole siege, 1,100,000."

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pp. 107-108

"Caesar gave orders (after the siege) that they should now demolish the whole city and temple. . . (and) it was laid so completely even with the ground, by those who dug it up to the foundation that there was nothing to make those that came thither believe it had ever been inhabited."

"What the Bible Says About the Great Tribulation" - By William
R. Kimball

Pages 108-109

"What the Bible Says About the Great Tribulation"
by William R. Kimball

Pg. 119

"THROUGH MUCH TRIBULATION"

There is no valid scriptural defense for the teaching of a separate company of tribulation saints segregated from the main body of the redeemed. This concept is purely arbitrary. To limit this term to a select company of Christians at the end of this age, when the entire body of Christendom has suffered the pangs of countless tribulations, is an insult to the millions who have laid down their lives for Christ. To maintain that the martyrs of nearly two millennia have not been included among these saints seems inconceivable. It is an idea which is not supported by scriptural evidence.

In concluding our study on the word *tribulation*, we have seen that it has a variety of applications. Though it is used over forty times in the New Testament, not a single reference lends itself to a seven year period of tribulation. When taken in context and viewed as a whole, we discover that the usage of the word *tribulation* does not support the futuristic concept of a brief period of intense tribulation at the close of this age. Instead, the word represents tribulation as one of the distinguishing features of this entire dispensation.

As Matthew Henry wrote:

When the fulness of the Gentiles shall come in, when the gospel shall have had its intended success and made its progress in the Gentile world . . . all Israel shall be saved. Not every individual person, but the body of the people. Not that they should ever be restored to their covenant of peculiarity again, to have their priesthood and temple, and ceremonies again, but they shall be brought into belief in the Messiah and be incorporated in the Christian church.
(Matthew Henry's Commentary, Vol. 5)

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William R. Kimball
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In what was probably a well-known Palestinian proverb (Jesus) points out that where there is spiritual decay, judgment will follow relentlessly and assuredly--this refers to what happens through all ages, but especially to the time of the end.

(Norval Geldenhuys, "Commentary on the Gospel of Luke",
p. 442)

"What the Bible Says About the Great Tribulation" - By
William R. Kimball
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As Matthew Henry commented:

The Jews were so corrupt and degenerate, so vile and vicious, that they were become a carcass, obnoxious to the righteous judgment of God; they were also so factious and seditious, and every way so provoking to the Romans, that they had made themselves obnoxious to their resentments, and an inviting prey to them When a people (Jews) do by their sin make themselves carcasses, putrid and loathsome, nothing can be expected but that God should send eagles among them, to devour and destroy them.

(Matthew Henry's Commentary, Vol. 5)

"What the Bible Says About the Great Tribulation" - By
William R. Kimball
Page 150

As prophetic spectators, we are simply provided a symbolic glimpse of the constant "ebb and flow" of earthly powers churned by the opposing cross-currents of humanity. As Mauro stated: "We find good reason for concluding that the Lord is here speaking figuratively of unusual happenings in the political firmament, that is to say, the sphere of governments, or what Paul calls 'the higher powers'."

(Philip Mauro, "Seventy Weeks and the Great Tribulation"
p. 268)

"What the Bible Says About the Great Tribulation" - By
William R. Kimball
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As Edersheim noted:

What follows in Matthew 24:29, describes the history, not of the Church--far less any visible physical signs in the literal heavens--but, in prophetic imagery, the history of the hostile powers of the world, with its lessons. A constant succession of empires and dynasties would characterize politically--and it is only the political aspect with which we are here concerned--the whole period after the extinction of the Jewish state.

(Alfred Edersheim, "The Life and Times of Jesus the Messiah",
p. 450)

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pp. 160-161

On this point, G. Campbell Morgan commented:

. . . there is an arresting insistence upon the fact that the time is not known. . . . In those words (Matthew 24:36) He solemnly warned His disciples, and us, and the whole age, that we know not when, not in this prophecy, nor anywhere else in the teaching of Jesus, not in the whole New Testament is there a single declaration that can help us to fix, even approximately within the limits of human almanac or calendar, the hour of the advent. Nothing could be plainer than this!

("The Gospel According To Mark", p. 279)

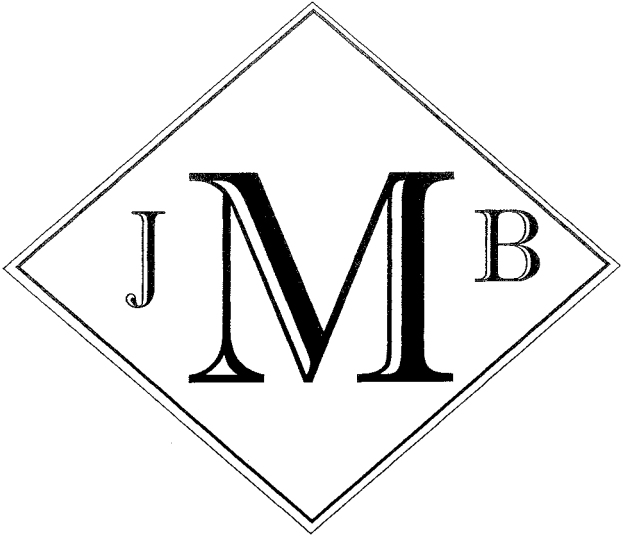
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H. C. Heffren noted: "Christians are not to look for SIGNS of the coming, but for the Lord Himself; they are not waiting for the COMING of the Lord so much as for the LORD Who is coming. The emphasis is important. Many go to great lengths trying to predict the future. Each war has produced a host of pseudo-prophets who proclaim Armageddon has arrived and predict the imminent return of the Lord. Several men in each generation claim a revelation of the day of the end of the world; the result has been baneful to the glorious doctrine of the Second Coming and is also in complete defiance of Christ's words that NO man knoweth the day or hour of His return."

("The Sign of His Coming", p. 26)

"What the Bible Says About the Great Tribulation" - By

William R. Kimball



WORDS OF IMPORTANCE

Matt. 25

- I. Grateful for Happy Hills & their record of accomplish (Read 1984 Improvements)
- II. When in a spot like this I think Matt. 25 - some words of importance
 - A. When Son of Man Comes
 1. Judgement
 2. By Jesus
 3. Return
 - B. Throne of Glory
 1. Splendor to match King
 2. Earth? Air?
 3. Angels - 1st time to see one
 - C. Gather All Nations - Separate
 1. Hear call
 2. Everybody - Saint & Sinner
 3. At last a necessary division
 4. Not 1 sin of sheep mentioned
 - D. Why Judgement?
 1. Some on earth when Jesus comes
 2. Degree of final assignment not yet made
 3. Righteousness of God displayed
 4. World see Jesus - last time World saw Him - Criminal Cross!
 - E. Come - Blessed - Inherit - Kingdom
 1. King - All authority
 2. Ever in mind of God to bless

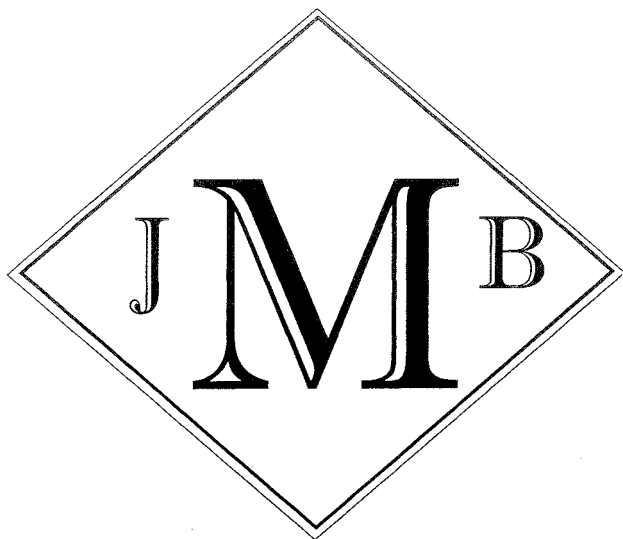
F. Deeds - 6

1. Jesus showed love, mercy, generosity -
we must
2. I - me 6 times
3. Humble duties - little things, not great
accomplishments

Matt: 7:22-23

4. Unaware of deeds
5. Brothers of mine - one of the least
6. I can do the 6

Happy Hills Boys Ranch 10/13/84



THE WOMANLESS WEDDING

Matt. 25:1-13

(1)

- I. Recall a boyhood event.
 - A. Middleton's ice cream supper.
 1. Feature of PTA was "womanless Wedding".
 2. All men -37-42-46- lovely *organized* was the bride.
 3. Falsetto used - pure old country Americana we loved it.
 - B. Bible had womanless wedding.
 1. Not really - our "necessary inference" puts bride there - for how could you have a bridgroom without a bride?"
 - (a) We made this a rule to master all occasions.
 - (b) Bride is never mentioned in story.
 - (c) Women scream today for in best known wedding of all time man gets top billing! It's a man's world.
 - (d) Can't you see the society page report?
It would go like this:

Saturday June 15 Mr. Lovely will take Miss Ima Waiting as his wife. The groom will be attired in a black tuxedo, black sox, black shoes, appointed with black shoe laces, delicately poked through metal eyelets. He has selected a white shirt, button up the front with a one pearl button at the pinching collar. A quarter inch of linin in a peek-a-boo fashion will show at his shirt cuff and his velvet stripped trousers will be presiously supported by white galloses. Mr. Lovely has chosen to carry in his hand a white initialed handker-

chief to ^{directly} use in daubing the expected perspiration. He will be given away gratefully by his father and his younger brother will serve as his second in the duel - whoops, his best man in the battle - oh well"

2. But back to our story - the Bible tells of many weddings - one of its most famous in Matt 25.

(a) Point of the story is to see if all properly made it to the party.

(b) None can tell the story as well as the Master - may I read it to you.

II. Customs of an Oriental Wedding

A. It was always a great occasion.

1. Populace came.

(a) Jew saying "Everyone from 6 to 60 will follow the marriage drum".

(b) Rabbi "Man may forsake the study of the law to share the joy of the wedding feast."

B. Wedings were not sudden

1. Anticipate a long time.

2. 3 stages in matrimonial procedure.

(a) The engagement

1. Statement by respective fathers of groom and bride.

(b) The betrothal

1. Ceremony for this

2. Binding, gifts came

3. Witnesses confirmed

"The man and the woman were bound to one another by the bethrol ceremony, tho they were not actually man and wife; in fact so binding was the betrothal that if the man died during

(3)

the period that it lasted the woman was re-
garded as a widow; the cancelling of the be-
trothal was not permitted; if however such a
thing took place, it was parallel to divorce."
W.O. Oesterly page 134.

(c) Finally the marriage

1. They didn't rush did they - before
time of shot guns.

3. Marriages were interesting.

(a) Audiences today sit with sly grin-
hoping something goes wrong

1. Friends vs sadist

(b) Bridegroom went to prospective father-
in-law's home.

(c) In route & in waiting attended by some
of his closest friends.

(d) In this story it was 10 virgins.

(1) Jesus uses the best always to de-
scribe His church.

(2) Gold, virgins, pearls, treasure
Never puter, dirty, cheap.

(e) Feast at bride's house.

(1) Lasted till all hours

(2) Matt 25 lasted til midnite

(3) Attendants waited patiently &
faithfully

(4) Be ready whenever groom came

(f) Cry proceeded the return

"Behold the b.g. cometh

(1) Nothing frightening about it.

(2) You'd been waiting to hear

(3) Tell of meeting Little Rock's
Miss Alma

- (a) How old? - 90
- (b) "For 75 yrs I've been working to go to that home I think the Master is preparing for me."

(4) Will you dread hearing another cry?
 1 Thess 4:16 -For the Lord Himself shall

G.10 virgins sprang to their feet

(1) They'd been pretty sleepy-Johnny Carson had just gone off and National Anthem awoke them.

(2) It was dark - needed to get festive lights aglow.

H. Divided in 2 groups - 5 wise and 5 foolish

- (1) All had lamps
- (2) All " purity
- (3) " " anticipation
- (4) " " hearing
- (5) " " stations
- (6) " " access
- (7) " " dozed
- (8) " " ~~lamps!~~ *invitations*

- (9) Only 5 had preparation
- (10) Jesus said its wisdom to prepare: fatal foolishness not to
- (11) Sounds like everybody in church not going to hear that welcome plaudit br. keep praying about (like ready recollection)
- (12) All folks are not going to make it- all didn't take invitation seriously.

4. Key to parable is 1st word - THEN

- (a) We are not the Pepsi- we are the "now" generation

5

- (b) Now must be ready for then
- (c) No chance after the then
- (d) The door was shut Matt 25:10
- (e) Now or Never; then and those prepared

5. Desperately the foolish asked for oil

- (a) Wise said "not so"
- (b) Note the wise did not pronounce judgement!

- 1. They didn't say "too late" *world*
"you don't have a chance"
- 2. Rather go, buy try - even at midnite
- 3. It's the bridegroom that shuts the door!
- 4. Church, even until the last day existence is not in the judging business - rather in the preaching!
- 5. We must leave the consigning to the bridegroom - what God does will be right

John 12:47 "I came not to judge

6. Foolish waited too late.

- (a) They went at midnite but the clock of preparation had already struck.
- (b) Tasker "Saving grace is a personal possession and untransferable. When the final day of salvation comes none can deliver his brother. Each man is in this respect the arbiter of his own destiny".
- (c) No one else can go there for you. you gotta go there by yourself.

7. The honey moon is now ready.

- (a) Ready folks go in
- (b) week of joy and bliss.

(c) Late didn't make it - some things can't do at last minute. (6)

(d) Too late to mend ways, review days, reverse path and do better.

(e) They had no next time!

8. Door's closed.

(a) Could have been opened earlier

(b) Opportunity was squandered
O what might have been!

(c) Anquish of remembering - son remember

(d) "Imitated" Chr. won't suffice -
must be love for bridegroom.

(e) Tug of Jesus keep heart strings tied.

(f) Is He real? Faith inherited?

Jn 18:34 "Sayest thou this thing of

C. What about you?

1. Saints wail "Are you ready?"

2. Time is nothing to God - mills grind slowly but they grind to powder.

3. Do you use grace as license to sin.

4. Are you waiting til last minute?

Ruskin "No nation ever had, or will have the power of suddenly developing under the pressure of necessity facilities it has neglected when it was at ease."

5. Are you thoughtless? Half-prepared?

Irresponsible? Lukewarm?

6. Suppose today is then - where do you stand?

7. As at last Supper "Is it I?"

Ps 139-23-24 "Search me, O God, and know
8. Will you let the door close?

(a) What haven't you done?

(b) Pusey "No soul will ever be lost which has not had the father throw His arms

around him and look into his face with eyes of love and yet has deliverately rejected Him?"

9. Jesus wants you as a part of him.

(a) Barnes said marriage most tender, firm, endearing of any known on earth - fitly represents union of believersto Christ.

10. Closed by saying "Watch"

(a) Comes a time when prayer even to Jesus is too late.

(b) Heaven wants none lost - Come!

Galena Park - 4/3/68

Ft Worth lectures - 3/25/68

Indianapolis, Ind. 4-21-68 (P.M.)

West End - 4-21-68 (a.m.)

All transferred to
card with large type

(D. L. C. students)

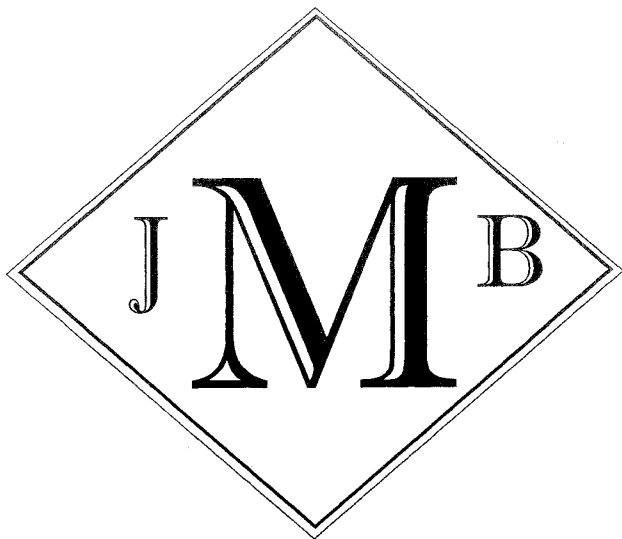
Midwood Valley, Marianna Miller, 9-28-73

Smithville, TN - 5/21/06

That examination is all we ask of men who want and love truth. And they will see that we teach not Campbell, but Christ! Interestingly, those who claim that Campbell began the church of Christ deal with an impossibility, even from the standpoint of time. The State of Massachusetts, in its Bay Colony Tercentenary Commission's work, has erected this historical marker in Revere, Massachusetts: "Church of Christ--1710. Meetinghouse of the Church of Christ in Rumney Marsh. Erected in 1710, Thomas Cheever, the first settled minister, died December 27, 1749. Aged ninety-one years." This is very important, considering that Alexander Campbell first reached these shores in 1809. Campbell was born in 1788, and there had been a congregation of the Church of Christ in Massachusetts for at least 78 years before his birth!

--W. N. Jackson

"Have You Been Warned About The Church
of Christ"



THE WOMANLESS WEDDING

Matt. 25:1-13

I. Recall a boyhood event.

A. Middleton's ice cream supper

1. Feature of PTA was "womanless wedding"
2. All men 37-42-46--lovely pyramid was the bride.
3. Falsetto used--pure old country Americana. We loved it.

B. Bible had womanless wedding.

1. Not really--our "necessary inference" puts bride there--for how could you have a bridegroom without a bride?

(a) We made this rule to master all occasions.

(b) Bride is never mentioned in story

(c) Women scream today for in best known wedding of all time man gets top billing! It's a man's world.

(d) Can't you see the society page report
It would go like this:

"Saturday, June 15th, Mr. Lovely will take Miss Ima Waiting as his wife. The groom will be attired in a black tuxedo, black sox, black shoes, appointed with black shoe laces, delicately poked thru metal illets. He has selected a white shirt, button up the front with one

2) pearl button at the pinching collar. A quarter inch of linen in a peek-a-boo fashion will show at the shirt cuff and his velvet striped trousers will be preciously supported by white gallooses. Mr. Lovely has chosen to carry in his hand a white initialed handkerchief to adroitly use in daubing the expected perspiration. He will be given away gratefully by his father and his younger brother will serve as his second in the duel--whoops, his best man in the battle--oh well"-----

2. But back to our story--the Bible tells of many weddings--one of its most famous is Matt. 25.

(a) Point of the story is to see if all properly made it to the party.

(b) None can tell the story as well as the Master--may I read it to you.

II. Customs of an Oriental Wedding

A. It was always a great occasion

1. Populace came

(a) Jew saying "Everyone from 6 to 60 will follow the marriage drum."

(b) Rabbi "man may forsake the study of the law to share the joy of the wedding feast".

B. Weddings were not sudden

- 3)
1. Anticipated a long time
 2. 3 stages in matrimonial procedure
 - (a) The engagement
 - (1) Statement by respective fathers of bride and groom
 - (b) The bethrothal
 - (1) Ceremony for this
 - (2) Binding, gifts came
 - (3) Witnesses confirmed

"The man and the woman were bound to one another by the bethrothal ceremony, tho, they were not actually man and wife; in fact so binding was the bethrothal that if the man died during the period that it lasted the woman was regarded as a widow; the cancelling of the bethrothal was not permitted; if however, such a thing took place, it was parallel to divorce!

W.O. E. Oesterley--Page 134

- (c) Finally the marriage
 - (1) They didn't rush did they--before time of short guns.
3. Marriages were interesting
 - (a) Audiences today sit with sly grin--hoping something goes wrong.
 - (1) Friends vs. sadists.
 - (b) Bridegroom went to prospective father-in-law's home.
 - (c) In route and in waiting attended by some of his closest friends.

4
(d) In this story it was 10 virgins.

(1) Jesus uses the best always to describe his church.

(2) Gold, virgins, pearls, treasure
Never puter, dirty, cheap.

(e) Feast at bride's house

(1) Lasted till all hours

(2) Matt. 25 lasted til midnight

(3) Attendants waited patiently and faithfully

(4) Be ready whenever groom came

(f) Cry proceeded the return.

"Behold the bridegroom cometh"

318 Ref.
to 2nd coming

(1) Nothing frightening about it.

(2) You'd been waiting to hear

(3) Tell of meeing Little Rock's
Miss Alma

[a] How old? --90

[b] "For 75 years I've been working to go to that home I think the Master is preparing for me"

(4) Will you dread hearing another cry?

I Thess. 4:16 "For the Lord himse

(g) 10 Virgins sprang to their feet

(1) They'd been pretty sleepy

Johnny Carson had just gone off
and the National Athem awoke

them.

5)

- (2) It was dark--needed to get festive lights aglow.
- (h) Divided in 2 groups--5 wise and 5 foolish. *Blame not on sleeping (all did) but adequate preparation.*
- (1) All had lamps
- (2) All had purity
- (3) All had anticipated
- (4) All had hearing *All had opportunity to prepare.*
- (5) All had stations
- (6) All had access
- (7) All had dozed
- ~~(8) All had lamps!~~ *invitations*
- (8) Only 5 had preparation
- (10) Jesus said its wisdom to prepare: fatal foolishness not to
- (11) Sounds like everybody in church not going to hear that welcome plaudid brethren keep praying about (like ready recollection)
- (12) All folks are not going to make it--all didn't take invitation seriously.
4. Key to parable is 1st word--THEN
- (a) We are not the Pepsi--we are the "now" generation
- (b) Now must be ready for then
- (c) No chance after the then
- (d) The door was shut Matt. 25:10
- (e) Now or Never; then and those prepared.
- f.) **GREAT EMPHASIS: FAITHFULNESS**

- b) 5. Desperately the foolish asked for oil.
- (a) Wise said "not so"
 - (b) Note the wise did not pronounce judgement!

Wants going out: difference not in kind but degree

- (1) they didn't say "Too late"--- "You don't have a chance"
- (2) Rather--go, buy, try, --even at midnight
- (3) It's the bridegroom that shuts the door!
- (4) Church, even until the last day of existence is not in the judging business--rather in the preaching!
- (5) We must leave the consigning to the bridegroom--what God does will be right.

John 12:47 "I came not to judge---

6. Foolish waited too late.
- (a) They went at midnight but the clock of preparation had already struck.
 - (b) Tasker, "Saving grace is a personal possession and untransferable. When the final day of salvation comes none can deliver his brother. Each man is in this respect the arbiter of his own destiny."
 - (c) No one else can go there for you-- you gotta go there by yourself.
 - d) *Not a last minute catch up but one of continuous preparation.*

7)

- 7. The honeymoon is now ready
 - (a) Ready folks go in
 - (b) Week of joy and bliss
 - (c) Late didn't make it--somethings can't do at last minute.
 - (d) Too late to mend ways, review days reverse path and do better
 - (e) They had no next time!

- 8. Door's closed. *Some find the value of saving religion too late.*
 - (a) Could have been opened earlier
 - (b) Opportunity was squandered--O what might have been!
 - (c) Anquish of remembering--son remember
 - (d) "Imitated" Chr. won't suffice--must be love for bridegroom
 - (e) Tug of Jesus keep heart strings tied.
 - (f) Is He real? Faith inherited?

- C. What about you? *Entrance or Exclusion-which*
 - 1. Saints wail "Are you ready?"
 - 2. Time is nothing to God--mills grind slowly but they grind to powder.
 - 3. Do you use grace as license to sin.
 - 4. Are you waiting til last minute?

Ruskin, "No nation ever had, or will have the power of suddenly developing under the pressure/necessity faculties it has neglected when it was at ease".

- 8) 5. Are you thoughtless?
Half prepared? Irresponsible? Luke warm?
6. Suppose today is then--where do you stand?
7. As at last Supper, "Is it I?"
Ps. 139:23-24 "Search me, O God and know"
8. Will you let the door close?
(a) What haven't you done?
(b) Pusey, "No soul will ever be lost which has not had the Father throw His arms around him and look into his face with eyes of love and yet has deliberately rejected him?"
9. Jesus wants you as a part of Him.
(a) Barnes said marriage most tender, firm, endearing of any known on earth--fitly represents union of believers to Christ.
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(a) Comes a time when prayer even to Jesus is too late.
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Galena Park - 4/3/68

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Pratt, Kan. - 7/21/68

Senatobia, Miss. 6/7/68

Bordeaux 8/9/68

Allisona 9/1/68

Wewoka 10/20/68

Franklin, Ky. China

THE WOMANLESS WEDDING

East Side Church, Tulsa 10-24-70

Winn Garden Church, Ft. Worth 12-4-70

South Fork Church, Winston-Salem, N.C., 5-28-71

Second St. Church, Pulaski 6-17-71

Somerville, Tenn. Church 7-23-71

Eastwood Church, Hutchinson, Kans. 11-12-71

Church St., Lewisburg 7-26-73

Pulaski St. Church, Lawrenceburg 9-25-74

Broadway Church, Lubbock, Sep. 10-30-74

Central Church, Mc Minnville 6-23-75

Alamo, Tenn. Church 7-16-75

Bells, TN - 4/2/91

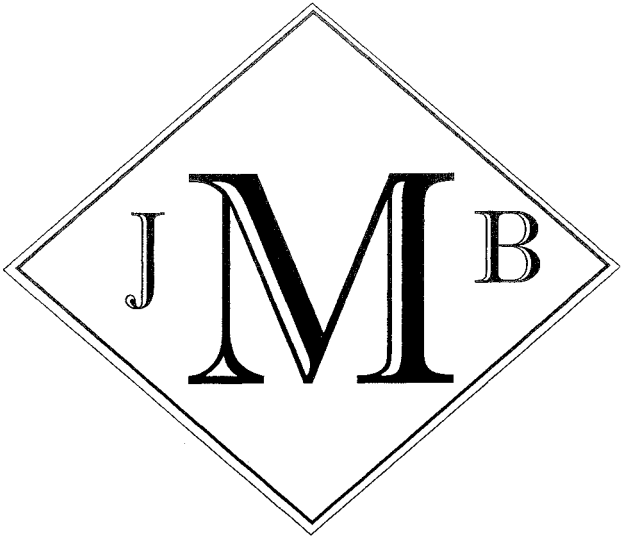
Camden Ave., Parkersburg, WV - 5/1/91

Smithville, TN - 5/21/06

Alfred Lord Tennyson - Late, Late, S

Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.
No light had we: for that we do repent;
And learning this, the bridegroom will relent.
Too late, too late! ye cannot enter now.
No light: so late! and dark and chill the night!
O, let us in, that we may find the light!
Too late, too late: ye cannot enter now.

Have we not heard the bridegroom is so sweet?
O, let us in, tho' late, to kiss his feet!
No, no, too late! ye cannot enter now."



UNAVOIDABLY THERE COMES A DAY OF RECKONING

Matt. 25:14

- I. There are things we escape because it does not apply to us.
- II. There are matters we face that we postpone.
- III. But there is one thing we neither avoid or postpone--it's a day of reckoning.
 - A. Jesus told this story.
 - B. He recounts it for our benefit.
 - C. Matthew 25:14 -
- IV. Here is the story.
 - A. The kingdom of heaven is like a man traveling into a far country who calls his servants and delivers unto them talents.
 1. Similar to pounds - Luke 19:11-27.
 2. Picture of servants working for their master.
 3. We all stand in subjection to God whether we acknowledge it or not.
 4. All that we have belongs to him.
 5. Every slave must give account.
 6. Every slave has at least one talent with which to work.
 7. Talents vary with abilities -

Jesus on way to Jeru. and 4th part of entry
Very Important
proportions for improvement
8. connects idea of His immediate RETURN
But are we watchful?

Talents signify WORK not inheritance 2.

B. He distributed talents 1, 2, & 5, and having given such the Lord left.

1. One talent = 6,000 danari
2. One danari = 1 day's work
3. Note several abilities as Lord leaves earth for heaven.
4. He leaves us in a state of work, business, service, expectancy.
5. Jesus left his church with everything they'll need.
6. Also note Lord shows trust in his servants.
7. Henry said, "there is nothing we can call our own except sin."
8. He ascended on high and gave rich gifts to men.
9. Everyone has at least one talent.

C. V-17 Let's look at five talents.

1. You know wealthy men, smart philosophical men, those with theological and power bends.
2. You know men who can trade and do well.
3. We compliment them: "They are talented folk" - but everyone is to some degree.
4. Before we go too far--where did we get what we've got--from God?
5. Does everyone properly use his opportunities?

From Few to Many
what service we render in heaven not told 3.
Dan. 5:23 "God in whose hand thy breathe
is and all thy ways hast thou
hast not glorified."

6. Five talents--multiple abilities and
he used them.

D. What about the two talented men? -

(V-17) *Diversity of talents & circumstances*

- Each has*
what's
sifted to him
1. Servants are differently entrusted.
 2. We each are variant vessels and
what we receive fills us.
 3. Lord Bacon, "Money is like manure,
good for nothing in the heap, but
it must be spread," - not Hello
Dolly.

James 3:13 "Who is a wise man and endued
with knowledge among you?"

- Vessels are*
sifted thus
no room
for jealousy
4. Note we have to wait until later
to hear his reward. Read verses
22-23 for this report.
 5. It's significant the return of the
Lord is stressed and certain--do
we preach it?
 6. McGarvey wrote, "Reckoning is as
sure as the trust and judgment is
as sure as the life."
 7. We all received we can all expect a
reckoning.
 8. Happy report--got two, gained two
others.
 - a) Servant and money both belong
to God however much you've got

- b) Profit is expected.
- c) During Master's absence we must be busy for him.
- d) One day he will return.

Matt. 13:8

13:23

2 Cor. 8:12

- e) Responsibility goes along with gifts.
- f) All we have is on loan from God.
- g) There is a lot to be begotten by industry.
- h) Thus he spoke with confidence as God gives food and sun to all.
- i) It is not enough not to do evil--
must do good.
- j) Talent = \$1,600 to \$1,800.

9. What did he get?

- a) The Master who is not unreasonable complimented him.
 - 1) Do we others?
 - 2) Jesus our pattern.
 - 3) Good and faithful--within the reach of us all.
- b) As we use power we grow.
- c) We'll all stand before great white throne.

2 Cor. 5:10

- d) Note he turns everything to good.
- e) Same fidelity expected and rewards come proportionally.
- f) He expects all men to be guided by same and sane spiritual laws.
- g) Five and two show labor and activities.
- h) Both equally faithful.
- i) Heard warm, well-done and saw Lord's delight.
- j) Both commended in same terms, same reward.
- k) Contrast--from slave to ruler.
- l) Enter joy - eternal blessedness.

John 15:11

Heb. 12:2

- 1) Heaven's busy, active.
- 2) Hell's boring.

Isa. 53:11

Reve. 3:21

- 3) Christ shares his heaven.
- 4) We account only for that we've received.

*Didn't waste,
Spend riotously
Steal*

E. That third servant.

*He
hid!*

- 1. Note he too is a servant and we can be lost.
- 2. Then - there is a judgment for all.
- 3. Made also a speech.

a) Bold

I John 4:17

I John 2:26

Emperor "today I have lost 2000" could point to nothing for others welfare 6.

- b) Accused the Lord - hard
 - 1) Harsh, merciless
 - 2) Nobody could please you with service.
 - 3) You expect the impossible.
 - 4) Calling him hard shows he never knew Jesus-- incorrectly viewed him.
 - 5) Couldn't act in love toward him.
 - 6) How would you describe God?
- c) Gather where not scattered.
 - 1) Continues to blame the Lord.
 - 2) Suggests he required more than he could perform.

Saw for benefit of neighbors

- 4. I was afraid.
 - a) Since I could do so little I'll do nothing.
 - b) Fear shackles many.
 - c) Fear should have moved him.

Does limited resources excuse us? If we neglect how we would on a wider scale

- 5. I buried gift.
 - a) We shut up our abilities.
 - b) Big enough could be buried.
 - c) Made money useless--lazy dollar.
 - d) His inactivity disclaims he was a servant. Did nothing.
 - e) Disuse of facility leads to complete loss.

If we hold? at God we won't do much

The more righteous God is the more sure of
extended punishment 7.

God is Good
2 Cor 5:14-15

- f) Granted he didn't make it less-
thought he gave it all back
(bus lost interest).
 - g) He ran no hazzard with it.
 - h) His sin--did nothing!
 - i) "To do no harm is the praise of
a stone-not of a man." (Bacon)
6. Lord made a speech in return.
- a) In your own evaluation of me,
I'll accept--why did you not do
more?
 - b) Worked--bad, false-hearted,
others good, he's bad.
 - c) No work of faith or love will be
forgotten--but you did nothing.
 - d) God's gifts are not to be life
unproductive.
 - e) Wicked - idle, insolvent.
 - f) Slothful--nothing against
nothing for, lazy.
 - g) Laziness defeats the church
more than wickedness.
7. Should have invested with bankers.
- a) Something is better than
nothing.
 - b) If I strawed elsewhere that's
my business.
8. Take away his talent.
- a) Can't stand uselessness.
 - b) Do something.

Took away
never to
return it - no
probation

"Gracious is the Lord, and righteous, yet our
God is merciful"

Capacity is extirpated by disease

8.

Darkness

never any

light

Outer

Jesus only

blast - the

fig tree &

just leaves

c) No place in heaven for unprofitable.

9. Conclusion:

a) Jesus asks for unquestionable obedience.

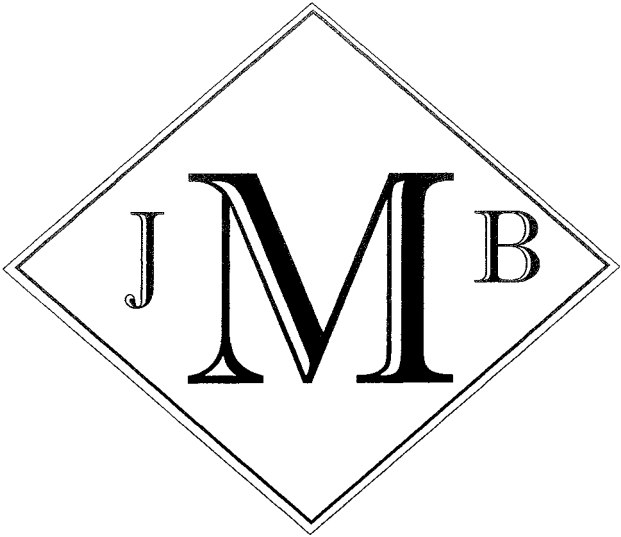
b) Fruitfulness

c) Everyone will give an account.

d) Penalty is both exclusion and punishment.

e) Outer darkness--no man can work there, banished from light and joy plus presence of Jesus.

West End C/C - 7-16-08



THE JOYS OF THY LORD

Matt. 25:19-21

- I. It's a peculiar personality that wants misery instead of mercy; heartache instead of happiness; suffering instead of success.
 - A. "That guy is sick."
 - B. To be "born for hell"; to operate knowingly in the disaster zone surely invites questions.
 - C. If the above is true in the "work-a-day" world, why isn't it increasingly true in the Spiritual?
- II. Tell the Parable of Matt. 25:14-30.
 - A. Points to recall.
 1. Tells of Kingdom of Heaven.
 2. Man went to far country & left goods in hands of servants.
 3. 5 - 2 - 1 - according to ability - left.
 4. 5 traded, made 5.
 5. 2 traded, made 2.
 6. 1 dug - hid.
 7. Lord returned & Reckoned.
 8. 2 got same percentage & same words.
 9. One - hard - Reap - gather -
Afraid - hid - safe.
 10. Wicked - slothful - Remove talent & servant.
- III. Some undeniable observations.
 - A. The Lord expects us to be active.
 1. Talent - \$1000 (?)
 - (a) A measure of wt.
 - (b) Unit of coinage.
 - (c) Ability possessed & chance to use it.
 - (d) Value depends on whether wt. was brass, silver,
or gold.

2. Macaulay said the parable gave our language a new world.
3. God's called us to His partnership.
4. Barclay, "No religion w/o adventure."
5. Ea. one is marked for some kind of service.
6. Didn't want idleness as all living members require exercise.

B. There Comes a Day of Reckoning. - *at this day.*

1. We are judged according to what we have.
2. Earlier spurred on by orders, confidence placed in us & one day's need to account.

C. Two Classes of Accomplishments - Success & Failure.

1. Look at successful.
- (a) 5 & 2 got 5 & 2 more.
- (1) Thrilled to say "Look" - Happy to show!
Behold V. 20, V. 22.
- (2) How can one call Him Lord & not find some spiritual service to render? Naturally assumed you will!
- (b) Features about the Winner.
- (1) Good & Faithful.
- (2) Serves in hearty good will.
- (3) Obedient.
- (4) Put Master's interest above his own.
- (5) Profitable to Master.
- (c) He'd been entrusted c possessions (we can waste, hide, or multiply).
- (d) Knew his entrustment was for a limited period.
- (e) 2 & 5 made same speech - same reward.

2. Look at Failure.

- (a) Took 16 words to explain success; 43 to do failure.
- (b) We become experts in explaining why it can't be done!
- (c) Laid his failure on another:
 - (1) Buried it due to suspicion & laziness.
 - (2) "Hard" - like arteries.
 - (3) We possess, God owns.
- (d) What was really wrong?
 - (1) Slothful = shrinking, hesitant, timid. Laziness is not humility.
 - (2) Wicked. *(It is suggested we were + obedient)*
 - (3) Never admitted guilt - seemed to think it O.K. if he lost nothing!
 - (4) Didn't squander - Knew to do good & didn't do it!
 - (5) It was Master's ownership that gave him any chance at all.
- (e) Wonder what he said to himself?
 - (1) "What can I do c 1 talent?"
 - (2) "Look how much more he got than I did!"
 - (3) "It's not mine - why ought I work myself to death."
 - (4) "I've got my own to do - why get involved in his work."
- (f) Jesus not opposed to capitalism.

D. The Judgment. *Pentecost* led "I want to be a worker"
0. Reports of all stewards recorded! *Confessed I will work, I will pray*
 1. Work got more work. *Went out "I will perk"*

2. Worker got double; shirker got double loss - talent & soul.
3. Reward not for skill & cleverness, but good & faithful.
4. Good & faithful vs. wicked & slothful (unprofitable = garbage).
5. Degrees of Reward.
6. Well done = (excellent vs. garbage).
7. If adultery is wrong, it is omitting good deeds.
8. I'll get either Master approval, Higher position, admitted to Master's house or cast out - not pleasant to fire someone.

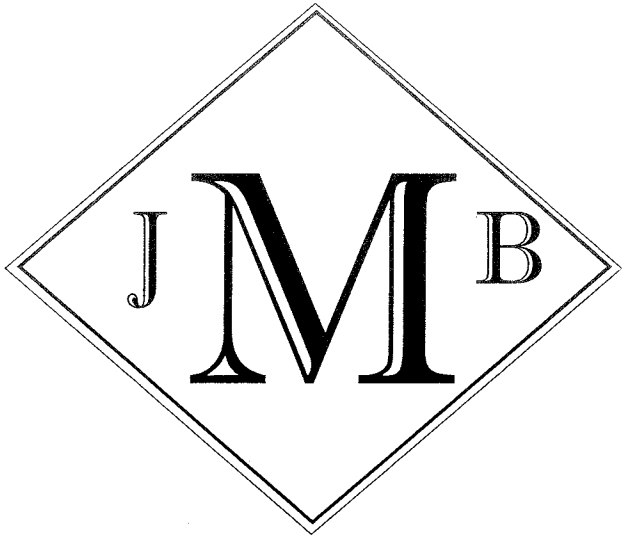
West End. 9-14-75

Lee Acres Church
Jupelo, Miss. 9-15-75

Monterey Church, Lubbock, Tex. Combined
adult classes 4-25-76

Leah Rose Residence 1-8-84

Often times incompetency casts an awesome shadow. Leroy Dedmon took his wife to the doctor in Springfield several years ago and they did some rather extensive x-rays. However the doctor who was going to look at the x-rays didn't really know how to read one. He called Leroy into his office and showed him the spot on an x-ray and said "does that look like a kidney stone to you?" Leroy was astonished and said "doctor I don't even know where the kidney is and thus I have no idea whether that is a kidney stone or not I think we better get another opinion." So they took the x-ray to a doctor in Nashville showed it to him and asked "do you think that is a kidney stone?" He said no that is a fingerprint - someone had touched the film while it was in the process of being developed. Thus the poor woman was almost operated on due to a fingerprint.



TALENT--WILLING OR WASTED?

Matthew 25:14-30

- I. Say what you will, Jesus gave an added meaning to a word.
 - A. I say talent--what do you think?
Ability--competency--skills
 - B. Do any see weight? Yet that is what the word means.
 - C. May I tell you the parable of the talents.
- II. Events of the Parable.
 - A. Kingdom of Heaven.
 1. In Italics.
 2. But it's about us--the virgin of v-1 is the same folk described.
 3. One is watchfulness and the other working--how we need the balance.
 - a) Some live as though Jesus comes today and quit work.
 - b) Some work without watching.
 4. Story of God calling saints to accountability.
 5. Kingdom is the sphere of God's dominion over us in Christ--isn't that what the church is all about?
 - B. Man travels into far country but first delivers his goods to his servants.
 1. Servants--slaves--church folks.
 2. Goods--not told the content only the weight--silver, gold or what?
 3. Gave them power of attorney.
 4. Goods--property; tasks God gives to each of us.

C. Varied Amounts.

1. 5

a) God gives men stations he knows they are adequate to fill.

→ b) He makes distinction among men as to their ability. (Barnes)

2. 2--everyone a capacity for service.

3. 1--possible to feel insignificant and thus neglect duty.

a) Was not teaching only those of feeble talent neglect.

b) Does not say he loves least to whom least is given.

c) Does this not reveal the folly of comparing ourselves with the works of others?

d) Talents belonged to someone else.

e) Entrusted by him to others to

→ be used not only in their interest but his--method of investing not prescribed.

4. According to his several abilities.

a) Acts in wisdom not capriciousness.

b) Trust measured according to mental ability, position, influence.

c) Owner knows his slaves well and entrusts them with what he knows they can handle.

d) Every believer has some talent.

D. Actions of 5, 2, 1.

1. 5

a) Went immediately--eager to get on with it.

b) Used his opportunity.

Ecc. 11:1 "Cast thy bread upon the waters"

Prov. 10:5 "He that gathereth in summer wise"

Isa. 55:6 "Seek ye the Lord while he may...near"

Jer. 8:7 "Stork in the heaven knoweth"

2 Cor. 6:2 "Behold now is the accepted"

c) Noble motive--do as much as you can for your Master.

d) Motto of Prince of Wales--I Serve.

2. 2 Talent Man

a) He worked with what he had.

b) He was productive.

c) Different profit--but same percentage.

1 Cor. 3:8 "Every man shall rec. his own reward"

d) No hint of price in the doubling.

Lu. 17:10 "We are unprofitable servants: duty"

3. One talent.

a) Dug & hid.

b) Preserve without profit.

E. It's Accounting Time.

1. After a long time.

2. Reckoned.

a) Settlement is as sure as life.
(McGarvey)

b) Settle Accounts.

c) No one is excused because of
 → lack of talents--rather usage is
 the issue.

→ d) There is a clear end of probation.

e) Didn't tell them how to invest.

3. 5 gained 5.

a) Different amounts entrusted,
 proportionate returns, equal
 rewards.

- b) Doubled his sum, came with confidence.
- c) Well done--final reward depends on faithfulness.
- d) Ruler over many things.
- e) Joys:

→ (1) We are not discharged from service but enter into larger service.

→ (2) Key--do we love the Master?

(3) We get to live with the King!

4. 2 gained 2

5. One a different story.

a) Not called to protection but profit.

→ b) Why do nothing?

(1) I can do so little.

(2) I'm not important.

(3) I don't have as much as others.

→ c) Hard man--afraid of him.

(1) Hard thoughts about master.

(2) No way to please a tyrant.

(3) Sinners say God is hard, stingy, exacting.

(4) Accusatory--didn't trust him.

(5) Deprecates master's character-- unmerciful & dishonest.

(6) We attribute to others what we find in ourselves.

d) Reaped where didn't sow--steal. Gathered where didn't straw--repeated.

Proverbial expression of grasping man.

F. Judgement Time

1. Wicked.

Get

- a) Convicted by his own admissions.
- b) Failure to use what you have makes one wicked.
- c) Besmirched character.

2. Slothful--greatest hindrance--do nothing.

Lu. 19:13 "Do business til I come"

Note

- a) God judges men for doing wrong also for not doing right.
- b) Lazy--did nothing.
- c) Watching does not imply idleness.

3. Master never admitted the accuracy of the accusations but it condemned man who used it.

4. Made no effort to earn single interest--6% at Rome.

5. Usury had good meaning.

- a) Bank easier than digging hole.
- b) Money lives--circulates.

c) Usury=offspring--Interest is the child of capital.

6. Took away his one.

- a) God considers capacities.
- b) If you are not going to work get out of the way and let someone else who will.

c) Unfaithful lost privileges.

d) Faithfulness to God enlarges your opportunity.

e) Reward based on zeal & faithfulness. Usefulness bring enlargement.



- f) Wasted talent dangerous.
- g) For all sad words of tongue or pen, the saddest are these: it might have been. Whittier "Maude Miller".
- h) Wasted or willing--which for me?
- i) Saving faith is serving faith.

7. Darkness

- a) Absence from God who is light.
- b) Don't leave undone what you have opportunity to do.
- c) All it takes to be lost is do nothing.

G. Remember

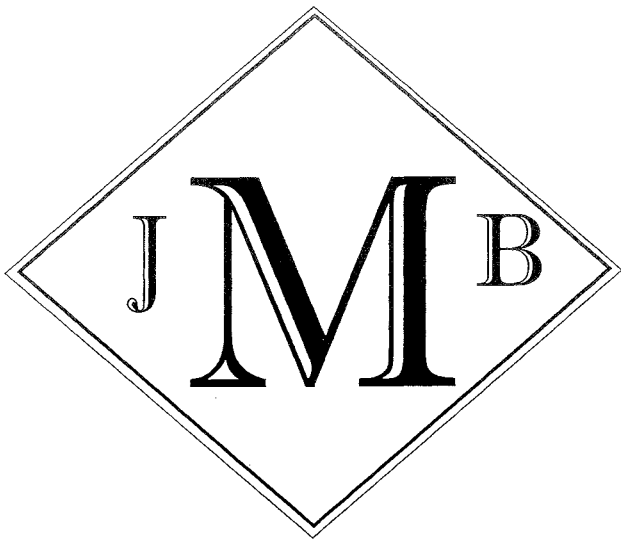
- 1. Unused property is lost.
- 2. Life given in trusting service is enlarged.
- 3. All gifts & opportunities are from God. (Broadman)
- 4. Gifts of God are not like money but like plants--need suitable soil to grow in.
 - a) We possess nothing--all from Him.
 - b) Stewards of manifold grace of God (I Peter 4:10).
 - c) Are we improving?
 - d) Degrees shown.

Brentwood Hills - 3/21/93

Main Street, Manchester, TN - 4/5/93

Coopertown, TN - 7/17/94

Bellevue - 7/24/94



AM I A SHEEP OR A GOAT?

Matthew 25:31--

I. Identification of self is important.

- A. I'm a salesman.
- B. I'm a fireman, or a soldier.
- C. I'm a sheep or a goat.
- D. I don't know--then let me help you understand.

II. May I Tell You the Judgement Scene-- Matt. 25:31 on.

- A. Spoke 3 days before the cross.
- B. Criticized as hard doctrine that causes some to be infidels.
- C. Qt. not how men evaluate a doctrine hard or soft, but what the NT teaches about it.

III. From Our Text First See:

A. When

- 1. Must be conscious life ends and then Judgement.
- 2. Our time is so very short to do anything.

B. Then See Son of Man With Angels on Throne.

- 1. ~~Judge will be Son of Man.~~

John 5:22 "All judgement to the Son"

- 2. Other titles but Son of Man shows:
 - a) Incarnation
 - b) Identification with man
 - c) Humiliation
 - d) Sacrifice

- 3. Contrasts with later titles Sovereign Lord, King of Kings, Lord of Lords.

C. Reason: to gather before Him all nations.

1. We'll see Jesus--today we strain to see celebraties and miss--not then.
2. No exception--all nations.
3. No middle ground--left or right.
4. Jesus shepherd of all mankind--sheep or goats.
5. He knows the difference.

Ezek. 34:17

D. Divides Sheep and Goats

1. Sheep on right
 - a) Place of honor
 - b) Sheep harmless, innocent, little dumb.
2. Goats on left.
 - a) No other gospel uses sheep & goats.
 - b) Diminutive for goats--to show their unworthiness perhaps.

IV. Then the Division

A. The King

1. Only now does he call himself King as he has privately with others.

Jude 14:15

2. Last opportunity to obey has been granted.

B. The Sentence

1. Come ye blessed
 - a) Joy in Judgement day.
 - b) Right hand--honor.
 - c) No neutral area.
2. Inherit
 - a) Can't earn salvation.

- b) Deeds are fruit, not root of our salvation.
 - c) Inherit--right of sonship.
 - d) Inheritance only for His children.
3. Prepared from fd.
- a) Designed, appointed for you.
 - b) God has no new plan--always been.

C. The Characteristics

- 1. Names 6 needs that were met.
- 2. Shows love in truth & deed.

1 Jn. 3:17-18

- 3. A.M. Burton--knowing the qts. best answer them now.
- 4. 6 not to be seen or honored by men.
- 5. Common everyday needs.
- 6. Routine daily kindnesses.
- 7. Christ's followers demonstrate com-
passion & are humble about it.
- 8. Jesus interested in physical and material needs.
- 9. But came to save from sin not poverty.
- 10. Truth of our faith is by our lives.
- 11. Stranger = foreigner or traveller.
- 12. Naked--poorly clothed.
- 13. So humble even asked "when?"
 - a) Forgotten when they did it.
 - b) God never leaves Himself without witness.

D. My Brother

- 1. Brother is one in need and Christ feels for him.

- 2. Jesus identifies himself with these.
- 3. One who is befriended in hour of need call a brother.
- 4. From brothers we expect more.
- 5. Brother

Matt. 12:46-50

23:8

28:8-20

6. What's done for others is as to Him.

E. Other Half of Sentence

1. Depart-

- a) Chilling word
- b) See 2 Thess. 1:7-8
- c) Do the just see this?

2. Fire

- a) Devil & angels intended.
- b) Not for man but Devil but we may earn it.

F. Did Not

- 1. Left hand rejected Christ, therefore not able to do good deeds--murder in Central Park.
- 2. Not gross sins but simple acts of kindness not committed.
- 3. Neglected what they had the opportunity to do.
- 4. Condemnation due to neglect of duty.
- 5. Omission or commission as J. C. Lauderdale prayed.
- 6. Such neglect makes one unfit for Heaven.
- 7. Not what they felt or thought but did.

8. Author of their own ruin.

9. Power to do good was present and they did not.

G. Punishment

1. Sin has to be punished.

Nu. 32:23 "Be sure your sins"

Prov. 13:2 "Adversity pursues sinners"

Ps. 90:8 "Thou hast placed our iniquities"

Isa. 3:11 "Wicked deserve"

2. Wages is death.

3. Everlasting.

a) Same thought for length of blessings.

b) Fire most severe of punishment and pain.

c) Used to convey greatest degree of anguish of soul, continuous.

d) One state co-equal with the other.

e) Torment--anguish.

1 Jn. 4:18 "Fear hath torment"

Acts 4:21

2 Pet. 2:9

f) Natural use of word--if Christ wanted to convey limited duration why use this?

V. What Will You Do About It?

A. Note Jesus would now accept or reject will judge you.

Ps. 2:12 "Kiss the Son lest he be angry"

B. Our life eternally--will be with one or another group.

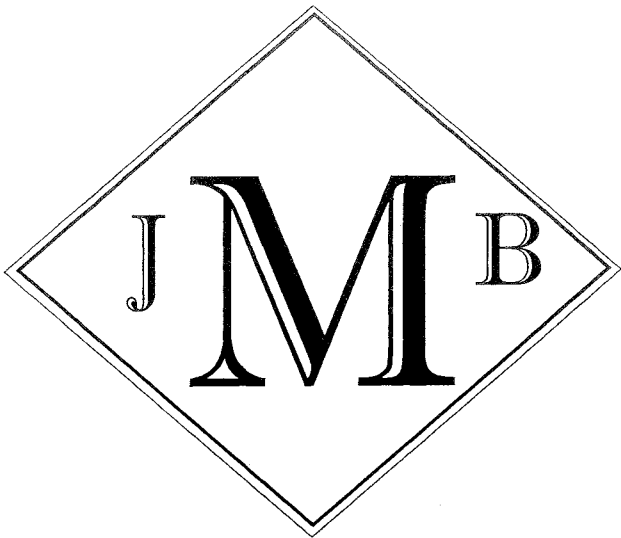
C. On which side do you think you now stand?

Matthew 25 Revisited

"I was hungry and you said apply for food stamps. **I was homeless** and you said there is a shelter in town. **I was lonely** and you said get a Sony Walkman. **I was beaten** and you said avoid dark alleys. **I was naked** and you said a local church has clothes. **I was sick** and you said apply for Medicaid. **I was illiterate** and you said there are library cards. **I was poor** and you said God loves the poor. **I was imprisoned** and you said try the parole board. **I was depressed** and you gave me a Smile button. **I was dying** and you said there is eternal life."

(from Salt, 6/94)

- awareness of the need insufficient
- referral to programs can be a way to keep people at arms length
- In Matthew 25, God calls us to an active, personal, hands-on compassion.



Consistency, What a Joy

Matt. 25:31-40

- I. Certainly I believe people can change - either to betterment or cursedness.
 - A. We've all seen it.
 - B. We rejoice in when it's to the good as backslider repents, drunkard dries up and profit-gate becomes pure.

- II. But don't you rejoice in consistency - on track and stays there - that's Josephine Dockins Raby.

- III. We were neighbors, schoolmates.
 - A. Josephine was wholesome.
 - B. She had a splendid reputation.
 - C. She was genuine even then.
 - D. Years unfolded and the only change was whatever was good became better.
 - E. She loved the Lord - led her son to obey and preach the gospel.

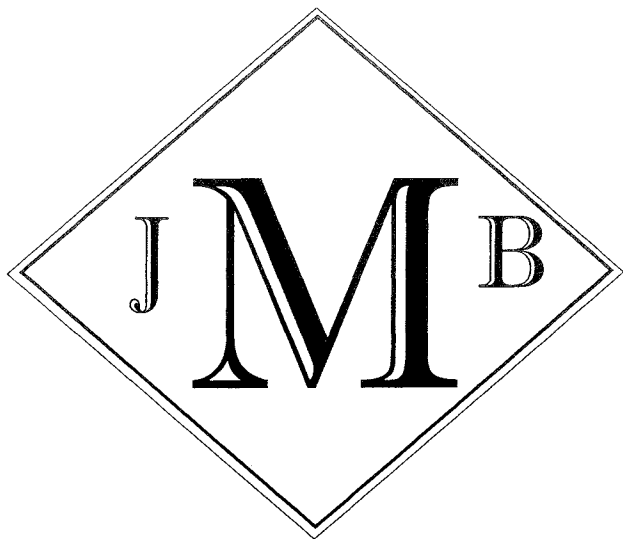
- IV. That service to Jesus she deeply loved - I think of one passage in particular.

- A. Since it's the Judgement scene seems so appropriate - for after death the Judgement lets examine it for our mutual benefit.
- B. Passage is Matthew 25.

V. Please catch some significant words.

- A. Son of man in Glory.
 - 1. She ever knew Jesus as one with us.
 - 2. She will see Him in His Glory.
 - 3. Never knew her to be ashamed of Him.
- B. Come
 - 1. Conscious of end of time and His return.
 - 2. Each Lord's day at table she told it by her action.
- C. All will be divided - sheep and goats.
 - 1. To the right hand the title blessed.
 - 2. What comfort.
 - 3. Inheritance theirs from foundation of the world.
- D. Six actions cited - hunger, drink, stranger, naked, sick, imprisoned.

1. The righteous meet all six.
 2. Common life-ignored by man,
championed by God.
 3. "When" - humble in doing.
 4. These my brethren - brother
of mine - in peril and he
feels personally involved.
- E. Righteous to life eternal -
1. Happly conclusion.
 2. Glorious reward.



THE BASIC FOR THE JUDGEMENT OF MAN

Matthew 25:31-46

- I. Though the Judgement may present its shocking revelation; nevertheless, we may be sure there will be one.

Matt. 25:31 *(2 things be there words Record of life)*

A. Picture this scene with Jesus.

1. It's Jesus, Jesus alone, Tuesday afternoon.
2. The shadow of the cross hangs heavily on Him.
3. He sits at the Mt. of Olives, sadly looking at a city that rejected him.
4. The religious leaders said NO to his claim as the Son of God.
5. But He envisions a latter judgement involving every one who has ever lived.
6. They shortly will put a sign in mockery "King of the Jews," yet one day all will know its truth as He is King of All--not just Jews.
7. He moves from thoughts of Cross to Glory.
 - a) Saw it on Mt. Transfiguration.
 - b) Not by 3 men but all nations.
 - c) Glory as John saw it.
 - d) All nations in vast moment.
 - e) All angels with Him.
8. But as Peter said, Judgement must begin with the House of God.
9. This concerns His church.
10. The affairs of the wicked also handled.

Read about immortals

Rev. 21:8

11. But now it's addressing those of us in the church.

Rom. 14:12

Everyone of us shall give account

Acts 17:31

Times of ignorance would

Rev. 20:12

Books opened - judged written - words

B. It's before the Son of Man.

- 1. He will know the history of every one of us.
- 2. He will divide with unerring accuracy.
- 3. God scares us.
- 4. Son of man touches us.
- 5. God gives Him the power to judge us.
- 6. As He is the only Savior, He will have the say over you.
- 7. You will be so glad you confessed Him.

C. He will divide: Sheep and Goats; Right & Left Hand and something to say to both.

- 1. Sheep symbol of peace, innocence, but the goats quarrelsome, ill scented and impure.
- 2. It becomes very personal--"I" is emphasized.

D. To the Right Hand Folk.

- 1. Come
- 2. Blessed
- 3. Inherit - Kingdom
- 4. Prepared
- 5. Creation

Eph. 1:4

6. The Kingdom in the purpose of God will be in possession of the Saints.
7. There will be stated grounds for the division.
8. Love, tenderness, service puts an obligation on the King of Kings.

II. Now comes 6 practicalities that we each can do, but must spring from love not duty.

v-35 "For I was"

A. Jesus went about "doing good" out of his heart of love.

1. For us, "As we would think gratefully and lovingly of one who in our absence cared for some brother or parent, wife or child, who stood in need of help, so does Christ think highly of him who considers and cares for any weak brother of his for whom he died, and whom when he comes will claim for his own. Are you prepared for this judgement? We are not asked what we have felt or thought or believed, but what we have done. It is conduct which shows if you are of the spirit of Christ, capable of enjoying what he counts a blessed life."

(Pulpit Commentary)

2. The Christian is kind to all men, especially household of faith.

3. Though love all, there are some called "my brethren."

C. The Disavowal of the righteous shows the absence of all idea of merit.

D. The good do good for its own sake, for the Lord's sake who is goodness itself.

E. Humanity and charitableness is what duplicates Jesus.

F. Here he focuses attention on sympathy, generosity--it is the Christ-like character.

G. We can't minister to Jesus himself, but can vicariously through his suffering servants.

H. P.C. has this: A vicarious service is offered in serving others. This service to others becomes an absolute efficient and sufficient test of the Christ spirit in us. Even Christ's whole life shines in the glory of something done to relieve, comfort, raise and save his fellowman.

III. The Question of the Righteous--When?

A. They know nothing they did was deserving of this blessedness given them.

B. ~~They felt their own shortcoming~~, yet the King shows them the meaning of their good deeds.

Didn't say you cured me, set me free but visited

- C. It's said, "love is the chiefest of graces, springs out of faith, looks to Jesus, and rests in Christ."
- D. The value of good works derives their spiritual value from faith and love that prompts them. *Bill B. Hester 2017*
- E. This, however, does not exclude obedience--all will be taken into account at judgement--but here He's building character.
- F. Take the Scriptures as a whole.

IV. Words to those on the Left.

- A. This does not have to do with political agenda. *(No chance to convert)*
- B. Depart, ye cursed.
 1. They too will be at the Judgement.
 2. Jesus came for our salvation--tragic for some it did not work.
 3. Some persisted in disobedience.
 4. They must depart from the one they would not hear, and where they go is not pretty.
 5. If you love darkness rather than light, then live in darkness eternally.
 6. Lost their last hope.
 7. Hell's the center to which all lines of sin lead.
- C. He gives the reason for their rejection.
 1. They saw sorrow, distress, poverty and did nothing about it.
 2. "He that hath pity on the poor lendeth to the Lord."

3. Note not accused of any crime of theft, murder, adultery, but they were without love.
4. It was not crime but neglect, selfishness, lack of love.
5. All characters tend either upward or downward.
6. Ground of Judgement is conduct toward other people.
7. What you have/or have not done to your brother exactly as though it were done to Jesus.
8. Judgement came because of what they did not do.

D. Note they too asked "When?"

1. Special pleading won't help.
2. Easier to lay claim to virtues we do not have than to confess sins we have done.
3. This does not say the lair, adulterer will not be judged--each sinner will have his sinfulness brought home to him.
4. It's our lack of love for our brother.

V. This brings up how long Heaven and Hell lasts.

- A. This teaches there will be reward for the blessed and suffering for the cursed.
- B. The words are Eternal & Everlasting.
 1. Same word in original.
 2. Speaks of endlessness.

*M. 2nd
Secs
27-31
see
It started
it*

3. Is there termination of Hell?
4. Is the duration of both places the same?
5. Will a loving God eternally condemn a disobedient child?
6. Do my feelings decide the matter?
7. Is the truth determined by our belief, feeling, wish?
8. Words translated everlasting and eternal come from this same word.
9. Does everlasting convey that which is temporary or that that's non-ending?
10. The word that describes God is Eternal.

C. Before we want to lengthen or shorten a word--go back to the life of Jesus:

1. Did he love man? *Feel cool*
2. Did he serve man? *Pr's prayers*
3. Was He selfless?
4. Does He ask us what we believe or what have we done?
5. What is our life reflecting in relation to our brother & sister?
6. Do you want to spend eternity with those who did not care for you?

D. In Conclusion

A. Judgement based on our response to the needs of the deprived, dispossessed, needy.

1. Are we among those who do little, think we can do much, and therefore do nothing?

2. Are we considerate of Christ's disciples?
3. Are we those who treat Christ well or those who do not?
4. Do we despise brethren and refuse to help?

I Cor. 8:12

5. Can we not therefore judge ourselves?
- B. Do I choose Jesus and His angels or the devil and his angels?
- C. Johnson points out things that are certain.
1. There will be a separation between those that do and those that do not.
 2. The Righteous will inherit the Kingdom, the wicked will depart to everlasting fire.
 3. The state of the righteous is life eternal, the state of the wicked is everlasting punishment.
 4. The duration of these states is exactly the same.

Franklin, KY 8/16/06

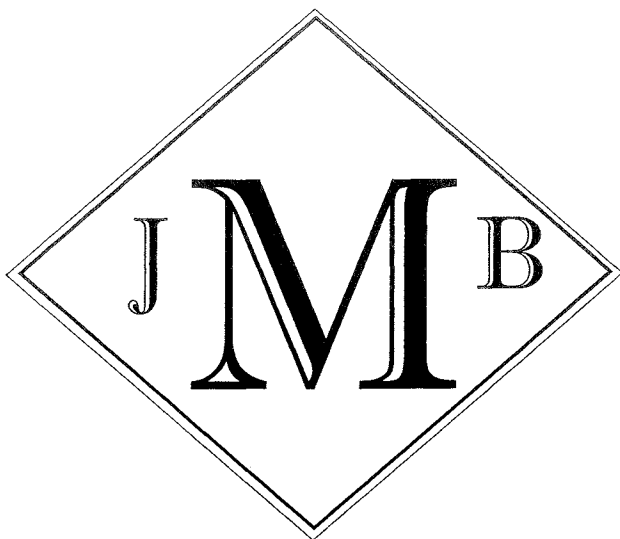
"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God" (1 Jno. 4:7).

The cure for hatred is love. Love is the most powerful force that can enter the heart of man. "Love is strong as death" (Solomon's Songs 8:5). "There is no fear in love but perfect love casteth out fear" (1 Jno. 4:18). To love is to be ever ready to promote the welfare of another. While hatred wills and does evil, love wills and does good. He who loves most has the most of God in him because God is love.

--Cleon Lyles

Make Way For Happiness

pg. 53



PASSING THE TEST

Matt. 25:31-46

- I. All of us have had teachers who were extremely fair.
 - A. Patient.
 - B. Thorough.
 - C. Understanding.
- II. But never one more beautiful than Jesus - I know the qts. to be asked.
 - A. Do you know my Son?
 - B. Did you show your love & faith by these deeds?
- III. Let's review the qt. in order to currently ck. our answers. Our story is from Matt. 25.
- IV. Facts to see.
 - A. The Son of Man.
 1. Only here is he called King.
 2. There will be the awesome scene as He takes his judgement seat.
 3. What a change for the Son of man.
 - a.) At Pilate's bar now the Universe before him.
 - b.) Judged, condemned, executed - now pass Judgement on all nations.
 - c.) Low estate vs. Power & glory.
 - Ps. 22:6 "But I am a worm, and no man; a reproach of
d.) Few at his ft. when he said this - at **end** whole world will be.
 4. Judgement is a thing of solemn presentation.
 5. Calvary only 3 days away.
 - B. Gather all Nations.
 1. Nations (neuter).
 2. Them (masculine).

3. People, individually judged.
4. Has all the people of the world - and on time!
5. No group judgements.
6. Everybody there - Adam on - "you'd like to meet him" - here's your chance.
7. Separate sheep from goats.
 - a.) Sheep - good.
 - b.) Goats - bad.
 - c.) Rt. hand - honor.

8. Universal judgement.

9. Be a trial - consider the fruits.

10. Opened the book of his remembrance.

Dan. 7:9-10 "I beheld till the thrones were cast down

C. Call & the Qts.

1. "Come here" - everybody will respond.

2. Questions - 6 of them.

V. 35 "I was hungred, and ye gave me meat: I was th

a.) Lit. to cast about to clothe.

b.) To be weak, to be sick.

c.) Nourish - to give to eat.

3. Surprises! When? When? When?

a.) Blessed, praised.

b.) Surprised to learn they merited commendation - thus a forceful example of the humility of true piety.

c.) It's right for a believer tho to do good.

Heb. 13:16 "But to do good and to communicate forge

Gal. 6:10 "As we have therefore opportunity, let us

Matt. 10:40 "He that receiveth you receiveth me, an

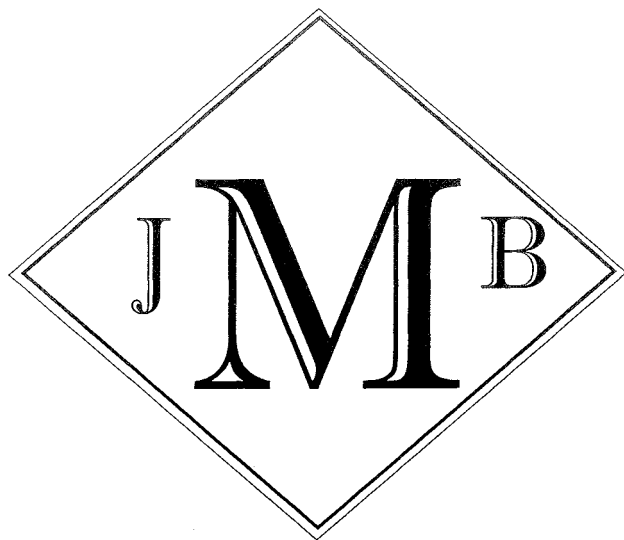
V. What does all this telegraph to us.

- A. Jesus wants to see what we've done for the needy
1. Some lost because they failed to minister to them
 2. Kindness to them the same as to Jesus.
- B. All this has to do c our true relationships to Jesus
- C. All judged by the same standard.
- D. Reveals characteristics of child of God.
1. Place a mouse before a cat & you'll see what a cat is. Place a need before a Christian and you'll see what kind of Christian he is.
 2. Some have no characteristics of child of God.
- E. Man has a self chosen fate.
1. **Negligent** show an **injured** pseudo innocence.
 2. Righteous understood - only the word "not" varies in the report.
 3. Omission **more** serious than commission.
 4. Love in word & deed.
 5. Rt. blessed by the Father; wicked damned by themselves.

VI. Judgement.

- A. Commend or condemn.
- B. One lasts as long as the other.
- C. Follow Satan (Devil) & you will end up where He is going - torment.
- D. Call for reconciliation.
- 2 Cor. 5:14 "For the love of God constraineth us; bec
- E. How are you preparing?
1. Judge a tree by fruit.
 2. What would you do if Christ Himself stood here in need?

Potter Big Day, Bowling Green 7-14-84



THE SAVIOR, THE SERVICE, THE SENTENCE

Matt. 25:31-46

I. Scene 3 days before Death.

- A. Already experienced Sunday entry to Jerusalem.
- B. No longer speaks in Parables but now Prophecy - accurate because of the Prophets.
- C. We learn it only from Matthew.

Matt. 25:31-46 "When the Son of Man shall come"

II. The Enthroned Savior.

- A. It's the Son of Man - Christ the centre of the whole Scene even as He must be of our lives.
- B. Comes in Glory.
 1. Once in obscurity - now every eye shall see Him.
 2. Jesus the Judge.
 - a) Judgement is certain.
 - b) Attended with royal retinue of angels.
- C. Sits on His Visible Throne.

1. On throne now.
2. "Then" = special setting.
3. Now a throne of grace & to it we boldly come.
4. Never saw Christ as earthling until now.

D. Gather All Nations.

1. Same as every creature.
2. Joint judgement of all.
3. Will be two camps and a sentence given.

E. The Separation.

1. Separating not new: tares, fish, men.

2. His work.

1 Cor. 5:10 "Yet not altogether with the fornicators
Matt. 13:29 "Nay, lest while ye gather up the tares

3. Right & Left Hand.

a) Plato's Republic has unjust take

→ downward road to left.

b) Caribbean Cruise: New York

→ Islanders to left, Caribbean
Christians to right.

4. The King will speak.

a) Only here the Lord calls himself

→ King - his rightful title.

b) In parables he's referred to the
King.

III. The Sentence

A. Come

1. Welcome

2. Long awaited invitation- many aged
await it even now.

B. Blessed of the Father.

C. Inherit the Kingdom.

1. Children are heirs.

2. Members of the family inherit.

3. Kingdom

→ a) Most valuable of all possessions.

b) From earthly to Heavenly.

→ 4. Prepared for you.

a) Prepared by divine counsel.

b) Prepared especially for you.

5. From Fd. of the World.

a) God's eternal purpose.

1 Cor. 2:7 "We speak the wisdom of God in a m.

Eph. 1:3 "Blessed by the God & Father of our"

b) Before there was a world.

IV. Reasonable Decision - 6 things.

A. A. M. Burton said if I faced an exam

→ with 6 qt. & knew in advance the qts.

I'd be ready.

B. Great works of service because you love Jesus.

Col. 3:17 "Whatsoever ye do in word or deed"

→ "Life is like a game of tennis - you can't win without serving" (Letha Vaughan)

C. Evidences of Love & Practicality.

→ 1. Prayer method by hand & finger. #1

2. Religion vs business. #2

3. Ken Dye article. #3

E. More than 6 but these show character.

→ 1. Christian Science Monitor Clip. #4

2. Neil Strait article. #5

F. Chrysostom, "He said not I was sick &

→ ye healed me; prison and you set me free but you visited me & came unto me.

1. "The simplest and shortest ethical precept is to be served by others as little as possible, and to serve others as much as possible" (Leo Tolstoy).

G. Service of sacrifice, time, property.

→ 1. Lillian Edwards' letters. #6

2. "Service is the rent we pay for our room on earth, and I'd like to be a good tenant" - (Eddie Cantor)

H. Visit = look after, care for, same root for Bishop, Overseer

→ (Tyndale card) #7

I. Naturally "when"?

- 1. We often think lowly of our good deeds - "it was nothing".
- 2. They did not see it as meritorious brownie points.
- 3. Ziglar quote. #8

J. Least my Brethren.

- 1. These my brethren.
- 2. Better not neglect or mistreat follower.
- 3. "Our budget should relieve our own" (Coffman)
- 4. Wesley said brethren embraces everybody (?)
- 5. Pass from death unto life because love the brethren.
- 6. Honor blessed ones who belong to God.
- 7. Jesus calls them brethren.

Heb. 2:11 "Both he that sanctifieth & they who"

Matt. 28:10 GO TELL MY BR.

L. Unto Me.

- 1. Our relationship with Christ turned on our relationship with his disciples.

Acts. 22:7 "Saul, Saul, why persecutest thou me"

- 2. What's done to Christ's followers is done to Him.
- 3. Our attitude toward Christ is expressed in action toward others.
 - a) Has Christ changed this way?
 - b) Will people say we are a blessing to them?
- 4. Christ is among us more than we think perhaps.

→ a) Queen Victoria clip. #9

5. He makes the most of our services - cup of cold water.
6. Christ does not disown his brothers - we must not.

V. Left Hand Folk

600 Americans #10

A. Depart - Cursed - Ev. Fire - Devil

1. See them go away.
2. We bring the curse on ourselves.
3. To be so near & then lost is sad.
4. Bad enough to depart but look where they go - everlasting fire.
5. Endless punishment with horrible company - devil.
6. Those who serve the Devil ^{must} ~~but~~ share his end. *Must serve first #11*

B. Naturally "when?"

1. Neither righteous nor cursed had same evaluation of works the King does.
2. Omission
 - a) Remember salvation & benevolence are not equal tho.
 - b) Can't flaunt & dishonor the church - your brethren!
 - c) Those who show no mercy get judgement without mercy.
 - d) Omission the ruin of thousands.
 - e) Jesus takes offense at what is not done to least disciple.
3. Punishment as long as Reward - this is certain.

C. Recycle clip #12

A Christian teacher devised a good way to remind her young students of the need for intercessory prayer. Holding up her arm, the woman explained, "When I am ready to pray, children, I look at my left hand. My thumb is the digit closest to me. This reminds me to pray for those near me—my family, my friends, my neighbors." Moving on, she touched her index finger and said, "When I was in school, my teacher always pointed this one at us. Preachers sometimes use it when they make a point or give a warning. So, as I come to this part of my hand, I pray for teachers, preachers, and others who have guided me." The children waited eagerly for her next comment. "My middle finger is my largest one. It stands above the others. This brings to my mind the rulers of our country and others in authority, and I pray for them. The fourth finger is the weakest. It makes me think of the helpless, the sick, and the poor. I ask the Lord to supply their needs and to strengthen them in body and soul." Coming to the little finger, she concluded, "This one stands for me, and so I finish by praying for myself and all the things that I need." The children never forgot that simple lesson.

#12

The story is told about a man who claimed that he "got religion." An old crony who knew about his shameful past heard the news, called him on the phone, and said, "Joe, they tell me you've got religion." "I sure have," came the reply. His friend responded, "Then I suppose you'll be going to church every Sunday." "That's right," Joe affirmed, "I started 5 weeks ago and haven't missed a service since." "And I suppose you're going to quit smoking and drinking." "Already have," Joe replied. "In fact, I haven't smoked a cigarette or touched a drop of liquor since." His friend paused for a moment. Finally, remembering that Joe owed him money, he said with an intended jab, "I suppose too, now that you've got religion, you're going to pay up all your old debts." At that point Joe exploded and exclaimed, "Now wait a minute! That's not religion you're talking about; that's business!"

NERVOUS BREAKDOWNS AND HOW TO AVOID THEM

#3

Dr. Karl Menninger, the famous psychiatrist, once gave a lecture on mental health and was answering questions from the audience.

"What would you advise a person to do," asked one man, "if that person felt a nervous breakdown coming on?"

Most people expected him to reply, "Consult a psychiatrist." To their astonishment, he replied instead, "Lock up your house, go across the railroad tracks; find someone who is in need, and do something to help that person."

When I was younger, I hoped to save the world. But my modest 1984 approach goes something like this: I will keep my eyes open to what is happening around me. I will try to help somebody who genuinely needs help and is willing to accept my help. I will try to offer my help spontaneously, tactfully, and in a friendly fashion. I will open my heart and my home to people who are lonely.

—*The Christian
Science Monitor*

#4

X

Source

#5

strait lines

By C. NEIL STRAIT

Service

That man who serves others creates a better self. He opens life to healthful attitudes, and allows life to be a channel of concern and help.

Through creative service life can be lifted about personal defeat, to rejoice in the victory of another's battle.

Life can be turned around through service. Life that is useless can be put to good use. Life that is mediocre can become valuable. Life that is plagued with problems can be liberated through helping others with their problems. Life beaten with boredom can find excitement in creative service.

Find the man who has found a meaningful area of service and you will find a man with purpose throbbing in his life.

That man who serves his own wants and attends his own needs is committing a suicide of sorts. He is blocking influences from life—influences that life needs to survive. He is barring ingredients from his heart and life—ingredients that life needs to grow.

June 27, 1986

HL

"The work for the blind at Campbell, CA was ended last year, and the materials given away. The project had gone downhill for sometime, and people are able to obtain many Bible study materials now on tapes. I am happy we were able to help many for nearly 25 years, and bring glory and honor to our Lord through that work.

Since moving here I have continued to do as much as possible in the way of serving through the World Bible Study Courses. However, health problems have made it hard to do as much as I would like to do. Last year had to spend seven months in bed, and had surgery twice for a problem common to paraplegics. This year have been able to resume taking care of myself again, and am thankful for the Lord's graciousness."

There must be a long good
in some people when you
consider how little has
ever come out of them
Amy Hatten

--Mrs. Lillian Edwards
2594 Adams Lane, SE
Jefferson, OR 97352

There is a parallel story told of William Tyn-
dale during his imprisonment and shortly before his
martyrdom in 1536. He wrote to the governor-in-chief
asking the some of his goods might be sent: #7

a warmer cap, a candle, a piece of cloth to patch
my leggins...But above all, I beseech and en-
treat your clemency to be urgent with the pro-
cureur that he may kindly permit me to have my
Hebrew Bible, Hebrew Grammar and Hebrew Dic-
tionary, that I may spend time with that in
study.

Priority

SPIRITUAL LEADERSHIP - Sanders -P.94

X You can get everything in life you
want if you help enough other
people get what they want.

-Zig Ziglar

Service #8

Page 388 _____ September

When Queen Victoria reigned in England, she occasionally would visit some of the humble cottages of her subjects. One time she entered the home of a widow and stayed to enjoy a brief period of Christian fellowship. Later on, the poor woman was taunted by her worldly neighbors. "Granny," they said, "who's the most honored guest you've ever entertained in your home?" They expected her to say it was Jesus, for despite their constant ridicule of her Christian witness, they recognized her deep spirituality. But to their surprise she answered, "The most honored guest I've entertained is Her Majesty the Queen." "Did you say the Queen? Ah, we caught you this time! How about this Jesus you're always talking about? Isn't He your most honored guest?" Her answer was definite and scriptural. "No indeed! He's not a guest. HE LIVES HERE!"

A poll of 600 adult Americans found that 80 percent believe heaven exists, while 67 percent think there is a hell.

Someday, we'll be 100 percent sure.

— Ed Scott

ORIGIN—Philanthropist—40 #11

Nowadays we think of a philanthropist as someone who donates big sums of money, yet the word is derived from two Greek words, *philos* (loving) and *anthropos* (man): loving man. All of us are capable of being philanthropists. We can give of ourselves. — EDWARD LINDSEY, President, Lions International, "People still need People," *Guideposts*.

#12

Consumer's Prayer

Throwaway bottles
Throwaway cans
Throwaway friendships
Throwaway fans.

Disposable diapers
Disposable plates
Disposable people
Disposable wastes.

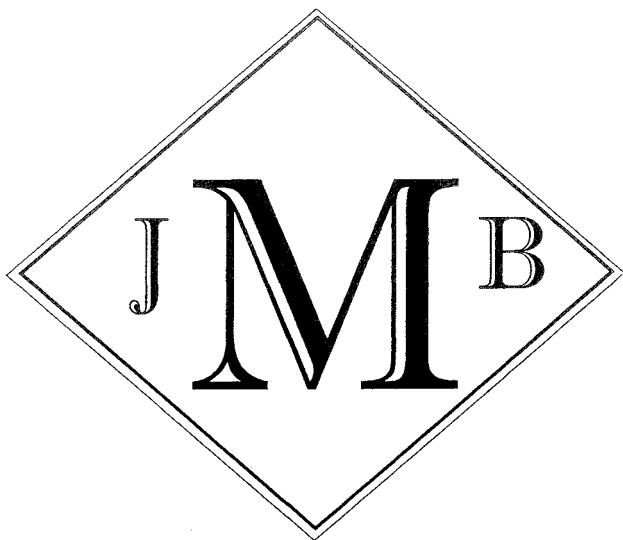
Instant puddings
Instant rice
Instant intimacy
Instant ice.

X

Plastic dishes
Plastic laces
Plastic flowers
Plastic aces.

Lord of the living
Transcending our lives
Infuse us with meaning;
Recycle our lives.

— *St. Olaf's Downtown
Catholic Bulletin*



LAST WORDS THE LOST HEAR

Matthew 25:41

*I've wanted them
So bad
D, d! - Didn't!*

I. Last words are important.

A. The will.

B. The hope of the departing--or instructions given.

C. The weight of them--even in condemning.

II. I don't know whether they talk in Hell or not

A. They do cry out.

Judgement scene

B. They do gnash teeth!

*1) Judged accused in
conscious contact*

C. And they do remember

*2) Final settlement via
law*

D. They will recall the justified last words.

Matt. 25:41 "Then shall he say also unto the

III. We would like to see these words.

A. Depart.

*3. Award to which accused
compels to submit.*

1. Lost will miss God and company of saints forever.

Boxed

2. Separation comes.

How to do right

2 Thess. 1:7-9 "And to you who are trouble

3. Go away from all good, pure and holy.

B. Cursed,

they curse themselves!

1. Sin unforgiven is still on their souls.

a. Sin=miss the mark, fail in purpose, go astray.

b. It is error or failure--sinner is on wrong road.

ORK ARM Clip

c. Sin is iniquity and perversity.

d. Sin is downright rebellion.

*harden
lest enemy*

e. Sin lures to destruction.

while it is called

Heb. 3:13 "But exhort one another daily, w

Heb. 5:1 "For every high priest taken from

Read → Heb. 9:14 "How much more shall the blood
Heb. 9:24 "For Christ is not entered into :

2. Not blessed -- cursed.

2 Pet. 3:9 "The Lord is not slack concernin

C. Everlasting Fire *Coffman? Hell is God's court*

1. It's eternal. *disposal unit? All industry has*
2. Wicked' doom. *Waste - if not destroyed will*
3. Gives pain. *Kill all the goats.*

Mk. 9:44 "Where their worm dieth not, and

4. Anguish awaits sinner.
5. What's ahead for you in judgment. *We shall all stand B.G. the J.S.*

~~Read~~ Rom. 14:10 "But why dost thou judge thy bro

~~Read~~ 2 Cor. 5:10 "For we must all appear before

6. Did you ever hear preachers say "don't want to scare you" -- well, I do!

D. Prepared for Devil. *- what better place to put*

1. Primarily its for him and should be. *him!*
2. It's a place fitting. It feels:

a. Wrath.

Rom. 5:9 "Much more then, being now jus

b. Destruction. *by his blood we shall be saved*

~~Read~~ Rom. 9:22 "What if God, willing to shew h

c. Corruption *W, & 2 make his power evident destruction*

Gal. 6:8 "For he that soweth to his flesh s

d. Death. *life everlasting*

John 8:21 "Then said Jesus again unto ther

d. Second death.

Rev. 20:6 "Blessed and holy is he that hath

3. Devil is real. *part in the 1st 100 - on such the*

a. Adversary.

b. Tempted Jesus. Matt. 4

c. Murderer.

d. "Lord of death"

e. Doom is already pronounced.



4. He's got angels.

a. Messengers--one who tells

~~2 Cor. 12:7 "And lest I should be exalted~~

~~Rev. 9:11 "And they had a king over them~~

~~Rev. 12:7 "And there was war in heaven:~~

~~Rom. 8:38 "For I am persuaded, that nei~~

~~Eph. 6:12 "For we wrestle not against fle~~

Real → Jude 6 "And the angels which kept not the

5. Do we refuse truth and go with them.

E. Then He tells what they didn't do.

1. What help have we given? *Godly benevolence*

2. Note the simple things. *Must be ours to go*

IV. What words await you? *to Heaven! Must*

2 Cor. 5:10 "For we must all appear before t

Matt. 25:21 "His lord said unto him, Well do

Matt. 11:28-30 "Come unto me, all ye that lab

2 Cor. 5:11 "Knowing therefore the terror of

Heb. 10:31 "It is a fearful thing to fall into th

A. Arms of Christ on cross spread wide
to save you.

1. Muslim becomes Christian

I am the res.

2. Christ is bro. to the poorest of
the poor.

Franklin, Ky. Radio-7/12/67

West End - 6/18/67

Trinity Lane - 6/20/67

Furthermore, the unique fact about Christ is His resurrection. He went down into death for our sake, but then came up on the other side and said in triumph, "I am the resurrection and the life. He who believes on me shall never die."

A Muslim in Africa recently became a Christian. Some of his friends asked him, "Why have you become a Christian?" He answered, "Well it's like this. Suppose you were going down the road, and suddenly the road forked in two directions, and you didn't know which way to go; and there at the fork in the road were two men--one dead, and one alive--which one would you ask which way to go?"

--from "The Supreme Task of the Church"
by John T. Seamands - page 66

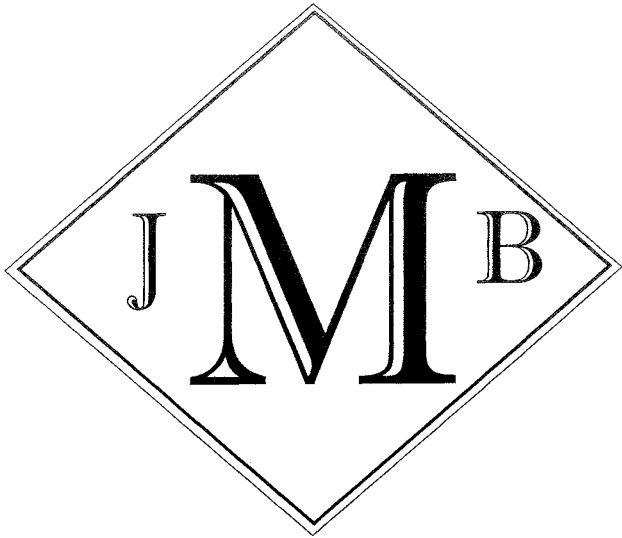
A lawyer, defending a man accused of housebreaking, said to the court:

"Your Honor, I submit that my client did not break into the house at all. He found the parlor window open and merely inserted his right arm and removed a few trifling articles. Now, my client's arm is not himself, and I fail to see how you can punish the whole individual for an offense committed by only one of his limbs."

The judge considered this for several moments, and then replied:

"That argument is very well put. Following it logically, I sentence the defendant's arm to one year's imprisonment. He can accompany it or not, as he chooses."

The defendant smiled, and with his lawyer's assistance unscrewed his cork arm and, leaving it in the courtroom, walked out. — F S MILLHAM, *American Legion Mag.*



A COMMANDED SERMON

Matt. 26:6-

I. Wide scope is given every preacher with subject selections, but this one is demanded: Wherever we preach the gospel we at some time tell the story of Mary anointing Jesus.

A. It's told repeatedly:

Matt. 26:6-

Mark 15

14:1-11

Luke is silent

John 12:2-8

B. So now I discharge that responsibility.

II. Some Background:

A. It's last week of Jesus' life.

1. It deals with lavishness.

2. It's my "steeple and chandelier" proof even if John Calvin says no.

3. It gives room for emotional excess and does it in face of criticism.

4. Man dubbed it "waste," Jesus calls it "good work" and I'll take his evaluation.

5. It is not the same story as Luke 7.

6. It contrasts high and low view of Jesus.

7. It cites criticism and gives an answer to it "leave her alone."

(cont'd)

7. (cont'd)

Why trouble ye her?

8. It reveals personalities--some can't do enough; others ask 10% or 10.1%--just get by. Usually find the combo of cold heart and stingy hand.
9. We must not let the criticism of others THWART our extensive ambitions - E. Robertson wanted to build a building on Christian college campus.
10. Some folk will never be convinced--Lazarus raised from four days of death and there he sat at dinner--what does it take to present power of Christ?
11. They'd plan murder rather than admit they were wrong.
12. Neither must we doubt power of Satan and weakness of man--an apostle is negotiating the bargain price for Jesus!
13. To the very last Jesus loved being with people--banquet just before he was crucified.

B. Details of Supper

1. Hospitable--"there they made him a supper."
2. Simon no longer a leper or he could not be entertaining.

- MARY*
3. "And ~~Mary~~ served" -- what else with her trait of character would one expect?
 - a) She's named.
 - b) This is Bethany not Galilee.
 - c) This woman is not hated but devout.
 - d) Luke 7 shows forgiveness.
 - e) Anointed for burial--did she sense the timing of it all? We may say more than we know.
 4. We deal with John's addition.
 - a) Feet anointed--oil could run down to them.
 - b) Value - full year's work.
 - c) John says nard or spikenard.
 - d) He names Judas.
 - e) Mary wipes his feet with her hair.
 - f) Lavish amount poured out.
 - g) Fragrance fills whole house.
 5. We find Mary herself reproached.
 6. We hear politicians cry about the poor.
 7. Always there in spite of government intervention.
 8. I Kings 17:13 "little cake for self."
 9. What we give is what's saved.
 10. Some thinks there's two anointings.
 11. Do we criticize gracious actions?

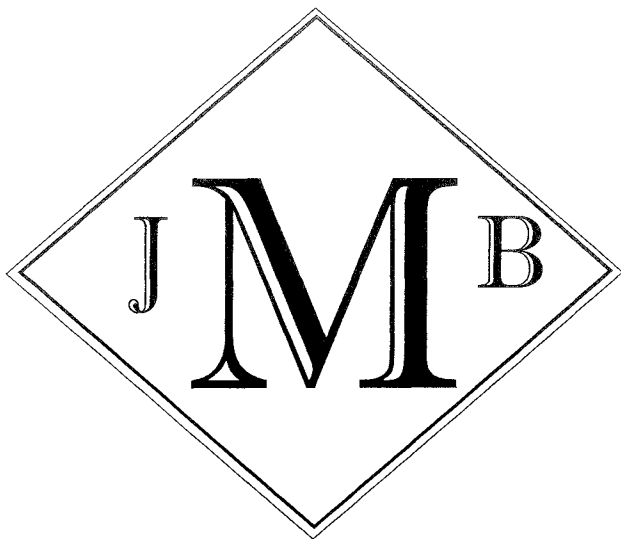
12. Money has great power as some do anything to get it and hold to it.
13. Judas and bag.
 a) Peculiar word for bag-original one in which musicians kept mouth pieces.
 b) "Bare" = took away, carried off, stole, set apart to self.
14. Let her alone! He defends!
15. Me have not always--thus no real body in the bread of the supper.
16. Power of curiosity--came to see Lazarus raised from the dead.
17. He's standing evidence of power of resurrection--no wonder they want to put him to death.
18. ~~Can't stop thoughts of the people believed in Jesus.~~
standing up inside
- John 12:9 "that they might see Lazarus" - curiosity.
- 12:11 "Because that by reason of him many of the Jews went away and believed on Jesus."

*no
 cause
 basket
 of Is20
 picture
 of one
 hunting
 the ch...
 Is20*

6/7/09 - Neely's Bend C/C

6/14/09 - Heritage C/C

6/21/09 - Beersheba Springs



BETRAYER OR BENEFACTOR

Matt. 26:20-29

- I. There are times in our lives when we answer most critical personal questions:
 - A. Do you swear to tell the truth?
 - B. What is your position on this question?
 - C. Are you and have you been faithful to your spouse?
- II. But there are questions of more intense inquiry.
 - A. Do you believe Jesus is the Christ?
 - B. Are you today his betrayer or his benefactor?
- III. That question came a long time ago in an Upper Room. Matt. 26, Luke 22, John 13, Mark 14 tell it.
 - A. It was Passover time.
 1. Rabbis distinguished between Egyptian & Palestine passover.
 - a) Egyptian--ate standing, haste.
Exo. 12:11
 - b) Palestine--seat, leisure, recline.
Jn. 13:23-25
 2. 4 cups red wine--2nd cup drunk after proclamation of Exodus story.
Luke 22:17
 3. Thursday night of Passion week.
 4. Feast of 8 days.
 5. All leaven removed Thursday, thus feast of unleaven bread.
 6. Some say Jesus ate it one day early as lambs killed Friday 3 p.m.
 7. "It is the custom of slaves to eat standing but now let eat reclining, that it may be discerned that at

exodus they went out from slavery into freedom." (Talmud) Rabbi says seated shows at rest, symbolic they had entered promised land.

8. Intense time for Jesus as shortly to die.

9. Always full moon.

10. Man has placed his house at the disposal of Jesus--have we our hearts?

1 Cor. 5:7

11. He knew his time was near--shows

consciousness of fact he was accomplishing the necessary--are we as wise?

IV. At this meal came a crushing announcement.
v.20-21 "Now when the even was come

A. One of You Shall Betray Me."

1. Immediately brought a response.

a) Wholesale self-distrust.

b) Loathesome hypocrisy--is it I?

c) Who is it--childlike confidence.
(Hendrickson)

d) Exceeding sorrow (v-22) as disciples greatly troubled.

2. Asked: "Is it I?" and they got no immediate answer.

3. So important to search ourselves.

B. He That Dips His Hand.

1. Judas not the only man who had his hand there--else may be mobbed by disciples.

2. To betray is horrible but at a meal violated every Eastern hospitality.

C. Son of Man Goes--Written--Woe

- 1. Jesus identifies himself as human/divine.
- 2. Christ of prophesy.
- 3. Woe

*At Bronson
I wrote down
Robt Moss next
point - did I
made him do it?
No, but I could
tell way he was
going.*

- a) Predestination does not cancel human responsibility.
- b) Judas punished because he acted freely--took the evil business on himself.
- c) He followed freely his own will thus is guilty.
- d) To know is one thing, to compel and influence is another.
- e) Even at this late hour mercy is shown Judas, he could have recanted.
- f) About not being born knocks a hole in theory of universal salvation.
- g) Predicted Jesus would die, going to glory via road of suffering, but did not excuse the acts of the instrument of his death.

4. Master, is it I?



- a) Judas spoke last as guilty like to conceal their crimes. (Barnes)
- b) Previous purpose of God did not force Judas' betrayal.
- c) Other said "Lord"; he "Rabbi".

5. John says Judas left.

a) Not at Supper--those who betray aren't today.

b) Luke implies he was there, but does not tell events in order.

V. And Now The Supper

A. Stage Set

1. Judas left.

2. Jesus bursts forth in words of exultation.

Jn. 13:31-32

Clarification (Read)

3. Meal resumed.

4. Discourse & prayer Jn. 14-17.

5. 3rd cup drunk/PC says before it.

6. Desire stated.

a) Institute Supper.

b) Strengthen them for coming trials.

c) Explain true Passover.

d) Spend another season with them.

B. Jesus Took Bread

1. Bread points to his life, not his death. *I am with You!!*

2. Took bread--flesh of lamb already eaten.

3. Blessed, Break, Gave to disciples.

a) Thanks given.

b) Break it that it might be given.

c) All 4 accounts tell this.

4. Take--(Only in Matt.)

a) Appropriate Christ by a living faith.

b) We identify with the sacrifice.

5. Eat

- a) Accept as He offers it.
- b) Feed & be nourished.

6. Body

- a) Did not say has become my body.
- b) During Passover feast head of house took bread saying, "This is the bread of affliction which our forefathers ate in Egypt", meaning the one represents the other.
- c) Bible uses "is" to show representation.

Matt. 13:27

Gen. 41:26 *9 KND 7415*

- d) Body & bread clearly distinct and remains such.
- e) He calls himself: Door, Vine, Morning Star, Cornerstone, Lamb, Fountain, Rock, Shepherd, Way.
- f) This is neuter
Bread is masculine.

Jn. 6:53

- 7. ~~Jesus leads us not to look back to Egypt but to redemption—that was accomplished via his death.~~

Gal. 4:25

C. Jesus Took the Cup.

1. 3rd & 4th cup taken after conclusion of meal.
2. Absurd to find in this term an argument for unalcoholic grape juice. (P.C.)

3. Wine ferments & develops alcohol.

4. Thanks & Gave.

*12. Buried
we bow as
we eat bread
it touches
our tongue
wonderful
spit. Drink
we look up
and give
Thanks
thus 2
movements*

a) Thanks shows every eye must be on God.

b) Gratitude & sharing always there.

5. Drink all of it.

a) All disciples have right to the Supper. *Some of nite Communion, don't*

b) All drink shows unity.

c) Not just for Roman priests.

*Give why?
All should*

6. Blood

a) Red wine shows it.

b) Christ is our sacrifice.

c) Blood is act of indemnity, necessary in order to reconciliation.

d) Represents Christ's death by violence.

e) Essential.

Heb. 9:22

1 Jn. 1:7

*W/o the shedding of blood is no rem.
if we walk in the light as he is*

7. New Testament

a) Covenant was sealed with blood.

b) Here means a settlement by a great or rich man for the benefit of another.

c) God was pleased to make a covenant with us.

d) New covenant with present order of things--being something entirely different.



8. ~~Shed~~

- a) Death of Jesus necessary to enable God to forgive sins.
- b) Christ the propitiation for the sins of the whole world.

1 Jn. 2:2

He is the prop for our sins

- c) Emphasize fact Messiah must die. (Today's Temple Rabbi says Jesus not Messiah since he did not do what Jews expected.) They can't deal with sin.
- d) Lamb slain from Foundation.

Rev. 13:8

slain from the f'd of the world

- e) This the most complete announcement of the propitiatory nature of his sacrifice appropriated by faith.

9. ~~Many~~

- a) Really all, who will be very many.
- b) Redemption is universal though all will not accept it.

10. ~~Remission of Sins~~*Acts 2:38
FOR*

- a) In order that sins may be forgiven--not because of.
- b) Reconciliation with God requires blood.
- c) God by giving his son to die for sins shows his infinite abhorrence of sin--nothing else would show sin's evil nature other Son's death on the cross. (Barnes)

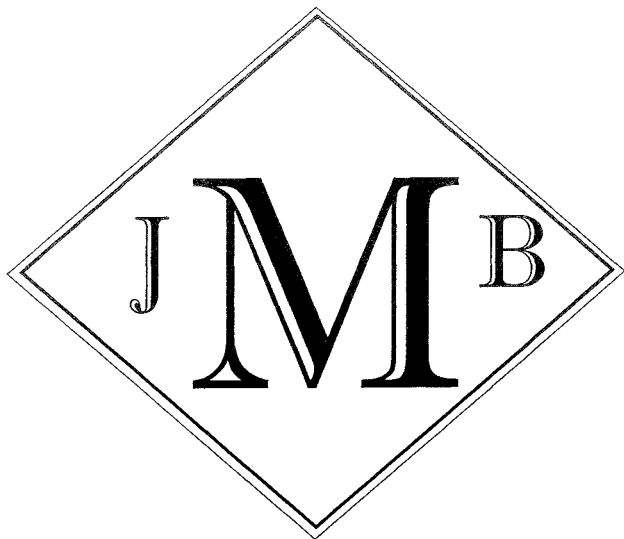
11. ~~Day~~

- a) Assures us of a day of happy meeting--new with the disciples.

- b) Kingdom seen as a feast: joy, honor, happiness in heaven's world.
- c) Introduces the Resurrection.
- d) Joy awaits us in Heaven.

Granny White - 9/7/94

Reidland, Paducah, KY - 10/9/94



THE DIP THAT DAMNS

Matt. 26:21-25

- I. We come not to the last day of Jesus' life, but the last hours.
 - A. It's the time of his identification of his betrayer.
 - B. This presents a great problem: the sovereignty of God and the free will of man.
 1. "Went to his place."
 2. Better that he'd never have been born.
 3. Surely Judas not heaven bound.
 4. But if this was programmed and prophesied of God, is it fair to damn Judas.
 5. Do we not remain people who freely do our own will.
 6. God's sovereignty never relieves man of his moral responsibilities for his own choice and action.
 - C. We can't settle this to the satisfaction of all, but we can see the events.
 1. Told four times.
 2. Mark 14:18-21; Matt. 26:21-25; Luke 22:21-23; John 13:21-30.
 3. We stay with Matthew and supplement others.

II. That Tragic Night

A. It's evening time.

1. Sits at meal with 12 disciples.
2. They were enjoying a meal--
Coffman objects to the Passover
idea--4th July--don't cry--fire-
works.
3. Boles thinks it is Passover as they
have just come from Bethany.
4. Lamb usually killed between 3 P.M.
and sunset (Exo. 12:6).
5. It could be eaten any hour of the
night (Exo. 12:8).
6. First Passover they were standing
feet shod, loins girded, ready to
go.
7. At this they were reclining/
8. Jesus had an intense desire to
share the meal (Luke 22:15).
9. Twelve are with him.
10. Because of reclining Coffman
rejects Passover.

B. Suddenly Jesus announces one here will betray him.

1. No wonder his spirit was troubled.
2. His human nature feels this
horrible thought.
3. All along he's known about Judas,
the thief, but now must expose it.
4. We see the disciples did not under-
stand or believe one of their
number would do it.

5. Judas is with them--yet he could not reveal Jesus' location at this time--he has to stay but not for the institution of the Lord's Supper.

C. This hit like a bombshell (v-22).

1. They were "exceedingly sorrowful."

2. Everyone began to say "Is it I Lord" - expecting a negative answer.

3. Jesus will answer by the hand that dips--yet all were dipping.

4. All asked the same question "Could you possibly mean me, Lord?"

5. The expression "everyone of them" could mean they asked it together yet the RSV.

6. Obviously they put the question to Jesus.

D. Jesus answers "He that dips his hand with me in the dish the same shall betray me" - v-23.

1. This fulfilled prophecy.

Ps. 41:9

2. Large dish, each dipped in it as he took whatever he individually wanted.

3. Judas was doing the same.

4. Thus the answer deliberately vague.

5. The fact they asked "Is it I" shows a healthy distrust of self-- (but one didn't ask??)
 6. Sharing food from a common dish a declaration of friendship as they dipped into dish of herbs. Waitress moved our biscuits while looking for the jelly.
 7. It was an honor to be given a morsel by the host.
 8. Jesus pronounces the woe.
READ verse 24.
 9. Note "that man."
 10. A familiar friend would lift his heel against him.
- E. Here we need to see John's details.
1. John reclining on Jesus' bosom.
 2. Peter beckons "Tell who is it."
 3. John leans and asks "Who is it?"
 4. Told one for whom I dip sop and give it to him.
 5. Judas in place of honor behind him, giving sop.
- F. Judas and Jesus (v-25). "Is it I Rabbi--thou hast said."
1. Others say Lord--he says Rabbi--clever to the very last. "Not my Lord."
 2. Does with the change of words deny Jesus is his Lord.
 3. Matthew alone records this other part.

4. Judas' question identical with other except Rabbi for Lord.
 5. Judas will leave--was he there for Lord's Supper--Luke suggests so.
 6. Did others hear what Jesus said to Judas?
 7. Jesus' answer means you've answered your own question.
 8. Jesus does not let Judas get by with an evasion. Affirmative answer.
 9. Judas could not have been sincere in his "Is it I" question.
 10. Even now Jesus gives Judas chance to change. How great is his mercy.
 11. Disciples still didn't get it.
 12. Judas goes out and they think it is for something else.
- G. Let's wrestle with Judas' guilt.
1. He leaves Jesus and goes to his enemies.

John 13:18

2. Jesus deals kindly with him.
3. His treachery is predicted in the Scriptures--does that make him less guilty?
4. Is sovereignty and human responsibility in conflict?
5. As Judas take the morsel Satan enters into him.

John 13:27

6. When he went out, it was night!

John 13:30

7. Is the fact he was predestined thus makes him innocent?

8. Was it by choice and transgression that he fell?

9. Disciples never knew--thought he was out shopping.

John 13:29

10. The foreknowledge of God does not make man less responsible.
Not for ordination.

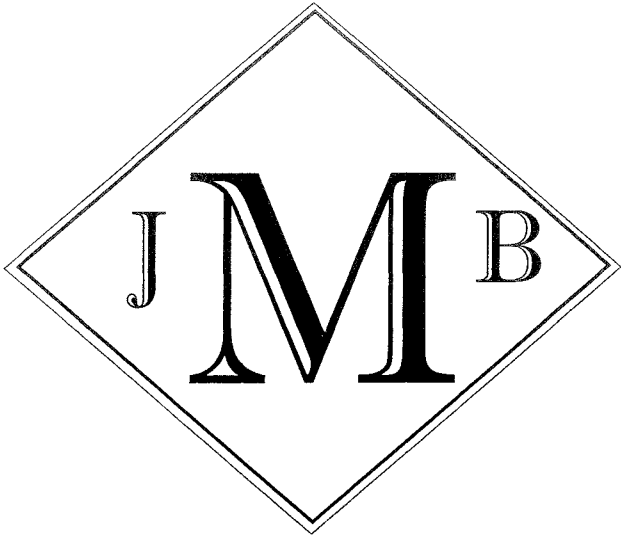
11. Man remains a free agent.

12. "The spirit of God may move man or Satan may tempt him, but he still does nothing without the concurrence of his own will."
(Simeon)

13. Judas told to do what he would quickly.

III. I'm saddened today by those who leave the church--for darkness.

6/26/05 Heritage C/C



A SUPPER TWICE INTERRUPTED

Matt. 26:26-30

- I. Perhaps all have had a meal interrupted.
 - A. Someone came by - the Scott Morris recently.
 - B. It could be by:
 1. Phone
 2. Person
 3. Family needs
 4. Announcements that startled.

II. Jesus was at a supper (yet all meals know invasions) and twice He interrupted it.

A. Passover time - told of betrayal.

Matt. 26:21 "And as they were eating, He said"

1. Exceeding sorrowful.

2. Began to ask Is it I?

3. The man who dips.

a) Woe to the man.

b) Better not born.

4. Judas - Is it I? You said it.

B. 2nd Time - Instituted the Lord's Supper.

III. Thoughts on it.

A. Origin in Scripture

1. John tells nothing.

2. Matthew & Mark fairly close.

3. Luke & Paul add details.

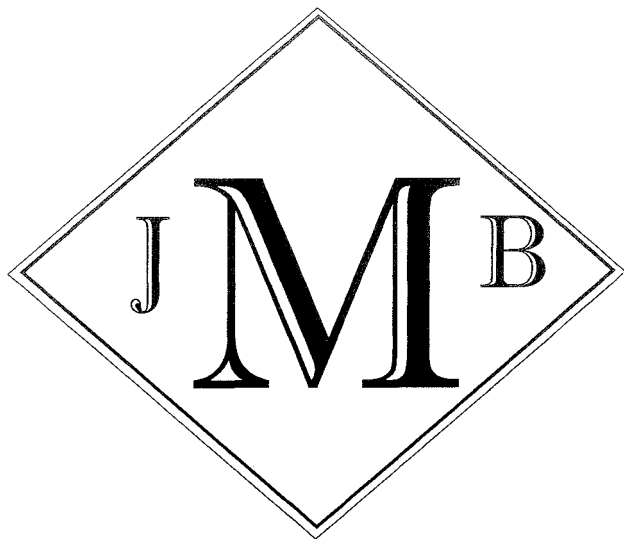
4. Not a line to commemorate his birth, life or miracles but certainly his death.

5. Came at end of Passover meal as men were freely eating.
 6. Old symbol of bloody Lamb to be taken away - new bloodless one replaces so to speak the story of sacrifice.
- B. Let's go to Matthew.
1. He took bread, blessed, broke
 - a) Note the order
 - b) It is distributed - more than likely by Him as tense of verb implies He personally gave bread to each.
 - c) Bless: Thanks
 2. This is my body.
 - a) 4 words widely discussed.
 - b) His physical body?
 - c) He's in his body & holding bread!
 - d) Body & bread clearly distinct & remain so. Neither changed to the other.
 - e) Used much symbolism:
 - (1) Vine
 - (2) Door
 - (3) Morning star
 - (4) Cornerstone
 - (5) Lamb
 - (6) Fountain
 - (7) Rock
 - f) Bread is broken - all partake.

3.

3. Means he sacrificed for us and we should love Him because of it.
4. We have hope of his return.
5. Take - eat - appropriate Christ to yourself.

West End 3/31/85



WHEN BURDENS OVERWHELM

Matt. 26:36-46

- I. We've all been there--burdened beyond words.
 - A. Your trials may vary from mine but they are there.
 1. How do we face them?
 2. Who will help us?
 - B. There comes those moments when despair overwhelms.
 1. We cry--where are my friends?
 2. We are startled at the indifference of others.
 3. We seem so alone and pitifully weak.
 - C. We face the realization we've no place to go but to the Lord.
 1. He can help--but does He think it best?
 2. He sees a future we do not see.
- II. But if any of this strikes a kindred note in your heart, I want you to know that none could feel as Jesus felt.
 - A. Words fail us in description.
 - B. Yet we read what the Holy Spirit gave us.
 - C. It's:
 1. Perhaps near midnight.
 2. It's springtime with all its promised life before us.
 3. The last public sermon has been preached.
 4. The last miracle has been performed.
 5. The last passover has been eaten.
 6. The last song has been sung.

7. Gethsemane!!

a) Olive Press.

b) How appropriate the name for the emotions.

III. Set the stage.

A. 8 men at the gate maybe.

B. 3--Peter, James & John closer.

C. Jesus 30 to 50 yards away.

1. He wants to pray.

2. He wants to be alone.

3. He wants to be undisturbed as they are to watch.

D. 1 man is coming--Judas, he knew Jesus liked this spot.

IV. The Gethsemane Evening.

A. Jesus is exceedingly sorrowful.

v-38 "My soul is exceeding sorrowful"

1. We'll see his:

a) Sorrow

b) Hear his supplication.

c) Witness his strength of acceptance.

2. Why sorrowful?

Man of Sorrows what a name
 For the Son of God who came
 Ruined sinners to reclaim
 Hallelujah what a Savior.

3. No record of his laughing--but often wept.

Isa. 53:3

Jn. 11:35

Lu. 19:41

4. Heavy is the word--why?

a) Judas to betray him.

- b) Peter to deny him.
- c) All to forsake him.
- d) Israel's rejection of him.
- e) Mob fickleness.
- f) Loneliness surrounds him.
- g) God will not speak to him.

E. One who deserves honor gets a cross.

F. Weight of Sin for all and the absence of the Father crushes him--angels come to strengthen.

G. Word for deeply grieved is word for periphery--surrounded by.

H. None can know his burden of that night.

I. No way for us to know sin as He did.

V. Jesus Needs Companionship.

v-38 "Tarry ye here & watch with me"

A. Obviously:

1. Didn't want interruption.
2. No hint any disciple prays for him--asked only to watch.
3. Support of fellow human being is needed.

B. Wait and Watch

C. He will pray--unusual word for prayer--not petition but appeal to God.

VI. Jesus Goes Away a Stone's Throw.

A. Fell on his face.

1. We all face things that overwhelm.
2. First knelt (Lu. 22:41).
3. Then intensely escalated, prostrate.
4. Do you see Jesus on his face in Gethsemane pictures?
5. Sorrow, trouble, unto death, agony, drops of blood all words used.

- B. Jesus' 2 weapons: Scripture & Prayer.
- C. In agony as the Holy One takes on sin--so repulsive to him.
- D. My Father.
 1. Never this before--My.
 2. Later Abba--Daddy (Mk. 14:36).
 3. Blasphemy to Jews.

Jn. 5:18

VII. Progression of Prayer

- A. If it be possible.
- B. It may not be possible.
- C. Final submission.
- D. Know:
 1. God could not redeem man without death of his Son.
 2. Fallen men refuse to see their weakness yet sinless Son of God knew human weakness.
 3. No weakness greater than death.
 4. Cup a bitter one.
 5. God's will supreme.
 - a) Ever submissive.
 - b) Satan never wanted Jesus on the cross--get behind me, Satan.

Matt. 16:33

Lu. 22:53

- c) Father sends Son to cross but did not force him there.
6. He disarmed death by burying its shaft into his own heart. (Edersheim)

VII. Return Trips.

- A. Asleep! (also at Transfiguration)
 1. Startling indifference.

2. Alternate focus on Father and sleeping disciples.
3. Do we fail our friends by our carelessness?
4. Plural used but addresses Peter.

B. Watch--Temptation.

1. Grateful the Holy Spirit ever prays for us.

Rom. 8:26-27

2. Slept from Sorrow (Lu. 22:45) as we deal with our frustration.
3. Heartbreaking they could not watch his last hour.
4. Present imperative--keep watching, constant vigilance.
5. Tempt--that which would try your faith.
6. Jesus always solicitous of welfare of others.
7. Spirit willing--flesh weak--doing what's right is hard.

C. Sweat--Blood.

1. Subcutaneous capillaries dilate and burst.

Lu. 22:47

Heb. 5:7

2. Blood mingled with sweat as a mass.
3. When Scriptures are silent about the cause it does not become us confidentially to express an opinion. (Barnes)

D. Repeated Trips.

1. Not worried about Satan ("has nothing in me"--no sin with root.)

2. Not worried about resurrection.

3. Only becoming Sin.

Hab. 1:13

4. Jesus alone had to fight his battle.

5. Sorrow deepens with his return.

E. Same Words.

1. Repeated prayers acceptable.

2. No excuse for Rosary.

3. Shows intensity not formalism.

IX. The Close

A. Sleep on!

1. Irony?

2. Slept through prayer--what about crucifixion?

B. At Hand

1. Going--to die.

2. Even as do we.

3. How could they sleep & rise?

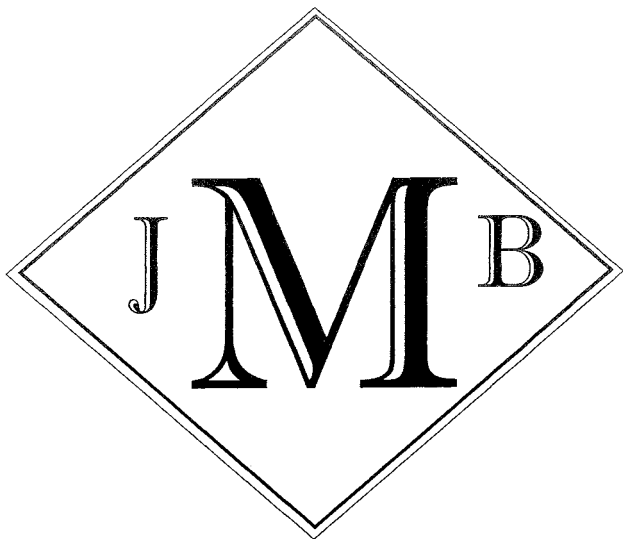
4. Perhaps til Judas comes--he'd awaken them then?

5. Hour at hand--disciples have done all they could for him.

C. My, what He teaches us in prayer, submission, kindness to weak men.

D. Great souls are like mountains said the poet. They attract storms, the thunder roars and bare tops draw lightening but they shelter the plains below.

E. God either takes the burden away or makes you strong enough to bear it.



WHAT THINK YE?

Matt. 26:63-68

I. In the course of my life I've been asked many questions.

- A. Where'd you go to school?
- B. Where live?
- C. What do you do?
- D. Do you know so and so?

II. Some questions I delight to answer--some I wish I could avoid. But of all questions the most important was asked long ago--and I too must answer.

Matt. 26:65-66 "Behold now ye have heard."

III. Let me tell you the setting.

A. Jesus is on trial. ^{former U.S. - now out of office} ^{5 sons of} ^{Joseph, so I think I said} ^{at} ¹² ^{by Annas}
1. A few of the Sanhedrin are present.

McGarvey says not formal session--like caucus. **Not seeing justice** - ^{fraternal activities in which nation.}

a. Jesus is bound (John 18:24)

2. Some paid witnesses are present. ^{to be on - or imagine such judges?}

3. The incomplete court is called to order--Prisoner comes forth.

4. Witnesses are called and its easy to see whole matter a farce. Pretence of a legal hearing. ^{Allegedly ev. diligent - why are}

5. There was no united opinion. ^{Chr. not so?}

a. Testimonies conflict. - ^{Sought false witnesses}

b. A man could be condemned only on 2 agreeing witnesses: ^{MK 14:56 "Agreed not to this"}
Deut. 17:6 "At the mouth of two witnesses
Deut. 19:15 "One witness shall not rise up

6. One with another said he said he'd destroy temple and build in 3 days--with hands and without hands.

Mk. 14:58-59 "We heard him say, I will de

a. Read John 2:19-22

7. He's asked. *white saying*
Matt. 26:62 "Ans. thou nothing?" *Today is big*

a. High priest assumes shock and validity of testimony--aren't you saying something? *We look not for truth but victory over*

8. He didn't! *Opponents often.*

a. First of 3 recorded silences before judges. *Sometimes you can't say anything. Silence more powerful*

(1) Before H. Priest in face of prejudice.

(2) Before Pilate in face of worldliness.

John 19:9 "And went again into the judge

(3) Before Herod in face of curiosity.

Lu. 23:8-9 "And when Herod saw Jesus,

Isa. 53:7 "As a sheep before her s.

9. H. Priest screams at Jesus in charged air:

Matt. 26:63 "I adjure thee by the living God

a. No man can be compelled to testify against self yet to refuse to answer when adjured is to accept guilt.

Lev. 5:1 "And if a soul sin, and hear the vo

b. They call the "faithful witness" *who's got faith*

I Tim. 6:13 "I give thee charge in the sight

Rev. 6:5 "And I saw in the right hand of hir

10. All eyes are on him.

Matt. 26:64 "Thou hast said: I say unto yo

Mk 14:62 I am the Christ, Son of God

- a. He one day will judge them, strange as it seems. *Lev. 21:10 "HP shall not read his c."*
11. Priest dramatically rends garments-- then asks "What think ye?"
12. They answer. *"What further need of wit?"*
(Never needs one - all sense)
 Matt. 26:66 "He is guilty of death"

B. At the verdict.

1. Pandemonium reigns. *Such savage treatment--*
2. Advance to Jesus. *we show pity to the criminal.*
- a. Spit on him.
 Nu. 12:14 "And the Lord said unto Moses
 Deut. 25:9 "Then shall his brother's wife c
- b. Spit in his face.
 Job 30:10 "They abhor me, they flee far
- c. Buffet Him--as pushed from side to side
- d. Strike him with open palms. *Mk. said begin*
 (1) Does his face swell? *to cover his face.*
 (2) See spittle cling?
- e. Scream at Him. *Isa. 50:6 "Give back.. ch. to*
 Prophecy, then Christ, who smote *pluck*
 (1) Same ones afraid at arrest now brave
 at the binding. *"Blindfolded" Luke*
- f. It's still dark--no sunrise.

IV. But I put him on trial again.

A. What do I think of Him?

1. Just a man

2. An angel

3. An imposter

4. Lord whom I obey.

a. Condemned because he was Divine.

b. Only God and man combination can save us.

Lu. 22:70-71 "Then said they all, Art thou

John 19:7 "The Jews answered him, We have

c. Only His love for us led him to the cross

Isa 53:5 "But he was ^{surely he hath borne} wounded for our ~~tr.~~

d. He knew consequence of his confession

e. Do you look for his return

2 Thess 1:6

Neb 6:6 Crucifixion & trash

Cicero "To stumble twice against the same stone is prohibited by grace."

West End - 7/17/66

Dallas, Texas - 7/17/66

Bethel, Ky. - 9/16/66

Woodson Chapel - 9/30/66

Preston, Kansas - 3/23/67

Jackson Ave - Memphis - 11/16/67

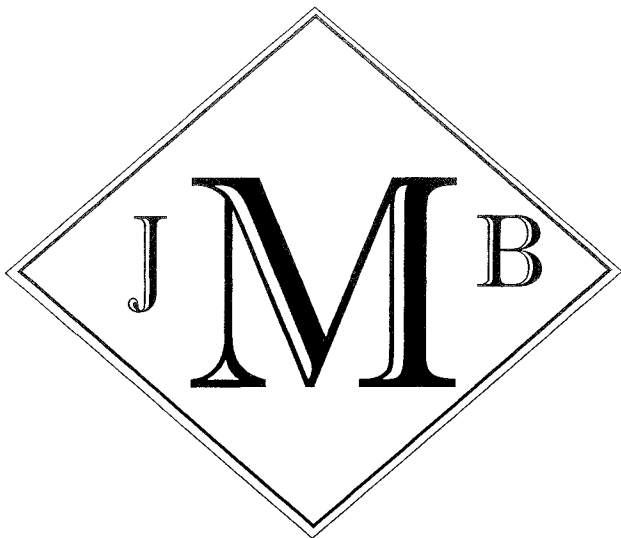
Midland Tex 5/12/68

Allisona 8/31/68

Senatobia,

Miss. 6/4/68

Ivey Point 8/3/68



HEARTLESS WORDS

Matt. 27:3-5 ↓

I. Do an instant replay: Tell me some of the most disappointing words of the Bible.

A. "It's not that kind of Book." It's a message of hope.

1. Make him to be sin --
2. He that believeth --
3. If any man sin, he has --
4. Blood of Jesus Christ cleanseth --
5. Lo I am with you always --

B. But it also deals with men who need salvation so you'll have some rough stories in that Bible!

C. I've chosen Matt. 27:3-5.

V. 3 "Then Judas which had betrayed him

II. Let me set the stage.

A. These events transpired.

1. Chief Priest took counsel to kill.
2. Bound Jesus.
3. Led him to be delivered to Pilate.
4. Die is cast.

B. Why did Judas betray Him? (Boles gave these answers).

1. Anger at public rebuke at Simon's house.

Matt. 26:6-14

2. Avarice - 30 pieces Jn. 12:6

3. Larger covetousness - be treasurer of larger Messianic earthly Kingdom - hasten it by causing Jesus to defend self.

4. Abandon a failing cause & latch on to another.

5. Angered by a conscience that continually condemned & called him to a life he determined not to live.

6. Satan entered - had a devil.

Jn. 6:70

C. Sin's powerful!

1. Counteracts the influence of the best in society - Jesus & associates (Like showers on Rocks & Sand - seed rots).

2. Man can conceal his sinful nature - "Is it I?" Others did not resent Judas earlier.

C. But Truth works!

1. "When he saw"

(a) Light came.

(b) Prov. 18:14 "A wounded spirit who can bear?"

2. Repented.

3. Restitution.

(a) Return coins now hot c fire & red c blood.

4. Confessed "I have sinned in that

(a) Confessed to wrong folks.

(b) Note tribute to Jesus - the man who betrayed him confessed his innocence; not under duress but voluntarily, not before disciples but his enemies! (B. Coffman)

5. Cast down - departed - hanged.

(a) Sin gained him nothing.

(b) By it lost everything.

(c) Devil never misses a pay day.

Rom. 6:23 "For the wages of sin is death; but the gift

(d) Guilty conscience finds either hell or pardon

(Thomas)

III. Words of the Priest - Heartless.

V. 4 "What is that to us, see thou to that!

A. Deaf ear to encouragement.

- 1. Cared not about his feelings.
- 2. Unavoidable - how can they in their guilt comfort him.

3. Representative - they that as the Devil thinks!

B. From enemies of Christ who entrap you may expect

1. Cold Indifference.

a.) Bengel Those who are our companions in evil usually desert us in time of need.

b.) Were callous, cruel.

c.) It's your affair - none of ours.

d.) Sin makes you lonely.

e.) We are not the least bit interested in your plight.

f.) Conductor, "You can't get on here - train doesn't stop - If doesn't stop, don't worry I'm not on it."

2. Preoccupation.

a.) Other matters - no time for you.

b.) I don't want the involvement.

c.) I don't want the trouble.

d.) \$10 to bus driver - don't have a dime - don't worry - just a minute have 99.

e.) Command Office "As a father - Dad can I have jeep tonite."

3. Utter Contempt.

a.) You were a tool. We bot & paid for it.

b.) Now throw it away.

c.) Do sex this way.

d.) Gas contains poison - what steps take if it escapes - long ones.

4. Spurious Superiority.

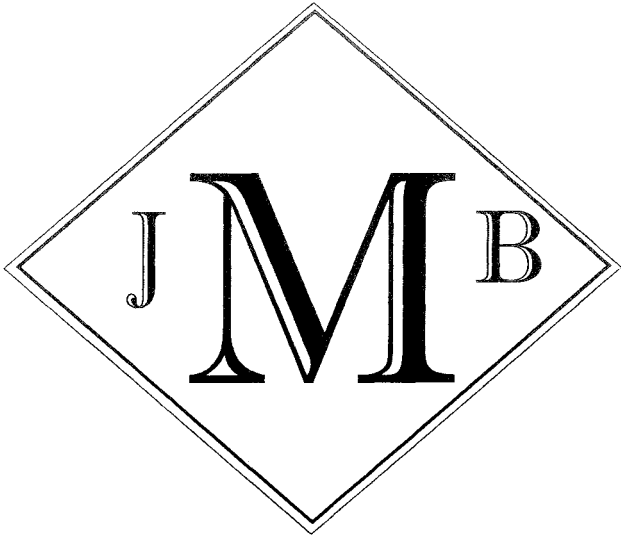
a.) You are contemptible.

b.) We used you but never would have done what you did.

c.) We are decent - we didn't ask you to do this!

C. Contrast it - bear one another's burdens.

Lipscomb Chapel 10-13-75



TWO MEN WITHOUT NAMESAKES

Matt. 27:1-11

- I. Matthew presents us quickly two men:
Pilate & Judas.
 - A. Their lives so repulsive no namesakes.
 - B. Contrast with the James & Johns.
 - C. Let's see these two.
- II. Time--Trial & Crucifixion of Jesus.
 - A. "When the morning was come"
 1. Early Friday
 2. Between 3 & 6 AM.
 3. Called the morning watch.
 4. Day of the slaying of the Pascal Lamb for Passover--the very day God would offer His Son.
 5. Note the rush of evil men.
 - B. Chief Priest & Elders Took Counsel.
 1. Already knew what they wanted & had decided.
 2. Had a problem: affection of the people & legality of Roman law via Pilate.
 3. They knew he'd throw out blasphemy --settle it yourselves.
 4. So they bought other "legal" charges.
 - a) He's a revolutionary--even to Galilee.
 - b) He said not pay taxes.
 - c) He said he was a King--a governor could not ignore these things, though all false.
 5. Bound him.
 - a) Was in Gethsemane.
 - b) May be loosed & rebound.

c) Jews did this normally as a sign we've already condemned Him.

C. Delivered Him to Pontus Pilate--Just who is he? 1st mention by Matt.

1. Governor
2. Procurator--5th for Judea.
3. Responsible to Emperor, not to Roman Senate.
4. Had to be 27 years of age.
5. Usually had lots of earlier experiences as an adm. & soldier.
6. Pilate held post 10 years.
7. Agrippa said he was naturally inflexible & obstinately self-willed.

(Philo, Jewish writer)

Pilate was a man of unyielding character, but nevertheless corruptible; he was notorious for his cruelty & unbearable coarseness, he often ill-treated & executed persons without a preceding judicial sentence. He was an arbitrary tyrant & respected no one's feelings except when his own interests were imperilled.

8. Usually stayed at Caesarea but came to Jerusalem at feast time.
9. Started adm. with troubles.
10. Roman standards not flags but poles with image of Emperor or Roman eagle.
11. Other rulers removed as an image offensive to Jew--he marched in with his.

12. Later yielded due to uproar.
 13. Said they needed better water--took temple treasury to pay for it.
 14. Jews hated him & threatened to report him.
 15. Due savagery & slaughter in Samaria they did.
 16. Recalled but before he got to Tiberius, Tiberius died & Caligula has no record of trial for him.
 17. Legend has 3 burials since demons so attended his grave often moved.
 18. Pilatus at Lecurne called burial place after suicide.
 19. Spurious record of his report of the trial.
 20. Name lives in infamy--"suffered under Pontius Pilate."
- D. That Brings Us to Judas.
1. Always--who betrayed Him.
 2. Why would he?
 - a) Anger over public rebuke (Matt. 26:6-14).
 - b) Avarice--get 30 pieces of silver, price of a slave.
 - c) Wanted to usher in larger Kingdom & steal more money.
 - d) Abandoned hope of Jesus success & hoped Pharisees would pick him up.
 - e) Anger & spite of this way of life & did not want to live it (Boles).

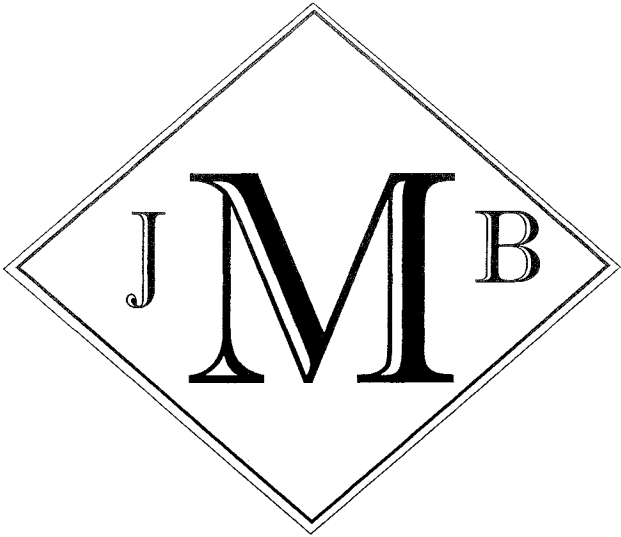
3. Called thief John 12:6
 Devil John 6:70
4. Brought money to chief priest.
 - a) Silver, like sin, looked good til he got it.
 - b) Men go to hell today because they choose something other than Jesus.
 - c) Could be money, ambition, pleasure, peer pressure.
5. Even in penitence he went to wrong man--should have told Jesus he was sorry--he'd have gotten relief.
6. Said he betrayed--adds emphasis to innocency of Jesus since he'd been with Him 3 years & knew him.
7. Rulers cared nothing for his soul.
8. Judas their tool.
9. Threw it down--end of his avarice ambition.
10. Chief priest said usage of it not lawful.
 - a) Hire of Harlot.
 - b) Price of dog.
 - c) But Deut. 23:18 says nothing about blood.
 - d) Maybe they added it.
 - e) Whose blood--his, Jesus, theirs?
 - f) Scrupulous use of blood stained silver.
11. Judas didn't buy field but gave him credit--Hendrix bldg. is Harding's yet Olen gave it.

12. Field used to make pottery until it was worthless then bought cheap for other purposes--here burial.
13. Matthew puts his accuracy on the line--check & see if I'm not right!
14. Jeremiah can't find--but can Zech. 11:12-14--change of single letter alters name.
15. At any rate innocently fulfilled prophesy.

III. Jesus Stood Before Pilate

- A. Answered Pilate but not chief priest.
- B. Pilate a warning against expediency.
- C. Tried to save both his position & his conscience, settled for former.
- D. Men today try via washing to get rid of Christ without rejecting Him.

v-22"What shall I do then with Jesus which is"
Tuscumbia, AL - (BC) - 9/16/90



A CHOICE THAT DEFIES IMAGINATION

Matt. 27:15-

- I. We often come face to face with ridiculous decisions we've made.
 - A. Parents do it.
 - B. CEO's do it.
 - C. Nations do it.
 - D. I've done plenty--but nothing equals choosing Barabbas over Jesus--may I tell you the story.
- II. Pilate is in the process of trying Jesus.
 - A. In his interrogation--are you the King?
 1. "Thou sayest"--means yes, it is as you say (NKJV).
 2. Saw immediately--since not of this world--no threat.
 - B. Jesus did not answer Herod--not chief priest & elders--"he answered nothing."
 1. Pilate marvelled at Jesus firm, gentle, devoid of anger, haste or impatient behavior.
 2. He was perfect in what He did.
 - C. Necessary Pilate try another escape route--knowing & stating the innocency of Jesus.
- III. The Herod Maneuver (Luke 23:6-)
 - A. Hearing Galilee--he saw an out.
 - B. Herod from Galilee & in Jerusalem at this time.
 - C. Herod thrilled with the chance.
 1. Wanted a long time to see Him.
 2. Heard many things of Him.
 3. Hoped to see a miracle.
 - a) Not for a purpose--just the thrill of the unusual.

- b) Wanted it for entertainment sake.²
- D. Questioned Him in many words.
1. We do not know qt. asked.
 2. Jesus refused to speak to this heartless, adulter, sensualist man--only one He so treated.
 3. Herod to die in a few weeks yet Jesus said nothing--strange.
 4. Chief priest vehemently accused Him--lest somebody soften.
- E. Herod's Mockery.
1. His men of war--bodyguards.
 - a) Set him at naught.
 - b) Mocked Him.
 - c) Arrayed in gorgeous robe.
 2. Mock arrayal
 - a) Gorgeous = splendid, shining, brilliant, glistening white.
 - b) Savior kept dignified bearing.
- F. Sent Him Back to Pilate
1. Some never happier than in his presence (Pay attention to windshield ticket)
 2. Others never happy in his presence.
 3. Some reject light because they prefer darkness.
 4. Everyone makes a choice when they meet Jesus.
 5. Became friends--Pilate & Herod because of the interchange of official civility.
 6. Not told why at odds.
 7. But do see Pilate's aim to kill 2 birds with same stone (get rid of jurisdiction & win Herod) just 1/2 successful.

8. Each man remains responsible for^{3.}
his relationship to God.

IV. So Now Comes Choice Maneuver.

A. Release a Prisoner

1. Don't know when it started.
2. Goodwill gesture.

B. "Notable Prisoner"--Barabbas

1. Perhaps this will thrill Jews & brand Jesus a criminal.
2. Pilate carries on his compromise with conscience.
3. Whatever the Jews thought of him inspiration calls him a robber.
4. Murderer over the Master?

C. Knew Envy Caused It

1. Jealous of his popularity & appeal.
2. Threat to their standing as He was a power with the people.
3. Envy was a mean desire to crush a good man.

D. His Wife Sent Word

1. He'd taken his official seat on throne.
2. Comes the voice of a Gentile woman.
3. Called Jesus just, righteous.
4. Suffered in dreams.
5. Did he think his wife knew nothing--mind own business--I'll handle this.
6. Yet God's grace seen in the dream--door is still open for truth.

E. Which of the Twain

1. They asked for Barabbas.
2. Unlocked many questions.
 - a) What evil has He done? 3X

- b) He longs for justice--fears the people.
- c) No specific charge sustained.
- d) We found no fault as result of examination.

F. Yet nothing satisfied short of blood--
Crucify!

G. Pilate lost his balance on the slippery slopes of compromise & indecision.

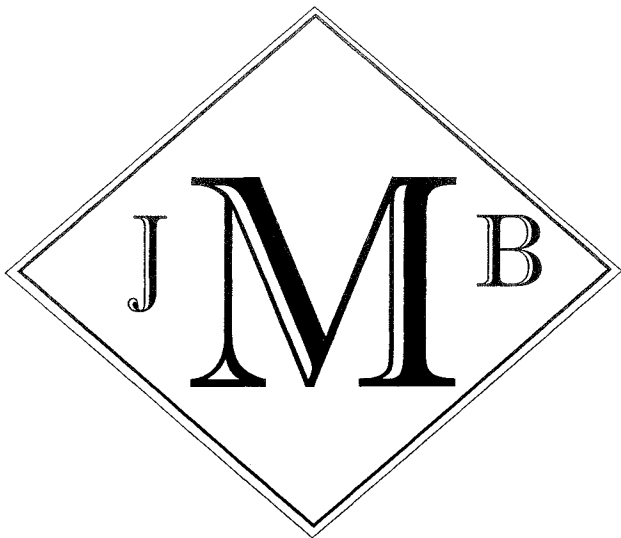
H. His big question, "What shall I do with Jesus which is called Christ?"

- 1. Can't transfer qt.
- 2. Can't avoid it.
- 3. Can't endlessly defer.
- 4. It is most personal!

- a) Can't wash it away.

- b) Cleanse hands but not soul.

Sycamore Chapel, Ashland City, TN - 9/23/90



THE TRAGEDY OF NEUTRALITY

Matt. 27:24

- I. I have difficulty seeing great men & women, active in many great endeavors, neutral in service here.
 - A. Many support their family in all holy endeavors.
 - B. They give acknowledgement to God by alms, by manner of life, by influence - "doesn't he go to your church."
 - C. Yet ask "Are you a Christian? Are you a faithful member?" and all we get is "I lean in that direction."
 - D. My plea is for an open embracement on the part of all of us for Jesus Christ - I want to tell you a tragic story, asking your avoidance of it.
- II. I want you to see the grief of a governor, the plight of Pilate.
 - A. The man who ruined a name.
 1. Judas Iscariot is most despised name at crucifixion
 - a.) Popular prior to it.
 - b.) Judas Maccabeus was a great freedom fighter.
 - c.) Jesus had 2 disciples & a blood bro. name Judas.
 - d.) Yet today it's out of circulation.
 2. Pilate a close second.
 - a.) Pilate = one armed with a dart; or from Pilus, a felt cap worn by a slave as emblem of liberty.
 - b.) Pontius = belonging to the sea.
 - c.) 5th Romans procurator of Judea.
 - d.) Recalled by Tiberius, banished to Vienna - was an ex-calvary officer.

3. He shows me the anguish of not standing for my convictions & the tortuous route of neutrality.
 4. His story begins 15th day of Nisan, Jewish year 3790 - Friday, April 7, 29.
 5. He was already at odds with the Jews.
 - a.) Quarrel over bringing royal standards into Jerusalem.
 - b.) Quarrel over building needed aqueduct with temple funds.
 - c.) Quarrel over bringing shields eqpt. c heathen symbols into holy city.
 - d.) Mixed their blood at altar.
- Lu. 13:1 "There were present at that season some that
- B. His many methods.
1. ~~First meeting.~~ *Jesus must have looked roughed*
 - a.) The bound & buffeted Jesus brought into his presence. *Luke 22: 63-65 John 19: 22 ^{Mark 14: 65}*
 - b.) Leaders of Israel there to condemn. *Mk 14: 65*
 - c.) 1st encounter told ~~John 18:28-32.~~

Read this encounter.
 2. 2nd conference - inside of Judgement Hall
John 18:33-38
 - a.) Read this encounter.
 - b.) Falls apart on "truth."
 - c.) Judgement "I find in him no fault at all"
John 18:38
 3. Before crowd, followed by the silent Jesus -
Matt. 27:12-14.
 - a.) Feel the pressure on Pilate.
 - b.) Note the eloquence of silence.

c.) They became all the more fierce - Read
Luke 23:5.

4. Galilee sparks a fire that may burn an escape route.

a.) Jesus sent to Herod. Read Luke 23:7-12.

b.) No miracles.

c.) Mockery of the robe.

5. Jesus returned & Pilate summons.

a.) Declares his innocency by 2 Kings
Lu. 27:13-15.

b.) Crowd would not buy it.

6. Next act - release a prisoner.

Luke 23:17-25 Read

Matt. 27:15-18 Read

a.) Whither of the twain?

Matt. 27:21-23 "The governor answered and said unto

John 18:39-40 "But ye have a custom, that I should re

7. Blood will satisfy?

John 19:1-5 "Then Pilate therefore took Jesus, and se

a.) Cried for crucifixion.

Mk. 15:14 "Why, what evil hath he done?

b.) Wife's warning.

Matt. 27:19 "Have thou nothing to do c that just man

Luke 23:22 3rd X "Why what evil

8. Bowl of water.

Matt. 27:24-25 Read

a.) Pilate "willing to content the people"

Mk. 15:15 - had him scourged & crucified.

b.) He delivered Jesus "to their will" Luke 27:26

John 19:16 - Read

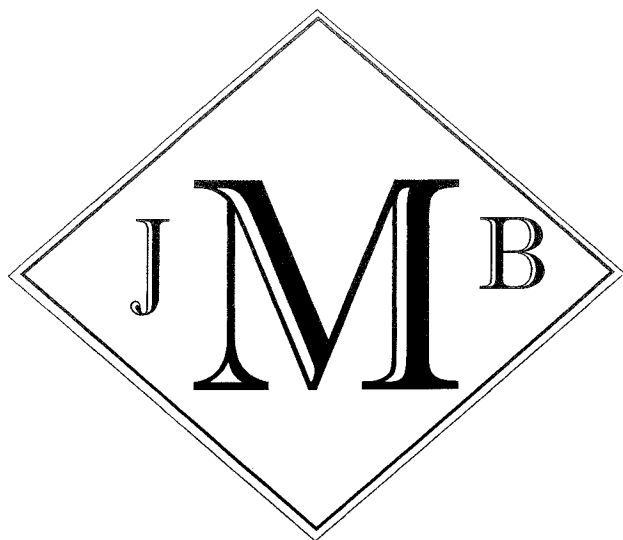
C. We lead Jesus away - where do you stand?

West End 2-21-82

Fairlane Church, Shelbyville, TN 6-15-82

Spillman Ave. Church, Dallas 9-14-82

Broadway Church, Lubbock, Texas 9-28-82



THE REED IN THE RIGHT HAND

Matt.27:27-30

- I. If ever mistreatment came to an innocent adult, Jesus felt the blunt of it.
 - A. He has courageously moved into the last week, yea hours of His life.
 - B. We are on the verge of seeing the fulfillment of grace for a guilt humanity.
 1. Before creation Heaven in full agreement planned this.
 2. We see not only the right hand of Jesus in mockery by Roman soldiers, but the forever hand destined to save us from sin.
 3. If for a moment you think sin does not matter, relive this scene with me.
 - C. The shameful episode is also recorded by Mark 15:16-19. *John 19:1*
 - D. To our embarrassment let's picture the event.
 - E. Please remember he had just been unmercifully beaten.

- II. The Mockery of that Friday
 - A. It's between 6:00 and 9:00 a.m.
 - B. It's in the palace, the Praetorium.
 1. Jesus is taken from the presence of the governor.

2. The Praetorium was the common hall of Justice.
3. The cowardly sentence has been given in the open air.
4. Soldiers take him into this area that joins their quarters and begin the preparation for the execution.
5. The palace was built by Herod the Great and now was used as the official residence of the procurator.
6. He normally was in *Caesarea* came to Jerusalem for special occasions, such as the Passover.
7. Note the indignities to follow are in the very hall of Pilate himself and the very soldiers which were under his command--shades of Clinton and the White House.
8. Joined in the exercise of debauchery was "the whole band" (Mark 15:16).
9. The band means the cohorts and the 10th part of a legion. This varied in size from 300 to 1,000 according to the size of the legion.
10. I recall seeing this area and the marked pavement for games the soldiers played.

W. Don't forget the scavenging

Worst "of all his clothing"

III. The Soldiers' Cruelties

A. First, they stripped him.

- 1. No indency was overlooked.
- 2. They would engage in several garment changes.
- 3. Some ancient authorities "clothed him." *→ threw it around*

B. Next they put a scarlet robe on him.

An ancient did not note colors as used

- 1. Clothed with purple (Mark).
- 2. This is a sign of royalty--anything to ridicule him.
- 3. I suppose no one thinks this was a new lovely garment.
- 4. Soldiers had scarlet cloaks.

(Tyndale) *Short Red as Roman military*

C. After this the crown--only it was thorns.

Caesar one of coins

- 1. He who truly is King of Kings was mocked.
- 2. The contempt they sought to show is in full bloom--after all, every King needs a crown.
- 3. I remember the Tower of London and Copenhagen.
- 4. They seek by this "attire" to scandalize his name that every tongue will confess and every knee bow.

Reed (fishing pole)

D. The King needs a sceptre so they put a reed in his right hand.

Staff of authority to show they met

He had none - kept hitting

Fell to knees

1. Now they can begin to genuflect in hollow adoration.
2. They need to salute his majesty with "Hail King of the Jews."
3. You can hear even now the deafening roar of at least 300 men--maybe 1,000.
4. But they are not through--they need to smite his head and drive the thorns into his flesh.
5. See this depraved body of men with their reeds of affliction, but know no sound came from Jesus--hate to meet these in judgment as they mistreated God's Son.
6. But more is to come--let's spit on him. (Does that not infuriate--even if a child does that to you?)
7. All the while Jesus patiently holds his sceptre.

Kept spitting

Esther 4:11

8. Jewish people would not help "we have no King but Caesar."
9. They continued to bow their knees to him.
10. Can you imagine such cruelty and depravity--remember this is the Son of God.

Illegally, John says they struck him c their hands - slap?

Normally victims were naked to execution 5.
I beaten on the way there - scars already

IV. Let's recall some Scriptures. *De Steu*

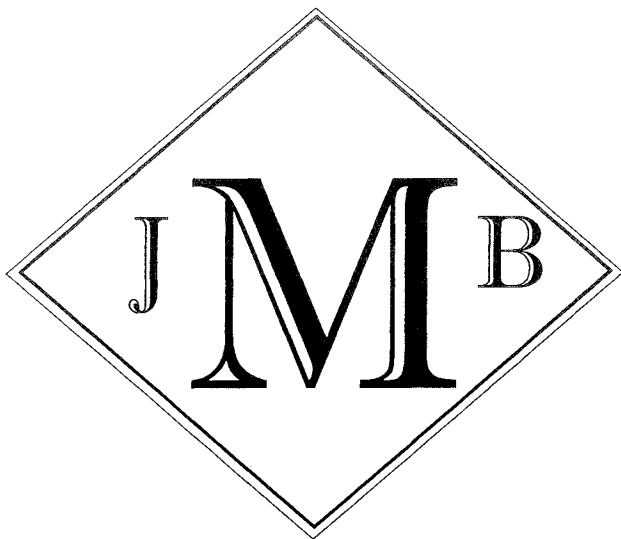
Isa. 50:6 "I hid not my face from shame and spitting."

Micah 5:1 "They shall smite the Judge of Israel with a rod upon the cheek."

Luke 18:31-34

Phil. 2:9-10 "Wherefore God also hath highly exalted him, and given him a name which is above every name."

Heritage C/C - 7/10/05



NINE VOICES FROM THE CROSS

Matt. 27:33-50

- I. Crucifixion, unlike injections or decapitation, does not come quickly.
 - A. Agony and intense suffering was one of its aims.
 - B. Victims may last for days, or the end can be hastened by breaking legs so that the dying can no longer raise himself for a fleeting breath.
 - C. Some are drawn to see tragedy even as today we stare at auto wrecks.
 1. Read Matt. 27:33-36 see action.
 2. V-36 "They sat and watched him there."
 - D. Conscious of his self, the victim spoke and was spoken to as he was lifted up.
 1. In Matthew's account I noticed nine voices, all audible except one and it was in writings.
 2. Shall we look at the nine also knowing Jesus made a total of seven saying from the cross?
 3. Where would I stand in the nine?
- II. Nine voices (from Matthew) at Calvary.
 - A. First voice written accusation.

V-37 "And they set up over his head his accusation written..."

 1. Pilate authorized this.

2. It was to humiliate the Jews.
3. It also was to show dealings with Caesarea's throne.
4. Jews could not execute--theirs by choice perhaps stoning.
5. Romans did not crucify their own.
6. Two types of crosses.
 - a) Upright beam with crossbar.
 - b) Two beams like X.
 - c) Feet and hands nailed or tied.
 - d) Jesus a nailing.
 - e) Sometimes on ground then lifted up in agony.
 - f) Victim was naked.
 - g) Jesus further humiliated by being between two robbers.

John 19:11 "He that delivered me unto thee hath the greater sin."

Acts 2:23 "Him, ye by the hands of lawless..."

- h) Offered wine and myrrh to deaden and when tasted seeing it was not to quench thirst he rejected.
- i) Garments divided into four lots and gambled for seamless coat.

John 19:23-24

- j) Sat and watched so no one could remove him from cross.

- k) Roman soldiers carried out these deeds.
- l) Note it's an "accusation" - Jesus never accepted the earthly title.
- m) In Hebrew, Latin and Greek it was written. Chief priest wanted it changed but Pilate would not.

B. Second voice passersby.

V-39 "And they that passed by reviled him"

- 1. Empty souls.
- 2. Knew little to match their head wagging.
- 3. People today know so little of Jesus.
- 4. People today use his name in vain- "Lord" - an exclamation whether weather or some mystery.
- 5. Destroy temple?

John 2:19 "Destroy this temple and in three days I will raise it up."

He spoke of the temple of his body.

- 6. If thou art the son....come down.

C. Third, fourth, elders - five voices.

- 1. Mocked him.

V-42 "He saved others, himself he cannot save."

2. Like manner--sounds like the devil--if thou be the Son.
3. He's king, come down, we will believe.
4. Forgot his miracles?
5. See him as a helpless man--not God's Son.
6. Of course he could not save himself and us too.
7. But they would not have beleived-- they discounted the resurrection.

Matt. 28:12-13 "Gave much money to the soldiers."

8. Disdained evidences in their hatred of him.
9. Wilfully ignorant.
10. This is a national murder via the Jewish nation.
11. Ignored statement of one of the robbers and three hour darkness.

D. Robbers sixth voice of two of them.

V-44 "Cast upon him the same reproach."

1. Justified in their death.
2. One changed.
3. Still hope for all.
4. Put Jesus in bad company.

E. The seventh voice - Jesus.

V-46 "And about the ninth hour Jesus cried with a loud voice..."

1. Darkness came.
2. When he died veil rent top to bottom--as though God above struck it.
3. Way now open to most Holy Place.
4. Earthquake, rocks rent, tombs opened.
5. Jesus knew who he was, mind not dulled by drink he earlier refused.
6. Why forsaken--most pitiful cry ever uttered.
7. He does this for me!

F. Eighth voice - one that stood by and ninth voice.

1. Calls for Elijah.
2. Sponge filled with vinegar.
3. Gave drink.
4. Let it be--see if Elijah comes.
5. V-54 --Truly this was the Son of God.
6. Even the Father withdraws and let him tread the wine press alone.
7. Sinner is separated from God.
8. Jesus treated like a sinner.
9. Yet he was innocent.

Isa. 53:9 "They made his grave with the wicked and with a rich man in his death although he'd done no violence, neither was any deceit in his mouth."

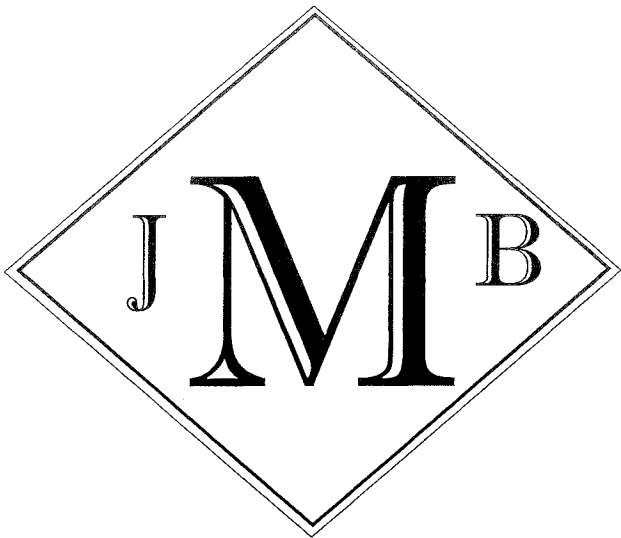
10. Cried with loud voice, yielded up his spirit.

It is finished, into they hands I command.

G. We'll hear a tenth voice.

I Thess. 4:16 "For the Lord himself shall descend from heaven with a shout...."

Neely's Bend C/C - 6/29/08



FORSAKEN BY GOD!

Handed

Matt. 27:46-49

Mk 15:34-35

I. What's the most terrifying experience of life?

- A. Fear? *Supernatural effulgence at birth*
- B. Hurt? " *darkness* " *death*

C. Lost & Forsaken! Mk. 14:50, Matt. 26:33

1. To this, Jesus moved.
2. He did it for you.
3. It's the 4th word from the Cross - Saddest saying of the Silent Sufferer.

They only do it

II. Events pertaining. *Mentioned only by Matt & Mk*

A. "There was darkness over all the land unto the 9th hr."

only three with mention

1. Cry out of the darkness (Amos 8:9) *before to possess*
2. Hard to "see" & understand. *dry old. in Egypt*
3. Sentence of greatest anguish. *Exo 10:21-23*
4. Shows price pd. for our salvation. *Earth = Gay*
5. Who can understand - Spurgeon said we venture to edge of precipice & look into the dark chasm. *Glode, soil, ground, 1st GK*

B. Try to cope c the words,

1. Called the crucifixion W/in the crucifixion.
2. Climax of sin's horrors.
3. Remember the scape goat. Lev. 16:21-22

III. Divide 2 ways.

A. Fact of His suffering.

Never before said "why" 9th hr - time of evening sacrifice

1. God forsook Him.
2. Psalms
"Hope thou in God
"Hide not thy face from me"
3. Yet tho forsaken, see His faith - 2X "My God."

~~23~~

4. His 1 concern is about His God - not why did Peter forsake, but why did God?
5. Strange - since God comes to afflicted people normally!
6. Never left before: "I know that thou hearest me always."
7. "Made him to be sin." *2 Cor 5:21*
8. His own self bare our sins. *1 Pet 3:24*
9. "Laid on him the iniquity. *Isa 53*
10. "Made a curse for us." *Gal 3:13*
11. No longer was "the Father with me."
12. The perfectly holy man is forsaken by God! Break in the richest fellowship.
13. He cannot bear to be w/o God!

B. Why did He suffer so?

1. Note Jesus quotes Scrp. Ps. 22:1, Ps. 22:6-8
2. Not a cry against God, but to God.
3. ~~1 Cor. 5:21~~. *Heb 2:9 "But we see Jesus for the suff. of death taste death for every man"*
4. He stood in our stead. *for the suff. of death*
5. He bore the sinner's sin. *taste death for every man*
6. Sin takes us from God.
7. Adam - eat - die.
8. God hates sin so He hides His face even from His own Son who brings the sins of others!
9. His is absolute justice.
10. Jesus made perfect thru suffering.
11. No wounds for us for which there's no balm.
12. He was tempted as we are.
13. Hell is where God isn't.

IV. Lessons Learned.

A. We are not forsaken. Browning Poem

B. Let's hate the sin that put Jesus on the cross -
would you treasure the knife of a murderer!

C. Abandonment results in atonement.

D. Price of sin clearly seen.

E. Victory won.

Heb. 12:26-27 "Whose voice then shook the earth: but

F. In dark hr. still My God.

For a few moments in his consciousness
experience the horror of eternal doom

Some live w/o any that of God & are not
troubled by it.

In times of darkness best thing to do
is pray.

Sheet End Med. Night College class 5-12-82

Sheet End 6-27-82

George Frederick Handel in his early youth conquered great audiences. He played his music before kings and queens. Then came a time when professional jealousy entered in and it seemed that his career was over. A health problem also developed: he was partially paralyzed, which affected his brain also. He went to a hospital; he took baths in the warmer climate of England; but he came out a broken man physically and somewhat affected mentally until the symptoms of his stroke lost some of their severity. Penniless and lonely, he trod the streets of London, crying out in his heart, according to his own testimony, "My God, my God, why have You forsaken me?"

"Seven Words of Christ" - By R. Earl Allen - Page 90

Aramaic pronunciation: Eloi Eloi lama sabachthani (Matt. 27: 46; Mark 15: 34).

(b) He now detaches Himself from the last earthly ties and turns to face the deeper, more terrible experiences yet to come, alone. Fittingly the struggles of the next three hours are covered by a mantle of darkness—darkness over all the land. Was it a veil reverently let down from heaven? Was it the last call to the conscience of a wicked people? "My God, my God, why hast thou forsaken me?" How the infidels have fastened upon this apparent weakness! Ah, they gloat, then He was mistaken regarding His mission and His Messiahship, and found it out at the end. God didn't recognize Him as He had hoped all along! God turned His face away from Him! Do these words—daringly recorded by honest biographers—convey any such meaning? Of course not.

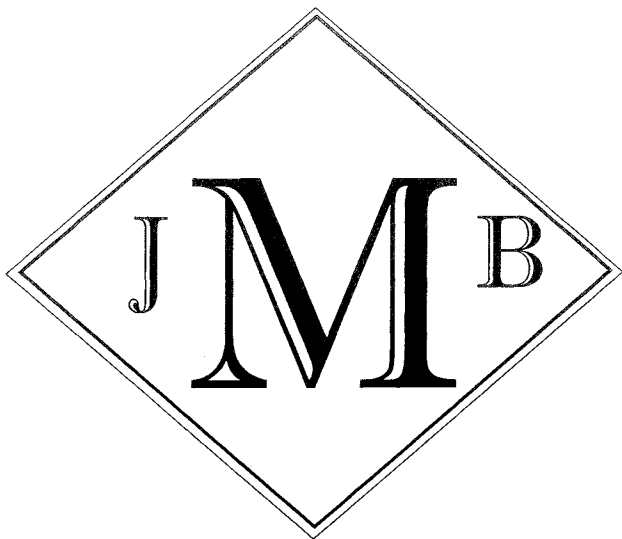
"Yet once Immanuel's orphaned cry His universe hath shaken;
It went up single, echoless, My God, I am forsaken!
It went up from His holy lips amid His lost creation,
That no man else need ever cry that cry of desolation!"

(c) "It is unthinkable that God should have been displeased with Jesus in this hour of his supreme obedience, or that he could have created in the mind of Jesus the delusion that he

ing of God about the wronging of himself. He said of himself in this experience, 'He that hath seen me hath seen the Father'" (Bosworth, *The Life and Teaching of Jesus*, p. 390).

(d) "From the moment when the cry, 'My God, my God, why hast thou forsaken me?' went up out of the deep of

Ely Berning



THE SEVERED VEIL

Matt. 27:51

I. The shadow of the OT with the types & antitype is lovely.

A. Tell story of Exo. 26:31-

1. Heb. word for veil occurs 17X.

2. Means always a separating screen.

3. This veil divided tabernacle into two rooms.

4. Made of fine twined linen - cunning work - with cherebims.

(a) Blue - above (?) - Christ from heaven.

(b) Purple - middle (?) - blend of two.

(c) Scarlet - beneath (?) - Christ earthly nature.

(d) Christ wore purple (MK 15:20) Scarlet (Matt. 27:28).

5. Had same decorations as inner lining of tent.

6. 4 acacia wood pillars supported it - overlaid c gold & set in sockets of silver.

7. Hung c hooks of Gold.

8. Only a curtain protected the treasures.

(a) That's enuf c God.

(b) We too must be watchful.

B. Veil revered.

1. No recorded crime against it.

2. Hung 1500 yrs.

3. Yet in crucifix. it was severed.

Lu. 23:44-45 "And it was about the sixth hour, and th

Matt. 27:51 "And, behold, the veil of the temple was

4. One of miracles called the "Foothills of Calvary.

5. Rent from top to bottom.

II. What Lessons may I learn?

A. OT has divine grace veiled - how we look c open face via gospel.

2 Cor. 3:18 "But we all, with open face beholding as

Heb. 9:8-9 "The Holy Ghost this signifying, that the

2 Cor. 3:14 "But their minds were blinded: for until th

B. Death is conquered.

Heb. 6:19 "Entering into that which is

Isa. 25:8 "Swallow up death in victory

2 Tim. 1:10 "Who hath abolished death

C. New Priesthood.

Heb. 9:11 "But Christ being come an high priest of go

1 Tim. 2:5-6 "There is one God one med.

1 Pet. 2:5 "A holy priesthood, to offer

Heb. 6:27 "Needeth not daily as those

1 Pet. 2:9 "Ye are a chosen generation

Rev. 5:10 "God hath made us Kings &

D. Removed law of Moses.

1. God did it when top to bottom tore 30' veil.

Heb. 10:19-"Having therefore br. boldness

(a) True heart.

(b) Full assurance of faith.

(c) Hearts sprinkled.

(d) Bodies washed.

2. Deeds of law not for justification.

Rom. 3:20 "Therefore by the deeds of the law there sh

3. Instant access to God.

4. Don't patch up veil.

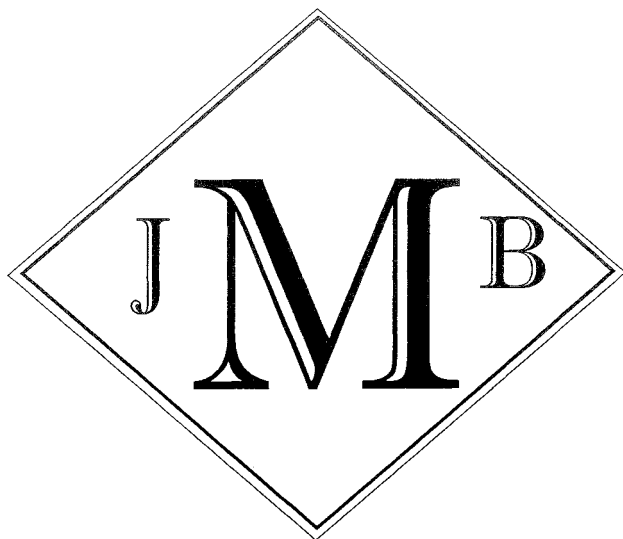
Gal. 1:6-9 "I marvel that ye are so soon removed fro

Thresh End 9-15-74

Christian Student Center, Memphis, 10-2-74

Nursing Home, Lake Jackson, Sept. 10-74

Broadway Church, Lubbock, Tex. Ladies Bible Class 10-30-74



AT THE MOMENT OF DEATH

Matt. 27:50-56

I. I wonder how many of us have ever seen a person die?

A. History tells great stories.

B. Personal life has its touching moments as Betty waited on mother.

C. I want to tell you about the moment Jesus died & hope it has an impact on your life.

1. It is supposed to!

Rom. 8:34"Who is it that condemneth? It is Christ"

1 Thess.4:14"For if we believe that Jesus died & r.

ROM 14:8-9"For whether we live, we live"

Rom. 5:10"We were reconc. to God by the death"

Rom. 6:3"Know ye not that so many"

II. 7 Utterances from the Cross--Matthew not interested in many of them; only one--
Eli, Eli.

A. Jesus cried again with Loud Voice.

1. Father into thy hands.

2. It is finished.

3. Matt. tells none of these.

B. Universal view

1. None say he died of gospel writers.

2. Yielded up the Ghost.

a) Voluntarily surrendered Spirit.

John 10:18"No man taketh it from me"

b) Death takes place about the time of the evening sacrifice thus showing real atonement.

c) Our True High Priest is to enter the real Holy of Holiest.

3. With his last breath He announces His entry into the presence of God.
4. By a tree Paradise is Lost.
By the tree Paradise is regained.
5. Lived by the Scriptures, died with it on His lips. (Clip on Bibles)
6. Does not lose consciousness for one vanishing moment.

B. Where is my destiny?--have I, as He, done the Father's will?

Jn. 16:28 "I came forth from the Father" *WORLD*

III. Great Events Now Come.

A. Veil of Temple Rent.

1. See the Veil.
 - a) Needlework of cherubims covered it.
 - b) Texture of cloth & leather.
 - c) Suspended on 4 columns covered with gold.
 - d) 60' x 30'
 - e) Thick as palm of hand to 4".
 - f) Took 300 men to handle it.
 - g) Colors--blue, purple, scarlet.

Exo. 26:3

Exo. 26:31-33

- h) Pillars Shittim wood, overlaid with gold.
 - i) Hooks of gold, 4 sockets of silver.
2. Note--"Rent".
- a) Top to bottom.
 - b) No Jew ever denied it was--had their chance if this was wrong.

3. Why rent

- a) Bring us to the Father.
- b) Opening a new & living way into his divine presence.
- c) We personally have access & not by priest.

Heb. 10:19 "Boldness to enter into h. by blood"

- d) His body rent for sins of world.
 - e) All obstacles to God removed.
 - f) Abolishing of earthly high priest.
 - g) No longer use of daily sacrifice--once for all--never to be repeated.
4. Please don't by any means try to patch it up & make an obstacle to seeing God.
 5. What is your obstacle today?
(Only economy cars stop)
- B. People came to sigh & smote breast (Luke 23:48). *sight*
1. No more raillery but rather self-condemnation.
 2. People by millions came to Passover to see sight they never expected to see.
 3. Best friend a preacher has in his audience is the conscience of man.
 4. Tears cannot undo the deed however.
 5. What moves you today?
- C. Earthquake
1. Cross unshaken.
 2. It did discriminate among the graves.
 3. Answers Sinai with a new covenant.

Exo. 19:28 Smoke--whole mt. quaked greatly.

4. Do you accept the new covenant?

D. Graves Opened

- 1. Jesus destroyed death.
- 2. Bodily resurrection.
- 3. Saints--but only after His resurrection.
 - a) God knows the graves of the redeemed ones.
 - b) Pledge of more resurrections to come.
 - c) Went to city but don't know any more about them.
 - d) Graves open--they came forth after his resurrection.
 - e) Matthew only tells this.

4. Many resurrections.

- a) Widow of Zarephath 1 Kings 17
- b) Shunammite's Son 2 Kings 4
- c) Man via Elijah's Bones 2 Kings 13
- d) Jairus' daughter Matt. 9
- e) Lazarus John 9
- f) Dorcas Acts 9
- g) Eutychus Acts 20
- h) Jesus Matt. 28
- i) Above Matt. 27

5. What about your resurrection from watery grave?

F. Centurian's Confession.

- 1. 1st man to death of Christ was dying Jewish thief on cross. (Nails kept him there--what holds you back?)
- 2. Next Gentile centurian--thus the order: Jew & Gentile.

3. He joins confessors.

- | | |
|---------------------|-------------|
| a) Angels | Luke 2 |
| b) Demons | Matt. 8 |
| c) God | John 12 |
| d) Simeon | Luke 2 |
| e) Anna | Luke 2 |
| f) Nicodemus | John 3 |
| g) Nathaniel | John 1 |
| h) John the Baptist | John 1 |
| i) Peter | Matt. 16 |
| j) Pilate | Matt. 27:24 |
| k) Pilate's wife | Matt. 27 |
| l) Judas | Matt. 27 |
| m) Centurian | Matt. 27 |
| n) Christ | John 19:7 |

4. Have you made the good confession?

G. Women

1. Female fidelity remains unshaken.
2. Women faithful when disciples fled.
3. 1st to sin, 1st to lead man to sin, last at cross, 1st at tomb, 1st to bear good news of resurrection.
4. Do you carry on the theme?

IV. In view of death where do you stand?

Tuscumbia, AL - 9/19/90

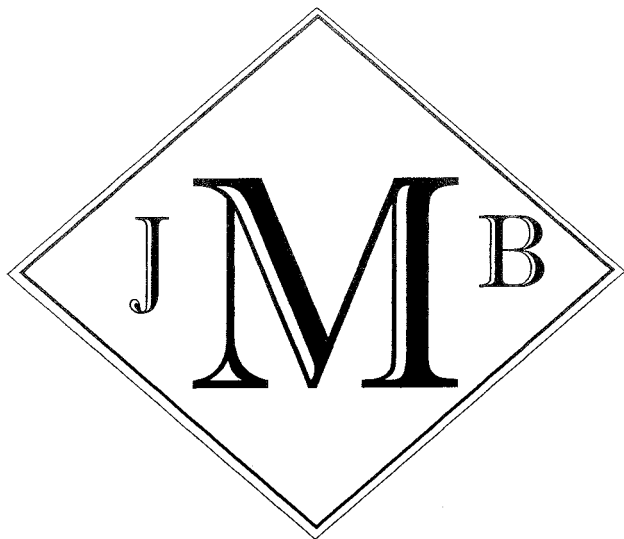
Sycamore Chapel, Ashland City, TN - 9/26/90

Spread the Word - Almost 50 Bibles
are sold or distributed throughout the
world each minute of every day.

DER'S DIGEST

THE high cost of gas seems to be affecting everyone. My aunt and uncle recently took a trip back East. On their way, they encountered many hitchhikers. One young couple held up two big signs made out of cardboard. The first sign read: DESTINATION—CHICAGO. WILL PAY HALF THE GAS. The second sign, held up beside the first, read: ONLY ECONOMY CARS NEED STOP.

—BYRON H. ROLOFF (*Boise, Idaho*)



THE RENT VEIL

Matthew 27:51 & Mark 15:38 20x60

I. In the temple hung a curtain.

A. It's location. 2x large as tabernacle

1. In tab. -- separate H.P. & M.H.P.

Exo. 26:31-37

2. Hung on 4 pillars of shittim wood overlaid with gold.

3. Hooks of gold, upon 4 silver sockets.

4. Housed the ark of the cov.

5. Table was without the veil.

6. Candlestick -- S. side; table -- N.S.

7. Veil was 20 cu. from E. end.

8. Hung in front of mercy seat, guarding well its secret.

a. Sinner stay away from religion.

9. It shut God in -- dark as night and silent as tomb.

a. It was a screen.

b. God could make a curtain as stout as a rock wall!

B. It's description.

1. Color

a. Blue

b. Purple

c. Scarlet

2. Material -- fine linen.

3. Hand work -- with cherubims.

4. It would look like a mighty, hanging fence

5. Lights progressively dim as you came in -- closest to H. of H. the darkest.

C. How would you feel about it?

1. Only priest could go there.
2. Something must have been behind it.
3. H.P. went there once per year.

II. One day that curtain ripped.

Mark 27:51

Mark 15:38

A. It was the crucifixion.

1. Jesus utter loud cry and "breathed out His life" (Amp. Ver)
2. Curtain torn from top to bottom.
3. Centurian said "This man was God's Son!" (v-39)
4. This would have been about the time the priest stood at the altar of incense--now Jesus literally to enter Heaven, not just prayers.

B. What does it say to us?

1. Top to bottom--not visa versa--God did it--not caprice of man.
 - a. Like giant hands its torn.
 - b. Not human curoosity.
2. Way to Heaven is open to all, and instantly there is access.
 - a. Secret of eternal is revealed.
 - b. Heart of God is laid bare.
 - c. Sunshine's on the mercy seat.
 - d. Rent veil=open road!
 - (1)Outer court - all.
 - (2)Inner court - Jews.
 - (3)H.P. - Priest.

(4) M.H.P. - H.P. - 1 man.

3. God loves me!

a. Does He know my heartache?

b. Can He forgive?

c. Does He see my misery?

d. Is He interested in me?

e. Does He care?

f. Does He know me?

g. Only the death of Jesus can answer all this!

4. No second hand religion.

a. Never saw God--only the priest did and they nearly worshipped Him.

b. God's got no grandsons.

c. Wonder if priest resented it and wanted to reserve for few what God meant for all?

5. No patched up religion.

a. Somebody sewed it up--Temple functioned 40 yr. after Jesus.

b. Makes unholy addition.

Gal. 5:4 "Christ is become of no effect un

c. "What God's put asunder let not man put together." *2 Cor 6:3 Give no offense*

d. All barriers are overcome--no more Jew and Gentile, but one.

6. There is a right way.

a. Open road to God to sinners.

b. Broken bread--poured out wine--rent veil--I'm forgiven.

7. Confirms a hope!

a. Lay hold on it:

Heb. 6:19 "Which hope we have, as an

2 Cor. 3:18 "But we all, with open face be
holding as in a glass the glory of the I

West End - 10/2/66

Old Hickory - 10/2/66

Preston Road - 10/31/66

Broadway - Babcock, Texas - 11/14/66

Pine Bluff, Ark. - 11/28/66

Franklin, Ky. Radio - 7/14/67

Market St., Athens, Ala. - 8/30/67

Juscumbia, Ala. - 9/27/67

Nybir O'Connell 4/19/68

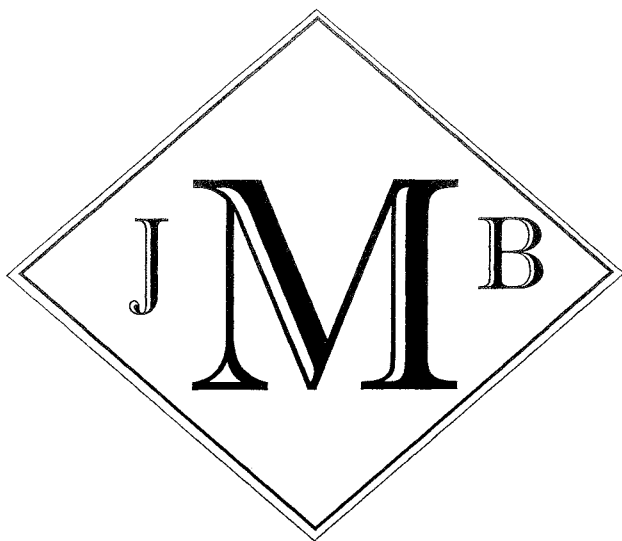
Midland N.A. 5/10/68

Senatobia Miss 6/6/68

Pratt 7/18/68

Woodburn, Ky. 9/27/68

Newoka, Okla. 10/18/68



RESURRECTION OF JESUS: AFFIRMED BY BITTEREST ENEMIES

Matt. 27:57-66

I. We expect commendation and affirmation from friendly sources - but when the bitterest enemies confirm it's great news.

A. Such was the story of Jesus' resurrection.

B. I'll call to the witness chair the chief priest, Pharisees, Pilate and even a secret disciple, Joseph.

II. It's the Death Friday - Jesus at 3:00 P.M. Just Died.

A. At even comes Joseph.

1. Facts about him. *Matt 27; Mk 15; Luc 23*

a) Secret disciple.

John 19:38 "And after this J. of A. being a disciple.

(1) Christ has more secret ones than we know.

b) Rich man

(1) God always finds an instrument to do His good work.

(2) Wealth needs be used for God.

c) Honorable counselor.

d) Waited for Kingdom (Mk. 15:43)

e) Good man.

f) Just.

g) Objected to counsel's decision - voted his mind.

2. Jesus had friends in high places.

3. From Arimathea.

a) Means city of Judea.

b) Some think ancient Romah.

4. John puts Nicodemus with him.

John 19:39 "There came also Nicodemus, which at the 1st

B. Bold request of Pilate. *Political about top results.*

1. Braved, possible resentment.

2. Begged - "craved" body.

3. Pilate amazed at early death.

Mk. 15:44 "Pilate marvelled if he were already dead:"

4. Rest assured would not release it unless assured he was dead. *Confession = affirmed*

5. After Jesus put on tree no other rebellious hand touched Him.

6. Yet even criminals got burials.

Deut. 21:22-23

7. No kin of Jesus claimed body nor apostle.

8. See kindness of friends and malice of enemies.

9. Body delivered.

10. Burial permission shows Pilate highly regarded Jesus.

C. The Private Funeral.

1. Wrapped in Linen.

a) When they took the body from the Cross they defiled themselves and could not eat the Passover - but what difference did it make - they had the Lamb (Weirsbe).

- b) Wrapped for burial & to receive spices.
- c) Took it from tree.

Acts 13:29 "When they had fulfilled all that was written

2. ~~Laid it.~~ - *thus see Death in "lord"*

- a) Burial between 3:00 P.M. & sundown.
- b) Burial shows decency.
- c) Burial shows certainty of death.

3. New tomb.

- a) Joseph gave Jesus a tomb after he was dead, yet some kindnesses in life.

Lu. 23:50-51

- b) ~~Could not mistake Jesus for any other corpse - only one there.~~
- c) ~~Died with wicked - burial with wealthy.~~

Isa. 53:9 "He made his grave w. the wicked & w. the rich

- d) ~~Hewn out of solid rock thus no access to steal body.~~

e) Borrowed grave.

f) Grave is heritage of sinner - nothing we can call our own but our sins & our grave. (Henry)

g) Fit Jesus in a borrowed grave since no sin.

h) We do not leave them alone in the grave - they go; we are the ones that are left.

4. ~~Sealed with great stone.~~

Mk. 16:4 "And when they looked, they saw that the st."

5. ~~Then departed before sun set as Sabbath would start. Labor ceases then.~~

6. ~~Women there.~~

a) Mary, mother of Jesus.

Mk. 15:47 "And Mary Mag. & Mary the mother of Jesus"

b) 2 women watched.

c) ~~Women marked the spot and would know exactly where to come Sunday AM - no mistakes.~~III. ~~Saturday & the Enemies~~A. ~~Day of Preparation.~~1. ~~Looks like they went on Sabbath.~~2. ~~Friday called day of Preparation.~~3. ~~Violate law & shows how eager they were to get rid of Jesus as well as range of their hatred.~~4. ~~Preparation a technical term for Friday.~~5. ~~They were so filled with hatred for Jesus~~→ ~~for violating the Sabbath for deeds of mercy,~~→ ~~now look at what they are doing.~~B. ~~Chief Priest - Pharisees - Pilate~~1. ~~3 P's in a pod!~~2. ~~Yet all enemies became a great benefit to prove resurrection.~~3. ~~All are witnesses.~~

Matt. 28:11-15

4. ~~Vain is the counsel of ungodly men or their efforts against God.~~Acts. 13:27 ~~knew him not - nor voices of prophets read~~Acts 4:25-28 ~~He takes the wise in their own craftiness~~

Job 5:12=13

Prov. 21:30 "There is no wisdom nor understanding nor counsel against the Lord".

Prov. 19:21 "There are many devices in a man's heart;"

Ps. 76: *Ever the less the counsel of the Lord shall stand*

C. Speech to Pilate

1. Sir, we remember.

→ a) ~~Enemies remembered when disciples forgot~~

b) ~~To friends resurrection a joy;~~

→ To enemies resurrection a terror.

c) From enemies' lips come words of his own teaching.

d) They recalled his confident statement about resurrection.

e) Men who most strenuously oppose have a weird conscience and cannot shake Him off.

f) Their words show their apprehension.

2. "Deceiver"

→ a) Benzel said "never find heads of people calling Jesus by his own name".

→ b) What do you call him?

3. ~~Command secure until 3rd day.~~

a) No way to put Him in tomb 72 hours.

b) On 3rd day used 7X.

Matt. 16:21 "From that time forth began Jesus to shew"

17:23 "And they shall kill him, and the 3rd day"

20:19 "And shall deliver him to the Gentiles"

Lv. 24:7 "Saying, The Son of man must be delivered into"

24:21 "But we trusted that it had been he which"

24:46 "Thus it is written, and thus it behoved Christ"

1 Cor. 15:4 "And that he was buried, & that he rose again"

- c) After 3rd day - 2X - thus the equivalent of on the 3rd day.
 - d) Jews wanted guard set "until 3rd day".
 - e) After 3rd day release guard - all over then - promise did not come true.
 - f) Safe until time element passes.
 - g) If didn't rise 3rd day, the Jews could easily produce body & say "see".
4. Not likely disciples would steal body with all the trouble that would bring.
- a) No reasonable grounds for it.
 - b) What purpose would come from such delusion?
5. Last error worse than 1st.
- a) Imposture - same root as deceiver.
 - b) Earlier claimed to be Messiah.
 - c) Resurrection worse to deal with than Messiahship.
 - d) He's the Savior of those who trust Him.

Ps. 17:7 "Shew they marvellous lovingkindness, O thou"
Isa. 28:16

D. Pilate's Response

1. Set watch - (seeking to make peace with all sides).
2. Make sure.
 - a) "Keep Christ in the tomb if you can".
 - b) ~~Solid rock, great stone, guard & seal - surely hold a dead man.~~
 - c) Was it banter - yeah - go guard a dead man, OR; do your worst but if it be of God can't stop it.

d) I asked man is "Decatur paper an after-noon newspaper" and he said "no, they print it about noon"???

e) As you know how, or way, you do what gives greatest security.

3. Watch - gave troops.

4. Was it curtly said - you can have your guard.

5. Matthew only tells about the guard.

E. Foolish Efforts

1. Seal stone - adds another S - stone, soldiers, solid sepulcher, now seal.

a) ~~No man can put bonds on Jesus.~~

b) See King resting, rising, reigning.

c) Roman government giving full confirmation of resurrection - also the foes.

2. Set watch.

a) ~~What more could they do to prevent resurrection?~~

b) Priest joined soldiers in setting guard - "set watch (lit.) with the guard".

F. For you.

1. Words of Jesus to some joy - to others damnation.

2. I will rise - validation.

3. Enemies are overruled to manifest glory of Christ.

4. Clip on man you want to see.

Matt 28:5-6 "Fear not seek Jesus cruc. not have-risen"

Bells, TN - 3/31/91

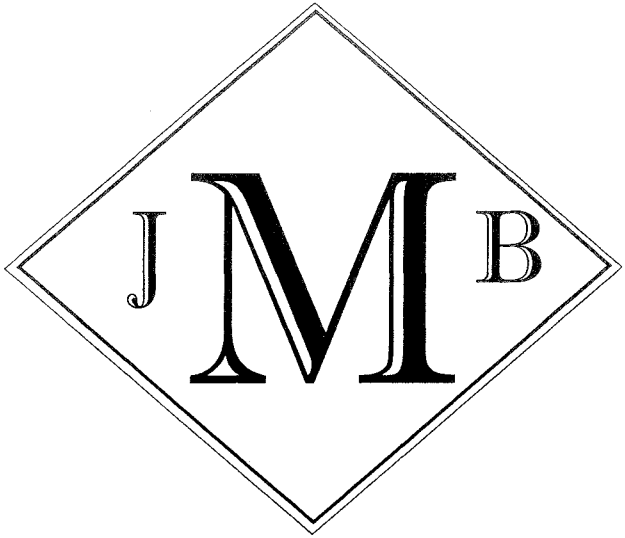
that Christ would be buried like a king. These two men were simply fulfilling that prophecy. God has His way of using His men to do His will.

But the Jewish leaders were worried. Jesus had said that He would rise again on the third day. Of course, such a thing never had happened before and it couldn't happen now. But they had seen Jesus do some unheard-of things and He might just do something spectacular here. So they asked Pilate to seal up the tomb and set some soldiers to guard it. This was done. But no tomb on earth could hold the Lord of heaven and earth. So in the very next sermon I will tell you how Christ broke the bonds of death and the grave and came back to live forever.

The greatest truth on earth is found in *I Corinthians* 15:3 — "Christ died for our sins, according to the scriptures." Sinner, that death is in vain as far as you are concerned unless you repent of your sins and turn to Him in simple faith. Christian, you are saved because of that death. Do you appreciate it? Do you love Him for it? Are you living as He would have you to live?

A few years ago a young man was brought to a London hospital. In his boyhood days he had suffered an accident which left him blind. A gifted surgeon believed that he could restore the young man's vision, so he brought him to the hospital and the operation was performed. He kept the boy's eyes heavily bandaged for several days. The days went by slowly for him, then the day came when the bandages would be removed. They wondered what he would say when the bandages were removed and he was able to see. His friends were there, his mother was there. Finally, the surgeon removed the last bandage and the young man opened his eyes. He could see, but he closed his eyes quickly again and said, "I would like to see the face of the man who gave me my sight."

Oh, don't you feel that way about Jesus? Don't you want to see the face of the Man who saved you and gave you your spiritual sight? Let us see Him today by faith as He hangs on the cross. And let us live for Him until the day when all of earth's bandages are removed and we see Him face to face in that "house not made with hands, eternal in the heavens."



COULD REASON BE ANTAGONISTIC TO FAITH?

Matt. 28:1-8

I. I remember the Boy Oratorical Contest.

A. Mrs. Tom Shugart's class.

1. Balls of your ft.
2. Eye contact - forehead.
3. Arms relaxed.
4. Speech Matt. 28.

B. Matt. 28 Resurrection Story.

1. 1st day.
2. Women.
3. Earthquake.
4. Angel rolled back stone, sat on it.
5. Face lightening, raiment white.
6. Keeper did shake - became as dead men.
7. Fear not - Jesus - not here - risen.

"as he said."

V. 6 "Come see the place where the Lord lay

V. 7 "Go quickly & tell

8. Departed c fear & great joy.

II. Now 35 years later.

- A. Joy of Come & See - Go & Tell.
- B. Nothing ashamed on in Word.
- C. No error about it.
- D. No apology.

III. Now Muscles in Subjective Experience vs.
Objective Word of God.

Rom. 10:17 "Faith comes by hearing

Isa. 53:11 "By his knowledge shall my rt. servant

Isa. 11:3 "He shall not judge by the sight of his eyes

4
A. Does faith rest on inward feeling, experience by senses, or outward truth?

1. Clip from Chr. Today.

2. Schaeffer card.

3. Palms Quote.

4. Nida observation.

B. Does man live by word?

Matt. 4:4

Matt. 24:24 "For there shall arise false

2 Thess. 2:9-12 "Even him, whose coming

Matt. 7:21-22 "Not everyone that

Prov. 28:26 "He that trusteth in his

C. Does the Spirit act as an intelligent force.

1 Cor. 2:10 "The Spirit searcheth all

Acts 2:4 "Filled c the HG - spake

6 Spoke in his own tongue.

8 Heard every man in his own t.

11 Spake in our tongues the wonderful works
of God

14 Peter - Be this known, hearken to my words

16 This is that

22 Ye men of Israel hear

28 Thou hast made known ways

29 Let me speak freely of David

33 Ye now see & hear

36 Therefore let all the house of Israel know assu

37 Now when they heard this

1 Pet. 2:2 As new born babes desire the

Acts 6:10 They were not able to resist wisdom & spirit

1 Pet. 1:22 "Seeing ye have purified souls in obeying

Eph. 6:17 Take the helmet of salvation

D. Are Faith & Reason Enemies?

1. Use Schaeffer's Faith vs. Faith - "He is there."

1. If it's:

- a) Bible its beautiful
- b) feeling its Falley
- c) Experience its expandable
- d) Faith its fact, not fiction.

SPEAKING IN TONGUES

A clinical psychologist, Dr. John P. Kildahl, has authored a book just published by Harper and Row, entitled The Psychology of Speaking in Tongues. The book is the result of two major research projects and ten years of intensive independent research by the author. His information was gathered from coast to coast and tongue-speakers from every educational level. They tape recorded and interviewed dozens of tongue-speakers who also filled out detailed questionnaires.

In order to make a valid comparison, their investigation also included non-tongue speaking prayer groups which otherwise were equivalent in every possible way to those who were tongue-speakers. Extensive psychological testing was done with both groups, using standardized tests.

Some very interesting conclusions came from this study. Significantly, more than 85% of the tongue-speakers had experienced personal crises preceding their "gift" of tongues. Anxieties caused by marriage problems, loneliness, illness, financial pressures, and

lightening ourselves and those who "speak in modern day tongues". "Tongues" of the Bible were simply foreign languages spoken by Holy Spirit inspiration. Modern day tongues are entirely different. Dr. Kildahl's research is helpful in pointing out their "natural" and not divine origin.

BGR

PANTRY ITEM

Coffee in jars.

The church of our Lord has been troubled almost from its beginning with false doctrine relative to tongue speaking. (Cf. 1 Cor. 14). The subject is now studied from more than just Scriptural points of view as indicated by the accompanying article which tells of the research of a psychologist. Our greater interest is in the Scriptural considerations but we are interested in the psychological aspects for its help in en-

guilt figures prominently in these crises. In the non-tongue speaking group, only 30% expressed similar concerns. "We believe," says Kildahl, "anxiety is a prerequisite for developing the ability to speak in tongues."

The researchers also observed great differences between the interpretations given to the tongue-speaking, when tapes submitted to those claiming interpretation yielded widely differing interpretations. When confronted with this, tongue-speakers sincerely defended the varying interpretations as having equal validity. One man who was raised in Africa (the son of a missionary) attended a tongue-speaking meeting at which he arose and spoke the Lord's Prayer in an African dialect. It was immediately interpreted as a message about the "imminent second coming of Christ."

This study, and many others like it, should lead us to see tongue-speaking for what it really is, a psychological abnormality which has no kinship with the Holy Spirit.

-Joe Schubert

"He is There and He is not Silent" - By
Francis A. Schaeffer

"Faith" 2 Versus Faith

Photostudy these
2 pages

One must analyze the word *faith* and see that it can mean two completely opposite things.

Suppose we are climbing in the Alps and are very high on the bare rock and suddenly the fog shuts down. The guide turns to us and says that the ice is forming and that there is no hope; before morning we will all freeze to death here on the shoulder of the mountain. Simply to keep warm, the guide keeps us moving in the dense fog further out on the shoulder until none of us have any idea where we are. After an hour or so, someone says to the guide: "Suppose I dropped and hit a ledge ten feet down in the fog. What would happen then?" The guide would say that you might make it till the morning and thus live. So, with absolutely no knowledge or any reason to support his action, one of the group hangs and drops into the fog. This would be one kind of faith, a leap of faith.

Suppose, however, after we have worked out on the shoulder in the midst of the fog and the growing ice on the rock, we had stopped and we heard a voice which said: "You cannot see me, but I know exactly where you are from your voices. I am on another ridge. I have lived in these mountains, man and boy, for over sixty years and I know every foot of them. I assure you that ten feet below you there is a ledge. If you hang and drop, you can make it through the night and I will get you in the morning."

I would not hang and drop at once, but would ask questions to try to ascertain if the man knew what he was talking about and if he was not my enemy. In the Alps, for example, I would ask him his name. If the name he gave me was the name of a family from that part of the mountains, it would count a great deal to me. In the Swiss Alps there are certain family names that indicate mountain families of that area. For example, in the area of the Alps where I live, Avanthey would be such a name. In my desperate situation, even though time would be running out, I would ask him what to me would be the sufficient questions, and when I became convinced by his answers, then I would hang and drop.

This is faith, but obviously it has no relationship to the first instance. As a matter of fact, if one of these is called faith, the other should not be designated by the same word symbol. The historic Christian faith is not a leap of faith in the post-Kierkegaardian sense because "he is not silent," and I am invited to ask the sufficient questions in regard to details but also in regard to the existence of the universe and its complexity and in regard to the existence of man. I am invited to ask the sufficient questions and then believe him and bow before him metaphysically in knowing that I exist because he made man, and bow before him morally as needing his provision for me in the substitutionary, propitiatory death of Christ.

27th of 27th. 2/14/03
 27th of 27th. 2/14/03
 27th of 27th. 2/14/03

Schaeffer traces the Jesus movement, the neo-pentecostal movement, and other spiritualistic movements back to one primary cause: the modern philosophy that says that faith is unreasonable, nor can reason be employed in the faith one holds; Reason is in opposition to faith:

"A transcendental mysticism (which is taking many forms) has now come to the fore. Basically, what unite the various forms of transcendental mysticism is the denial of reason. It is an attempt to find a different kind of trip, a trip produced by something other than drugs. Some of it is straight Eastern thinking, some an amazing mixture of mysticism and the occult, and some is completely demonic (?). It really amounts to a religion which is very much like the sort of religion ~~which~~ the young had rejected in the churches which they left. Just as the churches were giving no reasonable answers to the young people's questions, so this new

form of transcendental mysticism gives no answers, and they now glory in it as though it were something new, all white and shining.

With the rejection of reason, transcendental mysticism, like drugs, leaves a door wide open to the demonic and to the occult. Without rational categories, the word Christ may mean nothing more nor different than the word Krishna."

Schaeffer, The New Super-Spirituality, p/ 10.

The Jesus kids do not realize, nor are they taught, that a person may be either spiritually alive or spiritually dead, but that his spiritual condition cannot be measured by whether or not he speaks in tongues.

For some teachers of the Jesus kids, the emphasis on speaking in tongues is as strong as the emphasis on the new birth. Five minutes after one woman accepted Christ, several people had her in another room praying for her to receive the Holy Spirit-- which of course meant tongues. They prayed with her until she did begin speaking in an unknown tongue. Then they all rejoiced that she had received the Holy Spirit. There was no teaching about her new-found faith, no chance for the woman to grow as a believer or to learn the place of tongues in the Bible. She naturally wanted to belong to God in every dimension, so she

did what she was told God wanted her to do.

In any Jesus people prayer meeting it is not uncommon to hear people break out into tongues. For most, the experience is genuine and meaningful and appears to be a gift of God. But when a roomful of people begin singing a song in harmony using the same "unknown" tongue as if it were written on their song sheets or insist that everyone must speak in unknown tongues if he is really Holy Spirit filled, then older Christians go back to their Bibles for another look at what is said about the gifts of the Holy Spirit.

"The Jesus Kids"-----Roger C. Palm^S-----p. 81

divisive).

Critics from all sides raise the sticky question: Are tongues real language or mere sounds? Bennett claims a truck-driver parishioner speaks fluent Mandarin under Spirit influence. American Bible Society linguist Eugene Nida analyzed scores of tongues tapes, concluded it was nonsense. Hartford Seminary Foundation Professor William Samarin is seeking tongues-speakers for an "unbiased investigation." Some apologists, citing Romans 8:26, say non-language glossolalia can be Spirit-inspired.

Insiders in the Order of St. Luke say there is a shake-up over the reported infiltration of spiritualism. The nub of the contention is that healing, speaking in tongues, and discerning of spirits all are listed by Paul as gifts of the Spirit.

The once charisma-chary Bishop James A. Pike now says a "second baptism is a valid spiritual experience." But Assembly of God pastors warn against seances and shun "communications with the dead" through mediums. Warns Gordon Swanson of San Bruno, California: "It's the keen edge of the demonic; you can no longer recognize the power of the blood of Christ."

Presbyterian elder statesman Mackay is obviously impressed with the charismatic renewal: he calls it "the most significant and influential movement of our time." And the white-haired Scotsman foresees a more cordial rapprochement between Catholics and Pentecostals than between adherents of mainline denominations.

Charismatic communion provides a powerful, personal appeal, and a sense of excitement often disdained in formal, mainline churches. Proffers Mackay: "The future of the Church could be with a reformed Catholicism and a matured Pentecostalism."

RUSSELL CHANDLER

CLOSE-UP OF THE JESUS PEOPLE

DONALD M. WILLIAMS

Who is the latest hero of the youth culture? Jesus Christ, it seems. The trappings of the "Jesus movement" are by now familiar: bell bottoms, beads, and long hair, gospel-rock music, underground papers, marches in the streets, confrontation evangelism, coffeehouses and communes. "So Jesus has become 'hip' this year," quips the cynic. "'Jesus people,' 'Jesus freaks'—it's all a fad." Is it really?

To be sure, the broad evangelical awakening going on today bears the marks of the so-called youth culture. To write it off for this reason, however, would be shallow for the critic and disastrous for the church. The Jesus movement must be given more than a cheap sociological and psychological explanation.

Where did it all begin? Out of the ashes of Haight-Ashbury? As an aftermath to the Sunset Strip riots? Among the disillusioned of the drug culture? Yes, and much more. The movement began spontaneously over a wide front. In the last three years, the West Coast, the supposed center of sensual pleasure, has ironically reached a flash point of despair over this world and spiritual longing for another.

The igniting took many forms: the political spark of the Christian World Liberation Front in Berkeley, offering an alternative to dominant Marxism; the Pentecostal spark of Calvary Chapel, a church context for wide revival; the youth-culture spark of "The Salt Company Coffee House" in Hollywood, communicating to this generation in gospel-folk rock music; the communal spark of "The Mesa" in Palo Alto, and "Jesus parties" attended by hundreds of teen-agers; the militant spark of the "Jesus Army" in Seattle; the student-ministry spark of "The Light and Power House" near UCLA; the hippie spark of several hundred youth forming "The Church in the Park" in Covina; the denominational spark of "Lutheran Youth Alive"; the underground-paper spark of the *Hollywood Free Paper* and many others.

What are distinguishing features of the Jesus movement? First of all, this spiritual outburst is student-led. The initiative has passed from the professional Christian worker, be he pastor, youth leader, or campus-ministry staff member. Up until now, youth evangelism has been inaugurated by adults. Now it comes by youth. The same hip teen-ager who last year turned his friends on to drugs may now be turning them on to Jesus. In an era when students have led the protest



against war and racism, we should not be surprised that they have taken the Gospel of Christ and moved it into their world. Tens of thousands evangelize today rather than just a few paid professionals.

Furthermore, this student leadership is emerging out of the youth culture with integrity. We are not being subjected to the embarrassing spectacle of adults who look like flower-children with pot bellies. We would expect composer Larry Norman to release an album of gospel-rock music because this music is Larry. His conversion has not suddenly given him a taste for Christian tunes in waltz and fox-trot tempo. Lonnie Frisbee, of Calvary Chapel, wears long hair and a beard as he preaches to thousands, because Lonnie was a long-haired "freak" before his conversion. Becoming a Christian has not meant a crew cut because that's not Lonnie.

The Gospel of the incarnation is being acted out again in the youth culture, as the Word becomes flesh in these particular lives and their particular style. The institutional church that has no contact with the culture of this generation is being confronted by a new breed of Christians who call this culture home. Whether the churches can embrace these authentic Christians in their own culture is an open question, and with the answer rests much of the future.

A Methodist pastor in Houston asked me recently whether the Jesus movement was not just a resurgence of old "fundamentalism." By this he apparently meant a rigid orthodoxy, a hardened legalism, a cultural negativism. Sadly, he had missed the heart of the movement, which is both personal and spiritual. Youth who have been saturated with rock music, sex, and drugs are not reverting to a sterile, authoritarian religion. The new birth, the death to ego that they were promised through LSD but never found, are now theirs in Christ. Some areas of the movement are caught up in speaking in tongues, again finding a profound spiritual experience filling the hole drugs had left. While the churches have often been little more than social clubs, youth today are finding spiritual power and life back on the streets, where it was in the first century.

Another important element of today's awakening is its communal nature. Love is not a thesis or a slogan; it's an experience and a life. The false dichotomy of evangelical and social gospel does not exist on the personal level for these new Christians. While perhaps naive about the social implications of the love ethic,

they love one another and show it with an outstretched hand or a meal. Again and again reporters are staggered by the shining faces and the embraces of these young believers. That there are hundreds of Christian communes on the West Coast is more than a hangover from the hippie world; it is the fulfillment of the quest for community by alienated youth.

Jesus said that the mark of discipleship is love "one to another." In countless living situations that love is now demonstrated. At the Virgil House, a Christian commune on Virgil Street in Hollywood, scores of drug addicts, street people, and "crashers" have found their lives transformed by the love of Christ displayed in the residents' warm fellowship. New forms of discipleship are emerging, and the materialism and individualism of nominal church members are being "put down." Worship has turned heavily toward experience. Jesus is not an idea but a presence to be realized in feeling as well as thinking. Youth who have hallucinated on LSD will not be satisfied by cold, impersonal liturgies where all the action is in the pulpit or at the altar.

At the same time, this awakening is bringing a return to the Bible. The issue of truth is again before us, not just the pragmatism and functionalism of modern America. Most of these new Christians "take the Bible literally." What does this mean? It means, first of all, that they reject modern philosophy and theology that they feel are merely mental games, "head trips." If it is true that this is an irrational age, this is not all bad for evangelical Christianity. The doctrine of the Trinity and the two natures of Christ are not rational. Rationalism created an anti-supernatural bias and a destructive biblical criticism that have undermined the Christianity of several generations. Through the acceptance of the Bible as the Word of God on faith, biblical Christianity with its absolute ethics is again being taught and believed in the land.

In looking at the Jesus movement, thoughtful Christians raise some questions. A speaker can get a crowd to roar simply by pointing heavenward and shouting, "Jesus is coming soon!" This apocalyptic attitude is as much cultural as theological. Despair over the population spiral, hydrogen stockpiles, and pollution is easily met by Christian hope, especially for youth who have dropped out. The danger of this in excess is the loss of a sense of history and the abandonment of social responsibility by the "now" Christian. The New Testament holds the tension; it must not be broken.

Unfortunately, the rejection of this world's system often becomes a rejection of this world, especially by those who are in adolescent rebellion anyway. It is discouraging to walk along Hollywood Boulevard and be greeted by "Repent or perish" rather than "Jesus loves you." Social alienation finds its extreme beyond the commune in modern monastic orders such as the "Children of God," who renounce employment and private property for a continual indoctrination and an imposed discipline.

In a sensate culture the stress on experience is to be expected. The New Testament is filled with feeling words. Once again, however, this must be held in tension. There is truth for the mind as well as love for the heart. A super-subjectivism holds many new Christians, and they describe Jesus in drug language as the "ultimate trip" or the "greatest high." This often leads to false expectations in dealing with personal problems and living in this world. One seldom hears the hard words of Jesus on discipleship and suffering. Any psychological insight is too often rejected out of hand as "worldly." The danger of over-subjectivity must be balanced by serious Bible study and mature reflection. If the organized church rejects these unconventional believers, where will they get the teaching they need?

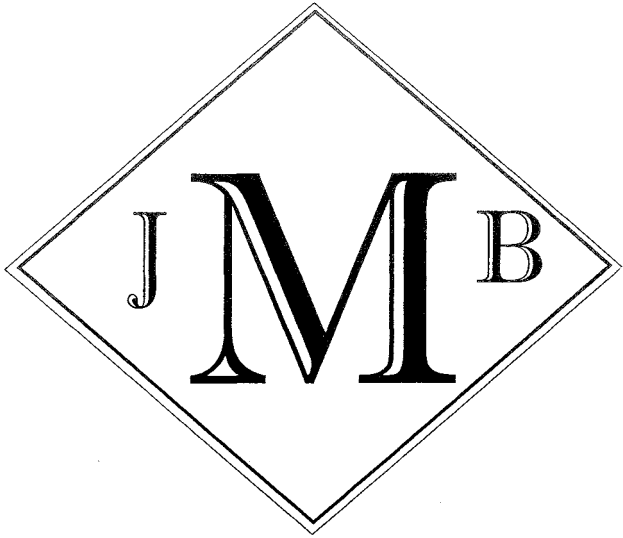
As a counter to the permissive society and to the extreme subjectivism just described, other new believers fall into legalism. This is a natural danger for any new Christian. For most of these problems the answer is simple: association with mature members of Christ's body who are secure in their freedom. This is the real challenge of the Jesus movement: Can the organized church welcome these new Christians with love and patience?

Adult Christianity in America is too often up tight and performance-oriented. We preach justification by faith and live justification by works. Our worship tends to be cold and impersonal. We are guilty of judging by appearance, as did the Pharisees. Now a new stream of the Spirit is moving across the land. Tens of thousands of youth are "turning on" to Jesus. They need to find the full body of Christ. They need to know of Christ's Lordship over all of life. They need grounding in the Word of God. Their gifts to us are zeal, and love in true community. Can we receive from them and give to them? This decade of church history will be determined not by the success or failure of the NCC and COCU but by our response to the Jesus movement. □

Donald M. Welliver

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*Hollywood Presby Church
South Minn.*



THE DAWNING OF DELIGHT

Matthew 28:1-10

- I. There has never dawned a day so revolutionary as this one.
 - A. It confirmed.
 - B. It dramatically altered.
 - C. It dispensed hope.
 - D. It established conviction--like no other day. Why?
 - E. It was the resurrection day of Jesus Christ.
 - II. Many writers told the story but we go almost exclusively to Matthew to learn of its events--Matthew 28:1-15
 - III. 15 verses that change life forever.
 - A. It starts early.
- v-1 "In the end of the S. as it began to dawn"
1. 6th day finished His work--he said so--finished!
 2. 7th day rested.
 3. 1st day begins a new world.
 4. Rev. 1:10 "I was in the Spirit on" no other day mentioned henceforth.
 5. As soon as daylight came, even before, women were rushing to what they thought was a sealed grave.
 6. No one saw him rise but had they known he was keeping His word could they have stayed away longer?
 7. See Mary & the other Mary come.
 - a) Their love was unending.
 - b) Their vigil was a continued one.
 - c) Came to "see the sepulchre."

B. Events begin to explode.

1. Earthquake.

- a) Earthquake when he died.
- b) Earth leaps for joy at his resurrection.

2. Angels descend.

- a) Destined to terrify guards.
- b) Guards flee.
- c) Angels not at the cross but are at resurrection.
- d) Rolled back the stone--one said this implies rolled it up hill!
- e) Rolled back not to let him out but let witnesses in thus know the grave's empty
- f) Same power Jesus has over sins to roll them away.
- g) Sat on it--defying all powers to shut it again or seal in death the Lord.
- h) White--pure, joy, triumph.
- i) Countenance--flashes of light.

3. Keepers quake.

- a) Shake--same word for earthquake.
- b) We are afraid to be around graves.
- c) My pony Mandy and the graveyard gate.
- d) We'll meet them later & their story that only Matthew tells
v.11-15

4. By now the women came after these events.

- a) Angel told them Fear Not.
 - b) Why not be terrified?
 - c) But angel's purpose not to terrify but enlighten.
 - d) "I know ye seek Jesus"
 - (1) No reason to be terrified in seeking Him.
 - (2) But for what are we searching?
 - (3) Those who seek find.
 - e) Crucified
 - (1) Power of his death.
 - (2) Necessary for our sins.
 - (3) God would not set this aside to save you.
5. Not Here--Risen--As He Said--Go Quickly and Tell.
- a) He is alive.
 - b) Thomas Arnold "The resurrection of Jesus the best attested fact in human history"--in spite of all contrary theories.
 - c) "It is the pivot about which all else in the religion of the New Covenant turns." (Robertson)
 - d) He said he'd rise again--He fulfills his word.

John 2:19 "Destroy this temple--3 days raise"

Matt. 17:9 "Tell no man until Son of Man"

Matt. 17:22-23 "Betray..Kill..3rd day..Raised"

Matt. 16:21 "Suffer..be killed be raised"

Matt. 20:19 "Mock scourge crucify Rise"

Matt. 10:34 "Mock scourge spit kill..Rise 3rd"

e) You can trust His promises.

6. Come See--Go Tell
 - a) Great invitation--great duty.
 - b) See--compare what you have heard with what you see.
 - c) Put it to the test.
 - d) Good to be here but go as there is other work to do.
 - e) You have monopoly on the good news--share it.
 - f) It was women--1st in the transgression, 1st in belief.
 - g) Go quickly as angels have completed their duty.
 - h) He'll precede them to Galilee not lead them there.
 - i) Departed quickly with fear & great joy to bring disciples word.
 - (1) Joy and fear at same time.
 - (2) Great joy not said so of fear.
 - (3) Those sent on Christ's errands must not lag.
 - (4) We need to tell each other what Christ has done for us.
7. On the way they met Jesus!
 - a) "All Hail"
 - (1) Proof of resurrection--empty grave, angels, now Jesus.
 - (2) All good health.
 - (3) Rejoice ye.
 - b) Held feet & worshipped.
 - (1) Grasp shows risen body is substantial--not a ghost.
 - (2) Gave reverence & honor in loving affection.

- (3) No record of what women said.
 - (4) No record of a woman ever betraying Him.
 - (5) Know that Christ has planned a meeting with each of us.
 - (6) Worshipped--he did not repel marks of reverence.
- c) Be not afraid--go tell my brethren.
- (1) Uses word brother--not disciples--anxious to restore fellowship.
 - (2) Go to Galilee and see me.

IV. And on your place of meeting will it be reunion or rejection?

Maryville, TN - 4/12/98

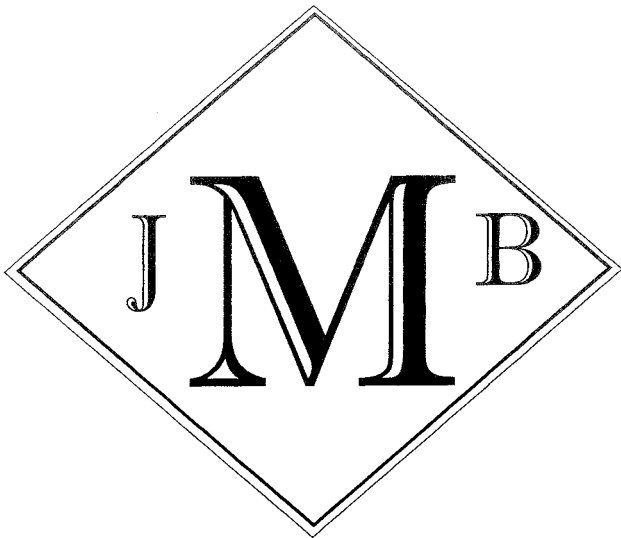
Cherry Grove, Greenville, KY - 5/3/98

Beckwith church, Mt. Juliet, TN - 7/5/98

Locust Grove, KY - 8/2/98

Sycamore Chapel, Ashland City, TN - 8/30/98

Stroudsville, Cedar Hill, TN - 10/25/98



EARTHSHAKING TRUTHS

Matt. 28:1-10

- I. Four men wrote. There are variations. Each told part of a story. It's so breathtaking who could tell it all! But each told 3 things in union--on this we dwell.
 - A. There was an Empty Grave.
 - B. There was an angel that spoke.
 - C. There was the **Lord** that appeared.
- II. We want to tell Matthew mainly as he tells the story (5 accounts - Matt. 28, MK 16, Lu. 24, Jn. 20, I Cor. 15).
 - A. It was a great Sunday.
 1. Sabbath is over, literally "after the Sabbath."
 2. It ended c Sat. sunset.
 3. It was very early - at dawn.
 - B. Women came to see the sepulcher.
 1. See 1st the women.
 - a.) They perhaps will arrive after the occurrence of some of the events later stated - stone's already removed & angels are present. They didn't see it happen - only the results.
 - b.) They'd wondered who would roll the stone, as tasks beyond our strength trouble us.
 - c.) Came to show love for body - last at cross - 1st at grave - 1st news of resurrection. They go & tell in a way other than dialectic discourse. Death came by women - so does hope via resurrection.
 2. See the Sepulcher.
 - a.) Came to look at the tomb.

- b.) Love cannot abandon its object - living or dead.
- c.) Had they paid much attention to Jesus' statement about resurrection? Are things too hard for us to believe?

d.) "See" means gaze upon, contemplate.

C. The Blessed "Behold" - saw something else!

1. An earthquake.

a.) Matthew alone mentions 2nd one.

b.) God often spoke via quakes.

2. Behold.

a.) Glorious sight met their eyes.

b.) Saw events & a face they did not expect to see.

3. Angel.

a.) Came from heaven.

b.) May not understand but do grasp they are always ministering.

c.) Mark says like a young man (Mk. 16:5).

d.) That angel did things.

(1) Rolled back stone & sat on it.

(a) John uses word to imply it was lifted out of groove. Per f. gives an air of finality (Jn. 20:1).

b.) Heavy slab of rock lying flat.

c.) Joseph rolled it up, Matt. 27:60.

Angels rolled it away.

d.) Sat on it to show complete, tranquil triumph.

Mk. said exceeding great, heavy.

e.) Stone not removed to let Jesus out, but witness in.

f.) Countenance flashing - raiment white as snow.

(2) Scared soldiers.

- a.) Word means faces waxen & immobile c fear.
- b.) 2 quakes - ground & men.
- c.) Note stone, seal, guard - our security - all gone!
- d.) Soldiers shaken & convulsed c terror.
- e.) Fell in a trance then fled in terror (V. 11).
- f.) Hatred has more insight than love "make it sure disciples did not expect resurrection - enemy did!

3.) Told the women not to fear.

- a.) Those who seek Jesus have no need to fear - soldiers did tho!
- b.) Don't you be **afraid** - emphasis there in GK.
- c.) Means stop doing what you are doing & now do the very opposite.
- d.) Ye seek crucified Jesus.
 - (1) Women said nothing.
 - (2) Was fear all over them?
 - (3) God knows our pious intentions.

I Cor. 1:23-24 "But we preach Christ crucified, unto t

- (4) Love seeks Jesus because He was crucified.
- (5) He is not here - he is risen - come & see, go quickly & tell.

(a) Electrifying words.

(b) Res. means God's accepted Jesus sacrifice.

Rom. 4:25 "Who was delivered for our offences, and w

(c) It's work of triune God-Father.

Rom. 6:4 "Therefore we are buried with him by baptism

Spirit

Rom. 8:11 "But if the Spirit of him that raised up Jesus"

I Tim. 3:16 "And without controversy great is the myst

Son

Jn. 10:18 "No man taketh it from me, but I lay it do

11:25 "Jesus said unto her, I am the resurrection

(d) All depends on "He is Risen".

(e) Where was body? Enemy would not hide it -
no disciple would invent a story & die for it -
they were transformed from gloom to joy.

(f) Angel invited a closer look - nothing to hide.
Bent over to peep in tomb.

(g) Saw only linen bandages.

Jn. 20:7 "And the napkin, that was about his head, n

(h) No pillage - just a napkin.

(i) Same type Savior raised that died.

5.) Go tell quickly.

a.) Don't loiter.

b.) Don't hoard news.

c.) Share discovery c joy & alacrity.

d.) Must impart marvelous message.

e.) You've heard good news - know what to do -
now it's your responsibility.

f.) Both their fear & joy were great.

g.) Jesus is Lord - Jehovah.

h.) Goes before - word for shepherd in front of
flock.

i.) Word to start from Galilee.

Acts 10:37 "That word, I say, ye know, which was pub

k.) We live c mixed emotions - sadness turns to joy
 Jn. 16:20 "Verily, verily, I say unto you, That ye sho

l.) Presence of Lord brings joy.

m.) Disciples didn't believe - counted it idle talk,
 nonsense - medical language for wild delirium -
 that them crazy.

Lu. 24:12 "Then arose Peter, and ran unto the sepulchi

4.) Met Jesus on the way.

a.) As ran away bumped into Jesus.

b.) All hail.

(1) Ordinary greeting - He's real.

(2) Means rejoice.

(3) Jesus appears Himself!

(c) Worship - held feet.

(1) Joy too great for words - just prostrate self.

(d) Be not afraid - brethren.

(1) No fear.

(2) Now brethren - a comfort - Jesus still one of
 us.

(3) 1st servants.

Then friends.

Now brothers.

Matt. 25:40 "And the King shall answer and say unto t

Jn. 20:17 "Jesus saith unto her, Touch me not; for I an

(4) Now a sacred brotherhood.

(e) Body of Jesus a pattern.

Rom. 8:29 "For whom he did foreknow, he also did pre

1 Cor. 15:20 "But now is Christ risen from the dead, an

44 "It is sown a natural body; it is raised a sp

48 "As is the earthy, such are they also that

49 "And as we have borne the image of the e

2 Cor. 3:18 "But we all, with open face beholding

4:11 "For we which live are always delivered

Phil. 3:20-21 "For our conversation is in heaven; from

Matt. 27:53 "And came out of the graves after his resu

Garden Tomb Jerusalem 7-9-78

Stroudsville church, Cedar Hill, TN - 6/12/94

Funeral - Mrs. Ollie Maxey - 6/30/94

Silver Point C/C

7/28/96

West End C/C - 9/21/86

Lindauer Rd., Forrest City, AR- 11/30/86

W. Sparta C/C - Sparta, TN - 3/22/87

Pratt, KS - 4/19/87

College Street C/C - Lebanon, TN - 10/4/87

manners, a gentle bearing toward others, unflinching courtesy and politeness, will do much to smooth your road to fortune: but remember always that the soul of good manners is a kind heart. No man can truly have the manners of a gentleman who is not a gentleman at heart. And the heart that really overflows with good feeling will lend a grace and gentleness which no school of culture could give. I wish you would let the thought sink deep into your hearts that apart from the inner joy of doing good, which, after all, is the highest earthly happiness, there is nothing that repays such heavy material interest as the little acts and words of kindness which you may scatter about you without special effort as you go along. "Cast thy bread upon the waters: for thou shalt find it after many days;" and when you have only cast a crumb you will find a loaf.

Do not undervalue nor overvalue the material things of life. Every young man should try to accumulate enough of this world's goods to deliver him from those distressing cares and anxieties that wear out life, and that sense of dependence on the favor of others which spoils self-respect. But beware, above all things, of that base passion for money which is the root of all evil. If you have set your heart upon getting rich, if you have determined that at any cost you will be rich, the chances are that you will succeed. I never knew a man whose whole soul was possessed by greed for gain who didn't get it.

If you are willing that every faculty of your mind, and every emotion of your heart, shall stoop to the low level of this one base desire, if you are willing to be rich and despised and mean, you can succeed. There was once a man walking along the highway who found a diamond lying in the dirt, and ever afterwards throughout the course of a long life as he walked along the road he kept his eyes upon the dirt, hoping to find another diamond. The flowers that bloomed by the wayside, the babbling waters, the singing birds, the pleasant meadows, the fair waving trees, were all lost to him; and when at last he died, a rich old man with a chest full of gold, he had never seen anything of this fair and beautiful world except a dirty road in which to pick up dirty money.

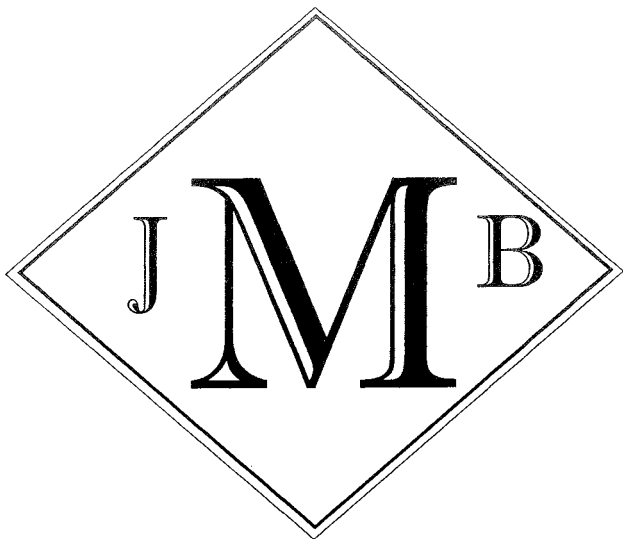
Above all things, young gentlemen, put your whole heart into your work. "Whatsoever thy hand findeth to do do it with thy might." Be earnest. There was an old superstition that if the hunter would dip the point of his arrow in his own blood, it would go unerringly to the mark. If you wish your thought, your purpose, your efforts, to succeed, let them be dipped, as it were, in the very blood of your heart. A man of moderate talents, but who is in dead earnest, is an overmatch for a young man of high talent, for genius itself.

If you have prepared your minds and nerved your hearts to meet the world, you will find work and opportunity in abundance. There never was a time more propitious for intellectual achievement than now. The world has outlived the last vestige of that tyranny over the human mind which for centuries narrowed and confined the range of intellectual freedom. The minds of men

have at last overpowered their keepers. Thought is no longer the bondman of dogma, no longer servant of kings, no longer a patient ass for the priest to ride. It is a fearless knight errant, exploring every nook and corner of the world of knowledge and lifting its keen lance against the most cherished faiths and traditions of the past. There is no longer a tree of knowledge whose fruit we are forbidden to eat, no longer a sacred ground whose precincts we are forbidden to enter. There are those who tremble at the licentious freedom of modern inquiry, and we may indeed deplore that lack of reverence for old faiths and traditions which is the great anchor of popular government. But we may pardon something to the spirit of liberty and need never fear for cause of truth. The licentiousness of modern thought is like a stream which, having burst the artificial barriers which long impeded its course, pours forth a devastating tide until, having wasted its flood, it sinks again into its channel, and, with steady flow and even current, moves onward to the sea.

Finally, let me remind you that you have not only a life to live, but a soul to save. Many young men seem to think it evidence of intellectual freedom to question the truths of the Bible or the existence of a divine Providence. I dispute no man's freedom of opinion, though why any one should be willing to believe that man has no preeminence above a beast I do not know. You say that you cannot believe the miracle of the resurrection. Let me tell you the story of a greater miracle than that. It is the story of a poor peasant, a member of a despised and subject race, himself despised, the very place of his birth despised, even by his own countrymen. With a few ignorant followers he went forth to teach. There was nothing in his gospel attractive to the carnal man. So far as this world was concerned, poverty and self-sacrifice, scorn and contumely, persecution, strife, and death, were all that he offered to his followers. He never wrote a line except some forgotten words which he traced with his finger upon the sand. He scattered his precepts abroad and left them to memories of men. In a little while he died a felon's death, and all the world about him forgot that he had ever lived.

Yet somehow his words lived on. Philosophy, with all its wisdom; priesthood, with all its terrors; kings wielding the iron power of all the world, united to resist and to destroy the strange, mysterious power which this dead peasant had left behind him in the world. But over armies, over empires, over dying dynasties and crumbling thrones, through rivers of blood and seas of fire, that power swept on and on until it had made conquest of the earth, until every king on every throne bows in adoration to the dead peasant of Galilee, and the very instrument of his felon's death has become the symbol of salvation to all mankind. Do you believe that story? It is, to me, the story of a greater miracle than that a man died and arose again from the dead. Young gentlemen, be not you among those who scoff at religion, which is the last hope of the world, whose consolation you yourself will need in time of affliction and in the hour of death.



BAPTISM 1st CENTURY; 2nd CENTURY NOW

Matt. 28:18-

I. W/o doubt, baptism is a universally discussed subject.

A. Only Quakers avoid it.

B. All churches have water in some form & size in their teaching.

II. If today, attending the Churches of Christ, you will hear much about baptism. Such as:

A. Its author - Jesus.

Mark 16:15-16 "And he said unto them, Go ye into all the world and preach the gospel to every creature."

Matt. 3:15 "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

B. Its presence in the Great Commission.

Matt. 28:18-20 "All power is given unto me in heaven and in earth."

1.) All of the Aills.

2.) End of age.

Luke 24:46 "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, and to ascend into heaven, and to sit on the right hand of the Father, and to come again with clouds to receive us."

1.) Baptism not mentioned.

2. Then what is remission.

Mk. 16:15-16 "And he said unto them, Go ye into all the world and preach the gospel to every creature."

1. Spurious?

2. Subject & predicate.

C. Its purpose.

Mark 1:4-5 "John did baptize in the wilderness, and preach the baptism of repentance to all the people of Judaea."

Acts 2:38 "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Acts 22:16 "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

D. Its design.

John 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

Rom. 6:4 "Therefore we are buried with him by baptism into death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Col. 2:12 "Buried with him in baptism, wherein also ye are risen with him through the word of God, by the faith of the preaching of the word, that ye might walk in newness of life."

John 3:23 "And John also was baptizing in AEnon near
I Cor. 10:2 "And were all baptized unto Moses in the
E. Its oneness.

Eph. 4:5 "One Lord, one faith, one baptism."
F. Its Place.

Acts 8:36 "And as they went on their way, they came
G. Its necessity.

Luke 7:29-30 "And all the people that heard him, and
Acts 10:47 "Can any man forbid water, that these should
Acts 2:38 "Then Peter said unto them, Repent, and be
H. Its common occurrence.

Acts 8:12 "But when they believed Philip preaching the
Gal. 3:26-27 "For ye are all the children of God by
I. Its Predecessor.

Acts 16:33 "And he took them the same hour of the night
Acts 19:3 "And he said unto them, Unto what then were ye
J. On these matters we believe the truth is sounded
out.

III. But there is a comfort to know 2nd century folk
did it too - and also a care that this & other
matters can quickly be corrupted.

A. I'd like to read some 2nd century writings & you
compare.

1. Barnabas. #1
2. Hermas. #2
3. Justin. #3
4. Melito - earliest treatise on baptism. #4
5. Theophilus. #5
6. Irenaeus. #6
7. Clement. #7

8. Tertullian - oldest surviving work #8

B. Conclusions warranted via Ferguson.

1. Baptism the decisive act. Marks break c past & initiation into church.
2. Act of faith.
3. Baptism means dipping.
4. Cross connected.
5. Ferguson statement.

C. Points of interest.

1. Didache order. #9
2. Tradition that candidates removed clothes - naked
3. Orally renounced Satan.
4. Anointed c oil of exorcism.
5. Triple immersion but Tertullian said "ampler pledge that the Lord anointed in the gospel."
6. Anointed with oil of thanksgiving.

West End 7-6-83

Early Christians Speak
by
Everett Ferguson III

Baptism in the Second Century

"He who believes and is baptized will be saved"

Some New Testament Texts: Matthew 28:18-20; John 3:5; Acts 2:38; 18:8; 22:16; 1 Peter 3:21.

SOURCES

#1 **BARNABAS:** Let us inquire if the Lord was careful to make a revelation in advance concerning the water and the cross. Concerning the water it was written with regard to Israel how they will not receive the baptism which brings forgiveness of sins but will supply another for themselves. . . . Blessed are those who placed their hope in his cross and descended into the water. . . . We descend into the water full of sins and uncleanness, and we ascend bearing reverence in our heart and having hope in Jesus in our spirit. (11:1, 8, 11) III.1

#2 **HERMAS, SHEPHERD:** The tower which you see being built is myself, the church. . . . Hear, then, why the tower has been built on the waters. Your life was saved and will be saved through water. The tower has been founded by the pronouncement of his almighty and glorious Name, and it is supported by the invisible power of the Master. (*Vision III.iii.3*) 2

"I have heard, Sir, from some teachers that there is no other repentance except that one when we descended into the water and received the forgiveness of our former sins." He said to me, "You heard correctly, for it is so. He who has received forgiveness of sins ought to sin no more but to live in purity." (*Mandate IV.iii.1*) 3

Therefore these also who have fallen asleep received the seal of the Son of God and "entered into the kingdom of God." For, he said, before a man bears the name of the Son of God he is dead, but whenever he receives the seal, he puts away mortality and receives life. The seal then is the water. They descend then into the water dead and they ascend alive. The seal itself, then, was preached to them also, and they made use of it in order that they might "enter into the kingdom of God." . . . These apostles and teachers who preached the name of the 4

III. Son of God, when they fell asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before them and gave to them the seal of the preaching. They descended therefore with them into the water and ascended again. The former went down alive and came up alive, but the latter who had fallen asleep previously went down dead but came up alive. (*Similitudes IX.xvi.3-6*)

5 *DIDACHE*: Concerning baptism, baptize in this way. After you have spoken all these things, "baptize in the name of the Father, and of the Son, and of the Holy Spirit," in running water. If you do not have running water, baptize in other water. If you are not able in cold, then in warm. If you do not have either, pour out water three times on the head "in the name of the Father, and of the Son, and of the Holy Spirit." Before the baptism the one baptizing and the one being baptized are to fast, and any others who are able. Command the one being baptized to fast beforehand a day or two. (7)

#3 ✓
6 *IUSTIN*: We shall explain in what way we dedicated ourselves to God and were made new through Christ lest by omitting this we seem to act improperly in our explanation. As many as are persuaded and believe that the things taught and said by us are true and promise to be able to live accordingly are taught to fast, pray, and ask God for the forgiveness of past sins, while we pray and fast with them. Then they are led by us to where there is water, and in the manner of the regeneration by which we ourselves were regenerated they are regenerated. For at that time they obtain for themselves the washing in water in the name of God the Master of all and Father, and of our Savior Jesus Christ, and of the Holy Spirit. For Christ also said, "Unless you are regenerated, you cannot enter the kingdom of heaven." . . . Since we have been born without our knowledge or choice at our first birth from the moist seed at the union of our parents and have existed in bad habits and evil conduct, in order that we might not remain children of ignorance and necessity but become children of choice and knowledge and might obtain in the water the forgiveness of past sins, there is called upon the one who chooses to be regenerated and who repents of his sins the name of God the Master of all and Father. . . . This washing is called illumination since they who learn these things are illuminated in their understanding. (*Apology I, 61*)

7 For Christ, being "the firstborn of all creation," became also the beginning again of another race, who were "born again by him through water, faith, and wood (that is, the mystery of the cross). (*Dialogue 138:2*)

8 *FRAGMENT OF AN UNCANONICAL GOSPEL*: You have washed in these running waters wherein dogs and swine have been cast night and day, and you have cleansed and wiped the outside skin which also the harlots and flute girls anoint, wash, wipe, and beautify for the lust of men, but within they are full of scorpions and all wickedness. But

I and my disciples, who you say have not bathed, have been dipped in the waters of eternal life . . ." (*Oxyrhynchus Papyri V:840*)¹ III.

PSEUDO-CYPRIAN: It follows therefore that Israel is condemned by the hand thrust toward the baptismal bath, and there it is witnessed what he believed. And after the reception of the seal, purified by the Spirit, he prays to receive life through the food of thanksgiving, namely of the bread which comes from benediction. . . . Those learn who one time taught, they keep commandments who once commanded, are dipped who used to "baptize," and are circumcised who used to circumcise. Thus the Lord wanted the Gentiles to flourish. You see to what extent Christ has loved you. (*Against the Jews 10:79-82*)² 9

A4 MELITO: Are not gold, silver, copper, and iron, after being fired, baptized with water? One in order that it may be cleansed in appearance, another in order that it may be strengthened by the dipping. [The author proceeds with illustrations of baptism from nature and concludes:] Now if the sun with the stars and moon is washed in the ocean, why is Christ also not washed in the Jordan? (Fragment of his lost work *On Baptism*)³ 10 ✓

A5 THEOPHILUS: On the fifth day came into existence the living creatures in the waters, through which the manifold wisdom of God is made plain. For who would be able to count their multitude and variety? Moreover, the things which come from the waters were blessed by God, in order that this might be a sign that men were going to receive repentance and forgiveness of sins through water and the "washing of regeneration," namely all those who come to the truth and are born again, and receive blessing from God. (*To Autolytus II.xvi*) 11 ✓

#6 IRENAEUS: Now, this is what faith does for us, as the elders, the disciples of the apostles, have handed down to us. First of all, it admonishes us to remember that we have received baptism for remission of sins in the name of God the Father, and in the name of Jesus Christ, the Son of God, who became incarnate and died and was raised, and in the Holy Spirit of God; and that this baptism is the seal of eternal life and is rebirth unto God, that we be no more children of mortal men, but of the eternal and everlasting God. (*Proof of the Apostolic Preaching 3*)⁴ 12 ✓

For so (they said) do the faithful keep when there abides constantly in them the Holy Spirit, who is given by Him in baptism. (*Ibid.* 42) 13 ✓

#7 CLEMENT OF ALEXANDRIA: Is Christ perfected by the washing and is he sanctified by the descent of the Spirit? It is so. The same thing also takes place in the case of us, for whom the Lord became the pattern. Being baptized we are illuminated, being illuminated we are made sons, being made sons we are perfected, being perfected we are made immortal. . . . This work is variously called a grace gift, illumination, perfection, washing. It is the washing through which we are 14 ✓

13. cleansed of our sins, the grace gift by which the penalties for our sins are removed, the illumination through which the holy light of salvation is beheld, that is through which the divine is clearly seen. . . . Instruction leads to faith, and faith together with baptism is trained by the Holy Spirit. . . . We who have repented of our sins, renounced our faults, and are purified by baptism run back to the eternal light, children to their father. (*Instructor* I.vi.25.3-26.2; 30.2; 32.1)

15. TERTULLIAN: We as little fishes, in accordance with our *ichthys* Jesus Christ, are born in water. (*On Baptism* 1)

#8 16. It has assuredly been ordained that no one can attain knowledge of salvation without baptism. This comes especially from the pronouncement of the Lord, who says, "Except one be born of water he does not have a life" (*J.H.N.* 3)

DISCUSSION

Baptism was the decisive act of conversion for one who accepted the Christian gospel. It marked the break with the past and the initiation into the church of Christ. The fundamental convictions of the faith which was preached by Christian teachers found expression in the act of baptism. Baptism was an act of faith, and it embodied the faith. The centrality of baptism for the faith of early Christians is testified to in early Christian art.⁶

The reader may notice the following items in the texts: baptism was customarily an immersion in water; it was administered to believing penitents; and it was understood as bringing the forgiveness of sins. All are present in the *Barnabas* passage (III.1). Only a few Gnostics on the remote fringes of Christianity denied water baptism or its necessity for the remission of sins. Subsequent chapters will discuss the practice of pouring as a substitute for immersion and the rise of infant baptism.

The Practice

It may be noted here that the references presuppose immersion as the ordinary manner in which baptism was administered: "We descend into the water . . . and ascend" (III.1); "they descended with them into the water and ascended again" (III.4); "they are led by us to where there is water" (III.6). Melito's illustrations are of a dipping in water (III.10). The word baptism itself means a dipping or plunging and was used by Jews and Christians for a ritual bath involving the dipping of the whole body. The passage from the *Didache* (III.5) permitting pouring will be discussed in the next chapter.

The *Didache* (III.5) and Justin (III.6) tell us what we know about the order of baptism in the early second century. A period of instruction, especially pertaining to the moral implications for the Christian life, preceded the baptism. A preparatory time of prayer and fasting enhanced the seriousness of the occasion. An administrator (self-immersion is not confirmed for Christian baptism, unlike Jewish proselyte baptism) and some witnesses were present, but not necessarily the whole community. Baptism was administered to those who believed Christian teaching and repented of their sins.

All references to a "formula" pronounced at the baptism give the triune name ("Father, Son, and Holy Spirit") as in Matthew 28:19 (III.5, 6, 12).⁷ References to baptism "in the name of Christ" characterize the baptism as Christian baptism or refer to the confession of faith made by the candidate at his baptism.⁸ The words said by the administrator may have been interrogatory (as in II.12) rather than declaratory, but this is not certain. The confession of faith in Christ was an essential feature of the baptism and is intimately bound up with all descriptions of baptism and accounts of the meaning of baptism. The phrase "in" or "into the name" is to be understood as meaning "with reference to," "with regard to," "for the sake of," "for the worship of."

The Recipients

As the confession implies, faith was the necessary prerequisite to baptism. Baptism was administered to those who "are persuaded and believe" (III.6), and they are baptized in a spirit of reverence and trust. "Hope" (III.1) is often used by early Christian writers, especially those of a Jewish background, much as "faith" is used today, bringing out the elements of trust and faithfulness which were in the early Christian understandings of "faith."

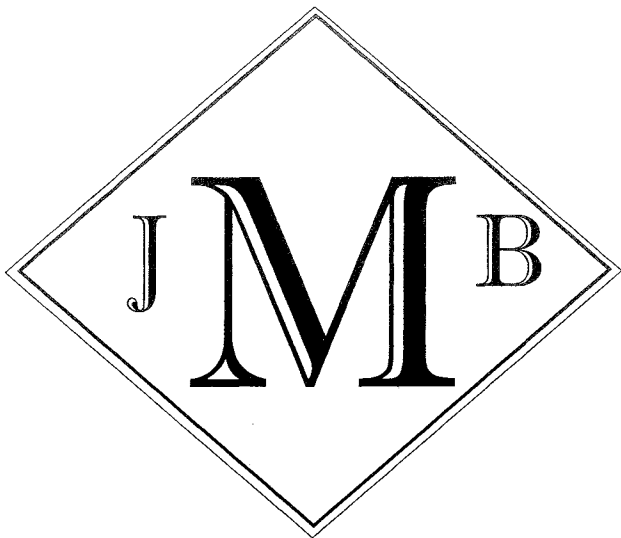
Baptism was also viewed as an act of repentance (III.3). It was a turning away from past sins and a "promise to live" according to Christian teaching (III.6).

Doctrinal Meaning

Not only was baptism connected with the faith and repentance of the candidate, but it was also connected with the cross of Jesus (III.1, 7, II.2).⁹ This connection is underscored by the preference for the Passover season as the time for administering

The consistency with which second-century authors make the statements which they do would have been impossible if this had not been the common Christian understanding earlier. It is inconceivable that the whole Christian world reversed its understanding of the meaning of its central rite of conversion within 50 years of the lifetime of the apostles.

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I.The Repetition of anything good is interesting.

A.Try all the different cafe's, routes home, magazines.

B.When Jesus is making a final statement its good to see the alls and all of them.

1.Shall we look at them?

Matt.28:18-20 "All power is given unto me

II.All the Alls.

A.The All of Authority.

1.Jesus is King.

a.Glad such power in Jesus' hand--blessing He brings. What if it were Kruschef. Jesus right and might.

b.You have no parliments, cabinents, advisors.

c.No opposites makes one law--Spirit gave them utterance.

Gal.1:12 "For I neither received it of man

d.Elders have no right to change God's law.

e.All in Heaven and tiny earth. We are limited. Our concept requires plain statement.

2.Jesus has power to redeem, defend, save, his purchased church.

B.All of the Nations.

1.First word is Go--we've no right to wait for the sinner to come.

2.Therefore based on His authority.

3.We are to teach or make disciples of. Teaching and baptism essential.

a.All hear same thing--rich, poor, educated etc.

b.Baptized in name means we publicly receive

and adopt as a religious teacher. Enter covenant with.

Baptize all "discipled"--only those of nations taught. Not infants.

I Cor. 1:13 "Is Christ divided? was Paul crucified for you? or were you baptized in the name of the Lord Jesus Christ?"

(1) Shows Jesus not an angel nor H.S. an attribute of God.

4. Note a universal religion--meant for all nations--fit every need.

5. How generous am I in my support of all.

C. All Things. *Population - 135,000 per day*

1. Must be taught how God wants things--life, worship, will.

a. Clip on attendance.

2. Must be an indoctrination.

3. We must accept what he said.

a. Telegraph boy's job.

b. Sharp cut of surgeon's lance may precede the healing.

4. You are an adult in Christ. Difference in babe and adult is that the body strong enough to reproduce itself in next generation. What are we?

D. All of the Always.

1. Comfort in this promise. To keep promise must be divine.

2. What he did for these He would do for others.

3. Duration shows intended for all disciples.

4. His presence a blessing and joy and desired.

5. His presence makes any dark night bearable and promises the victory.

6. Words emphasize continuity--"all the days"

7. I--not truth, influence but I am with you.

8. Promise to every disciple.

a. "I often tremble on the Rock but the Rock never trimbles under me."

b. Paton clip "stretch himself out"

John 3:16

↳ Like the Coolie carriers

West End 7/16/61

did when they
unloaded their
pack & laid
down gratefully
on ground

Sycamore Chapel 9/16/61

Acoust Arms 7/8/62
Hatchinson 2/16/63

If you hang a prism in the room and a beam of light strikes it you will see streaks of red, yellow and blue. When the glass is taken away only the white remains. From this you learn that pure white light is made up of red, yellow and blue lights. The piece of glass separates it into its various parts. All three make up one ray of light.

Population now 3 billion in world.
Shortly 4 billion. Increases 135,000 per
day

Child given pennies to put in car crumple.
Always gave them reluctantly. After given would
watch basket pass & say "It's gone! It's gone!!!"

Once a boy by the sea side was very busy with a spoon. He would go to the sea, take a spoon full of water, and pour it in a small hole he dug in the ground. A false Bible teacher asked him "What are you trying to do?" The boy answered, "I intend to put all the sea into this pit." The teacher asked, "Why do you attempt such an impossibility and misspend your time." The boy said "I shall just as soon bring the sea into this hole as you shall bring all the knowledge of the trinity into your head."

The being of God is a mystery to us as man is a mystery to a dog or to a horse and we no more grasp Him than the dog or horse would the speech and the power of man.

ATTENDANCE

For three months now our elders have been making an attendance check in which you have been very kind in "registering" at every service. There have been thirty-nine regularly scheduled worship services (not including the gospel meeting nor Sunday morning Bible classes) --- Sunday morning worship, Sunday evening worship and mid-week worship. There are now 336 members of the congregation.

Of these only five have registered at all 39 services.

Nineteen never attended once (5 were shut-ins); five attended once (1 was a shut-in); eight attended twice; eight attended 3 times; nine worshipped 4

times; eleven worshipped 5 times, etc.

One hundred twelve (33.3%) of the congregation attended fewer than 13 services.

Two-hundred-twenty-four (66.7%) worshipped more than thirteen times.

One hundred eighteen (35.1) worshipped 26 or more times of the possible 39 times.

The question of interest is: "How many times have you availed yourself of the opportunity of worship in the last three months." Of course, some have been ill, and others have been hindered in other ways. What do you think of the record?

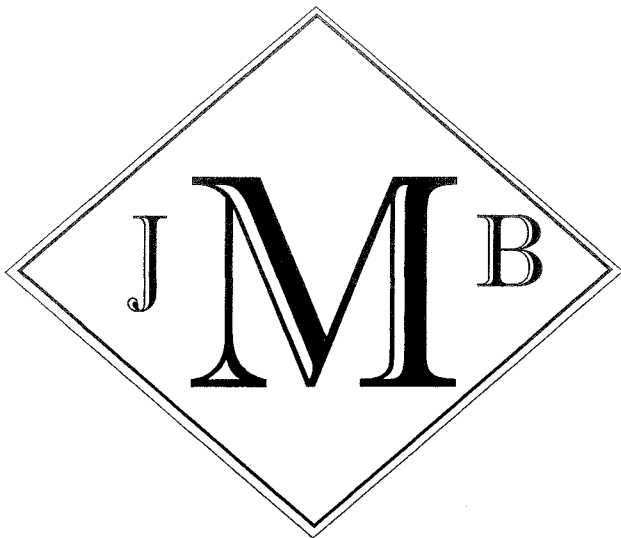
Do you consider yourself a faithful Christian if you have worshipped the Lord fewer than 1/3 of the times you have had opportunity? Are you among those who did not attend any? If so, I am sure you have not purposed to just quit the Lord, but nevertheless you have! We hope you will consider this matter seriously and be more faithful the next three months.

If a boy asked for a job delivering telegrams, he would not be allowed to select the messages he would deliver. He could not ask for the messages which announce weddings, births and advances in the stock market but refuse to deliver those that told of loss, illness and death. His function is to take every message that comes and deliver it as rapid as possible to whom it was addressed. Thus must a minister of the Gospel of Christ look upon his work.

DID YOU KNOW...

14,800,000 GO UNPREPARED TO MEET GOD THIS YEAR! 1,200,000 WILL DIE THIS MONTH WITHOUT GOD! 280,000 WILL PASS INTO ETERNITY LOST THIS WEEK! 40,000 PEOPLE WILL DIE TODAY WITHOUT HOPE! 1,239 WILL DIE THIS HOUR UNSAVED! 21 WILL DIE BEFORE YOU FINISH THIS ARTICLE. DOES THIS MAKE YOU WANT TO GET TO WORK AND DO SOMETHING FOR LOST SOULS STILL ALIVE? HELP US TO BUILD BIBLE STUDY ATTENDANCE THAT WE MAY REACH MANY OF THE LOST HERE!

ARE YOU PLANNING TO BE ONE OF THE 7 7 7 IN BIBLE SCHOOL ON APRIL 22ND?



LIFE'S MOST EXTENSIVE DIRECTIVE

Matt. 28:18-20

- I. From the most popular book, the most quoted words:

Matt. 28:18-20

- A. "No passage more freighted with truth"-
Coffman.
- B. Most comprehensive "Alls" ever penned.
- C. Candid exam of men.
 - 1. Some worshipped.
 - 2. Some doubted - Mixed reaction.
 - 3. Some slow to believe.
- D. Went to Galilee - away from crucifixion event - thus get a clearer view of the picture.

II. The Directive

- A. From one with All Power.
 - 1. Claims all power & the right to exercise it.
 - 2. Tho earlier all power yet it was somewhat curtailed (as lepers sent to priest).
 - 3. Now unlimited over Heaven & Earth.
 - 4. In the end He will raise all men & judge them.
 - 5. This is the reward of Jesus' labors.

Eph. 1:19-23

Phil. 2:9-10

- 6. He is now invested with all authority.

Col. 1:18

- 7. Word for authority - EXOUSIA -
divine authorization.
- 8. Thus we see there is no head of
church on earth except Jesus.

9. He not only has power but will use it correctly.

B. Participles & the Verb

1. Go

a) Sharp contrast to earlier "go not".

Matt. 10:5

15:24

b) Not so much come to church but go to lost.

c) Go therefore because he commanded + He is with you + He is worthy + they are lost.

d) Go actually not a command but a present participle (going).

2. Make Disciples

a) Literally "having gone therefore make disciples."

b) Here's the command.

c) Brisk order.

d) Make pupils - more than mental & understanding.

e) Truth learned must be appropriated to life.

f) Main verb - make disciples via baptizing & teaching.

g) Extensive as all nations - universal.

h) Only by teaching is it done.

i) "We are not called to be missionaries of maintenance, just keep the status quo" - Stanton.

- j) Seek the lost!
 - (1) Shoulder to shoulder line them up, drive by 50 MPH, 12 hrs. per day, take 3 1/2 years to get to end of line.
 - (2) Command to make disciples is one word MATHETEUSATE.
 - (3) Our failure to disciple is already one of the failures of our discipleship.
- k) It means take his yoke, accept what he says as true, submit to his requirements.

3. Baptize

- a) One of the requirements to become a disciple - teaching the other one name.
- b) Naturally not for infants.
- c) Must repent & receive word.

Acts 2:38

Acts 2:41

- d) Yet as McGarvey says it's disciples who are baptized - not nations - one must be a disciple before he can be baptized.
- e) Baptism brings us into divine relations to God.
- f) New birth and we will bear the name of the one into whom born.
- g) It's passive, middle voice, never active.
- h) People never baptize themselves but allow themselves to be baptized, something done to us.

- i) Christ's last words surely not introducing an insubordinate command.
 - j) "Difficult to conceive when we read the last command of our Lord how men can avoid the conclusion that baptism is necessary." - Ryle
 - k) He continued, "But that baptism is a matter of entire indifference and need not be used at all is an assertion which seems at variance with our Lord's words in this place."
 - l) Obedience is the only proof of reality.
4. Baptized into the Name
- a) Administered in Triune name.
 - b) Cite one other command that is.
 - c) Yet mere name & form is useless.
5. That Name!
- a) Singular - one God.
 - b) Baptism bring us into this vital relationship with God.
 - c) Eis
 - d) Brought into Creator, Redeemer, Sustainer.
 - e) Every passage affirming God is "one" employs a word which means a compound rather than an abstract unity." - Coffman

6. Teaching Us

- a) It precedes and follows baptism.
- b) Evangelize & edify.
- c) Walk with Christ.

Phil. 3:9

- d) Church's perpetual mission.
- e) Note importance of it must be "of Christ."
- f) Anything not "of Christ" is invalid.

Heb. 2:3

Jn. 14:26

16:13

2 Pet. 1:3

1 Cor. 4:6

Jude 3

- g) Jesus foresees no future time when any part of his teaching will be rightly judged as useless, outmoded, superseded or untrue"- Expositors.
- h) Everything he has commanded must be passed on to the very end of the age.

III. The Promise - With You!

A. It's emphatic.

- 1. Remember
- 2. Look
- 3. Take note
- 4. Pay close attention.

B. I

- 1. Livingston made the coffin for his wife, lowered it in the ground,

covered it with dirt, then said,
 "Jesus Christ is too much of a
 gentleman not to keep his word,
 let's get on with the task."

2. With you

Isa. 43:2

:16

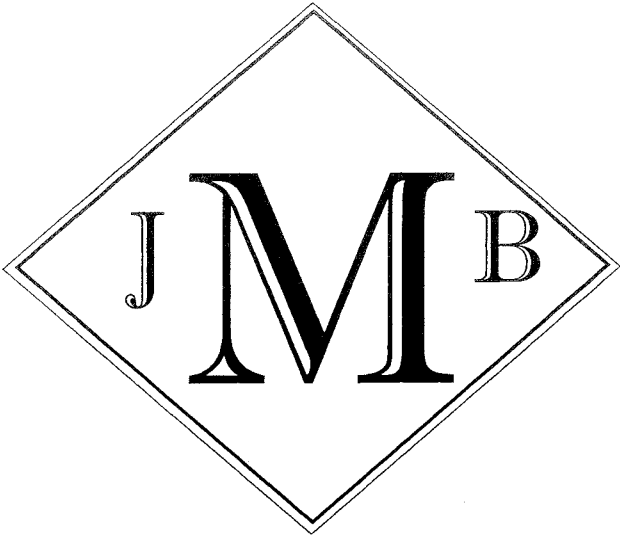
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:19

C. End of world

1. Shows his immortality & that of the soul of man.
2. Shows Lord has a plan.
3. World comes to a climax some day.
4. He came to be Emmanuel - God with us. He declares he is ever Emmanuel - with us. And when He comes to the end of his earthly ministry & is to leave the world - I am with you. Now He is with us daily in pardon, forgiveness, sanctification, strength, defense, protection, lead & guide through sorrow & joy time & eternity.

I Thess. 4:17



THE PRIMARY WORK OF THE CHURCH

Matt. 28:18-20

- I. If a speaker proposed the above subject, I'd consider his treatment incomplete unless he answered 4 questions.
 - A. What do you mean by church?
 - B. By what authority do you tell me what is the primary work?
 - C. What is that primary work?
 - D. Does your usage of primary imply there is a secondary effort, if so, what is it?
 - II. What do you mean by church?
 - A. Jesus promised to build one.
Matt. 16:18
 - B. 50 days after his resurrection 3,000 were added to it.
Acts 2:38
2:47
 1. It thus had been established.
 2. The promise was fulfilled.
1 Cor. 3:11 "Other fd. can no man lay
Col. 1:18 "He is the head...all things preemir
Matt. 28:18 "All authority is given unto
 - C. It was & is the called out.
Lu. 8:11 "The seed is the word
James 1:17-18
 1. Terms of entrance.
 2. God adds to undenom. body.
 3. Christ He Priest - we priests.
1 Pet. 2:9
- (a) M. C. Kurfees quote.

(b) R. L. Whiteside quote.

4. Church is the saved, the added, the Christians, its people after Christ.

III. By what authority do you tell me its primary work?

A. I have 3 choices:

1. Current wisdom of men.
2. Historic traditions of 2000 yr.
3. The Bible.

B. Choose latter.

2 Tim. 3:16-17 "All Script.

2 Pet. 1:3 "According as his divine power

1. Life quote.
2. Sign on bldg. "Is or Isn't Church".
3. Cath. & Bapt. "You in yours, I in His".
4. Theological trends.
5. Wren clip on confidence.

IV. What is the primary work?

Matt. 28:18-

Mk. 16:15-16

A. To teach the way of Christ.

1. Automatically assumes the teacher is obeying the doctrine he teaches.
2. Christ be formed in you!
3. Teaching may take many forms: public, private, formal, informal, demonstration, example, etc.

B. I thot I'd check this contention that teaching was the church's primary work by just reading an apostolic letter to a church. I chose Galatians. Would you be interested in my research?

V. 2 "Unto the churches of Galatia

Chapt. 1

V. 6 Another gospel.

V. 7 Gospel of Christ.

V. 8 Preach gospel.

V. 8 Preached.

V. 9 Preach any other gospel.

V. 11 Certify the gospel.

V. 11 Which was preached.

V. 12 I neither received it of man.

V. 13 Nor was I taught...rev. of Jesus.

V. 14 Tradition of fathers.

V. 15 Call me by his grace.

V. 16 Preach him among heathen.

V. 23 Preached the faith.

13 references to "church of God" (V. 13) & churches in Christ (V. 22) so I'd think she was to teach!

Chapter 2

V. 2 Communicated the gospel.

V. 2 Preach among Gentiles.

V. 5 Truth of the gospel.

V. 7 The gospel.

V. 7 The gospel.

V. 9 Go to the heathen.

6 references here.

Chapter 3

V. 1 Obey the truth.

V. 1 Jesus Christ evidently set for M.

V. 5 Hearing of faith.

- V. 7 They of faith.
- V. 8 Preached gospel.
- V. 23 Before faith came.
- 6 References!

Chapter 4

- V. 6 Spirit of his Son into hearts.
- V. 13 Preached the gospel.
- V. 14 Me, an angel of God.
- V. 16 I tell you the truth.
- V. 28 Children of promise.
- V. 30 What saith the Scriptures.

*Reference demonstrated his
 faith, tested his
 The 1700s - new basis
 was.*

6 References again.

Chapter 5

- V. 7 Obey the truth.
- V. 11 I yet preach.

Chapter 6

- V. 6 Him that is taught.
- V. 6 Communicate.
- V. 6 Teacheth in all good.

*1. we had elementary knowledge
 til gospel came. like line
 of soldiers or ABC!*

3 references = 36 so far!

Does it seem to you we are to teach?

Clip on Fractional Disciples.

IV. Are there secondary things?

A. Gal. shows this.

*Saved to serve
 No hardness - God wanted
 him for certain purpose too?*

1. Message taught. Gal. 1:16 "To reveal his son in me."

*The man he
 used to be
 was dead*

Gal. 2:20 "I am crucified c Christ"

Gal. 4:4 "But when the fullness of time"

Gal. 4:19 "My little children of whom"

*2 Cor 11:28
 born of
 all the
 Churches*

2. Character produced

*vivid metaphor - birth pains
 Only here Paul uses diminutive*

(Embryonic stage)

Gal. 1:22 In Christ *advancing in the direction of*

Gal. 2:14 "Walked *not uprightly acc. truth*

Gal. 5:25-26 If we live in the spirit

(a) Ave. Chr. *no rivalry or envy*

(b) Typical Am. *no rivalry or envy*

3. Deeds done.

Gal. 1:10 We should remember the poor

her 19:18

Gal. 5:14 "Thou shalt love thy neighbor

Gal. 6:10 As we have opportunity

Uma Church V.B.S. 8-17-71

Cost you bread or waters - it comes back.

Ches End. 8-22-71

*Some lit. "loosen belt" - despair -
Give up. Gird up garment or it
impedes*

THE TERM "CHURCH"

M. C. Kurfees writes in "Gospel Advocate":

"(1) The term 'church,' as used in the religious sense in the New Testament, means Christians or the children of God under the leadership of Christ. (2) As thus used in that volume, it always, without exception, includes all Christians or children of God in the locality or territory to which it is applied. The reader may safely rest on these two facts, for there is not a solitary exception to either one of them in all the word of God."

THE MARION MESSENGER

Published By

CHURCH OF CHRIST

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THE JERUSALEM CHURCH

The Jerusalem church attended to its own affairs. It did not try to run the government, nor all the clubs and educational institutions. It preached the gospel to sinners, and looked after the needs of its members. The members needed teaching--they received the needed teaching. The poor needed help--help was given them.

The amazing growth of the church was not due to the government favors, for the government was against them. It does not seem that the church had any members of great worldly importance. If so, they had no more attention than the poorest of members. If they had any great wealth, no record is made of it. They preached the gospel and lived it. Their preaching was not nullified by the conduct of ungodly members. Their preaching was not nullified by internal strife and confusion, as is often done now. Will churches of today ever learn the secret of success?

R. L. Whiteside

CHURCH—Man

X The early Christians did not make moral judgment for themselves; rather they accepted the teaching of the Apostles who were constantly correcting and rebuking false doctrine. It seems to me that those who are trying to democratize the Church seek only to make God in their own image. —Letter in *Life*, quoted in *Catholic Quote*, 7-70.

CITIES

NOTICE!!!!

Airian Clark is in the Veterans Hospital at Wichita.
Let's all try to cheer him with a card.

WHAT WAS IT?

A lady approached a business man and asked for a donation on a church building.

"Yes, I will give \$100.00 on the building," replied the business man, "If you will erect a sign over the door saying, 'This is a church of Christ.'"

"Oh no! we couldn't do that," answered the lady, "because it is not a church of Christ."

"Very well," said the business man, "I will still give the \$100.00 if you will put up a sign saying, 'This is not a church of Christ!'"

"Oh! no sir!, you know we couldn't do that because it is a church of Christ," she replied.

What kind of a church was it? ? ? ? ?

A Baptist and a Catholic priest were riding together on the same airplane. Feeling the ecumenical spirit the priest said to the Baptist preacher "Isn't it wonderful that though we go separate ways we are each serving the Lord." The Baptist preacher answered "Yes, you go on serving him in your way and I in His!"

MODERN THEOLOGICAL TRENDS

RECENTLY THE MAGAZINE, CHRISTIANITY TODAY, SPENT \$20,000 SURVEYING THE FAITH OF PROTESTANT CLERGY. BELOW ARE SOME OF THE CONCLUSIONS:

74% REGARDED THEMSELVES AS EITHER FUNDAMENTAL OR CONSERVATIVE.

14% WERE LIBERAL.

12% WERE NEO-ORTHODOX.

93% HELD THAT THE BIBLE IS THE AUTHORITATIVE RULE OF LIFE AND FAITH AND BELIEVED THIS POINT TO BE ESSENTIAL.

YET, 33% DISMISS AS UNESSENTIAL THE VIEW THAT THE BIBLE WAS VERBALLY INSPIRED IN THE ORIGINAL WRITINGS.

18% REJECTED THE VIRGIN BIRTH OF CHRIST.

11% REJECT CHRIST'S HISTORICAL, LITERAL RESURRECTION.

ONLY 89% THINK IT IMPORTANT TO PREACH THE UNIQUE DEITY OF CHRIST.

ONLY 93% OF EPISCOPALIAN CLERGY THOUGHT THE AFFIRMATION OF CHRIST AS SAVIOUR AND LORD IMPORTANT, AND ONLY 90% THOUGHT THE AFFIRMATION OF ONE SOVEREIGN GOD IMPORTANT.

AS TO THE VERBAL INSPIRATION OF THE BIBLE, 87% OF THE FUNDAMENTALISTS COUNTED IT IMPORTANT FOR CHURCH UNITY AND 70% OF THE FUNDAMENTALISTS AND CONSERVATIVES TAKEN TOGETHER DID SO, BUT ONLY 21% OF THE NEO-ORTHODOX AND 23% OF THE LIBERAL MINISTERS AGREED.

AS TO THE VIRGIN BIRTH AND ITS IMPORTANCE TO CHURCH UNITY, 48% OF PRESBYTERIANS, 52% OF METHODISTS, 83% OF EPISCOPALIANS, 87% BAPTISTS, AND 88% LUTHERANS HELD IT TO BE IMPORTANT; BUT ONLY 37% OF LIBERALS AND 44% OF NEO-ORTHODOX COUNTED IT SIGNIFICANT.

THERE ARE MANY OTHER POINTS THAT WERE SURVEYED, BUT THESE WILL INDICATE THAT WHERE LIBERALISM AND NEO-ORTHODOXY (BOTH OF THEM DEFINITE FACETS OF MODERNISM) HAVE INVADDED THE DENOMINATIONS THEY HAVE A TELLING EFFECT ON FAITH.

THIS INFORMATION ALSO SHOWS THAT OUR TASK IS CUT OUT FOR US AND THAT WE MUST RISE TO THE CHALLENGE OF OUR OWN DAY, PARTICULARLY THAT WHICH IS PRESENTED BY LIBERALISM, AND NEO-ORTHODOXY.

CONFIDENCE

SIR CHRISTOPHER WREN was a famous English architect whose influence was felt in this country as well as in his homeland, where one of his best-known masterpieces is St. Paul's Cathedral in London » »

While constructing a church edifice in London in the early years of the eighteenth century, Wren was told by a group of jealous architects that his type of architecture would not support the massive roof, and he was ordered to put in additional supporting pillars » »

Fifty years later, when some painting was being done, workmen discovered that these pillars did not even touch the roof! They were short by two feet! Sir Christopher had complete confidence in his architecture.

Fractional Disciples

In a national magazine I recently read a concise description of the average American voter. He is 45, has 2.5 children, 1.3 cars, and .7 of a lawnmower. I am not sure how a man could have .7 of a lawnmower or .5 of a child, but as a possessor of a Renault, it is easy to understand how a man can own .3 of a car.

These figures set me to wondering about the average Christian. If we could conduct a poll, what would the statistics show? Would we have fractional disciples? Like this . . .

The average member of the church is 42. He attends 2.7 services a month. His contribution represents 1.8% of his income. He offers 5.3 prayers a year (excluding grace at meals). He has invited .4 neighbors to worship with him and has taught .017 persons the gospel of Christ.

Our fractions are crimping the church. This fictional characterization of Mr. Average Christian may be fanciful, but, I suspect, comes closer to the truth than we dare to admit. And it certainly is contrary to the description in the Bible . . .

"And they continued stedfastly in the apostles' teaching . . ." "And the multitude of them that believed were of one heart and soul . . ." "And every day, in the temple and at home, they ceased not to teach and to preach . . ."

Down with fractions! Up with wholeheartedness! It is the better way.

--Lanny Henninger

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The Average Christian

I am not sure who figured all this out, but the average Christian has heard 4,000 sermons, 8,000 prayers and 20,000 hymns. When I heard this I could not help but wonder how anyone could hear that much and still remain average. Of course, these figures were not mentioned to indicate that most Christians are average, but average is about as high as most of us get. And most people are contented to be just average.

Why could 4,000 sermons not make most people better? That's a lot of preaching. The only answer is that the average Christian does not really listen to preaching. He may hear it but he does not make any personal application of what he hears. Otherwise how could a stingy person hear many sermons on liberality and not be liberal in his giving? How could a gossip hear many sermons on the improper use of the tongue and still gossip? How could one hear so much about the importance of studying the Bible and not attend Bible study? How could one hear so much about the necessity of keeping the heart clean and still be like the Pharisees? A lot of questions remain unanswered if the answer is not that we do not listen. Because surely one who knows the truth and has any respect for it wants to obey it. However, it is one thing to know the truth and something else to make a personal application of it. The truth in the sermon on the mount would solve difficulties of every nature. The answer to most questions can be found there. An application of these truths would stop wars, hatred, fears, unjust criticism, unkindness, malice and all the other enemies of a pure heart. Difficulties would not only be solved but they would never arise if everyone lived in keeping with this sermon. But how many who heard that sermon made any personal

application of it? How many who read it today make any personal application. It seems easy to think of most preaching as being more for others than ourselves.

Can the church remain average and fulfill the desires of the Lord to preach the gospel to every creature? It was not being average that made it possible during the first century of Christianity. Those early Christians were not average. They were not average in their giving. Some of them gave all they had. They were not average in their activity. They went from house to house with the message of Christ. They were not average in their devotion. They loved the Lord more than the did anything or anybody else. They were not average in their steadfastness. They were willing to die for the cause of Christ. People wondered about them. They marvelled at their devotion. They were amazed at their teaching. And they were drawn to hear their message. Thus every country had the gospel preached somewhere in it during the first century. But the average church today is not like that early church in zeal and devotion, or any other way except in preaching the same truths. We may preach the same gospel but we do not live the same gospel.

No, I do not believe the average church can fulfill the Lord's desires because the Lord expects His people to be better than average. We are a chosen people, an elect people, and a people for a purpose. If the purpose for which we are here is not fulfilled in our lives we are failures. When will we recognize that being a member of the church is more than being a member of some civic organization? When will we realize that following the Lord is greater than following some politician? Unless we can realize how important our job is we will never be willing to do it. Let's climb above the average! Let's take advantage of
(Continued on last page)

There's Still Tomorrow

A heart may drift upon a lonely wind,
 Beset by doubts and aching with the fear
 That pain will never cease, nor will the mind
 Know peace again, reclaim the hope once clear
 And bright upon the distant horizon.
 But do not be afraid; each present sorrow
 May yet be conquered by that inner faith
 That knows there's always hope—
 There's still tomorrow!

—Catherine E. Berry in *Conquest*.



The Typical American

SOMETIME ago Dr. George Gallup, that indefatigable poll-taker, revealed what his many years of research and testing had disclosed about the typical American, as reported in *Newsweek*.

According to Dr. Gallup's findings, 96 per cent of the American people believe in God, 76 per cent believe in the existence of life after death, half go to church, and one third say grace before meals. Thirty-eight per cent are very happy, 57 per cent fairly happy, 4 per cent unhappy, and 1 per cent haven't been able to decide whether they are happy or not.

The average American man is five feet nine inches tall, weighs 158 pounds, says that baseball and basketball are his favorite spectator sports, spends 15 minutes traveling two miles to work, and believes that married men are happier than bachelors. Six tenths of the men prefer brunettes, three tenths prefer blondes, and one tenth, redheads. To him, a wife's most important qualities are

 not

not beauty, but good companionship, intelligence, and homemaking talent. He believes that women nag too much, and opposes the idea of a woman being President of the United States.

The typical American woman is five feet four inches tall, weighs 132, swims and walks for exercise, plays cards for fun, thinks she eats too much, wants to be her husband's partner in household finances, and prefers marriage to a career. She would like to have the word "obey" stricken from the marriage ceremony, but wants deferential courtesies from men.

To the typical American woman, a husband's most important qualities are kindness, good temper, and consideration. She wishes her husband would express his love for her after marriage in the same romantic ways that he employed during courtship. She also would like for him to shave more regularly, and hopes that he will help her to care for the three children she wants.

The typical American husband and wife go to bed at 10 P.M. on week nights and at 11 P.M. on Saturdays, fall asleep easily, and get up at 6:30 A.M. on week days and 8 A.M. on Sundays.



THE MASTER'S SPIRIT

A YOUNG ARTIST, who was studying under a great master, came one day to the studio to beg for permission to use his master's brush. The request was granted, and with a singing heart the young man went away to his own painting, thinking that now his work would be much better.

A short while later he returned with the brush, complaining that he could do no better with it than he could with his own brush. An assistant in the studio, hearing the young man's complaint, said to him: "Friend, it is not the master's brush you need, but the master's devotion, the master's spirit."

