A BEATING CAN BE A BLESSING
1 Cor. 1:1 Acts 18:12-17

I. I want to tell you two stories. I think there is a connection. I know the stories are true - the connection may not be - sounds like Dragnet.
A. One story is Acts 18.
B. The other is the mention of 1 Cor. 1.

A. The Apostle Paul has just received a promise.
Acts 18:9-10 "Be not afraid... I am with thee
B. Immediately this Promise is challenged.
(Acts 18:12-17).
1. Gallio.
   a.) Seneca's older bro. - both dear friends of Nero
   b.) Seneca said Gallio had no faults, everybody loved him.
   c.) Called Dulais (sweet) Gallio from his statement about his bro. "No mortal was so sweet."
   d.) We don't know when he served - Jack Lewis says AD 49-50. Be great if we did because then we could pin an exact date in life of Paul.
   e.) Born Marcus Annaeus Novatus; adopted by Lucius Junius Gallio & took his name.
   f.) Lots of personal charm.
   g.) Went on a cruise for his health's sake.
   h.) New governor so put him under pressure quick & see how he does.
   i.) Bro. (older) of Seneca & with their closeness to Nero his decision will carry a lot of weight.
2. Jews made insurrection.
   a.) United against Paul.
b.) Brot him to judgment seat - in open - Raised seat.
c.) "Worship God contrary to law."
3. This charge important.
a.) Does this religion have the Roman right to propagate itself.
b.) Jew did not see Jesus was the unfolding of their law & its fulfillment - that it was a new religion.
c.) What law? Roman or Jewish?
   (1) Gallio says "your" law - v. 15, thus Jewish.
   (2) Paul never against Jewish law but their interpretation of it.
   (3) Paul not iconoclast.
d.) We can easily persuade ourselves that that which is against our pleasure is against God.
3. Paul opened mouth to speak.
a.) Rom. law said the accused could ans. in the presence of his accusers.
b.) Do we do as well in the church.
c.) Open mouth as far as he got as Gallio took over
4. Gallio's decision.
a.) If wrong or wicked lewdness I would.
b.) But if a qt. of words, names & of your law - look ye to it.
   (1) Good magistrates don't try to decide that of which they know nothing - yet they do not need to be indifferent.
   (2) State has no right to control man's religious opinions & beliefs unless the safety of the state is at issue.
(3) Secular power must not restrain free discussion of evangelism.

(4) No man should be tried as a criminal for religious beliefs.

(5) Suppose decision had gone the other way?

(6) Example of religious tolerance.

5. He drove them from the judgment seat.
   a.) Doesn't mean c a whip but with authoritative dismissal.
   
   b.) Man in leadership can't function unless powerful enough to act.
   
   c.) Does his dismissal show Roman pride?

   (1) Viewed Jewish law as utterly unimportant.
   (2) Anything other than Roman unimportant.
   (3) Pride born of power & authority.

   (4) Little did Gallio know he'd best be remembered because of Paul, the prisoner.

   (5) Be good to all men—you may be c/an angel.

   (6) Kindness has rewards.

   Matt. 25:21 "His lord said unto him, Well done, thou good and faithful servant; enter thou into the joy of thy lord. 22 In like manner, faithful, enter thou into the joy of thy lord." 37 "Then shall the righteous answer him, saying, Lord, when did we see thee in distress, and went out to help thee? 38 And he shall answer them, I tell you the truth, as ye did it unto one of the least of these my brethren, ye did it unto me."

d.) Only incident in life of Paul when his accusers were justly dealt with.

   a.) Many qts.--
   b.) Who were Greeks?

   (1) Jews?

   (2) Gentiles?

   (3) RSV: They all

   c.) Who's Sos.
(1) Common name.
(2) Crispus successor?
   d.) Why whip Sos.
(1) Just wanted Blood.
(2) Crispus became Chr. – maybe his sympathies there.
(3) GK. mad at Jews so it's a chance to get at them.
(4) Sos. didn't push hard enuf so take it out on him.
7. Gallio cared for none of these things.
   a.) This has many views.
   1.) Secularism indifferent to religion.
   2.) G. not lukewarm as accused.
   3.) Liked the licking as tables turned because Paul's persecutors got what they deserved.
(4) Religious indifference leads to civil injustices.
(5) Some things you ought to wink at.
Acts 17:30 "And the times of this ignorance God winked
   (a)) Deal only c big things.
   (b)) Don't get trapped by petty.
   (c)) Great people know what to see & what not to.
   (d)) Let some things alone – they'll straighten out themselves.
III. Story of 1 Cor. 1:1.
1 Cor. 1:1 "Paul, called to be an apostle of Jesus Chr.
   A. Not same guy!
   B. Is same fellow - which.
   C. Did disorder make him become Chr.?
The psychiatrist Dr. Paul Tournier writes: "Let us be the first to discover what modern man is seeking. He is thirsting for God...Everybody today is searching for an answer to those problems to which science pays no attention, the problem of their destiny, the mystery of evil, the question of death."

That's A Good Question!

by Roger T. Forster and V. Paul Marston

Page...9

She is a hypocrite, you are pious, I am devout.

He is sneaky, you are crafty, I am subtle.

She is hidebound, you are old-fashioned, I revere tradition.

His son is a bum, yours is a hippy, mine is trying to find himself.

She is snappy, you are contentious, I stand up for my rights.

He is childish, you are immature, I am young at heart.

She is slovenly, you are untidy, I like a
There was a time when life was basic and simple. The issues of life had to do with the matter of existence, whether or not you had enough to eat, a place for your family to sleep and stay warm. For most Christians in the Western world those issues are settled. We have shelter and food. In their place we have substituted other issues, more complex in nature: We have become preoccupied not with the maintenance of life but with the quality of life. Most of us don't worry about having enough to eat, but whether we will have fresh or frozen vegetables. We are preoccupied not with shelter for the night but with the relative size of our homes, how many bedrooms we have compared with the neighbors down the street. We are an affluent people caught in a treadmill that insists that life must always be getting...
Americans are living a pretty good life. There are frustrations, but——
More are at work, 92.0 million, than ever before. In 1970, the total was only 75.0 million. Unemployment has dropped in each of the last three months.
The median family income is $10,500. Americans have almost $3 trillion dollars in financial assets—cash, savings, stocks.
Four out of 5 own autos; 1 of 3 Americans, two or more cars.
About 7 million will take a trip to a foreign country in 1978. They will spend more than $3 billion dollars this year on recreation.
More than 47 million own their own homes. And more Americans than ever before will be setting up housekeeping this year. That will mean higher sales for all sorts of businesses: appliances, furniture, carpeting, for instance.
WHAT GRACE GAVE
1 Cor. 1:4-8

I. I've heard grace defined:
   A. Unmerited favor.
   B. Blue-eyed blond.
   C. Charisma - the gift.

II. All are right - but we see it in one sphere today - what Grace Gave.
   (1 Cor. 1:4-8)

III. From our text, these points:
   A. There is always an appropriateness for Thanksgiving & extended encouragement.
      1. Corinth admittedly was bad, needed correction but give the devil his dues.
      2. Characteristically Paul first said thanks.
         a) Every letter but Galatians.
         b) In spite of sins Corinth a true church of Christ. (Dumelow)
         c) In spite of sins and dissension, Paul could still give thanks. (Bruce)
         d) Many disorders that need correction but first commend as far as possible. (Barnes)
         e) Concede all you can even if disapproval needed later.
         f) Mollify before rebuking so they will listen with patience. (Calvin)
         g) Tell good as well as bad. (P.C.)
3. I at all times give thanks—
habitual.
4. Can we praise God for what He's
done for others—not just our-
selves.

B. They were recipients of Grace.
1. Whatever it is, it is through Jesus
Christ!
   a) There must be this union.
   b) It came at baptism.

Phil.3:10"That I may know him, and the power"
2. It's gifts—charisma here.
   a) Not one whit behind others.
   b) Failed in no spiritual gifts.
   c) He will specify these gifts.
   d) It embraces every kind of
blessing they obtained by means
of the gospel.
   e) All rests in Divinity—we believe
   God has a Son!!

3. He names two:
   a) Utterance.
      (1) Ability to speak.
      (2) Tongues.
      (3) Eloquent, discourse, reason.
   b) Knowledge.
      (1) Understood what they heard.
      (2) Pew is usually accurate &
knowledgeable.
      (3) GK. prized these things.
c) Confirmed in their lives.
   (1) Written on fleshly tables of the heart.
   (2) What he preached they lived.
   (3) Spiritual life was evident.
   (4) He's giving thanks for demonstrated blessings.
   (5) Gospel is the testimony of Christ.
   (6) They are living confirmation of Christ. N. Henry said #3
   (7) We must do the same in daily living.
   (8) Written record thus becomes a vital experience.
   (9) Don't argue a man into Christianity - try it & see. (Barclay)
   (10) Changed lives show validity of message.

4. About this Gifting of Grace:
   a) 3 aorist - tense demonstrating the historical finality of their position.
   (1) Grace given.
   (2) Enriched - saw grasp of truth & ability to express it. Abundantly bestowed - made rich.
   (3) Confirmed - established durability - make real the conviction - a technical GK commercial term - warrant, guarantee a title.
b) Gifts can exist in grossest evil area.
c) Can have great blessing yet ever danger of falling into sin as they did.
d) Not many wise after the flesh, Not many mighty or noble.

C. Part of Grace is to wait the second coming.

1. Need eagerly await & be ready.
2. Wait with glad desire.
3. Firmly accepted his return.

Jn. 14:3 "If I go and prepare a place for you"
Acts 1:11 "Why stand ye gazing up into heaven?"
Titus 2:13 "Looking for that blessed hope"
2 Pet. 3:12 "Looking for & hasting unto the com
Heb. 11:28 "Through faith he kept the passover
Rev. 22:20-21

4. Great day.

2 Thess. 1:10 "When he shall come to be glor."
5. Wait not in fear but hope.
6. Revelation.
   a) Apokolysis (used here)
   b) Parousia.
   c) Epiphaneia
6. Faith rests on 1st advent; hope looks to 2nd.
7. Love his appearing.
2 Tim. 4:8 "Henceforth there is laid up for me"
8. We love him as Savior unseen, but long to see him as He is.
9. Want to see all things not yet under Him, placed there.
10. Weary of ourselves and ashamed of our faults - want perfection at his coming.

1 Thess. 3:13"To the end he may stablish" 5:23"The very God of peace sanctify

D. Confirmed - Blameless - Day

1. God can keep you strong.
   a) Firm to the end.
   b) Confidence in Christ to appear again & grant his fellowship - where I am you will be.

2. Blameless. 
   a) Not sinless but unimpeachable.
   b) Not perfect but no charge can be brought against you.
   c) God does nothing by halves.
   d) Exempt from accusations.
   e) Unreprovable.

3. We can be disappointed but the hand of God still is at work in the lives of those who disappoint you.

4. 2 spirits = gratitude & confidence.

Madison Street Church, Clarksville, TN-11/23/86
Grace is not treating a person less than, as, or greater than he deserves. It is treating a person without the slightest reference to desert whatsoever, but solely according to the infinite goodness and sovereign purpose of God.

The greatest definition of grace I have ever found is in a little book called Being Me or Self, You Bug Me by Grady Nutt. Grady said grace is like Cinderella the morning after the ball. She is back in the basement scrubbing floors, while upstairs her sisters are trying to get their fat feet into the slipper. Cinderella wants to run to her prince, but she knows
that he fell in love with a myth. He would not love a char girl. She hears him begin to leave, and her heart breaks. He stops at the door and asks, "Are there any other girl here?" The stepmother says, "There is a char girl in the basement, but-" "Bring her here!"

Cinderella starts up the stairs, desperately trying to straighten her dress, fix her hair, and hide her fingernails. Grady said, "Grace is God kneeling in front of us with a glass slipper in His hand—seeing potential in us that we do not even see in ourselves." He sees value in us never seen by anyone, including ourselves.

"I thought of a story of the great Emperor Alexander. In the presence of his body guard he turned one time and presented to one of his humblest, most menial servants a magnificent golden cup. The poor vassal drew back and said. "Your Majesty, it is too much for me to take." The Czar hesitated, then thrusting the chalice into the hand of his servant replied, "But it is not too much for me to give!"

THE HOLY SPIRIT IN TODAY'S WORLD
W. A. Criswell
P. 147
That Heaven is our home, and we ought to keep up a holy affection to that, and desire toward it, even when the world, the place of our banishment, smiles most upon us. Does it ask, "What have you lacked that you are so willing to be gone?" We may answer, "Nothing that the world can do for us, but, however, let us go hither, where our hope, honor and treasure are."

Peter Martyr
The things I cannot have I want,
And what I have seems second rate,
The things I want to do I can't,
And what I have to do I hate.

Don Marquis in "Frustrations"
I once walked up to a house in Canton, China. As I knocked on the door, I saw beside me on the porch a small miniature three-story house with little electric lights and a servant, all made of light bamboo sticks overlaid with paper. Beside the house was a boat, with coolies to row it, all made of light bamboo sticks overlaid with paper. Beside the boat was a horse and carriage and a coolie with reins to drive the horse, all made again of light bamboo sticks overlaid with paper. When the lady came to the door, I inquired if her children had been playing with these things. She said, "No, those are things we are going to send to the spirits of our departed ancestors." I said, "How will you send them?" She said, "With certain ceremonies at the tomb at midnight." Well, I was familiar with the fact they did those things. I have seen them carrying large quantities of money to the cemetery to
be burned and thus sent to the departed ancestors. Sometimes it was real money. Usually, however, it was specially printed money for that purpose only. On it would be printed "Money for the Other World." I used to carry a ten thousand dollar bill. Somehow, I have lost it, but the reason I was able to keep it as long as I did was that I had not got to the place where I could use it. It was marked "Currency for the Other World." I am making the point that they definitely believed in a future life. They believed that the spirits of their ancestors were alive and that they were waiting upon those spirits, sending them not only money but clothing, food, and many other things.

Book of Sermons
Dr. George S. Benson
P. 75-76
A friend in Texas told me of an elderly lady who came into an insurance office with a tattered life insurance policy in her hand. "I'm just going to have to turn this in," she said. "I can't afford to pay the premiums any more."

The agent looked at the policy. "But it's such a shame to turn it in now, after all these years. Isn't there someone else who could pay the premiums for you, perhaps the beneficiary?"

"Oh, I'm the beneficiary," the woman said. "My husband bought the policy. He died three years ago, and since his death I've had difficulty paying the premiums."

Yes, the woman had continued paying premiums even after her husband, the insured, had died. Instead of leaving the insurance office without her policy, she left with a very large sum of money, enough to give her financial security for the rest of her life.

This story is especially touching to me, for it describes the unnecessary plight many of us find ourselves in. When Jesus died on the cross, he paid for our sins. "For Christ died for our sins once for all, the righteous for the unrighteous, to bring us to God." (1 Peter 3:18). Yet we often continue to work and slave as though our salvation depends entirely upon us. What good news it is to learn that the premium is already paid!

Let us accept what Jesus has done for us. It is better to spend our time worshipping and serving him gratefully than trying to earn what is already secured.
IN GOD I HAVE THE G-E-T-S
1 Cor. 1:4-9

1. Praise ever belongs to God for what He grants His child. It isn't one present - they are multiple.

2. 1 Cor. 1 lists some of them.

1 Cor. 1:4-9. "I thank my God always on your behalf,
A. Naturally, Paul is moved to express gratitude.
   1. Let's cultivate that spirit.
   2. Express gratitude to God, family, church.
   3. They had faults but he still expressed thanx.
   4. Situation not one of unrelieved gloom.
   5. Nite dark, but some stars.
   6. Fd. slender but enuf to build on.
B. Then he lists 4 very important things - found only in relationship c God.

1. Grace.
   a.) It is given us by Jesus Christ.
   b.) Christian lacks nothing needed to be pleasing in God's sight.
   c.) Power had an article Thurs. on this - clip it.
   d.) Nelson points out grace is not an excuse for shabby living.
   e.) Nor an endorsement of indifference on Christian's part for his responsibility.

2. "Enriched by him in all utterance & all knowledg
   a.) Capable of unusual effectiveness.
   b.) God enlarges our natural abilities.
   c.) Note in "everything" that really matters.
   d.) This may refer to tongues & other things he later mentions.
   e.) No inferiority complex.
3. I have the Testimony of Christ.
   a.) Uses confirmed twice.
      (1) Not a church ceremony but a continuous process
          which goes on as we learn more truth & put it
          into practice.
      (2) Confirm you to the end.
      (3) Our Lord guards us to the end of the journey.
      (4) Confirm a technical term in business law.
      (5) Don't trust spiritual gifts but trust Christ.
      (6) To the end - not yet arrived.
   b.) As your chief witness you have Jesus.

4. 2nd Coming - Waiting for the coming.
   a.) Eager anticipation - only Christians do this.
   b.) Parsoia = unveiling.
   c.) Lord Jesus Christ.
      (1) No record in Bible of anyone addressing Jesus
          as just Jesus. (DeHoff) Angel did Matt. 1:21
          but in direct address not so.
      (2) Jesus name used 10X in 10 verses.
   d.) Blameless.
      (1) 5X in NT & always by Paul.
      (2) W/o fault or w/o accusations here means w/o
          blemish in the day of judgement.
      (3) Blameless - exempt from sin.
      (4) Called is always a call obeyed in the NT.
      (5) Confirmation & assurance yours.
      (6) Not a stumbling block, but a shining light.
      (7) You can depend on God to do what He says.
      (8) No church ever had more faults or more gifts
          than this one.
(9) No man absolutely faithful – but frail.
(10) God calls men by the gospel – not dreams, signs, visions.

West End 12-12-82
REJECTED by the college of his choice, the banker’s son angrily accosted his father and said, “If you really cared for me, you’d have pulled some wires to get me into the college I wanted to attend.”

“I know,” replied the father sadly, “the TV, the hi-fi, and the telephone wires pulled out would have done for a start.”

Bible Thought: “All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness” (Hebrews 12:11, NAS).

ALL religions teach that man is doomed because of the dominance of evil in his life. Call it karma, te or sin but know that it always brings doom. James summed it up by saying that temptation leads to death. Christianity is unique because it brings the law of sin and death under another law, the law of grace. The Christian need not try and save himself by his own righteousness. He can come under the law of grace and find salvation in Christ.

One need only try to live sinlessly and think rightly, to understand the frustration of trying to save himself. One must, like Paul, see his dilemma and then cry out, “the good that I wish, I do not do; but I practice the very evil that I do not wish. . . . Wretched man that I am! Who will set me free from the body of this death?” (7:19-24). Rejoice because, thanks be to God, man has been set free through Jesus Christ the Lord! (7:25).

“Do this and live!” the law demands,
But gives me neither feet nor hands.
A better word His grace doth bring.
It bids me fly, but gives me wings.

Hymn: “The Sands of Time Are Sinking”

Father, thank you for allowing me to be your child, allowing me to be free and allowing me to enjoy peace. I thank you, my father, even in times of distress. In Jesus’ name. Amen.

—DANIEL C. HARDIN, Lubbock, Texas
THINGS HEARD AT CHLOE'S HOUSE
I Cor. 1:10-17

I. Think of all the things you have heard about church affairs that came from a woman's house.
A. More women in church than men.
B. Easier for conversations to occur there.
C. Intense interest—name me one NT woman who ever betrayed the Lord.
D. We go to an interesting yet troubling report.
I Cor. 1:10-17

II. Now--But
A. Exhortation both positive & negative.
B. Contrasts with what he earlier thanked the folks for.

III. Beseech
A. Appeal—means either exhort or encourage.
B. Maybe strongly implore as he comes to a very serious matter.
C. Wagner "World was gradually winning the church--not the church the world."
D. Brethren
   1. Puts self on side of the readers.
   2. Appeals thus to their affections.

IV. By Name of Our Lord Jesus Christ.
A. Name
   1. By authority of.
   2. Used name in:
      a) Healing  Acts 3:6
      b) Baptizing  Acts 2:38
      c) Judgement  Acts 5:4
      d) Now in healing division.
3. Count number of times used in first 10 verses—9 or 11 times!
4. Agreement in greater things should extinguish division about the lesser.

B. We must ask do we bow in reverence to this name?

C. In him do we all speak the same thing?
1. Wants a united testimony.
2. Only via word.
3. Secret things belong to God.

Deut. 29:29
4. Lit. "Be harmonious in what you say." (Williams)

5. These are doctronial matters.

V. Christ's Dream.
A. That There Be No Divisions.
1. Lit. tears, cracks, rents.
2. Soldiers spared the seamless robe but Corinthians were not doing it.

John 19:23-24
3. Surely Christ's body more important than his clothing.
4. Obviously Christ wanted no division.

B. Perfectly Joined Together.
1. This is what he does want!
2. Perfectly
   a) Setting of a bone
   b) Mending nets
   c) Act of adjusting pieces of a machine with a view to its normal action.
   d) Restore social order.
   e) Repairs—is in order.
VI. I Learn of this via Chloe.

A. Declared
1. Word reliable had come to him.
2. Evidently all involved were Christians.
3. No confidence in anonymous letters.

B. Chloe
1. Note italics.
2. Was she well known?
3. Never meet her elsewhere.
4. What about her character and standing—respect it?
5. Was word from her family or her slaves?
6. Enough respect of her Paul acted.

VII. What Had Paul Heard?

A. Contention Among You
1. Quarrels
2. Bitter discussions

B. Parties Form
1. 4 factions or 3?
2. Cliques.
3. Gathered around prominent men.
4. No evidence they caused it.
5. Please know that the best of good things can be corrupted.
6. Parties accept authority of men over God.
7. Division over personalities, doctrine or both?
8. Loyalty to man over Christ is wrong.

C. Parties
1. Paul
   a) Founder of Corinth.
   b) Great preacher.
2. Apollos
   a) Orator
   b) Waterer
3. Cephas
   a) Married
   b) Been with Jesus 3 years.
   c) Keys
4. Christ
   a) Another party exactly right?
   b) Or the corrective statement.
   c) Church no--Jesus yes.
   d) Exalt self above apostles and teachings of them.
   e) If in Christ how can you call yourself by another name?
   f) Is it the proper concept?
   g) Christ above all.

VIII. Paul's Answer
A. 3 questions (for 3 groups?)
   1. Is Christ divided?
      a) All questions were foolish.
      b) Obviously He is not divided.
2. Was Paul crucified for you?
   a) Cross essential to salvation.
   b) Note its close relationship to baptism.
3. Baptized in the name of Paul?
   a) The name into which baptism takes one is into the possession of that person.
   b) Baptized into Paul means devoted to his service.
   c) It is necessary to get into Christ.
   d) In no way had Paul encouraged a part spirit.
   e) Baptized into name means to be brought into the most intimate relationship with a person's revelation. (Grosheide)
   f) All members at Corinth had been baptized.
   g) Still we debate: mode, necessity, purpose, administrator.
   h) Essential to what? Church membership, salvation, remission of sins, blood of Jesus, nothing.
   i) Are there times it could not be done or have all had an opportunity—even now!

B. Paul's Baptismal History
1. Baptized none except Crispus and Gaius.
2. Paul as an administrator gave no one a certain advantage—preacher, place, Jordan i.e.
3. Household of Stephanas.
   a) First fruits in Asia.

I Cor. 16:15-17
   b) House = people in the family.

4. Know not others.
   a) Don't know why so few.
   b) "Know not"—guards against memory slip-ups.
   c) Just don't remember.
   d) Inspiration does not bring all matters to memory.

5. Not sent to baptize.
   a) Baptism a consequence of his preaching.
   b) Assistants can do this.
   c) Not denunciation of baptism but to show he's not practicing recruitment to his own part.
   d) Christ delegated baptism.

Jn. 4:2
   e) Did Peter?

Acts 10:48
   6. But to Preach
   a) Present tense shows his continual work was to preach.
   b) He was to announce good news.
   c) Preaching his eminent work.
   d) Not sent to be a baptizer but a preacher.
   e) To preach gospel to all; not baptize all—babies i.e.
7. Not a wisdom of words
   a) Achieved not via human cleverness nor argumentation.
   b) Wisdom used sarcastically.
   c) Not with orator's cleverness.
8. Can make cross of no effect.

Springfield Ladies Class (TCC) - 11/2/94
Concord Road - 11/6/94
Granny White - 12/14/94
Milan, TN (BC) - 12/18/94
I. Invision a line that s caught a gigantic trophy from the sea.
   A. The "line" is an isthmus.
   B. The trophy looks like a shrimp but in reality its Greece.
   C. The line is 4 miles wide, (Canal cut 4 miles long, 70' deep, 23' wide).
   D. Like a saddle, with Adriatic Sea to the west and Aegean to the East, it offers convenience to two cities; Cenchrea and Corinth.
   E. Sitting in that saddle is Corinth - or was.
   F. Paul saw the temple of Apollo - 7 Doric columns 23' tall; 17 ft. circum. at base is all that remains - columns are one stone.
   G. Acro Corinth looms in the background and made its contribution to the "Corinthian" image.
      1. 1000 prostitute priestesses plied their trade with sailors.
      2. This is "love".
   H. 18 months Paul invaded this hellhole, established a church and wrote the sweetest message on love ever penned.
II. Athens offered the unknown God.
    Corinth offered the lusts of life. Paul came with a message - Jesus and his crucified.
   A. Not often is it said.
   B. Synecdochical expression for the supremacy of all that Heaven offers.
V. 18 "The story of the Cross"
  a) Stumbling Block
  Deut. 21:23 "He that is hanged is accursed of God"
  b) Foolishness.
      1) God supposed to be without feeling totally to GK philosopher.
      2) Wisdom and signs they sought. (Can you use an old textbook?)
  c) Power of God.
C. We worship a Savior executed as a criminal.
   1. Cross caters not to human pride - hangman's noose?
   2. "Preaching the gospel"
      "Preaching the cross"
      "Preaching the Christ"
      "Preaching the Christ crucified"
      (all NT terms)
   3. Pardon, peace, piety and paradise come from it.

West End P.M. - 11/18/84
JUST WHY IS JESUS SO VITAL TO YOU?
I Cor. 1:26-31

I. We ask the question:
A. Why do you want to keep that thing?
B. What does that dog mean to you?
C. Why do you keep on at the job at which you work?

II. But the Big One--what does Christ mean to you?
A. First, I want you to see I don't have anything else!
   1. Review your calling.
      a) Those who hear the calling are truly wise.
      b) Called by gospel.

2 Thess. 2:14
3. Not mighty.
   a) Not the great ones.
   b) Powerful, influential.
   c) No rulers believed.

Jn. 7:48
Ps. 8:2

d) When men start something we have to have a name--
5. God is saying the wise man will not be saved because of his wisdom; noble man due to his birth; rich man his wealth.
6. Having none of this we know something else must save us.
B. God's Method.

1. Chose foolish to confound wise.
   a) "God imposes conditions which in themselves are inadequate to the accomplishment of the end sought."
   b) Rather man may show his faith in God and willingness to obey him. (D.L.)
   c) "Men who think they can take on life by himself is sure to shipwreck." - Barclay

2. Chose weak to confound mighty.
   a) Jesus a helpless baby.
   b) Reared by poor family.

3. Base--Despised to use things which are not to bring to naught things that are.
   a) Base--low born, those who spring from no one in particular.
   b) "Heaven's gates are not so highly arched as the prince's palaces."
   c) High places are slippery.
   d) Men think the seen things are powerful--unseen are more so.

4. Must see the Power of God.

5. Can't trust human systems.

C. So I repeat--I don't have anything of my own that can save me.

v-29 "That no flesh should glory in his presence"
He is the source of your life in Christ Jesus.

IV. Is There Then Another Way?
v-30 "But of him are ye in Christ"

A. Eternal compactness.
B. In Christ Jesus.
   1. We come into him via obedient faith.
   2. Faith leads us to perform acts that place us in Christ.

Gal. 3:26-27

3. Out of Christ we cannot serve Him.
4. In Christ himself--not his "school", "ideas", "teaching".
5. Must be in Him--and in Him we have the following:

C. Wisdom
   1. He has life's answers.
   2. Teaches us how to live.
   3. Only in Him do we know how to walk aright.

D. Righteousness
   1. Not only do things by the right standard.
   2. But He is our standing!
   3. He gives us right relationship with God.

E. Sanctification (Holiness)
   1. Only in Him do we keep our garments spotless.
   2. Only in Him consecrate.
   3. Only in Him stay focused.
   4. All around us evil takes a respectable garb--he challenges this.
   5. Holiness--oppose sin.
   6. Restored to image of God.
F. Redemption

1. Jesus suffered so we could live as though never sinned.
2. Our ransom. DSD "I love you"
3. Our deliverance.

F. Written--Glory in the Lord.

Jer. 9:23-24

Maryville, TN - 2/7/93
Germantown, TN - 2/17/93
Smithville, TN - 2/28/93
Central church, Cleburne, TX - 3/28/93
Main Street, Manchester, TN - 4/7/93
Harrison Street, Batesville, AR - 4/20/93
Petersville church, Florence, AL - 6/23/93
In the words of Golda Meir, "We Jews have a secret weapon in our struggle with the Arabs—we have no place to go."

Mom started writing. Dad glowered at her for a few minutes, and then wrote on his paper. She wrote again. He watched her, and every time she stopped, he would start writing again. They finally finished. "Let's exchange complaints," Dad said. They gave each other their lists.

"Give mine back," Mom pleaded when she glanced at his sheet. All down the page Dad had written: "I love you, I love you, I love you."

—Robert L. Thornton (Somerset, Mich.)

In the words of Golda Meir, "We Jews have a secret weapon in our struggle with the Arabs—we have no place to go."

From: Who Owns The Land? Stanley Ellisen Pg. 103

Delete Conscience "Feelings your mother when you feel wrong before you act done."
THE LETTERS TO THE CORINTHIANS

AD 178

Ever written. It was precisely this appeal of Christianity to the common people that he ridiculed. He declared that the Christian point of view was, "Let no cultured person draw near, none wise, none sensible; for all that kind of thing we count evil; but if any man is ignorant, if any is wanting in sense and culture, if any is a fool let him come boldly." Of the Christians he wrote, "We see them in their own houses, wool dressers, cobblers and fullers, the most uneducated and vulgar persons." He said that the Christians were "like a swarm of bats—or ants creeping out of their nests—or frogs holding a symposium round a swamp—or worms in conventicle in a corner of mud." It was precisely this that was the glory of Christianity. In the Empire there were sixty million slaves. In the eyes of the law a slave was a "living tool," a thing and not a person at all. A master could fling out an old slave as he could fling out an old spade or hoe. He could amuse himself by torturing his slaves; he could even kill them. For slaves there was no such thing as marriage; even their children belonged to the master, as the lambs of the sheep belonged not to the sheep but to the shepherd. It was the glory of Christianity that it made people who were things into real men and women, nay more, into sons and daughters of God; it gave those who had no respect their self-respect; it gave those who had no life life eternal; it told men that even if they did not matter to men they still mattered intensely to God. It told men who, in the eyes of the world, were worthless, that, in the eyes of God, they were worth the death of God's only Son. Christianity was, and still is literally the most uplifting thing in the whole universe.

The quotation with which Paul finishes this passage is from Jeremiah 9:23, 24. As Bultmann put it, the one basic sin is self-assertion, or the desire for recognition. It is only when we realize that we can do nothing and that God can and will do everything that real religion begins. It is the amazing and the true fact of life that it is the people who realize their own weakness, their own lack of wisdom,
I Cor. 2:2-4

1. Not everything in life moves smoothly, but the scheme of redemption does.
   A. I open the Book of Acts & read unity, harmony, conformity in the manner men were saved from their sins.
   B. The purpose of this lesson will be to see how pleasantly flows the stream. What did the HS in my conversion?

II. The Unified Presentation.
   A. Acts hardly opens until we see the Apostles baptized in the HS.
      1. Not for their special good.
      2. Enabled them to do something for others.
      3. Gospel revealed as languages they didn't know were used. 2:7-8
      4. No apostles sent today so no HS baptism needed.
      5. In that 1st sermon HS had Jesus preached.
      6. Neither did they tell men they must be regenerate directly by HS before they could believe or obey.
      7. Men of Acts 2 - believed, repented & were baptized.
   B. Acts 3.
      1. Lame man healed.
      2. Crowd gathered.
      3. Peter reminded them they'd killed Jesus. Acts 3:15 "And killed the Prince of life whom God has..."
      4. How delivered - tho they did it ignorantly? Acts 3:19 "Repent ye therefore & be converted, that
5. Do what HS commands & thus are led by HS.

C. Acts 7.
1. Stephen "a man full of faith & the HG" (Acts 6:5)
2. 8 "Full of faith & power, did great wonders & miracles among the people."
3. V. 10 "They were not able to resist the wisdom & the spirit by which he spake."

2. HS used words thus to convict.
3. 7:51 "Ye stiff necked & uncircumcised in heart and ear:
4. Resist him by resisting his words; on the other hand if salv.'s opening is direct, who could resist impact of Almighty Power.

1. Persecution drove out disciples.
2. Philip preached Christ at Sam.
3. V. 12 "But when they believed P. preaching the thing:
4. Any direct operation?
5. Gospel only power brot.
6. Special measure came after conversion via laying on of hands.

E. Acts 8:26-40 Eunuch
1. Philip guided Eunuch to understand via Scrp. being read.
2. Only a lack of faith hinders baptism - preaching produces it.
3. On faith's confession he was bapt.

1. Saul, c letters, to Damascus.
2. Light & sound - but not saved. — 3
3. Couldn't be saved when light hit - no faith yet - asked who art thou?
4. "He's a brother" ???
Acts 22:1 "Men, br., fathers, hear ye my defence
Acts 2:29 "Men & br., let me freely speak unto you of
Acts 2:37 "Men & br., what shall we do?
5. What do - must do - be told. — v-
6. 3 days w/o sight, drink, food.
7. Arise - be baptized.
G. Acts 10 11:1-18
1. Cornelius a good man.
Acts 10:6 "Call for Simon...he shall tell thee what th
2. Peter came, spoke, HS fell.
   a.) Not to save him.
   b.) Gospel does that.
3. Words convinced.
H. Iconium.
1. Same pattern.
Acts 14:1 "So spake that a gr. mul. both of the Jews &
2. Miracles & signs confirm.
3. Preaching caused them to believe.
Rom. 10:14-17 "How then shall they call on him in wh
1. Vision of Macedonia. — v-
Acts 16:10 "Assuredly gathered that the Lord had calle
us for to preach the gospel.
2. They helped by preaching.
2 Cor. 5:18-20 "And all things are of God, who hath
3. Before opening heart it says Lydia "heard us."
J. Thessalonica Acts 17:1-9
1. 3 sabbath days in synagogue.
V. 4 "Some of them were persuaded"
2. Persuaded - they came.
   K. Bereans  Acts 17:10-12
   1. Believed because they received word with ready mind.
   2. Same at Corinth.
   Acts 18:8 "And Cr., the chief ruler of the synagogue
   3. Demonstrated it was from God.
   1 Cor. 2:2-4 "For I determined not to know anything; 
   1 Cor. 4:15 "I beget you thru the gospel.
   III. Do you believe the preaching - will you obey?
   Hand End 12-17-78
HEAVEN: HOW DO YOU ENVISION IT?

I Cor. 2:9

I. I cannot answer all questions pertaining to it but at the outset let me say:

A. I don't know anybody that does not want to go there--so you must have glorious thoughts about it--except one little girl who wrote:

Dear Minister:

I hope to go to heaven some day but later than sooner.

Love Ellen T aged 9 Athens

B. Also G.C. Brewer's sermon--a dear brother lost his faith because heaven was too little:

1. 4 square 12,000 furlongs every way
2. 1,500 square miles, reduced to feet
3. Knows number saved
4. Each soul weighs 4 oz. as he measured at time of death.
5. Therefore not room for everyone. Ripley did the same thing in "Believe it or Not"
6. Brewer met his materialistic view by saying, "But that's just the first floor, count stories 10' high and see what room you've got when you go up 1500 square miles--room for human race."
C. Could we allow for a spiritual concept?

1. We may argue about creation but I'm satisfied with "God said."

2. Whether big bang or little--something had to set off the bang.

3. I don't understand my body--when I think of the number of times my heart beats I'm astonished for 86 years--I just know I'm "fearfully and wonderfully made," so if I'm adapted to this earth I'll also be without question to the next one. So I come not with blind faith but experienced this domain. If God took care of me here no doubt about there!

4. This mortal will be swallowed up by immortality and the same God will meet my needs gloriously.

B. Let's turn now to our only authoritative source - Scripture.
III. Those Scriptures:

A. John 14:1-3 "Let not your heart be troubled...

Heaven's a place.
1. It's up.
2. It's big.
3. It's where Jesus is.
4. It's prepared.
5. If God made the solar system so big and temporary--think how big is that which is forever.
6. Mansions = abiding place.

B. 2 Cor. 4:16 "For which cause we faint not."

5:8 "We are confident I say, willing..."

1. Outward man decays, perishes, dies.
2. Inward renewed.
3. Light afflictions (before you used "light"-Holy Spirit did).
4. Moment vs. glory.
5. Seen vs. not seen; temporal vs. eternal.
6. Exchange absent vs. present Lord.
7. Will not be floating spirits, nor naked, clothed like Jesus--be "like Him."

C. Hebrews 11:13-16 READ
1. Note were in the faith when they died.
2. Yearn for Betty's country.
3. Called earlier a city whose builder and maker is God (Heb. 11:10), and now here a better country.

D. I Peter 1:3–4 "Blessed be the God and Father..."

1. Inheritance
2. Incorruptible
3. Undefiled
4. Fades not away
5. Reserved in heaven for you
6. We'll never know all about heaven we want to know.

E. Rom. 8:16–19 "The Spirit itself..." (Note dog story) Master there (Police story) Need not

IV. Question about heaven.
A. How long does it last?
   1. Illustration of bird and sand from mountain to another mountain.
B. How will Spirits be clothed?
   1. Be like Him. 1 John 3:1–3
   2. Be changed.
   3. But not diminished.
C. Why not married? Matt. 22:30
   1. Something better.
   2. Not repopulated by those there.
3. C.S. Lewis tells of a little boy thinking candy was the greatest blessing of life—until he got married.

D. Will we know each other?
1. Transfiguration event—Peter knew Moses and Elijah. Luke 8:33
2. David expected knowingly to see his dead child. II Sam. 12:20

E. Who will be there?
1. Pets—see clip.
2. Saved
3. Have to die—only two exceptions
4. All want to and say they are but—
   a) Without sin?
   b) Names there Phil. 4:3

Rev. 20:15
Matt. 7:21-23

F. What will we do?
1. Frank Barker pilots helicopters, moves $750,000 cranes, "It gets in your blood."
   "Do things—like preaching—whether I'm paid or not."
2. Enjoy God and the redeemer and Holy Spirit plus the redeemed.
3. If we do not know each other take eternity to meet everybody.

Matt. 8:11 And I say unto you, many shall come from east and west and sit down with Abraham and Isaac and Jacob in the kingdom of heaven.

Green Hill C/C, Mt. Juliet – 8/29/07
THE HOLY SPIRIT'S PERSONALITY
I Corinthians 2:10-11
I wonder if there is any subject on which Christians should be informed and on which they are less informed than the Holy Spirit?
A. This you often hear?
1. What is it? (Like an unborn baby)
2. I didn't get anything when I was baptized, did you?
3. Is he the same as God?
4. What am I supposed to know about him anyhow?
B. Though we may deplore the lack of information these questions portray, we do delight in their honesty!
1. 88 O.T. references--1/2 of 39 books (3x called H.S.)
   Ps. 51:11 "Cast me not away from they pre
   Isa. 63:10-11 "But they rebelled, and vexed
2. Every N.T. book except Philemon, 2 and
   3 John. 264x
   a. After all His book.
   b. Paul mentions 120x.
   c. 70x in Acts.
3. Pascal said "Every book ought to be "our book" not "my book." These are "our" outlines.
II. Who is He?
A. Is He a person, a ghost, an influence, a power, or Divinity?
1. There is the Godhead.
   Acts 17:29 "Forasmuch then as we are
   Romans 1:20 "For the invisible things
   Col. 2:9 "In him dwelleth all the fulness of
   a. The Godhead is composed of 3 persons.
   Matt. 28:19 "Go ye therefore and teach at
   Mark 1:9-11 God spoke, Jesus baptized
   and H.S. like dove.
   2 Cor. 13:14 "Grace of Jesus, love of God
   Eph. 4:4-6 "One Spirit, Lord, God
   b. Quote Milligan card.

2. In this Godhead is the Person of the Holy
   Spirit.
   a. What is a person? A being with life,
      thought, influence, personality, individuality.
   b. Jesus always referred to him in masculine
      gender and singular member.
      (1) Dr. Inge "Dean of St. Paul's" said though
      "He was not a person in the modern
      sense--Gk. has no word for person or
      personality."
   c. He possesses these attributes.
      (1) A mind. Yet see ham card on "cloak
      of invisibility."
      Rom. 8:27 "He that searcheth the hearts
      (2) Will and power to decide.
      Acts 16:7 "Having been forbidden by the
      (3) Knowledge and ability to communicate.
      1 Cor. 2:10-11 "But God hath revealed th
Ability to speak.

1 Thim. 4:1 "The Spirit sayeth express.

He searches.

1 Cor. 2:10 "But God hath revealed them

Helpful.

Rom. 8:26 "Likewise the Spirit also hel

Strivings.

Gen. 6:3 "And the Lord said, My spirit

Habitation.

1 Cor. 3:16 "Know ye not that ye are the

1 Cor. 6:19 "What? Know ye not that yo

Ability to grieve.

Eph. 4:30 "And grieve not the Holy Spir

Power to love.

Rom. 15:30 "Now I beseech you, breth

Names (Shows benefits and blessings he confers)

(a)18 in O.T.

(b)39 in New=52

(c)Spirit of God, Spirit of the Lord, My

Spirit, Holy Spirit, Thy Good Spirit,

Spirit of Truth, Comforter, Spirit

that dwells in us.

Spirit of Grace (Heb.10:29)

Spirit of Wisdom and Rev.(Eph.1:17)

Spirit of Adoption (Rom.8:15)

Spirit of Life (Rev.7:2)

Spirit of Meekness (Gal.6:1)

Spirit of Power, Love, Sound Mind

(2 Tim.1:7)

d. He possesses attributes of Deity.
(1) Eternal.
   Heb. 9:14 "How much more shall the blood of Christ forgive sins than the sacrifice of Abel?"
(2) Omnipresent.
   Ps. 139:7 "Whither shall I go from thy spirit? or where shall I flee from thy face?"
   1 Kings 8:27 "But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain thee."
(3) Omniscient.
   1 Cor. 2:10-11 "But God hath revealed all things unto us."
(4) Omnipotent.
   Micah 3:8 "But truly I am full of power in the spirit of the LORD, and in strength of might; and whatsoever my spirit is to go, that will I go."
   Gen. 18:14 "Is any thing too hard for the LORD? at the time I came from taking of thy goods, and the men are blessed of the LORD because of thy word."
(a) "No Biblical writer says he was a created Intelligence above angels but inferior to God." Swete

III. We conclude he's a pretty good fellow to know and trust you've invited him into your life.
A salesman took an evening off to sell tickets for a church benefit. At one house the prospect apologized: "I'm sorry, I have an important engagement that evening so I won't be able to attend. But I will be there in spirit."

"That's fine," said the salesman.

"Would your spirit like to sit in the $3 or the $5 section?"
I. What I say about the Bible neither makes nor breaks it— but what the Bible says about itself is vital.
   A. If it is the word of God - it's authoritative, final, reliable.
   B. If subjectively it becomes the word of God by outside forces in my life & the Bible bears witness to this, as no orthodoxy suggests, that's a different matter. (Card on Hasting's Guide).
   C. If it is to be equally supplemented by tradition as Rom., Cath. teach, then only today do we have final fulfillment of God's revelation.
   D. I believe it's Just the Bible, God's word, the authoritative norm, & all else to be tested by it.
   E. I can't believe it is this unless it is verbally inspired to the full content of every word!

II. I base my belief on two passages.
   1 Cor. 2:13 "Which things also we speak, not in th
   1 Thess. 2:13 "For this cause also thank we God wi

III. Look at 1 Cor. 2:13.
   A. Words the Holy Spirit teaches.
      1. Inspiration means the power that brot the Bible into existence.
      2. It is the inflow from God, revelation is the outflow, the effect on man.
      3. Inspiration came to few men - revelation intended for all.
B. Do you see the Spirit’s infallible guidance of the choice of words from the writer’s own vocabulary?

1. The Origin and History of the Bible

The world’s most remarkable book is the Bible. It originated in the mind of God and was authorized from heaven. This grand old Book was written by about 40 men over a period of about 1600 years. It has always been an object of interest to man but of late that interest has been quickened because of the recent deluge of translations to be placed on the market. The earnest Christian should pause at this point and ask, "How did our Bible come to us?"

In reply to that question we must say that Divinely authorized men wrote by inspiration. Paul said, "All Scripture is given by inspiration of God." (2 Tim. 3:16-17). Inspiration refers to the influence which God exercised through the Holy Spirit over the minds of Biblical writers to make them infallible in the receiving and recording of His will. The words, as well as the thoughts, of the sacred penmen were inspired. (I Cor. 2:13). No other explanation will do. Yet, strong efforts are being
put forth to try to destroy the plenary, verbal inspiration of the Scriptures.
Those original, autographed, manuscripts have long been lost. The writing material was so fragile that they were short-lived. Some have said that the preservation of the autographs could have led to their being worshipped. How then do we know that we have the books of the Bible as given by God? There has been developed the scholarly discipline that studies the reliability of the Biblical text called "Textual Criticism." The purpose of their work is to restore the original texts. They have been able to do so by a study of: (1) important ancient manuscripts, (2) ancient translations, and (3) quotations of Biblical passages. Because of their work we can KNOW that the Bible is trustworthy. We can more than hope or even believe that we have God's Word, we can KNOW! –DRD

IV. Look at 1 Thess. 2:13.
A. Recall.
1. 1st N. T. writings.
2. From 420 BC to 48 AD nothing – all N. T. between AD 48 – AD 96.
3. Either the Bible is the word of God or else work of men.
   Gal. 1:12 "For I neither received it of man, neit
B. What does this verse say?
1. For this cause.
(a) Demonstrated obedience.
(b) Remains to be seen what one life wholly devoted can do!
2. Thanks w/o ceasing to God.
(a) Gratitude constantly felt & expressed.
(b) Commendable Chr. attribute.
(c) W/o ceasing.
(1) W/o leaving off.
(d) Thanx God.
(1) He's source of all blessing.
   James 1:17 "Every good gift and every perfect
(2) We live in directed, ordered, controlled
   universe.
3. Ye rece. the word of God.
(a) Study received.
(1) When they rece. it in writing this inscripturated
   it.
(2) Rece. is technical term. From compound -
   "alongside of" "to take with the hand" "lay
   hold of." In compound form it is "to take c
   one's own self" "to join to one's self." It's
   like in the transmission of the gospel a relay
   runner handing the token of his authority to his
   successor in the race.
(3) He didn't whittle it out while running or jerk a
   limb off a tree - he didn't originate it - he
   received it.
(4) We have to fulfill a similar faithful trust today -
   hand it on exactly as it is!
(5) Messenger not perfect but message is.
      Phil. 3:13 "Brethren, I count not myself to have
(b) The second receive.
(1) One is formally to welcome, outwardly.
(2) 2nd is inward — warm — as you would a guest.
(3) One can hear gospel but not welcome it.
4. As truly it is — the word of God.
(a) If Bible is of men, we may sit in judgment on it-
      change the recipe to suit our tastes.
(b) If it is of God — obey it.
(c) To pawn it off as God’s word if it isn’t is horribl
5. It works in faithful hearts.
(a) Only message to save men.
(b) If you are convinced by human reasoning, you
      can be changed by such. If daddy falls, you do
      Not so if you see it as God’s word.
(c) It works.
      Phil. 2:12-13 "Wherefore, my beloved, as ye ha
      Heb. 13:21 "Make you perfect in every good wo
      Isa. 55:11 "So shall my word be that goeth forth
      Heb. 4:12 "For the word of God is quick and po
      James 1:21 "Wherefore lay apart all filthiness a
      1 Pet. 1:23 "Being born again, not of corruptib
(d) Faith essential — understand — believe — obey.
(e) Work = to be operative, to put forth power.
(f) God’s the effective power — His Word the
      instrument.

Sheet End. 1-21-73.
South Charleston, St. Va. Church 2-13-73.
White Rock Church, Dallas, Elders workshop 1-30-73
The Bregar Blvd. Church, St. Myers, Fla. 1-3-73
Richland UMC Church, St. 240 St. 9-8-73
This means that a power apart from himself (the Spirit of God) took control of the Biblical writer. This was not, however, a mechanical process. The intelligence of the inspired writer was not bypassed nor ignored, neither was it passive. Rather, this intelligence was the instrument of the Holy Spirit. The various writers have their own vocabularies and their own individual styles of writing, and these are evident when one Biblical book is compared with another. This is not to say, however, that these men were co-authors with God. The message was God's; they were the messengers only. They did not create the message; they uttered it, as God's spokesmen. Thus Paul could thank God that the Thessalonians received this word "not as the word of men, but as it is in truth, the word of God" (1 Thessalonians 2:13).

"How We Got Our Bible" - By S. Edward Tesh - Page 35

A vivacious schoolmistress from Boston, U.S.A., in talking with the writer on the ill-fated steamer, the Lusitania, said, in referring to the inspiration of the Scriptures, "I believe God gave the 'concept' to the writers of the Bible, and that they clothed the thoughts with their own words." I replied, "How am I to know what is the 'concept' of your thoughts, if you do not tell me in words?" She said, "You cannot." Then I asked the question, "Won't you give God the same privilege? How can I know what is in His mind, if He does not express Himself in words?"

"The Structural Principles of the Bible or How to Study the Word of God" - By F. E. Marsh - Page 286
The Bible is God's Word even to its phraseology, in the original autograph copies. The Bible does tell how it is inspired; it declares that God so superintended the writers that they wrote the truth; and this truth it is that saves our souls and builds good character.

"Our Dependable Bible" - By Stanley E. Anderson - Page 207

A large company of Doctors of Philosophy in a midwestern college subscribed to the following statement of faith. "We believe in the Scriptures of the Old and New Testaments as verbally inspired by God and inerrant in the original writing and that they are of supreme and final authority in faith and life. . . . By the scientific use of correct principles of textual criticism the reverent scholar is able, in the vast majority of cases, to ascertain the original words of Scripture. The correct text, as thus secured, serves as a reliable basis for exegetical study; and its faithful interpretation provides man with the very truth of God."

"Our Dependable Bible" - By Stanley E. Anderson - Page 182
Rev. J. T. Sutherland, a Unitarian minister, asserted what many writers seem to believe. "It is in the errors, contradictions, and imperfect moral teachings of the Bible, that we see most clearly of all that the theory of the infallibility of the book is utterly without foundation."

(J. T. Sutherland, "Is the Bible Infallible?", Boston: American Unitarian Association, 1929, p. 25)

"Our Dependable Bible" - By Stanley E. Anderson - Page 166

"A Bible that was untrustworthy could not possibly be God's work or His Word, while a Bible that is trustworthy in all places where it can be tested by external evidence, has the strongest kind of presumption in its favor that it is also true in those places where its claim of having been inspired cannot be tested by external evidence." (F. E. Hamilton, "The Basis of Christian Faith", New York: Harper & Bros., 1946, p. 193)

"What folly to allow an enemy to rob us of our knowledge of God, taking from us the only light we have, and leaving us in ignorance and darkness forever! For make no mistake; the person who tries to shake your faith in the Bible is your enemy, no matter in what guise or disguise he or she may appear."

We notice, too, the precise form of the appeal of the New Testament to the Old: "It is written." It is not "it is thought," or "it is suggested," but, "it is written." And the Lord Himself said, in John 10:35, "The Scripture cannot be broken" So we are on perfectly safe ground when we ask attention to the words of Scripture as the media of the men who spake by the Holy Ghost.

"How We Got Our Bible"
by W. H. Griffith Thomas
Pg. 93
The law of permutation may be illustrated as follows. Two
items may be arranged in two different ways, A B or B A. Three
items may have six (3x2) different orders, A B C, A C B, B A C,
B C A, C A B, C B A. Four items have 24 (6x4) possible
variations; five, 120; six, 720; seven, 5040; eight, 40,320;
nine, 362,880; ten, 3,628,800; and fifteen items have
1,307,674,368,000 possible orders of arrangement. The writer of
Genesis recorded fifteen items and they are apparently in the
right order. As to proof of the correctness of this arrangement,
no one has it; neither has anyone disproved the accuracy of the
Bible record of creation.

"Our Dependable Bible" - By Stanley E. Anderson - Page 72

In the 1840's, Hastings "Emigrants' Guide to Oregon and
California" was being sold in the East. Those who bought and
read the "Guide" knew that the author suggested a route that
went south of the established Oregon Trail. But they did not know
that Hastings had never been over the route he recommended. In
1846 the ill-fated Donner Party traveled westward over the
proposed Hastings route. Skilled mountaineers and trappers
advised against it, but in vain. Eighty-seven people in twenty-
three wagons discovered their mistake when it was too late.
Obstacles slowed them and distances were greater than indicated.
Winter trapped them in the high Sierras. Forty persons perished
and all possessions were lost. Two rescuers from California died.
Some of the survivors were said to have yielded to cannibalism
in their desperation to stay alive. They had forsaken the
established Trail for a spurious one, and that in spite of
"Bill," said his wife, "I'm really ashamed of the way we live. Dad pays the rent. Grandmother pays for our clothes, and my brother sends us money for the food. It's a shame we can't do better than that."

"It certainly is," responded her husband. "You've got two rich uncles who don't send us a dime."
“Bill,” said his wife, “I’m really ashamed of the way we live. Dad pays the rent. Grandma pays for our clothes, and my brother sends us money for the food. It’s a shame we can’t do better than that.”

“It certainly is,” responded her husband. “You’ve got two rich uncles who don’t send us a dime.”
I Cor. 4:1-5

I. Man has ever been interested in Judgement--(and does quite a bit of it!)
A. G. C. Brewer--appointed to men once to die--after that judgement.
B. 60% Americans believe it will come in their lifetime--80% Democrats say it already has. (Joe Hickman)
C. How many do you face? Say one? Bible cited four!

II. Setting for Paragraph
A. Establishes correct attitude toward Apostles & Teachers.
   1. Abandon party preferences.
   2. Don't over evaluate, they are not masters, neither under evaluate as they serve the Lord.
   3. They are servants not party principals or masters.
B. Thus seeks to set straight the error of their divisions.

III. Question comes: Just who are they anyhow?
A. Ministers of Christ.
   1. Paul, for the only time, uses under rowers to describe them.
      a) Servants under authority--under rowers completely under authority of master.
      b) Lower bank of a trireme.
      c) One of slaves that pulled at the great sweeps which moved the triremes through the sea.
      d) Christ of course the pilot who directs the ship.
e) Servants completely under authority.
f) Church is ship, Christ commands and rowers obey orders.
g) They had no right to give orders, formed no parties.
h) Apostles always subject to Christ.
i) Love & respect teachers but don't worship or form parties about them.
j) Vine says subordinates under another's authority.
k) Oarsman showed they worked.

2. They were not subject then to party organizers.

B. Stewards of God

1. Housekeepers
2. He is the officer in charge of the estate--how to arrange it and distribute according to necessity.
3. He's the major demo though still a slave.
4. In charge of whole administration of the house, controls staff, issues supplies, ran it.
5. Had unrestricted access to master's possessions so must be honest.
6. All Christians I Peter 4:10
   Elders Titus 1:7
   Apostles

C. Major Demand--Faithfulness, Trustworthy.

1. Supreme duty--fidelity & trust.
2. Master can absolutely depend on him.
3. This of primary importance!
4. Though great power he remains a loyal servant of Christ.
5. He has to teach what he is commanded to say.
6. Truth dispensed was not of his origination.
7. One thing asked: faithfulness, not success.

IV. After Establishing These Roles He Turns to Judgement (Sifting Evidence)

A. That they had their views not unknown to Paul.
   1. We form views.
   2. Necessary we not quail before them.
   3. Judgement is to sift evidence.

B. Names 4 Judgements.
   1. By you.
      a) Judged by peers.
      b) Those in closest to the circle have their views.
      c) Antisthenes "There are only two people who can tell you the truth about yourself--an enemy who has lost his temper & a friend who loves you dearly."
   2. By men--Court of Human Conduct.
      a. We must be conscious of public opinion.

1 Tim. 3:7 Good report without
Lu. 2:52 Favor of God & man
Acts 2:47 Favor of all the people
b. Tests one:
   (1) Is it popular?
   (2) Is it easy & all for it?

c. Men are not the final judge.

d. We must not assume seat of God.

3. I Judge Myself
   a) Respect my conscience, not infallible though.

b) Can be:
   Evil          Heb. 10:22
   Seared        I Tim. 4:2
   Seared        Titus 1:15
   Ignorant      I Tim. 1:13
   Choked        Heb. 9:14

c) My final state is not determined by what I think of me.

d) By myself = against myself.

e) Knows nothing against himself.

f) Does not have exalted values of his own opinion—nor of yours either!

4. The Lord
   a) God always right since He knows all facts & circumstances.

b) He alone understands motives.

c) Man sees the deed, God knows the motive.

d) A deed that looks noble may have been done for a selfish purpose.

e) Escape all Judgements but His.

2 Cor. 5:10 For we must all appear before the judg.
Acts 10:42 Ordained of God to be the firstfruits of dead
Romans 2:16 God shall judge the secrets of men by Jesus Christ according to my gospel
f) God in time acts.
   (1) We can't fully see a matter until it is completed.
   (2) So be non-judgemental.
   (3) Takes eternity to evaluate.
g) He may reverse some of man's judgements.

5. God's Judgement
   a) Brings to light hidden darkness.
      (1) Light reveals swiftness of his return
      (2) May mean things morally bad.
      (3) Can penetrate the hidden.
   b) Manifest counsels.
      (1) From indicates finality of award from which there is no appeal.
      (2) He reads minds.

6. Every man's Praise.
   a) God will give every worker his rightful share of praise.
   b) At time of conversion man's declared just without being so--day of judgement declared so in reality.
   c) Thus see gravity of complete revelation & judgement.
   d) Praise--not exaggeration.

Joelton Sr. Citizens - 8/10/95 (TCC)
West End - 8/16/95
Silver Point, TN - 8/21/95
Brownsville Rd., Memphis, TN - 8/30/95

Robinson & Cénter, Conway, AR - 9/19/95
Clearview church, Lyles, TN - 10/16/95
Maul Rd., Camden, AR - 10/24/95
THOUGHTS CONCERNING STEWARDSHIP

1 Cor. 4:12

I. To begin this study let us:
   A. First define stewardship.
      1. One who manages the affairs of another - trusted servant.
      2. He has in his possession the goods of his master.
      3. It is a privilege to so serve.
   B. Secondly let us ask do we have anything over which we exercise stewardship.
      1. Each has something by will of God
      2. Earth is Jehovah's (Exo. 9:14).
         Exo. 19:5 "All the earth is mine."
         1 Cor. 10:26 (Ps. 24:1).
         Jer. 24:
   C. What exactly is expected of a steward?
      1. Use funds for the interest of the owner.
      2. Joseph an example.
         Gen. 39:5-6
         22: 23
         41:39-40
      3. God trusts us.
         Luke 6:38
         1 Cor. 4:2 "Required - faithful."
   D. How much of the earth is God's?
II. Now more statements about stewardship.
   A. Goods must not be gotten improperly
      Jer. 17:11
      Jer. 8:12
      1 John 3:17

   B. Is God concerned with the way we use possessions?
      Prov. 3:9-10
C. Does grace enter this matter?
   1. Calls giving a grace.
   2 Cor. 8 & 9.
   2. God supplies.
   Phil. 4:19
   D. Is there to be present an attitude about our giving?
       1. No pressure.
   2 Cor. 9:5
       2. Happy in doing it.
   2 Cor. 9:7
       3. Imitate God
   John 8:42
       4. Recognize where it came from.
   Phil. 4:19
   E. Is God interested in more than materials?
   Rom. 12:1
   F. Do you recall some guidelines?
   Prov. 11:24-25
   Luke 6:38
   Luke 19
   1 Chron. 29:9-16
   2 Cor. 9:6-10
   G. Has He given me seed to sow or seed to store?
       1. Do I have nothing?
       2. Poverty makes us self-centered.
       3. Am I entrusted with the gospel?
1 Thess. 2:4
Matt. 6:33
Heb. 13:15

H. Passages to remember.
Matt. 6:19-34
1 John 3:17
Isa. 1:11-17

I. The one who will be generous is the one who belongs to Christ. (Many) thoughts from book by Earl Smith "To Live by His Word."
WHEN SINS ENTERS THE CHURCH
I Cor. 5:1-5

I. Jesus called his people out of the world.

II. Still the Devil calls for church members to come to him--and some do.

III. What is to be done about the sinful impenitent.
   A. Nothing should unite a church like sin in its members--as I've been stung by yellow jackets.
   B. Nothing hurts a church like the tardy toleration of sin.
   C. How shall so serious a matter be handled?
      1. We are taught to do all things in the name of our Lord Jesus Christ.
      2. What then are His instructions in the matter?
      3. We turn to I Cor. 5:1-5 called "the classic chapter of the New Testament on discipline" by Godet.
      4. The example is given of a case of sexual sin--but he also mentions many more sins v-10 & 11 -- covetous, extortioners, idolaters, railers, drunkards--with such we are not to eat.

IV. But our study is with the first 5 verses of the chapter--it will apply to all other sins as named.
   A. To Paul came a fact "commonly reported" (v-1).
      1. Means "actually."
      2. The report is continually spreading.
3. "It is notorious that there is uncleanliness among you." (P.C.)
4. We are not told the informer's name.
5. Two things: 1) the socially immoral find themselves in the Christian community; 2) and the world quickly hears it since all eyes are on the church, we must walk circumspectively.

B. "There is Fornication Among You"
1. Porneia
2. Incest
3. Word covers marital sexual relations of any kind. Covers all kinds of impurities.
4. Many seeds were already in the soil into which the good seed was cast.
5. One has his father's wife.
   a) Word for step-mother but way Paul words it adds emphasis to the crime.
   b) Happened even while his father still living though can't prove this.
   c) Incest ever wrong.

Lu. 18:8 A man shall not take his father's wife nor his brother's wife.
Deut. 22:30 his father's sister
Deut. 27:20 Cursed be he that lieth with his father's wife
   d) The "have" suggests actual marriage.

C. Not so much as named among the Gentiles.
1. Corinthian a by-word for immorality yet they would not stoop so low.
2. Carnality takes its toll.
3. Church knew a corrupted world then and now—but did not have to practice it.
4. Question arises: is the church any better than the heathen world?

D. Church did nothing; rather "puffed up" --no moaning.

1. Scandal exists and the church is unconcerned.
2. Laissez-faire attitude condemned.
3. Shocking crime & they act as though it does not exist.
4. What caused this?
   a) Pride of their toleration?
   b) Was offender prominent, wealthy, social elite, powerful?
5. Do we dispute doctrine and overlook immorality?
6. Sad = church affected with sexual immorality & complacency.
7. Have not rather mourned.
   a) Should put him away and mourn for sin & disgrace. (Wesley)
   b) Paul cries when he loses a member. (Bruce)
   c) Do we mourn the transgression of others or is it none of my business?
   d) How intense is our horror?
   e) Called "exculpatory sophism".
   f) Church sends mixed signals: are we trying to save people in their sins or from them? (Usrey)
E. "Should have been taken away from among you" (v-2)  
1. No church can be healthy that is not pure.  
2. Taken away.  
   a) Exclude from Lord's Supper (FJB)  
   b) Urgent duty  
   c) Little leaven leaveneth whole lump—sin's aggressive.  
   d) Sin annihilates church's influence for good.  
   e) It grieves Jesus.  
   f) Law of purity same for all.  
3. "There is a holy one in the midst of thee"—Hosea.

F. Paul's Action—v. 3  
1. Absent in body.  
2. Present in spirit.  
3. Paul's action different from theirs.  
4. His decision instant & final.  
5. Says this verse so broken it was written between sobs.  
6. Can't take fire into bosom & not be burned.  
7. Judged already as though present.  

G. What Should Be Done? (v-4)  
1. Name of Lord Jesus Christ.  
   a) By his authority.  
   b) Name stands for what he is.  
2. Ye are gathered.  
   a) Act at once—you'll meet Sunday!  
   b) Whole church has a task & are united in it as a clear cut case of sin.
c) Individual Christians are personally responsible.

3. Joined with apostle's spirit.

a) Church acts.
b) Apostles act—all in accord with Jesus' law.

4. Deliver such a one to Satan.

a) He can afflict the body.

b) Those sinning already his.

c) He's the accuser of the brethren.
d) Sin is followed by suffering.
e) How could Satan lend himself to an office contrary to the interest of his own Kingdom? (Couldn't help himself as now exposed) (If I've been with God & now Devil via contrast want to go home)
5. Destroy flesh.
   a) Not body but flesh.

2 Cor. 2:6-11
   b) Destroy carnal influences, moral sense—earthly man.

6. Saved in the day of the Lord.
   a) Want repentance & salvation.
   b) Punishment is remedial.
   c) Wants him to be with the people of God.
   d) Merciful, not wrathful.
   e) Remedial, not retributive.
   f) Object: save him, not do devil's work of external ruin.
   g) Punishment reformatory.
   h) Promote purity & recover the lapsed.
   i) Suffering hardens the bad yet softens the saint.

7. Day of the Lord
   a) Conscious of his judgement.
   b) Never free from evil's encroachment so "watch & be sober."
   c) Day is time when man's life story is complete.
   d) Sinner has time to repent—if only he will.

Adairville, KY (B.C.) — 3/6/94
FORNICATION--THAT HORRIBLE SIN
I Cor. 6:18-20

I. We've always catalogued sins.
   A. Lies are black & white.
   B. Actions are measure between "it doesn't amount to much" or "it's real big."
   C. Even some "sins" we justify:
      1. Speeding.
      2. Running the stop sign if "situation ethics" demands.
      3. Eating the shewbread.
   D. But there is one sin that receives the most severe condemnation. It is the sin of fornication.
I Cor. 6:18-20

II. The Bible's Teaching on Fornication.
   A. Paul said "flee" it.
      1. You do not need to know if you could resist it--just run.
      2. The Devil showed Jesus stones & asked them to be bread--they reasoned & Jesus withstood the temptation. Tho some sins are like that, the sin of fornication isn't--just run, scat, git, "lite a shuck, boy."
      3. God wants His people pure.
I Pet. 1:13-16

B. Sin of fornication is "against his own body."
   1. Let's make some definitions:
      (a) Fornication.
(b) Body.
(1) Whole human nature.
(2) Temple of God.
(3) Corinthians thought soul was all that mattered, therefore, do what you please with the body. (Barclay) This is false.

(c) Within & Without.
(1) Some sins are like the defilement of the outer court of the temple--fornication goes to the heart of it--the holy of holies says Ellicott.
(2) Some sins do not give the power of the body to another person--fornication does. (Henry) He further says no sin is of equal hurt & of such prevalence.
(3) Effects of fornication fall on body & mind.
(4) "But aren't other sins also against the body?" Yes.
(a) Drunkenness & worry.
(b) Suicide is almost "irreparable".
(c) Barclay says do not take Paul's plea too literally.
(d) Is it a hyperbole? You would not take these too literally:
Judges 7:12
2 Sam. 1:23
Ps. 6:6
Ju. 21:25
(c) Interpreter's Bible says it is "a quick generalization that cannot be substantiated." (Dislike that type statement!"")
(d) Sin.
(1) Means to run astray, miss mark.
(2) Here we go counter to what God had in mind.
Mk. 10:1-5
Gen. 2:24
2. What observations are ours?
(a) Don't prostitute a body that belongs to another.
(b) The sin of fornication takes the body as a whole & makes it an instrument of sin.
(c) This sin is against the verity & nature of the body--not a mere effect on the body from w/out but a contradiction of the truth of the body wrought w/i itself (Alford).
(d) Outside might mean sins of attitude & intention; fornication within!
(e) Some may escape the physical consequence of the sin of fornication but none the psychological consequence of fornication.
C. Use your body to God's glorious service.
1. We are purchased by Him.
1 Pet. 1:18-19
2. Holy Spirit uses your body for his temple.
   (a) Temple is a place where God dwells & is sacred to His usage.
3. We are not our own--we are in debt to God.
   1 Cor. 4:7
   2 Cor. 5:14-15
   Jn. 17:19
   Josh. 24:15
4. God has a claim on you--stay away from sin.
   2 Cor. 6:16
IV. Conclusion.
   A. No sin does to the body what the sin of fornication does tho there truly are other sins that harm the body.
   B. When present c the temptation, flee!
   C. Glorify God in Body & Spirit.
THE DISPOSITION OF DETACHMENT
I Cor. 7:29-31

I. What's my disposition toward this passing world?
A. Here we are But Straying Pilgrims.
B. I'll soon be at home over there.
C. This world is not my home.
   1. But do we understand what we are singing?
   2. "Panoply of God - Solace"?

II. I want you to see a text.
I Cor. 7:29-31"But this I say, br., the time"
A. In the midst of marriage chapter Paul calls us to a profound reality.
B. What did he say?
   1. Mechanic - Poor preacher - A
   2. Stomach - MT - Headache, Preacher - B

III. We'll see 1) Brevity of time & 2) 5 applications of very personal matters;
3) Application. The opportunity is contracted.
A. Time is short.
   1. What's our most important usage of it?
      (Tornado - Lightning - Earthquake) C
   2. Not talking so much about return of Christ.
      a) One truth not revealed to Apostles or NT writers.

Matt. 24:36 "All these things shall come on this generation."
3. Maybe it's persecution they knew would come - "Troublesome times".
   a) Coming crisis demand they detach themselves from present woes.
   Merry-go-Round
2.

b) Earthly distinctions vanish into insignificance.

4. It could be our personal time of service.
   a) Student spends 11,000 hours academics; 16,000 with TV; 1 out of every 6 commercials on TV on drugs; 12-14 average for alcohol.

5. "Short Ends compressed together.
   a) Literally the season has been contracted."
   b) Not disastrous but "folding up" - Acts 5:6 "wound up".
   c) Compared to eternity - we are being schooled to life. "Time is filled with swift transition."
   d) Short compared to patriarchs. "I'll soon fly away".
   e) Call few & evil" - Gen. 47:9.
   f) Short compared to life's tasks. "Art is long and time is fleeting".
   g) "It won't be very long" song.

6. Give solemn solemnity to this statement.

7. Barclay "Crisis Legislation".

8. RSV "Appointed time".


B. 5 Vitals

1. Have wives as tho have none.
   a) Domestic relations are life's sweetest.
b) Yet marriage passes away.

Luke 20:35

c) This — with all that follows are right things.

d) Clip on marriage work — #2.
e) Dog — call Mother — #3.

2. Weep as tho they weep not.
a) Sorrow universal.  
b) Sorrow is transient.  
c) Unreal compared to eternity.  
d) Sorrow is noble but must not be selfish — we moan over ourselves more than over objects lost.
e) Mother — "I'm life weary."
f) Moderate human emotions.
g) Tears are not forbidden — so stoical approach.

Ps. 30:5 "Weeping may endure night — joy"
Rev. 21:4 "Good shall wipe away"

h) We are not asked to be callous or unkind.
i) Wong funeral — food, flowers — F
j) Kindergarten — Nothing to grow to — G.

3. Rejoice as tho they rejoice not.
a) Joy & fun must not impair.
b) Satan tho says Christians have no fun.

I Pet. 1:8 "Rejoice with joy unspeakable & full"
c) Worldly spirit says time is short, thus with gusto live it up. Narrow religion — pleasure is a snare — avoid completely.
4. Buy as tho possessed not.
   a) Business must leave us free to meditate and engage in spiritual exercises.
   b) All life is but helpers to goodness.
   c) The immortal soul your most important possession.
   d) Hold possession with a light hand
   e) What place do they have in my heart?
   f) Don't use gain or pleasure as tho it's the end of life.
   g) Tyranny of things - mower won't start.
   h) Buy - as tho they had no goods - (RSV).
   i) Buy - as if it were not theirs to keep - (NIV)
   j) If living conditions don't stop improving in this country, we are going to run out of humble beginnings for our great men.

5. Use world - not abuse.
   a) Jesus used - didn't abuse.
   b) Abuse means not using to the fulll - don't drain cup dry.
   c) Like Gideon - drink sparingly from palm of hand.
   d) Don't settle down as tho this our abiding place.
e) Use world as moving beneath your feet – not permanent.
f) Don't engage in wrong use.

Ps. 8:6 "Put all things under his ft."

g) Keep it under our ft. – only time on top of me – when I die.
h) Don't try to get all you can out of externals.
i) NKJ "Misusing".
j) Deal with worlds as tho they had no dealing with it. (RSV)
k) "Characteristic digression" – Lipscomb.
l) World as if not engrossed. (NIV)
m) 70 mile fast ball – #3.

C. Fashion of This World Passes.


a) NEB Frame.
NKJ Form.

b) Means:
(1) Structure
(2) Mode of existence.
(3) All present objects.
(4) Transitoriness.
(5) Perishable.
(6) The external – shape, scenery, visible contrasting invisible.
(7) Schema = scheme.

c) Like a theatre – coming & going all flux.

d) Life's a stage.

e) Think of changes you have seen – what's a cream separator?
2. Passes
   a) Nothing to stay.
   b) Everlasting mts. crumble.
   c) He that does the will of the Father abides forever.

IV. Proper Conclusion.
   A. Sit loose on earthly interests.
      1. Co. no physical fitness program - #4
   B. Sensible use of expediencies.
      1. Nothing wrong can be expedient.
      2. Great doses of self denial.
      3. Rembrandt-"a painting" is finished when it expresses the intent of the artist."
   C. Cultivate a certain mind set.
      1. Lady & door knob. - H
      2. Progress - Napoleon, Nobody - I
   D. Gratefully accept the Pleasant.
      Patiently accept the Trouble.
      Triumphantly accept the Material.
      1. Income tax - Indians fought harder - J
      2. $5 - shelf paper - K
   E. Moderation & Sobriety are our Order.
   F. What we are while here matters little.
   G. Time shorted so we can lose earthly interest. Disposition of detachment.
   H. Live as tho the age to come has already begun.

Blue Ridge - 6/21/88
Park City Church, Fayetteville, TN - 6/27/88
Somerville, TN - 7/26/88

Nashville Road - 8/15/88
6th & Izard, Little Rock, AR - 9/7/88
Collegeside, Cookeville, TN - 9/19/88
Viewing the ‘Megatrends’ for year 2000

Paul Harvey

The year 2000 is but 13 years away.

In 1982 John Naisbitt wrote a book called Megatrends and much of what he anticipated five years ago has been realized.

1. The shift from an industrial to an informational society.
2. From forced technology to high-tech.
3. From a national economy to a global economy.
5. From representative democracy to participatory democracy.
6. From north to south.

Now let’s ask this man with a better-than-average batting average for prognostication... what’s next? What in John Naisbitt’s opinion are the next “megatrends”? He offers 10:

One: The middle class will become larger, more affluent.
Twenty four percent of all new jobs being created are managerial and professional.

Two: A renaissance in arts and literature. Unprecedented interest in the theater and dance and poetry. Already, he notes, more Americans are going to art events than to sports contests.

Three: The decline of the cities. Even now, he notes, more Americans are moving out of the cities than into them. And they will be moving farther out, from exurbia to rural areas.

What else does Naisbitt see in our future?

Four: The end of the welfare state. Already more than 50 countries in all parts of the world are turning government-provided goods and services over to private hands. One-third of Britain’s nationalized work force is no longer nationalized.

Five: English will emerge as the world’s universal language. One-fourth of China’s billion people are studying English right now.

Six: The electronic media will be globalized and individualized. Cellular and satellite technology will allow anybody to communicate directly and immediately with anybody anywhere in the world.

Seven: The frontier of opportunity will be the Pacific Rim - bounded by Los Angeles, Sydney, and Tokyo. The Atlantic nations have been dominant up to now but the great business opportunities of this century will be in Asia.

Eight: Entrepreneurial politics. Party politics came about when we did not have telephones. From now on every candidate, in effect, is an individual party.

Nine: Unlimited growth.
Biology expands horizons limitlessly.

And Ten: If Naisbitt is as right about tomorrow as he was about today, we are headed into a sustained economic boom. We will create five to six million new jobs every year.

He says some economists are pessimistic because they underestimate our nation’s incredible capacity for creativity and innovation.

He notes that the United States has 150 Nobel Prize winners, Japan has two.

Now, he says, we are about to begin to experience the oppor-
EXTRA PARTIES IN THE ENGAGEMENT

I Cor. 7:36-38

I. God hold youth in great esteem. In youth:
   A. You decide what you will be. (A little Monahans boy was going to be a lawyer, policeman and professional ball player)
   B. Whether or not to become a Christian.
   C. Whom you shall marry.

II. With major decisions like these, surely you see God has a great confidence in youth's ability:
   A. But should you alone make all these decisions?
   B. Is it possible that you alone could do it?
   C. Where do you resent the most the advice that comes from someone else?
      1. Career day?
      2. Personal worker comments?
      3. Courtship?

III. There is a highly controversial passage that deals with prospective marriage.

I Cor. 7:36-38 (Read)
   A. Though hard, we want to study it.
   B. Deeper still, let us apply its teachings.

IV. I Corinthians 7:36-38
   A. It is difficult, brother Holladay points out, because of:
      1. Ambiguity of term "PARTHENOS." (RSV has betrothed; ASV Virgin daughter)
      3. Thus is it the behavior of:
         a) Young man toward his fiancee.
b) Father dealing with engaged
daughter whom he gives in
marriage.
c) Couple spiritually married,
living together but no sex.

4. Is "his virgin" the patronizing way
of saying "his girl" and it talks
only about an engaged couple's
action?

B. Another difficulty:
1. What were the "perilous times?"
2. What is said about the virgin's
wishes?
3. Did Paul ever identify the "present
distress?"

C. Who is the Man?
1. Most feel it's the father of the virgin
2. Guardian of young woman of marriage
age.
3. Could list several who say this:
   Lipscomb, Coffman, Dummelow,
   Bruce, P.C., Barnes, Lenski tho
   that does not prove it.
4. In that age father disposed of his
daughter at will, without counselling
her.
5. 2X mentions given in marriage--dad
does this, not boy friend.

D. Behave uncomely.
Rom. 1:27
1. To act unbecoming, imposing
   unnecessary, painful & improper
   restraint.
2. Must not refuse to consent, other-
   wise risks seduction.
E. Virgin
1. "His girl?" Hardly of boy friend.
2. RSV wrong.
3. Wallace says they make the virgin daughter the girl friend of another man to whom the virgin was betrothed, advising him to be free (of restraint) in his behavior.
4. It does not allow sexual satisfaction in premarital relationships.
5. Virgin is daughter or ward.

F. Pass flower of her age.
1. More than 20, ancients saw 20 as acme of life.
2. Pass peak, bloom, zenith is the flower.
3. If dad thinks he puts a burden on daughter by withholding marriage past the usual age of it, let him do what she wants & permit marriage—it is not wrong. (Lipscomb)
4. He can rightfully give aging daughter the right to marry.
5. Marriage is not a sin.
6. In the choice between folly & sin, Paul chooses folly. (Holladay)

V. But there is another side!
A. Nevertheless

1. Introduces the opposite of giving her away.
2. It was socially unacceptable to Jew and GK to keep daughters at home without obvious reason.
3. Yet there could be a situation where a veto is necessary.

**B. 4 Part Requirement of Dad.**

1. Stand steadfast.
   a) Firm resolve.
   b) He may firmly believe such union is wrong.
   c) Nevertheless, he that purposeth surely in his herte, having none nede: but hath power over his owne will; and hath so decreed in his herte, that he keep his virgin, doth well. (Tyndale)
   d) Remains unshaken.

2. No necessity.
   a) No special sexual urge.
   b) No necessity to make him act contrary to good judgement.
   c) Does not insist on daughter marrying.

3. Power over own will.
   a) Freedom to follow will.
   b) Not arbitrary.
   c) Acts as he honestly feels is best.
   d) Acts on what he believes is best state.
   e) Mind--seat of thoughts.
   f) Father has good reputation.
   g) Authority to act--slaves did not have such.

4. Decree--Heart.
   a) Willingness to take care of her in his own home.
b) Contrasts mind—seat of thoughts with heart, emotional connection.
c) He has permission to do what he thinks is best.

C. If he refuses, he does well.

1. Either way is OK.
2. You can commend the dad who says either yes, or NO.
3. Expediency or even morals may color decision.
4. Yet don't capriciously withhold consent.
5. Need parental guidance, not parental compulsion.
6. Don't be guided solely by worldly attractions.
7. One way is excellent—the other more excellent.

Walnut Street, Dickson, TN - 4/15/90
Elizabethtown, KY (B.C.) - 5/13/90
Charles Francis Adams, the nineteenth century political figure and diplomat, kept a diary. One day he entered: “Went fishing with my son today — a day wasted.” His son, Brook Adams, also kept a diary, which is still in existence. On that same day Brook Adams made this entry: “Went fishing with my father — the most wonderful day of my life!”

— Pulpit Helps 6-87

The ten behaviors kids want most from their parents were identified in an interview with 100,000 children, ages 8 to 14, from 24 countries and social backgrounds. Children reported that they:

1. Didn’t want parents to argue in front of them.
2. Wanted to be treated with the same affection as other children in family.
3. Didn’t want to be lied to.
4. Wanted mutual tolerance from both parents.
5. Wanted friends welcomed in the home.
6. Wanted comradeship with parents.
7. Wanted parents to answer questions.
8. Didn’t want to be punished in front of neighborhood kids.
9. Wanted parents to concentrate on their good points, not weaknesses.
10. Wanted parents to be constant in their affections and moods.

Peer pressure comes from behavior patterns. Adults set behavior patterns...children copy them.

— First Baptist Reminder
THE DAY I TOOK YOUR EXAM
1 Cor. 9:1-6

1. Everybody answers to somebody - we've all rightful questions about our associates.
   A. Sometime they are for information.
   B. Sometimes to trap.
   C. Sometimes to expose.

II. In this lesson I want to show Paul's Corinthian exam and then ask you how you do your Nashville one.

III. The Corinthian exam.
   A. In the middle of questions Paul spoke of exam.
     1 Cor. 9:6 "Mine ans. to them that do examine
     1. 4 questions & 1 conclusion precede.
     2. 3 qt. follow.
     3. Punctuated in different versions in different ways so I'm not sure whether it belongs to what goes before or comes after.
     4. At least Paul knew they had their eye on him.
   B. A Prior Qt. Plus a Fact.
     1. Am I not an apostle?
        a.) Whole chapter devoted to discussion of rights of apostle & later to ministers of gospel.
        b.) He was qualified.
        c.) He admits no wrong - says he's right.
     2. Am I not free?
        a.) Not a slave - they were not paid.
        b.) He has rights of choice.
     3. Have I not seen Jesus Christ our Lord?
        a.) Qualification of an apostle - to have seen Jesus.
        b.) Witness of resurrection.
Acts 1:22 "Beginning from the baptism of John, unto t
Acts 2:32 "This Jesus hath God raised up, whereof we
1 Cor. 15:8 "And last of all he was seen of me also, a
Acts 10:4 "And when he looked on him, he was afraid
2 Tim. 1:12 "For the which cause I also suffer these th
(Know whom - not what)
c.) Carlyle, "What this church needs is someone
who knows the Christ other than at 2nd hand."
d.) Paul saw Jesus.
(1) Damascus Road. Acts 9
(2) Corinth - Titus Justus house.
(3) Prison - "be of good cheer." Acts 25:11
4. Are ye not my work?
a.) Corinthian church due to his influence.
b.) If anyone had an apostle, they did in Paul.
c.) Very existence of church proved his apostleship
5. Fact: "for the seal of my apostleship are ye in
the Lord."
a.) Seal = authenticity attested.
b.) Guarantee of genuineness.
C. He here states his conscienteness of exam.
D. 3 following qts.
1. Have we not power to eat & to drink.
a.) Right to be fed by the church.
b.) They owed for his labors.
2. Have we not power to lead about a sister, a wife
as well as others: apostles, brethren of the Lord,
Peter. [PPB3G 배신하는 왕자]
a.) "Lead about" an interesting statement - so
often reversed today!
b.) Sister - godly women worked in the church.
c.) Wife.
   (1) Apostles could & did marry.
   (2) Maintain at church expense.
   (3) Paul married or a widower. Voted against
       Stephen in Sanhedrin & they all married men.
   (4) Marry believer.
d.) Brethren of the Lord.
   (1) 1/2 bro. & sisters of Jesus.
   (2) Named - Matt. 13:55 - James, Joses, Simon,
       Judas + sisters.
e.) Peter. Matt 6:7
   (1) Married.
   (2) Mother-in-law.
   (3) Did not forsake married state to discharge
       apostleship.
3. Barnabas & I forbear working?
a.) Now explains why he didn't take pay. Has
    right to forbear.
b.) 1st had to prove he had the right to if he so
    desired.
c.) Philosopher said working c hands not dignified.
d.) False teachers wanted pay and Paul taking
    none hampered them. Said didn't take it
    because he knew he was not an apostle.
e.) Only slaves worked w/o compensation - Paul
    was free.
f.) Aristotle - 2 classes:
   (1) Cultured & wise.
(2) Hewers of wood & drawers of water - wrong to educate this group.

g.) Paul & Barnabas loved each other tho disagreein over Mark.

IV. What about Our Exam.
A. Note words.
   2. Examine - legal term, court of law. Paul puts self in position as the charged c something.
   3. People think certain things whether true or not.
   4. Are we going to let something limit our influence
   5. DeHoff, "It is a common occurrence for some ministers to preach on an evil and that the evil doer condemn the preacher instead of repent.
   6. Some always a bit suspicious of you.
B. Some will not appreciate your actions. Didn't Paul's abnegation.
   2 Cor. 12:11-18 "I am become a fool in glorying; ye
C. We cannot have our liberty w/o regard also for the affairs of others. Our liberty is limited.
D. My own conscience is clear, I want to help yours be also.

Week End 1-9-83
HOW SHALL WE THEN RUN?
1 Cor. 9:24-25

I. Paul illustrates with something they understand: sports.
   A. Isthmian Games.
   1. Greece had 4 games: Olympian (every 4 yrs. hence name), Pythian, Nemean & The Isthmian (every 2 yrs.).
   2. Ugly deeds & idolatrous practice there.
   3. But they all knew about them & he could use as an illustration w/o endorsement.
   4. Doesn't imply he attended but they all knew the athlete trained vigorously; 10 months under watchful eye of judge. He pledged to obey all rules.
   5. He expected a leaf crown on winning.
   B. Thus - using many metaphors - he conveyed a truth about necessary zeal for a Christian.

II. The Analogy.
   A. Figure of a race.
   1. They knew the facts of the contest - "Know ye not."
   2. All run according to laws & rules. Winner
   3. In this footrace only one is tract meet mentor.
   4. One will be crowned.
   5. He's worked very hard - one elated - 100 crush.
   B. "So Run."
   1. The athlete & his training now transfer to the Christian & his zeal.
   2. "So run."
      a.) Run c determination.
b.) No loafing or half effort.
c.) We are not competitive with another.
d.) All are winners.
e.) Has to do with the manner in which we run.
f.) Runners don't look back.

3. Run to attain.
   a.) What would help?
       (1) Meditation.
       (2) Prayer.
       (3) Fellowship.
   b.) Disentangle from world.

1 Cor. 7:32 "But I would have you without carefulness cd.
   7:35 "Attend upon the Lord w/o distraction.

2 Tim. 2:4 "No man that warreth entangleth himself

Hab. 2:6 "Shall not all these take up a parable again?

c.) Do we put stumbling blocks in paths of others?
d.) Strive for mastery.
       (1) Jesus demands are high.
       (2) Not enuf to run, but must run well.
       (3) We do not train for a 10 Mo. period, but for
           life.
       (4) Constant effort.

Phil. 3:13-14 "Brethren, I count not myself to have a

(5) Slackness out.

1 Tim. 4:12-16 "Let no man despise thy youth; but be

C. Training Rules.

1. Temperate.
   a.) Self discipline.
   b.) Self control.
c.) Pleasures that make us soft or less sensitive to spiritual things must be avoided.
d.) Call for moderation & discipline.
e.) DeHoff, "Can't do what we want to do but what we know we must do."
f.) We deny ourselves so that the gospel may go unhindered.
g.) It's a voluntary renunciation.

2. All things.
a.) Not spasmodic efforts.
b.) Paul practiced what he preached.


2 Tim. 2:5 "And if a man also strive for masteries, yet D. Run to Win.
1. There is a crown.

Phil. 3:14 "I press toward the mark for the prize of the
1 Pet. 5:4 "And when the chief Shepherd shall appear
Rev. 2:10 "Fear none of those things which thou shalt

2. Infinite value in winning. "Do you think it helped your Ala. team to beat Ky.?" Most ridiculous qt.! "Games played" indexes city

3. Object not to compete but rather to reach the goal.

4. Prize compensates for the labor.

5. If they worked for a band of leaves that wither, what ought we do for eternal life?
TOM HAGGAI: "Do whatever you do well... no matter how menial a task it be... for you never know when God is standing in the shadows taking your measurements for a bigger opportunity."

The coach of the New Mexico State basketball team said, in reference to their losing record: "We have a great bunch of outside shooters. Unfortunately, all of our games are played indoors."
ATHLETICS AND CHRISTIANITY
1 Cor. 9:24-27

1. Paul's accused of many things: perhaps mixing metaphors in 1 paragraph could be added to the list.
   A. It's obvious he knew athletics.
   B. He uses many metaphors.
      1. Run – track star.
      2. Training.
      3. Shifts from 2nd person to 1st person.
      4. Boxing ring.
      5. Herald to announce results.

II. Let's gain some athletic lessons.
   A. I have a Prescribed Goal.
      1. Life must have a goal & pursue in a straight line.
      2. We must know our goal.
      3. Aimlessness is out.
      5. I'm certain – w/o doubt or hesitation.
      7. See clipping.
   B. I fight.
      1. Word is really to box.
   C. We are not to beat the air.
      1. Shadow boxing defeats no opponent.
      2. Make blows tell.
      3. In heat of the match itself our blows must count.
   D. Keep under my body.
      1. Buffet.
         a. Not flagellation.
b.) Strike under the eyes lit. "blue wound."
c.) Our grip so as to put under.
2. Concerned not about the trial of entrance into contest but exit.
3. My body.
   a.) We come face to face with enemy & we is it.
   b.) Our opponent is our own person.
   c.) Blame ourselves.
Phil. 3:12 "Not as though I had already attained, either to be a herald.
 Col. 3:5 "Mortify therefore your members which are d.) Deny lusts of the body.
E. Bring it into Subjection.
1. There is a price to be paid for the promulgation of the gospel.
2. We can't save others unless we master ourselves.
3. To win we must contend legally, in the church, not free lance.
4. Discipline essential.
Heb. 12:1 "Wherefore seeing we also are compassed it.
5. Leads the body around captive after conquering it.

III. Now the Herald Figure.
A. Herald.
1. One who announces the results of the contest.
2. Preach - proclaim as a herald.
B. Castaway.
1. Chosen official can be ruled out.
2. Castaway.
   a.) Not rejected, but a reprobate, say some.
   b.) Paul could fall.
c.) He didn't have it made.
d.) Possible for him to preach to others and still be lost.
I Cor. 10:12 "Wherefore let him that thinketh he standeth, beware lest he fall.
e.) Some win; some lose.

3. Obviously:
a.) Strong must take care of their own account.
b.) When the cedar of Lebanon trembles, what shall the reed by the brook do? Farrar
c.) We've two duties:
   (1) Call others to salvation.
   (2) Secure our own.

Heath End 1-23-83
Suppose you try making a list of the ten words in the English language that you think are the most beautiful. Wilfred J. Funk, poet and dictionary publisher, recently did this—words “beautiful in meaning and in the musical arrangement of their letters.”

He thoroughly sifted thousands of words before he reached a conclusion. “Beauty of sound is not enough,” declared Mr. Funk; “‘mush’ is a word pleasant to the ear, but its suggestion is ugly. However, beauty of meaning is not sufficient. ‘Mother’ is one of our most loved words, but it lacks euphony.”

So Mr. Funk compiled these ten words as the most beautiful in the English language:

Dawn, hush, lullaby, murmuring, tranquil, mist, luminous, chimes, golden, melody.
I. Sometimes we find a paragraph where one word dominates via repetition.
A. In this paragraph we have two words: All & Spiritual.
B. Our purpose is to see what the Holy Spirit sought to convey.

II. First see that Ignorance is to be Deplored.
A. We are expected to know what we can.
B. God wants growth in our Knowledge of His will.

III. Now comes the Alls.
A. All fathers were under the cloud.
   1. Man Corinthians were Gentiles, thus Israel regarded as the spiritual ancestry of all Christians
   2. He expected Gentiles to know Old Testament.
   3. We will find later some destroyed but as Barnes points out all had the privilege of acceptation as seen by word "All."
   4. History of cloud, read:
      Numbers 14:14 "And they will tell it to the inhabitants
      Exo. 13:21-22 "And the Lord went before them by day
      Exo. 14:20 "And it came between the camp of the Eg
   5. All frequently use.
   6. Under the cloud meant:
      a.) Moses recognized as leader.
      b.) Publicly says we will follow.
      c.) We are bound by his laws.
B. All passed thru the sea.
   1. Walls of sea on one side & cloud overhead - passed out of sight of the Egyptians.
Ps. 105:39 "He spread a cloud for a covering and fire to give light in the night."

2. The sea of transition represents
   a.) Laver of regeneration.
   b.) Moses foreshadows Christ.
   c.) Israel foreshadows the baptized disciples.
   d.) Egyptians are sins.
   e.) Pharaoh a type of Devil

Theodoret

C. All baptized into Moses in the Cloud & the Sea.
   1. "It is worthy of note that he selects his examples from the part of Israelite history which has an analogy in the baptismal commencement & the eucharistic nourishment of the Christian life."
      Schaff.
   2. "Two phrases: were under cloud & passed thru sea shows double process of submersion & immersion." Canon Cook
   3. "Note by this event they left Egypt, escaped Pharaoh, entered upon their march c Moses as leader even as Christians leave Egypt of sin behin start on Christian life when baptized into Christ"
      Johnson
   4. Note they are not yet in promised land - have a way to go - Heaven is the goal before them.
   5. Strangely, Barnes said rain fell from clouds & that's the sprinkled way they were baptized.
   6. Water a wall right & left.

Exo. 14:22 "And the children of Israel went into the r

D. All did eat the same spiritual meat.
1. Spiritual Meat.
   a.) Called spiritual because supernaturally supplies
   b.) Interpreter's says spiritual misleading.
   c.) Does not deny material reality.
   d.) Rather, they transmit to me the Spirit: food &
       rock endowed c divine potency.
   e.) Supernatural a better word to use.
   f.) Spiritual means it was given by the spirit - via
       a miraculous gift, not produced in an ordinary
       way.
   g.) Spiritual denotes purity, value, excellency.
   h.) Spiritual (supernatural) blessings are opposed
       to natural or temporal blessings.
   i.) Coffman says they are spiritual because they
       are: miraculous, typical, assured them of God's
       presence.

E. All drank the same spiritual drink.
   1. This is the 5th All.
   2. Pinpoints their many privileges.

IV. They Drank of the Spiritual Rock - Christ.
   A. Spiritual Rock.
      1. Lost our ills, but have our spiritual.
      2. Rock.
      Exo. 17:6 "Behold, I will stand before thee there up
      Nu. 20:21 "Thus Edom refused to give Israel passage
      3. How did a Rock follow?
      4. It's that stream of water that never failed.
   B. Rock was Christ.
      1. Greatest tie is Jesus.
      2. Note pre-existence.
3. He is our supply.
5. With some not pleased - overthrown.
A. No all here.
1. All left Egypt but with all God was not well pleased.
2. Ingratitude is meanest sin in the world.
a.) 600,000 above 20 crossed Sea - 2 made it to Israel.
b.) Understatement of the Book - 3 million came out - 2 made it says Red path.
4. Summation of most pathetic failure in history.
B. Where do I stand?
LEAD US NOT INTO TEMPTATION
1 Cor. 10:11-13

I. What logic is there for me to ask and plead with
some not to do something you know they are not
going to do?
A. 41 years of marriage plus 2 children and they
have never yet tried in any way to hurt me.
Shall I beg them not to?
B. 51 years a Christian - God has yet to do one
ugly thing against me - nor be guilty of one
error.
C. Yet God's son taught me to pray "Lead us
not into temptation"?
James 1:13-14 "Let no man say when he is tempted"
1 Cor. 10:13 "There hath no temptation taken you"
1. Could it be I misinterpret the word
temptation? "But God is for me- who will lift
2. Can we see what it means?

II. Via Background, we've just said "Forgive us
our sins". A. These observations
1. Daily pardon does not diminish dread of sin.
2. Forgiveness deepens our hatred of sin.
3. We are anxious to stay unspoiled.
4. We fear losing the joy of pardon.
5. Horrified at the thought of falling again.
6. God promised to keep us but not without
faith.
B. Are we still of this sensitivity or have we
forgotten how to blush?
III. What then is the meaning of temptation?
   A. Definition.
      1. Rarely does the word mean an enticement to sin. (The word used here)
      2. Rather it carries idea of testing.
      3. Testing can have various purposes.
         a) Refinement - Crabtree, Bergstrom, Davidson, Thweatt, Bergner, Dad.
         b) Ascertaining strength of character.
         c) Greater purity.
         d) Self confidence.
      4. Carries idea of examination and choice.
         Josh. 24:15 "Choose you this day whom"
      5. God tempts only to good, never evil.
      6. He does test.
      7. Towey "Let us not yield to temptation".
   B. What are some allurements of today:
      1. Providential things:
         a) Health
         b) Talent - Jackie Henrie, Sammy Jones
         c) Sickness
         d) Poverty - so crowded into little room hard to have any decency.
         e) Affliction.
      2. Physical condition - Gloria Estes
      3. Mental anguish.
4. Associations.
I Cor. 15:33 "Be not deceived evil communications"
   a) A daddy who curses.
   b) A boss who asks you to lie or abuse sexually.
   c) Filthy language.
   d) Jests and sneers about the Church.
   e) Moral cleanliness.
   f) Peter quailed before a talkative maid.
   g) Augustine's confession "I made myself to appear worse than I was, that I might not be reproached, and when in any-thing I had not sinned as the most abandoned way, I would say that I had done what I had not done, that I might not seem contemptible in my peers' eyes".

5. Women
Prov. 5:8 "Remove thy way from her, come"
6. Idleness.
7. Uncertain heart.
Prov. 30:8 "Remove far from me vanity and lies"
8. Money - credit and debts.
10. Ignorance.
Eph. 4:18 "Thru the ignorance that is in them"
Acts 3:17 "I wot that through ignorance"
Heb. 5:11-14 (Read)
2 Cor. 2:11 "Lest Satan advantage - we are not"
11. Passion

"Thou knowest thou hast formed me with passions wild and strong - and listening to their witching voice has often led me wrong" - Robert Burns.

12. Special religious test -- Isaac promised child of old age -- kill him!

C. Are you concerned about your spiritual future? Fear temptation after past forgiveness?

D. Note the "Us"

1. Temptation is universal.
2. No period free of it.
3. No pause in the battle.
4. We can, via lack of faith, hurt others round about us.
5. Diffidence of personal strength.
6. Learn our own weaknesses.
7. You will suffer for good and be chastised of the Lord, remember.
8. All have weak spots.

Heb. 12:1 "Let us lay aside every weight"

1 Cor. 10:12 "Let him that thinketh he standeth"

Neh. 6:11 "Should such a man as I flee"

IV. Let's reach a determined plan.

A. God can over rule our temptations. "One little word can fell him". M. Luthor
B. We need to be watchful - both in private and public life.
C. Don't boast your strength.
D. Don't desire trial.
E. Don't go to temptation.
F. Seek way of escape.

1 Cor. 10:13 "But God is faithful who will"
G. Don't lead others there.

Next End 12/4/54
SAINTLY SELECTIVENESS
1 Cor. 10:23-24

I. Choice is:
A. Sign of adulthood.
B. Sign of intelligence.
C. Sign of multiple opportunities.
D. Sign of danger.

II. Once you had no choice.
A. Babies have little - then you select strained prunes or exhausted beans.
B. Prisons offer little.
C. Christ offers much.

III. By what standard shall I choose?
1 Cor. 10:23-24 "All things are lawful"
A. How will I use this day?
B. What book - even of the Bible will I read?
C. Whom shall I visit?

IV. Take a 3-Fold Test.
A. Explain test.
1 Cor. 3:21-22 "All things are yours
1. Free access to every system of thought.
2. The world.
3. Life.
4. Death.
5. Things present.
6. Things to come.
7. Lawful = to be at liberty.
1 Cor. 2:15 "But he that is spiritual judgeth all things"
8. Frost poem - we are free to travel, but choice makes a great difference.
9. Man is an individual - a "bro. for whom Christ died." (8:17)

10. Possible to be over scrupulous, fussy.

B. All's lawful - all not expedient.
1. To some it's pragmatic - it pays off - if it doesn't produce, don't do it.
2. Word really means "that which hastens a traveler on his journey."
3. It is to expedite.
4. It demands a goal then, doesn't it?
Phil. 3:8 "I count all things but loss for the excellency
5. Does art, music, science, games, food, drink advance what I want.
6. If they do not & will not hasten my journey, forget it.
7. It shows then there is a variant - you want to be an elder & I want to be a preacher, so our activities vary. Eq. stands alone c his God.
8. To his master he stands or falls.
9. Test: does it minister to your relationship c God?
10. Christ as a "man", not as a "God".
11. How do you take that? What does it mean?
12. Selfishness works to your own evil.
13. Not rule back but principles!
C. Test No. #2 - Authority & Edification.
   *All things are lawful for me but all*
   1. It has to be right 1st by God's standard.
   2. Then I need to see if the lawful captures me.
   3. Some things involve health & influence; like smoking, coffee.
   4. Finally they involve mastery.
   5. None to be master in life, except Christ - house that's "crazy clean" can be wrong.
   6. We are not governed by external things alone - like meats - but inner items of spiritual power.

D. 3rd test is Social.
   V. 24 "Let no man seek his own, but every man"
   1. I alone am not to be builded up - I must consider you. Wealth > and being. Moral excellency
   "Destroy not thy brother for whom Christ
   2. Note it is not that what I do destroys my brother - that's unlawful; but unless it builds him up, it's unlawful.
   "Love your neighbor as yourself
   3. I am bound up in a bundle c my brother.
   4. It's love for brethren not exercise of personal liberty that builds up the cause.
5. True freedom has a right to say No as well as Yes even to brotherhood littleness.
6. Do you seek your neighbor's good above your own?
7. It's greatest good for greatest no. - Interp. Bible said set the pyramid on its base, never its apex.
8. Chris. freedom must be used to help, not shock others.
9. We must be an example even to our enemies.
10. Someone takes his cue from you.

Week End 9-1-73
Robert Frost embodied this fact in his delightful poem, "The Road Taken."

Two roads diverged in a yellow wood
Sorry I could not travel both and be one
traveller, long I stood
And gazed down one as far as I could
Until it broke in the undergrowth, then took
the other as just as fair
Since it was grassy and needed wear, but as for
that the passing there
Had worn them really about the same.
Both that morning equally lay in leaves no foot
had trodden black
I saved the first for another day, but knowing
how way leads on to way
I doubted if I should ever come back.
I shall be telling this with a sigh somewhere
ages and ages hence
Two roads diverged in a wood and I, I took
the one less traveled by
And that has made all the difference.

That poem is true. Every time we stand at the forks of the road, we are free to travel in either direction we may choose. And the choice we make makes all the difference.

In the light of these things, how may I live my life so as to get the most from it? In our text, Paul reveals the three-fold limitation that is inherent in every choice we make. If we fail to recognize these limitations, we lose our liberty and become enslaved by our very efforts to find
I. It must be ever evident that ritualism is not automatically righteousness before God.
A. Illustrate with baptism - is it obedience or just getting wet?
B. See it in singing: acappella vs in the spirit.
C. Or again in the assembly for the supper or for a physical feast.

II. I've many times spoken about the Lord's Supper, but today I'd like to speak on what went before it.
A. Then as now, Christians engaged together in ordinary meals.
   2. Emmaus companions of Jesus.
   3. Came to their village, constrained him to "Abide with us."
   4. He went in with them.
   5. Sat at meat, took bread, blessed it, broke and gave to them - as host!
   6. Eyes opened, knew him, he vanished.
   7. Spoke to each other-hearts burned - opened Scripture.
8. Arose, returned to Jerusalem found the 11 - how he was known to them in the breaking of the bread.
9. This an ordinary meal.

B. They also had a special feast, "love feast," proceeded Lord's Supper.
1. Occasion of table fellowship
2. Provided expressions of brotherhood.
3. Charity feast - excellent opportunity for well to do to share with the have nots.
4. But they made distinctions among members of the church.
5. Forgot there is one bread and one body.
6. Fostered a sectarian spirit, humiliated the unfortunate ones in an outward demonstration.
7. Humility from humus - the dirt- where we humbly belong

C. Thus as in our text they came together not for the better, but the worse.
1. "For the better" ought to be the result of all religious meetings.
2. The ordinance of the Christ is they do not make us better will be very apt to make us worse. If they do not make us melt and mend, they will harden. (Henry)

3. The expression "in the church" is not the building, but the assembly of the congregation.

III. Against the background, Paul taught a most valuable lesson.

A. He heard and partially believed there were divisions and heresies among them.

1. Divisions
   a) They got to quarreling one with another.
   b) They split up their meetings into different sets.
   c) It was not separation from the church, but uncharitable divisions in it—they continued to be one church notwithstanding all their strife and contention—no one pulled off.
d) It was an arrogant party spirit tending to be a breach of outward unity, but not yet sundering the body.

e) Note the courtesy mingled with the seriousness of these words.

2. Heresies
a) Something invented by man.
b) Robs of private judgment and liverty of conscience
c) They were warned about going out of divine order and government.

B. How was this being manifested?
1. They were not coming together to eat the Lord's Supper.
a) They were coming for the love feast - now long discontinued.
b) They seemed to have no respect for the Lord's Supper.
c) They were humiliating the poor.

2. Lord's Supper cited for first time.
a) Name occurs only here in New Testament.
b) I Cor. 10:21 speaks of the Table of the Lord.

3. Rather each has his own supper.
   a) Originally each brought his own supply of food and put it in a common stock, shared by all.
   b) Now each family retained his and made great distinction between rich and poor, causing heartache.
   c) There must be an equal common care and love.
   d) Jesus loved all.
   e) "It was inevitable that an offensive inequality should appear between guests becoming to many of them a source of humiliation, and contrasting absolutely with the spirit of love for which such a feast should have been assembled." (Godet)

4. Furthermore they used the love feast unworthily for feasting and drinking.

5. There was an improper distinction between the spiritual and common food.
6. "What should have been evidence of brotherly love had become an exhibition of selfish greed. Under these circumstances it was impossible to have an orderly and revered administration of communion." (Dummelow)

7. Their selfishness was fatal to the proper spirit of devotion and brotherly love.

8. They came to celebrate a feast, but not of the Lord.

9. Their drinking went the length of intemperance and was a rebuke.

10. If anyone needed to satisfy his hunger he had the means of doing so—his own house.

11. Thus they despised the church of God.
   a) Do this by thinking only of themselves and not the welfare of the whole household of God.
   b) How dare one treat with contempt poor brethren.
   c) See the church as the body, not the building.

12. "I praise you not."
a) Jesus never intended to deter serious Christians from their duty.

b) Whom the Lord love He chastens - corrected not that they may not perish.

c) Paul equal in commendation and blame.
Lecture on I Corinthians II

Part 2 (v. 17-34)

I. Leaving the discussion of headdress he comes to the Lord's Supper.
   A. Of the former there was ignorance.
   B. Of the latter there was abuse due to selfishness.
      1. Consequently no praise or sympathy.
      2. Came not for better (Lord's Supper), but worse (lordly supper).
         a) Engage in it - not sickly, refuse to you are.
         b) It makes things better -- abstinence or abuse, things worse.
            1) Assemblies became harmful.

C. He brings three suggestions:
   1. I hear--keep on hearing--of divisions.
   2. There are heresies--sects who chose sides. Broke out into schisms as splinters of wood.
      a) Approve: ring true like a coin. To adhere to schism was not to be approved.
   3. Unworthy manner of observing.
      a) Christian turned agape into pagan feast.
II. The abuse of the Supper.

A. Each took care of self.

1. There was no sharing.
3. Ate and drank to excess—drunk.
   Others hungry, all in the name of love of teh Lord!
   a) Did anybody move their membership?
   b) How could you spiritually eat the Lord's Supper which followed when drunk?

B. Correction of abuse.

1. Eat at home.
   a) Does not condemn eating in building—for they met in homes!! (Suggestion is not so much to place as it is to manner -- JBM).
   b) Apostles ate in homes where church met.

2 Peter 2:13
Jude 12

C) Catholicism in Council of Laodicea (AD 397) 28th cannon forbade to eat or spread tables "in the house of God."

1) Which will you imitate, apostolic or apostate church?
2) Building is not the church nor must we legislate where God did not.

Acts 7:48
Acts 17:24

3) We need more fellowship, not less—some wouldn't know they'd been dis-fellowshipped.

d) Crime was discrimination against poor.

III. True picture of the Supper.

A. Information is divine.
   1. It must be delivered as received.
   2. Lord's Supper in four New Testament books, second coming in 23 New Testament books. (Of the omissions three are one chapter books and one is Galatians).

B. Facts about it.
   1. Jesus author.
      a) Not Lord Caesar.
      b) Difference in delivered and deliverer.
   2. Bread
      a) Gave thanks—word for Eucharist.
      b) Gave to disciples—not self.
3. Cup
   a) Contents, not container.
   b) Covenants seald with blood.
   c) Fruit—pure, no bacteria or fermentation says Hobbs.

4. Time
   a) Oft.–time not specified, but suggests repetition. See Acts 20:7
      1) Baptism is once and always precedes supper.

Acts 2:41–42

   b) Shows (preaches lit.)
      Lord's return.

5. Manner
   a) Unworthily—adverb of manner.
      (I was saying this before I knew what it meant—like Peter on Pentecost).
1) Christian should test his manner to see if genuine like piece of metal to see if genuine.

6. Abstinence
   1. Makes you sick (weak, without strength).
      a) Are you sick due to intemperance?
   2. Sleep
      a) Same as die.

7. Reconsider and wait for one another.
   1. Instead of fellowship you have splits-- this is wrong.
   2. Most unbecoming to make this a feast of division.
church. Truth is only to be found among us. All others are in error, and in Babylon'. These were the phrases used again and again by our brother... "May God in mercy give and preserve to them and to me a lowly heart!"

In 1836 George Muller opened his first Orphan House, renting a house for a year in Wilson Street, Bristol, where he received 26 children. He states as his chief reasons for entering on this work: "(1) That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing to trust in Him; and that thus the faith of His children may be strengthened. (2) The spiritual welfare of fatherless and motherless children. (3) Their temporal welfare". Seeing that so many of the Lord's people are oppressed by cares and anxieties he desired to give visible, tangible proof that, in our day, God hears and answers prayer exactly as He ever did, and that if we trust Him and seek His glory He will supply our needs. He had himself been greatly helped by the example of Franke of Halle in Germany, who, in dependence on the living God alone, had built and carried on so large an Orphanage; and he felt sure that such a work in Bristol would be the best way of witnessing to the faithfulness of God in this country. All his expectations were more than realized. Though he was often reduced to the utmost extremity of need, yet the increasing number of orphans never lacked. The work was continued to his death in his 93rd year and since then his successors have carried it on in the same spirit. The great number of orphans received, of whom very many have been converted, the immense buildings erected, the vast sums of money received and employed—all provide a striking example of the prevailing power of the prayer of faith.

In 1837 George Muller published the first part of his book, "A Narrative of some of the Lord's Dealings with George Muller", a book which has exercised an extraordinary influence on the lives of a very great number of people, encouraging them in faith in God. (More next month.)

Edited by Dr. Horace E. Wood

Paul and The Lord's Supper

S. Lewis Johnson, Jr.
I Corinthians 11:17-34

We have said often that the Lord Jesus left the church two ordinances to observe until He comes again. He left the church the ordinance of baptism, which emphasizes one's initiation into the church, the body of Christ (cf. 1 Cor. 12:13). And He left the church the Lord's Supper, which emphasizes one's continuation, or one's life, in the body. There is clear parallel between the Lord's Supper and the Passover. In the Passover we have a memorial of physical deliverance from the thraldom of Pharaoh and Egypt through the blood sacrifice of the lamb. In the Lord's Supper we have a memorial of spiritual deliverance from the power of sin and satan by means of the blood sacrifice of the Lamb of God, the Lord Jesus Christ. In the former
service we have that which was to be done until He should come in His first coming, while in the latter service we have that which was to be done until He shall come in the second coming. In both, then, there is an anticipation of the future.

The Lord’s Supper, we have also said, is to be the highlight of the corporate worship of the church. In our day that place belongs ordinarily to the sermon in evangelical churches. In Troas, when the Apostle Paul was there, pride of place seems to have belonged to the Lord’s Supper. Luke describes the meeting in this way, “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight” (Acts 20:7). The sermon is important on this occasion, for Paul preached to them for a lengthy time, but the purpose of the meeting is expressed as “to break bread.” One gets the impression that it was primarily for this purpose that they came together in the meeting. In confirmation of this is the fact that the Lord’s Supper is the only act of worship for which the Lord gave special direction.

We have in this series looked at the first and last Passover, and the first Lord’s Supper. In this study we turn to consider the contribution of the Apostle Paul to the subject. That contribution is found preeminently in 1 Corinthians 11:17-34.

THE INDIGNATION OF PAUL

In the opening paragraph of the section the apostle expresses his indignation at the disorderly things that have been taking place at the Corinthians’ observance of the Lord’s Supper in their church meetings. Evidently there were two distinct groups in the church, the rich and the poor and, further, the rich were sharing only some of their food with the poor in their love feasts (cf. v. 21). In those days it was the custom to meet in homes and have a common meal together, after which they observed the Lord’s Supper as is described in 1 Corinthians fourteen. Since it is likely that there was a distinction in the quality of the food, the rich developed the habit of eating before the poorer members arrived. The result was that they were well-fed and often drunk with too much wine, the common table beverage, while the poorer brethren were hungry and thirsty. It was, of course, a clear case of lovelessness for their brethren.

The apostle reproaches the disorderly ones with these words, “What? Have ye not houses to eat and drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not” (cf. 22).

THE REVIEW OF PAST INSTRUCTION

The ceremony of the bread (1 Cor. 11:23-24). The “for” of verse twenty-three justifies his rebuke. In other words, the Apostle says, you must have forgotten what I told you about the Lord’s Supper. It was the Lord who gave me instruction concerning the proper observance of that feast. You must have forgotten His words, for your present action is contrary to them.

Paul then refers to the occasion of the first Lord’s Supper, which was the night in which He was betrayed. The word translated “be-
tmyed" in the Authorized Version is a word that means literally to hand over. The reference here is probably to the work of Judas in the betrayal of the Lord. What is striking about the word is that it is also used of the action of the Son and of the Father in the death of Christ. For example, it is said that the Lord Jesus gave Himself over to death in Galatians 2:20. That text, of course, illustrates the fact that the death of the Lord Jesus was a voluntary death. He handed Himself over to death in submission to the Father's will. And, further, it is also said in Scripture that the Father handed Him over. For example, in Isaiah 53:10 we read, "Yet it pleased the Lord to bruise him." And in Psalm twenty-two David speaks typically of Him in the words, "thou hast brought me into the dust of death" (v. 15). The Father is the ultimate actor in the death of Christ, just as Peter says in Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In that text we have the proper wedding of the divine foreordination and foreknowledge and human responsibility.

We often in our meetings sing a stanza that lays stress on the Father's ultimate relation to the death of Christ, "Jehovah lifted up His rod—
O Christ, it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy blood beneath that rod has flowed:
Thy bruising healeth me."

The death of Christ was the key event in the working out of the eternal plan of the Father for the glorification of His Name in redemption.

Paul says that He "took bread" in the night in which He was betrayed. The bread was distributed first since it emphasized the incarnation, the taking by our Lord of human nature for the performance of the will of God. The wine emphasized the death which He died for the ratification of the New Covenant.

The breaking of the bread was designed to point on to the death that He would die.

The words "this is my body," are words over which a great deal of disagreement has raged. It is of course, not possible in such a short paper as this to deal with that adequately, but I would like to simply set out the various views that have been expressed most widely.

(1) First, there is the Roman Catholic view of the real presence of Christ in the elements of bread and wine, which is called transubstantiation. According to Roman dogma, when the priest says, hoc est corpus meum, the substance of the bread and wine is converted into the substance of the very flesh and blood of Christ. The appearances, or accidents, of the bread and wine remain (the shape, size, color, tastes etc.), but the substance is transformed, and the senses are to be denied. As Cyril of Jerusalem put it, "Judge not by the taste, but by faith." The Council of Trent pronounced a curse upon all who do not receive this teaching.

The principle support to which Romanism appeals is the use of
the copula, "is," and it is taken in the sense of identity of substance (cf. Luke 22:19; 1 Cor. 11:24). The verb to be, however, often means signifies, as any lexicon will indicate, and that is its meaning here. Illustrations of this usage are found in such passages as John 8:12, 10:9, Revelation 1:20, and Matthew 13:38. Further, in the very next verse, the verb is found in the clause, "This cup is the new testament in my blood," and the "is" here is not that of identity, as good exegetical judgment indicates. And, in addition, how can our Lord with His body hold the bread and call that His body? That would indicate that there were two bodies of the Lord there at the same time. And, finally, the Lord still calls the substance "bread" after the words of institution (cf. vv. 26-28). No, "this is my body" cannot be taken as an instance of transubstantiation.

Not all Romanists have understood the Supper as the Council of Trent. The Spanish priest Maldonado said, "Do not prepare your teeth and your belly for it, but believe in Him, and you have eaten Him" (italics mine). He understood the words in a symbolic fashion.

Rome, of course, is inconsistent in forbidding the wine to the laity in the light of their views of John 6:53, but they meet this with their doctrine of concomitance, namely, that the body and the blood are knit together. Thus, if one eats the bread, he also drinks the wine. In this way they correct and improve upon our Lord's teaching, although He expressly said that "all" were to drink of the wine (cf. Matt. 26:27). That statement seems almost providentially made to forestall the very interpretation that Rome has put upon the drinking of the wine.

(2) Second, Lutherans have contended that the true body and blood of Christ are present in, with, and under the bread and wine. Their view has been called consubstantiation. Christ's human nature was considered to be ubiquitous, and He was considered to be present with the bread and wine. The advantage of the view is that it is harmonious with the literal view of the bread and wine, but does not make necessary a change in the substance through words of institution. It, however, rests upon a doctrine that is unbiblical, for our Lord's human nature is not ubiquitous, and the word "is" can hardly mean to accompany, which the view seems to require.

(3) Third, one brand of the Reformed have held that Christ was spiritually present, is His entire person, both body and blood, in the Supper. A life-giving and edifying influence is communicated to the partaker, who partakes in faith of the elements. There is probably an element of truth in this view, although the memorial aspect of the Supper is not stressed sufficiently, it seems to me.

(4) Fourth, finally, another branch of the Reformed, together with others with evangelical faith, have maintained that the Supper is a memorial of the saving work of Christ. Christ is present in the Supper to the faith of the believer, and the word "is" means simply signifies. This view does more justice to the text, providing it does not stress the human side of the ceremony so much that the divine initiative in redemption is lost sight of. We must remember that the elements are pledges of the divine saving initiative in our salvation, and all of our remembrance is simply a remembrance of what He has
done for us and not of what we have done. He gives always; we only receive. Our reflection in the Supper is always of that.

(More next month)

The Folded Page

"Up in the quaint old attic,
As the raindrops pattered down,
And I sat conning over a school book—
Dusty, worn, and brown—
I came to a leaf that was folded,
And marked in a childish hand,
'The teachers says to leave this now,
'Tis hard to understand.'

"What was so hard? I wondered.
I opened with a smile.
Only to read, at the problem's end:
We learned 'why' after a while.
My tears fell thick as the raindrops then,
Up in the attic old,
As I thought of leaves that are 'folded down'
Till the days of our lives are told.

"One was folded there with a tender hand
To the sound of summer rain;
When the dust of years lies thick above,
Will we open this page again?
And can we write with steady hand,
And on our lips a smile,
'At last our Teacher told us "why",
And we learned it—after a while!'"

NEWS AND NOTES

Next month I will be moving from Tennessee to Paducah, Kentucky. Please let me know if you are familiar with any pre-millennial Churches of Christ in that area.

Allan Whitaker
108 Barley Rd., B-3
Kingston, TN 37763

I still love the W & W after all these long years ever before the War ("The Big One").

Hope all you brethren are in real good health. I love and appreciate each one of you.

Velma Kitterman

An exciting challenge was delivered to the "conservative Christian Churches" at their major annual Bible conference. College president and writer Knofel Staton “lifted up the bigness of God. He stressed that the message is not that God was able (in the past) or will be able one day (in the future). The needed awareness is that God is able in the present. As Lord of all the centuries, God must not be relegated alone to century one.

"He reminded our congregations that God will not honor our churches with the growth they want, if they fail to give Him the faith He wants. He probed deeply with questions about our musical concerts drawing bigger crowds than our prayer meetings. He wondered if our substitution of Bible studies in the place of prayer meetings spoke to our lack of faith that God is able.” (From a report in the Christian Standard)
The apostolic church enjoyed common meals in their places of worship, and these meals were formally designated by the title, "love feasts" (agapai), and are mentioned by Peter (2 Peter 2:13), and Jude (12). History is abundant to prove the existence of these meals, as any fair-minded person will see. Our first quotation is taken from Bingham's Antiquities: "For when all the faithful met together, and had heard the sermon and prayers, and received the communion, they did not immediately return home upon the breaking up of the assembly, but the rich and wealthy brought meat and food from their own houses, and called the poor, and made a common table, a common dinner, a common banquet in the church. And so from this fellowship in eating, and the reverence of the place, they were all strictly united in love one with another, and much pleasure and profit arose thence to them all: for the poor were comforted, and the rich reaped with the fruits of their benevolence both from those whom they fed and from God" (The Antiquities of the Christian Church, vol. II, book xv, chap. vii, sec. 6. Pub. by Chatto and Windus, Piccadilly, London, 1875).

Prof. J. Henry Thayer defines the original word to mean: "love feasts, feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's Supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy" (Greek-English Lexicon, p. 4). You will notice that Thayer thinks the love-feasts were held before the worship, and Bingham indicates that they were enjoyed afterwards. It is of little consequence whether they were before or after. The important thing is that they were not conducted during the worship.

There is much other literature on the subject, but we will not belabor the point. Prof. A. J. Maclean gives an exhaustive treatment of the topic in Hastings' Encyclopedia of Religion and Ethics, which is greatly condensed in Hastings' Dictionary of the Apostolic Church, from which we quote: "There is reason to believe that the common meals, which afterward gained the name of Agapae, were held by Christians from the beginning. These common meals were an external expression of the sense of brotherhood which was characteristic of the primitive churches" (Vol. I, p. 717).

Why Did They Cease?

With the advance of Catholicism came the pagan philosophy of sacred sites, buildings, and temples. The Council of Laodicea (A.D. 397), in its 28th canon, forbade any to eat or spread tables "in the house of God." Brethren, today, who suppress the use of meeting-houses for basket-diners and covered-dish luncheons are imitating apostate church councils, and not apostolic churches. There are two errors committed here, neither one of which is a trifles: 1) They conceive a building of bricks and mortar, or boards and nails, to be the house of God, and 2) They legislate where God has not legislated. One is crass ignorance of the scriptural definition of the church, and the other is a brazen attempt to usurp the dominion of the one Lord. The matter of eating in the church building is an indifferent point, but ignorance of the Scriptures and lording it over the church are both serious.

What Is a Church?

Someone has well said: "The church is never a place, but always a people; never a fold, but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul."

May we be able to see that "the Most High dwelleth not in houses made with hands" (Act 7:48; 17:24). To use the church building for a common meal is not going to desecrate it, since it is not the temple we have consecrated to God, in the first place. Heathenism consecrates buildings, dates, and seasons. Christ wants consecrated hearts, minds, and bodies. This is the kind of consecration we need in the church.

More Fellowship Needed

In the average congregation today there are many who would hardly recognize much change were they suddenly disfellowshipped. About the only time there is any fellowship is when we meet on Sunday morning. This is due to some of our habits of living, in which we are allowing ourselves to be robbed of the joy of real fellowship. While worship is important, yet reverence and respect for it will be enhanced by fellowship on the other levels. Some contrary souls can barely tolerate the experience of worship with their brethren. Fellowshiping them on the social level may only serve to bring out sooner the fact that they must be disfellowshipped. But fellowship among those who are Christians and who love one another, draws them closer and strengthens the bonds of love.

Why?

Wallace Burt

Word has just come to me that a fine gospel preacher who was doing full time work with a church in Texas has had a nervous breakdown. I know this brother personally and he has proven to be a fine gospel preacher, who loves the Lord enough to give him his whole life. He is not new to full time work for it is my understanding that he has been preaching since he obeyed the gospel as a very young boy.

Mental breakdowns are not new to those who preach. In the last five years I have been acquainted with at least four gospel preachers who have had to stop preaching on doctors' orders.

Christian people, this is not as it should be; something is wrong with the church today when good men cannot stand up under the strain that the local congregation puts on them. By this I don't mean a preacher is forced to work beyond his ability—hard work has never hurt anyone. The preacher is expected to preach to suit each member of the congregation. He is expected to dress to please all. He can have no special friends for fear of making someone jealous. He is expected to make no mistakes and to know all answers to all Bible questions. He is expected to visit all members of the church, all prospective members and all delinquent members, and no one is expected to visit the preacher. If he preaches first principle sermons some will say, "Preach more to the church." If he preaches to the church they will say, "Why doesn't he try to convert the unbeliever," his sermons are "too long," "too short," "too much reading," "not enough preaching," "not enough Scripture," "too much preaching."

I am not sure of the solution to our problem but we are going to have to face up to it, and find out why we are causing good men to have to stop preaching. Again, I ask the question, WHY?
CRUSHED COMMUNION
1 Cor. 11:23-30

I. The more I wrestle with God's plan -- not that it is necessary for its superiority -- the more I see his wisdom. The deeper I dig the richer the treasure.
   A. Illustrate with worship -- sing, pray, preach, give, commune anywhere.
   B. But it's the latter I want to discuss as perhaps I think of it with deeper consecration than any -- the Lord's Supper.
II. Had I built a monument:
   A. Temple of Diana -- 2 pillar with a stork atop.
   B. Jefferson Davis - Fairview, KY.
   C. For Jesus - King of all the Kings - bread and wine.
      1. You've got to be kidding!
      2. Bread I devour, it perishes, gets stale and rancid.
      3. Wine - I consume, it evaporates, you can spill it - like tourist bottles of Jordan River.
      4. Yet it's here - the perfect symbol.
         a) Bread - Body.
         b) Fruit of vine - Blood.
III. On Further Consideration - everything about it is crushed! If he emptied himself for us can I do less for Him. 
   2 Cor. 8:9 "For ye know the grace of our Lord Jesus Ch.
   Phil. 2:7 "But made himself of no reputation"
A. Nothing can take our pride away quicker than communion.

B. This is one reason for regular participation.

C. Let me show you my points.

IV. Crushed Communion

A. We can't have bread unless the wheat is crushed; so is the salt, and so is the olive berry for oil.

1. Bread is oldest known art of man.

2. They took bread, folded end & made a spoon of it - mutually dipped out of a common pot as you do your fondue and other dips.

Matt. 26:23 "He that dippeth his hand with me"

3. Bread viewed as a gift of God.

"Give us this day our daily bread"

4. Evidence of great hospitality - break bread with an Arab & you are safe in his hospitality. Custom of the East - remember Lot & his daughters.

5. Body of Jesus given for us.

a) Broken?

I Cor. 11:24 "And when he had given thanks"

(1) Not a bone was.

(2) KJV about only one who uses it - even as Acts 12 it uses Easter.

(3) Called an interpolation.

B. Can't have the cup unless we crush the grape.

1. Can't prove perhaps grape - our brethren used to debate & write a lot about the validity of blackberry wine.
2. A church in Weatherford advertised they were true church because of unfermented juice. Metonymically—good table for God.

3. I knew some in Searcy that would not commune unless it was fermented—if bread is unleaven due to Passover, fruit of the vine must be fermented for same reason.

4. David Lipscomb was asked, "when is it Scriptural to break bread?" before or after prayer & by those at table. He wrote, "I have not seen one word in the Bible regulating this. I think they are indifferent."

5. He made the point none should be so arrogant to allocate to himself the bread breaking host power of Jesus himself.

6. Isaac Errett warned of our being "righteous over much".

Luke 18:9 "They were righteous & despised others"

7. I too tho must be poured out.

Ps. 51:17 "The sacrifices of God are a broken spirit"

Ps. 34:18 "The Lord is nigh unto them that are"

8. One thing not broken - the Scrp.

John 10:35 "A broken heart God, thou"

9. Look at words: Blood, covenant, given, poured out, unto remission of sins, for you.

10. We are presumptuous to set aside our appointment with God.

11. Thus we presume to say we know of what's good for us more than God does.
12. Bro. RobertsonACU taught communion &
fellowship from same GK word - thus in
fellowship with one who has done so much
for us!

C. Crushed by time frequency.
   1. Weekly
   2. It's like water - only by hours can I be
      without it. I don't pass water fountains for
      health reasons plus & might hit a dry spell.
      Parched in garden.
   3. I'm so weak I must eat supper regularly tho
      it is not a "forgiving institution".

D. I'm crushed knowing I can eat unworthily.
   1. Not worthy - none are.
   2. Unworthily is manner of.
      a) Jack Evans told of criticizing a man who
         walked around during services - should
         not, he's from asylum. "I won't say a
         word to you tonight but, when you start
         walking I know where you've been!"
      b) So rushed - the minute the cup comes
         I scat.
      c) Do I lose power of consecration even
         within 3 minutes.

E. Crushed via "Remember" - if not I'll forget -
even to say "Thank you".

Luke 22:19 And he took the bread and said:
1 Cor. 11:24 And when he had given them, he said:
To child: "what do you say now?" Either thanks,
had a nice time. I don't care for any more
F. Finally - pride is crushed.
   "How long?" We know most other time limits but this one is "til he comes" & we are totally ignorant of when. *Matt. 25:34*

G. Lord's Supper, Lord's Day, Lord's Table, Lord's House -- glory in it.

West End - 6/8/86
Green Ridge Church, Greenbrier, TN - 11/2/86

South Harpeth Church - 11/9/86
Twickenham Church, Huntsville, AL - 11/16/86
Lindauer Rd. Church, Forrest City, AR - 11/30/86
Antoine, AR - 12/14/86

Edmond, OK - 2/8/87
West Sparta Church, Sparta, TN - 3/22/87
Holiday Park Church, Pittsburgh, PA - 4/12/87
1. Great palace
2. King in awe
3. Evil men dash at head of great son
4. Man enters—imprisoned years 527
5. Wore no recognition but raised above all the kings
6. Out of solidarity, 12th-13th day
7. 12th year Eich spoke kindly
   "And changed his person sath in exile"
   (133)
Every day 4th day of death—al the days of his life.
The Lord's Supper: Personal, Permanent, Powerful

I Cor. 11:23-31

I. I know of no supper or meal that has the impact of the Lord's Supper.
   A. It's personal - though I am with you and mutually share its benefits.
   B. It's permanent, everlasting - I know of no other meal that is with its unalterable and fresh items that never lose their taste.
   C. It's powerful - I either draw closer to Christ or else go away from Him.

II. Let's study again its everlasting qualities.
   A. First, note how we know the reality of it.
      v.23 - "For I have received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread" ,
      1. Paul felt it was necessary to transmit this to the church.
2. The two expressions "received" and "delivered" are two technical terms in Judaism for the delivered preservation and carefully transmission of a tradition as it was originally received from its source. Thus you see it in the tradition of preservation.

3. The apostle received the words of instruction by direct revelation from the Lord.

4. "Paul establishes on an immovable foundation the authority of his narrative. It comes from the Lord and without any middle party than the apostle himself." (Godet)

B. Established on the betrayal night. Ever mindful of traitorism!

v. 23 - "he took bread and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."
1. "The identification of the bread with the body is semitic imagery in its heightened from. As in all identifications he means this signifies, represents my body. It lies quite beyond Jesus' intent and the framework within which he and his disciples lived to imagine that some actual change took place or was intended to take place in the bread itself. Such a view could only have arisen in the church at a much later stage when the Greek modes of thinking had rather thoroughly replaced the semitic ones." (Free)

2. Broke it for you.

3. Take eat - my body - broken - you.

a) Jesus gives the disciples the bread as a symbol of his body which is about to be given up for them on the cross and it becomes the means of their salvation.
b) Our Lord was alive
when He said though
nothing carnal - body
and blood are to be
received after a
spiritual manner.
c) The show-bread was
placed anew every
Sabbath (Lev. 24:5-8)
so the Lord's death was
announced afresh at the
Lord's Table the first
day of every week in
the primitive church.
(F.J.B.)
d) Body is given for the
benefit of you-plural-
al! may share in one
body and celebrate the
unity in the memorial.

4. This do-as oft-in remem-
brance are phrases only
here.

5. We are specifically doing
what He commands.

6. In Remembrance
a) Memory fades without
perpetual repetition.
b) With the appeal to the
senses: touch, taste,
sight we recall.
c) Memory depends on two things—repetition and sensible impression.

d) No longer remember a lamb whose blood blessed your fathers, but "me and my sacrifice I'm about to make."

C. Same manners—took cup—supped.

1. Cup the deed of the new covenant, the last will, makes over to you all the blessings here and hereafter.

2. Testament or covenant.

3. Blood
   a) His blood established a new covenant between God and man.
   b) Cup is the seal or assurance of our being included within this covenant.
   c) Our sinful bodies are made clean by His body that was offered for all and our souls washed through His most precious blood.

D. As oft as ye drink.

1. Oft a Greek expression that means "as many times,"
2. Implies it is to be taken often.

E. In Remembrance.
1. Recalls the remission of sins He gives us.
2. At all times recall He has given Himself wholly for us.
3. In remembrance we feel His presence with us.
4. Note impressiveness of repetition.
5. Implies He is bodily absent though spiritually present.

F. Show His Death
1. It's a living sermon.
2. It means to proclaim.
3. Preaches His death and is a witness to the world of our devotion to the Lord and our reliance on His death until He comes.

G. Til He Comes
1. As long as the church lasts the Supper will continue to be celebrated for the object for which it was instituted.
2. How could anything so simple and pure be corrupted.
3. The Greek expresses the certainty of His coming.
III. Warning about improvising.
   A. Eat or drink unworthily.
      1. Irreverence will lead God to punish by disease and death.
      2. Warned against thoughtless participation.
      3. Note its unworthily - and does not mean unworthy for we can never be anything but that.
      4. Impropriety is one of the ways that violates true worship.
      5. What about those who take the bread without the wine or vice versa?
      6. Unworthiness in the person is not what ought to exclude any but rather unworthily communicative.

   B. Examine Himself.
      1. Don't trivialize the Supper - it is too profound.
      2. "Examine" is to denote a moral exercise whereby a man puts his heart to the proof.
      3. He judges himself as to his own feelings about Jesus.
4. He will also examine whether in consistence he brings his actions in line with a reverential memory of Jesus.
5. To examine is to prove or test one's state of mind in respect to Christ's death, his capacity to discern the body and appreciate His returning.
6. It is a metaphor for mental testing.

C. Damnation, not Discerning
1. We are liable to condemnation if we do not recognize the body of Christ which is the church.
2. Its unity is disturbed and obscured where there is no discerning-dissension comes.
3. Some translate damnation as judgment.
4. Anyone who consumes bread and drink that is not in keeping with the purpose of uniting believers is guilty of sin against the body and blood of the Lord.
5. Christ is central to our moral lives.
6. Can't eat and drink while at the same time not surrender to Christ, but be living an unholy life.

7. Christ is willing to make us a part of His body, but He will not unite Himself to sin.

8. We must attend the service publicly!! Otherwise judgment to come will be His.

IV. The Supper is:
A. Communion with Jesus.
B. Sign of a united brotherhood.
C. Memorial to Christ in His death for man.
D. Obedience to Christ's own commands.
E. An ordered life that awaits His second coming.

South Harpeth - 11/5/00
ATTITUDE TOWARD THE SUPPER
1 Cor. 11:33-34

I. Something so precious as the Supper needs every Scriptural compliance.
II. Paul corrected wrongs - see his correction & the spirit of it. 
    A. Therefore, my brethren. 
    1. It was affectionately stated. 
    2. "My brethren."
    B. When ye come together.
    1. He'd earlier outlined what they were to do.
    2. Everything to be conducted in an orderly manner.
    3. Party spirit had already invaded the love feasts.
    4. Poor put to shame. 
    5. Rich got drunk. 
    6. Eat unworthily - had no sense of greatness of what he is doing.
    7. Or else had ought against his brother.
C. Tarry one for another.
    1. Wait to welcome. 
    2. Think of the body.
    3. They thought as individuals, not as "members of the body" where all shared. 
    4. Object of feast was not nourishment, but to be together.
    5. Said eat at home, thus put more prominence on the Supper - it is not thus in competition at church.
    6. Have we lost the battle of fellowship?
    a.) We concentrate so much on our meditation we don't on sharing joyfully c our fellow members.
b.) We can't offer up Christ – He alone offers Himself.
c.) Lord's Supper requires the presence of a group – not like a social meal at home.
d.) There is no private or wedding mass.
D. We may not get it all together at once.
   1. He'll set in order things when He comes.
   2. More will be added.

*End End 8-13-78*
but what of His statement: "This is my body—this is my blood"? Let us note two significant aspects of the text. First, the "this" in Jesus' statement does not refer to the bread or loaf. It is neuter gender whereas bread is masculine. Apparently Jesus was saying, "This which I give you (represented by bread)—my body." He was giving them something far more significant than bread, but something which could be very properly symbolized by bread.

The symbol was appropriate, for just as bread (food) is the source of physical health and strength so He is the source of our spiritual health and strength. Furthermore, just as we must consciously and willingly partake of physical food for physical health, so must we volitionally partake of His life and character in order to enjoy spiritual health.

Then, secondly, the copulative verb "is" would not have been expressed in the Aramaic which Jesus spoke, and, as scholars agree, has been supplied in our text. Consequently, Jesus simply said, "This (in the sense noted above)—my body." (This that I am doing for you is the giving of my very flesh and blood—symbolized by...
WHAT IS IT TO BE CHARISMATIC?
I Cor. 12:1
1. That in the early days of the church God sent
   specific gifts is beyond denial.
I Cor. 12:1 "Now concerning spiritual gifts,
12:4 "Now there are diversities of gifts, but the
12:8-13 "For to one is given by the Spirit the w
12:7 "Exist for the common good
A. Gifts defined.
   1. Charisma - a favor bestowed, something freely
given.
   2. See Carter Page #1.
B. Gifts originate.
   1. Godhead grants them.
   2. All share.
Rom. 12:3 "For I say, through the grace given unto me
   6 "Having then gifts differing according to that
I Cor. 12:4 "Now there are diversities of gifts, but the
Eph. 4:7-8 "But unto every one of us is given grace as
   11 "And he gave some, apostles; and some, pro
3. Sovereign will.
I Cor. 12:11 "Dividing to every man severally as he w
C. Gift & Gifts.
   1. Different number.
   2. L'Roy Clip #2.
II. Gifts Identified.
A. We can find several "lists."
   Rom. 12
   I Cor. 12
   Eph. 4
1. See Howard List #3.
3. Let's look at some & identify.
   1. 9 of L'Roy #5.
   2. Pentecost #6.
   3. Warfield #7.
      a.) 4 miracle periods: Moses, Elijah, Christ, Apostles.
      b.) 209 of Mark's 666 verses related to miracles.
4. Discern the Spirits.
   1 Cor. 12:10 "To another the working of miracles; to another...
   1 Jn. 4:1 "Beloved, believe not every spirit, but try the...
C. Words of caution.
1. Keep unity.
Rom. 12:4-6 "For as we have many members in one body...
1 Cor. 12:4-6 Now there are diversities of gifts, but the
   12 "For as the body is one, and hath many mem-
   14 "For the body is not one member, but many.
Eph. 4:4-8 "There is one body, and one Spirit, even a
2. Covet best.
1 Cor. 12:10 "To another the working of miracles; to another...
3. Came by laying on of hands Brents #8.
4. Duration - no longer need prophet c Scrp. here.
Paul uses yet another word to describe these gifts of the Holy Spirit to the members of the churches. He calls them, in 1 Corinthians 12:4, 9, 28, 30, 31, to charismata, literally "grace gifts." The singular form of the word is to charisma. The word, charisma, is obviously related to charis, "grace," "the free, unmerited favor of God." (The beautiful name, Karen, given some of our children, is the accusative form of that Greek word, charis, "grace.")

"The Holy Spirit in Today's World" - By W. A. Criswell - Page 49

The Greeks considered themselves the most gifted of all ancient peoples, and in certain respects this was not an exaggerated self-estimate. Certainly in the areas of art, architecture, athletics, philosophy, poetics, language, elocution, and rhetoric they were unequalled in the ancient world. Their ability to perform was unmatched, but their weakness lay in the absence of ability to organize, direct, and conserve their accomplishments. They were able to master almost everything but themselves.

This is well illustrated by Aristotle's influence over Alexander the Great. Philip employed the great philosopher Aristotle to tutor his son Alexander when the latter was a promising but impassioned and undisciplined lad of 13 years. Aristotle tried diligently to make of Alexander a great man. Later, however, he observed that he had succeeded in teaching the boy to conquer almost everything but himself. It was this one fatal
deficiency that accounted for his ultimate personal 

The first of the nine endowments listed in the passage is "the word of wisdom," (Greek, logos sophias). The gift has to do with the making known, to the people of the Lord, God's plan and purpose for His Church. It has to do with the spiritual principles that govern God's elective choices for us. It presents the deep, spiritual truths that lie back of God's will for our lives.

"The Holy Spirit in Today's World" - By W. A. Criswell
Page 171

Second only to "the word of wisdom" is the gift of "the word of knowledge," (Greek logos gnoseos). This is the gift of appraisal and of judgment concerning things as they are. It is the ability to grasp the truth about a present situation; seeing, knowing, understanding, as the Holy Spirit sees, knows and understands.

"The Holy Spirit in Today's World" - By W. A. Criswell - Page 172

Three Greek words are used in the New Testament for "miracle"; namely, semeion, tera, and dunamis. Semeion is a miracle as a sign authenticating the divine mission of the doer. It is translated "sign." Tera is a miracle as a wonderful thing, named for the effect of astonishment it has on the beholder. It is translated "wonder." Dunamis is a miracle as an exhibition of divine power. It is translated "miracle" (as here in I Corinthians 12:10, 28, 29), as a "mighty deed" (II Corinthians 12:12). All three words are used in such passages as Acts 2:22, II Corinthians 12:12; Hebrews 2:4.

"The Holy Spirit in Today's World" - By W. A. Criswell - Page 178
A miracle is an interruption, an intervention, in the system of nature as we know it. It is a temporary suspension of the laws that govern this world as we commonly observe them. A miracle is "supernatural," above the "natural."

"The Holy Spirit in Today's World" - By W. A. Criswell - Page 178

Sometimes we use the word "miracle" in a figurative sense. We say "a sunset is a miracle of beauty and loveliness," or, "a Christian is a miracle of grace," or, "a mother is a miracle of patience and self-sacrifice." But this use of the word is not in the same sense as turning common dust into insects (Moses), or dividing a stream by the sweep of a mantle (Elijah and Elisha), or feeding 5,000 with a few loaves and fishes (Jesus).

"KThe Holy Spirit in Today's World" - By W. A. Criswell - Page 179
What, then, is the purpose of the miraculous? Miracles are for introduction, for authentication, for corroboration, for substantiation.

"The Holy Spirit in Today's World" - By W. A. Criswell - Page 184

Three of the gifts of the Spirit are named in the list in Romans 12:6-8. One is the gift of mercy. Paul writes of it in these words, _ho eleon en hilarotati_, "he that showeth mercy, with cheerfulness." The Greek word _eleos_ means "mercy," "pity," especially in the presence of human misery such as is so often seen among the poor, the sad, the afflicted, the widows and the orphans. The New Testament Greek word for alms, _eleemosune_, is built upon the basic word _eleos_ and is the origin of our English word "eleemosynary," an adjective to describe charitable institutions and donations.

A miracle is a sovereign work of God, a manifestation of divine power, given to substantiate and corroborate a message from God. Miracles were never performed to be spectacular; they were never performed to attract people to the miracle worker; they were performed to authenticate, to substantiate, to corroborate a message from God.

"The Divine Comforter" - By J. Dwight Pentecost - Page 180

"My conviction then is, that the power of working miracles was not extended beyond the disciples upon whom the apostles conferred it by the imposition of their hands. As the number of these disciples gradually diminished, the instances of the exercise of miraculous powers became continually less frequent, and ceased entirely at the death of the last individual on whom the hands of the apostles had been laid."


"The Holy Spirit" His Person and Work by Arvid K. McGuire
Pages 26-27
The gifts, then, are not all of equal value, but are graduated. Paul recognized such a distinction. "Greater is he that prophesieth than he that speaketh with tongues." In his list of gifts, he specifically sets them in order of importance. "First...secondarily...thirdly...after that...then..." Let us be careful not to put first that which God has put last.

"The Holy Spirit and His Gifts" - By J. Oswald Sanders

Page 112
GIFT OF HEALING
1 Cor. 12:8

I. No doubt that one of the gifts of the Holy Spirit was to heal.
A. Christians claimed & used it.
B. Non-Christians did too.
C. Some today obviously claim this power.

II. The Gift of Healing.
A. Literally gift of cures.
B. Does the cross grant physically or spiritual healing
   Isa. 53:5 "But he was wounded for our transgressions,
   1 Pet. 2:24 "Who his own self bare our sins in his own
C. Is it God's will that all be made well?
   1. Paul had a thorn.
   2. All sickness not result of sin.
   3. Some psychosomatic.
      a.) Romans had a saying, "A sound mind is a sound
          body."
D. Why do people become ill?
   1. Permitted by God.
      Lu. 13:11-16 - woman, 18 yrs.
      2. Work of Satan.
      Acts 10:38 Healed oppressed of the devil
      3. Chastening of the Lord.
      Exo. 15:26 - No diseases.
      Nu. 11:33 Lord smote c plague
      Acts 12:23 Angel smote him
      1 Cor. 11:30-32 For this cause many are weak
      4. Glorifies God.
      Jn. 9:1-3 Blind man - works of God
Jn. 11:4  Not to death but glory
5. Violate health laws.
   a.) 70% deaths due to over wt. Food & alcohol 
       (caused by desire to belong to group & home 
       example).
   b.) Don't breathe right - heart attacks 25% more 
       frequent if smoker.
   c.) Don't relax.
Ph 4:6 "Be careful for nothing"
 d.) Burden of work.
Dan. 8:26-27  Fainted - sick
Phil. 2:25-30  Epaphroditus
Mk. 6:31    Apart -rest.
2 Cor. 12:7-10  Exalted above measure
Ps. 119:71    It is good - afflicted - learn
E. What do you do when become sick?
1. Pray.
2 Jn. 2    Prosper & be in health.
James 5:15  Prayer of faith
2. Exercise faith.
Matt. 13:58 Did not due to unbelief
Isa. 38:21 Hezekiah & figs
3. Call Dr.
Matt. 9:12  Sick need physical
Lu 10:34    Bound wounds, oil
Rev. 3:18  Anoint c eye salve
Acts 28:8-10 Paul & Publius
4. Glorify God.
Deut. 3:24  Can do anything
III. What About Today?
A. Sentence of death not cancelled.
B. No miracles today parallel NT ones.
   1. 5000 fed.
   2. Dead raised.
   3. No broken bones or open wounds closed.
   5. They amassed no wealth by healing.
Matt. 10:8-10 Heal the sick
   6. Many are sick - if some have the power we have
      the lists.
   7. Why heal before crowds?
   8. Why so few healed?
   9. Why leave out so many Christians?
10. Why do healers die?
   C. Evil to seek to compel God to act via faith.
Matt. 4:5-7 Tempt God
2 Tim. 4:20 Trophimus sick
D. Not qt. of God's ability.
E. God can heal those not committed to him w/o
   violating a moral principle; yet could not save
   such.
F. A disorder one can heal (functional) All can: a
   disorder one can't heal, (organic) none can.
1 Tim. 5:23 Drink no longer water
Acts 14:22 Much tribulation.
Rom. 8:18-23 Groan
1 Cor. 15:26 Last enemy.

*West End 100 + Class 11-1-81*
Directly, there came into my hands a strange feeling, and it came on down to the middle of my arms and began to surge. It was like a thousand—like ten thousand—then a million volts of electricity. It began to shake my hands and to pull my hands. I could hear, as it were, a zooming sound of the power. It pulled my hands higher and held them there as though God took them in His. There came a voice in my soul that said, "Lay these hands on the sick and I will heal them!" ... In an air-conditioned room, with my hands lifted... and my heart reaching up for my God, there came the hot, molten lava of His love. It poured in like a stream from Heaven and I was lifted up out of myself. I spoke in a language I could not understand for about two hours. My body perspired as though I was in a steambath: the Baptism of Fire!

"Is the Holy Spirit for Me?" By Harvey Floyd - Page 48

Sometimes the testimonies speak of outward signs observable by others as well as an internal feeling:

When they were praying, the doctor's wife saw a crown of fire over my head and a cloven tongue as of fire in front of the crown. Compare Acts 2:3-4. The brother from Norway, and others, saw this supernatural highly red light. The very same moment, my being was filled with light and an indescribable power, and I began to speak in a foreign language as loudly as I could.

"Is the Holy Spirit For Me?" - By Harvey Floyd - Page 49
What of the appeal to God in the hours of illness? It is right, it is pre-eminently correct and Scriptural to turn to God for healing. Only God can heal. All healing is divine healing. There is no other kind. Man can operate, cut, saw, sew, prescribe, diagnose, but only God can heal. We have every Scriptural right to look to heaven for healing. We have the right because of who and what God is. His very name is "Jehovah Ropheca," "I am the Lord that healeth thee" (Exodus 15:26). We have the right because of the example and the ministry of our Saviour. "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matthew 8:16,17). We have this right because of the Spirit's indwelling. "But if the Spirit of him that raised up Jesus
from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). All three Persons of the Godhead are pledged to this remembrance of our infirmities in saving, healing grace.

"The Holy Spirit in Today's World" - By W. A. Criswell - Page 189

If men have the gift of healing, there is only one place where it ought to exercised: not in a tent, or auditorium to which the sick are invited to come, but in the hospital where the sick are. I've never known a divine healer who came to a city to go up and down the corridors of the hospitals to dispense the gift he claims he has. It would be very hard to get a large offering there!

"The Divine Comforter" - By J. Dwight Pentecost

Page 187

had dramatic results; the patients showed remarkable improvement. "These three patients were greatly helped by a belief that was false—that the faith healer was treating them from a distance—suggesting that 'expectant trust' in itself can be a powerful healing force."

A patient of Dr. Nolen's lost her voice and could not speak above a whisper. The condition continued for four years. Examination determined that nothing was wrong with her vocal cords. There was no reason she should not be able to speak, but the patient could not accept this. She was actually punishing herself because she felt guilty about her husband's death. They had quarreled shortly before he died in a traffic accident. It became necessary for Dr. Nolen to perform surgery to correct another problem. When he visited her after the surgery he decided to try an unorthodox treatment.

"Louise," I said when I visited her the day after surgery, "when we operated on you we had to put a tube into your windpipe to give you the anesthetic. When we did that, I noticed your vocal cords were stuck together just a bit so I spread them apart. I bet that's why you've had to whisper all these years. By tomorrow I think your voice will be back to normal."

Sure enough, when I made rounds the next day Louise was all smiles. She spoke to me in a perfectly normal voice. "It's wonderful, Dr. Nolen," she said. "Spreading those vocal cords did it. Thank you very much." . . .

I didn't cure her by spreading her cords but after four years of mourning Louise was ready to forgive herself, and I gave her an excuse for getting her voice back . . . The medical literature is full of cures of hysterical symptoms like Louise's."

The disorders 'cured' by miracle healers are like Louise's. "It is in treating patients of this sort that healers claim their post.
A PLACE FOR CANDLES AS WELL AS STARS
1 Cor. 12:22-26
1. I read the above in the Meth. Interpreter's Bible.
   A. It's true.
   B. It's needed.
   C. It's inspirational.
   D. It's our subject.

II. Our text & its study 1 Cor. 12:22-26.
A. The analogy of the Body.
   1. We get into it by baptism (V. 13).
   2. "The body is not 1 member but many" V. 14.
      a.) Foot & hand. "Do not belong"
      b.) Ear & eye.
   3. If the whole body were -
      a.) eye, where hear?
      b.) Hear, where smell?
      a.) He set.
      b.) It pleased him to so arrange.
   5. If all 1 member, where the body? Rather many members yet 1 body.
      a.) Eye can't discard hand.
      b.) Nor head feet.
      c.) All of us are necessary.
   B. What does the obvious - all of us are necessary -
do to our thinking?
   1. Feeble members are necessary: weaker.
      a.) Organs earlier mentioned serve more prominent functions.
      b.) Be mindful of weaker members.
      Ray: Had to stay to finish the universe.
c.) Note word "necessary" & "together."
d.) Ike reprimanded a General for speaking of a
   soldier as "just a private." He said "the
   private is the man who wins the war."
e.) Your body may seem feeble:
   (1) Enuf whitewash to paint 1 chicken coop via
       lime. Box turtle can support 200x its wt.
       On it's shell, man would hold 2
   (2) Enuf sugar to fill one small snaker
   (3) Enuf iron for 1 tenpenny nail.
   (4) Some water.

2. Let the less honorable have honor.
   a.) Do we give ourselves airs via our own import:
   b.) Every part is vital to the health of the whole.

3. Give the uncomely more abundant comeliness,
   as comely have no need.
   a.) We clothe the less attractive parts of the body.
   b.) We honor most the less spectacular.
   c.) Ft. not disturbed, it's not the hand.
   d.) Essential we be aware of the weaker members.
   e.) "God tempered body together,"

Gal. 6:4 "But let every man prove his own work,
Gal. 6:2 "Bear ye one another's burdens, and so fulfi
f.) Place for candles & stars.

4. There is to be no schism.
   a.) Schism here means jealousy over another
       having more gifts than you.
   b.) To injure one organ is to injure whole body.

5. Members have the same care one for another.
   a.) Every part is vital to health of whole.

Common Concern; others welfare
b.) We don't say "my finger has a pain" but "I have a pain in my finger."

c.) Joys & sorrows we share.

d.) Small service opposed to big indicate the depth & range of our consecration.

e.) There is always tho some celebrity thinking in the church.

6. You are the body of Christ.
   a.) We need ea. other.
   b.) We respect ea. other.
   c.) We sympathize c ea. other.
   d.) All Chr. are a part of the 1 body.

Acts 2:41 "Then they that gladly received his word

Col. 1:13 "Who hath delivered us from the power of

I Cor. 12:13 "For by one Spirit are we all baptized in

e.) Uses body 18X in this 1 paragraph; 16X verses 12 to 27.

III. Can't we then
   A. Feel we belong together.
   B. Cooperate together.
   C. Love each other.
   D. Keep the unity.

This End 1-3
THE AMATEUR ANGLER made his way to the small grocery store near the lake and asked for some bait. The clerk informed him that the price of bait was $1 for all you can carry.

"Good," replied the fisherman, "I'll take two dollars' worth."

"I'M SORRY to be late, Mom," said ten-year-old Jimmy as he rushed home from school. "We were making a science display, and I had to stay to finish the universe."
I. Preaching is most interesting—you constantly meet the unexpected.
   A. I saw So. Fork, Winston-Salem c 200 members and $1,000.00 contribution. It surprised me.
   B. It surprises me that I must speak on tongues—not exposing the errors in the Pentecostal Church but rather among my own brethren.

II. There are many and varied reasons offered for their popularity among a very small corps today. This we skip.
   A. Even as we do many passages that speak of tongues.
   B. Rather we concentrate on one paragraph—1 Cor. 12:28-31. Let's try to understand it. Read Text.

III. God put things in the church.
   A. Apostles.
      1. Groups of apostles.
         (a) The 12 in Jerusalem.
         (b) From Antioch—Paul, Barnabas, Silvanus.
         (c) Men with localized responsibilities.
      2. These were conscious of a call & the whole church recognized it.
         Gal. 1:15 "But when it pleased God & Acts 13:1 "Now there were in the church certain Gal. 2:7 "When they saw that the gospel of the
         2 Cor. 12:12 "Truly the signs of an apos. were
   3. Qualifications Acts 1:22
   4. Could not transfer their powers.
B. Prophets.
1. Special people.
   Acts 15:32 "And Judas & Silas, being prophets
   Acts 11:27 "And in those days came pr.
   Acts 21:10 "And as we tarried there many
2. Church did not choose - only tests & recognize them.
3. This gift allows you to call along side.
4. It’s like having a representative before the law
5. It also allows you to pounce on, attack, overpower & shame the sinner.

C. Teachers.
1. MacKnight contends there are inspired teachers:
   1 Cor. 14:6 "Now br., if I come unto you speaking
   Eph. 4:11 "And he gave some apostles, & some proph
2. F.J.B. says teaching more dazzling than working miracles.

D. Miracles.
1. Power to work them.

E. Gifts of Healing.
1. 3x N.T.
   1 Cor. 12:9, 28, 30.
2. Sincence on it says danger in making much of which God made little.
3. If still current - wide range should be produced today as in Apostles time.

F. Helps.
1. Assisting the weak.
2. We are told nothing about this gift.
G. Governments.
1. Another word "directors" - steering of a ship by a skilled pilot.
2. To manage an affair with judgment.
3. Cybernate - a manager.

H. Diversities of Tongues.
1. Matthew Henry said this was lowest, most useless & insignificant of gifts.
2. We sometimes are proud of what is of least worth.
3. Vain to speak languages to merely amuse or exalt self.
4. This gift is a mischievous thing when made to feel pride & part of contention.
5. Pulpit Com. "They are emotional gifts which had only a very subordinate part in the work of edifying & are therefore placed below the gifts of knowledge, of power, of practical life."
7. Billinger said, "GK glossa is exclusively languages."
8. N.B. Wright's statement.
9. Gift of tongues came from same source apostles did--thus not taught to speak in tongues any more than taught to be an apostle!
10. Prophecy is better than tongues.

1 Cor. 14:5

1. Interpretation of Tongues.
1. Define tongue.
(a) "Ecstatic speech connected with religious excitement." (?)
(b) Demon possession says Roman Catholic. (?)
(c) Adamic language. (?)
(d) 7 NT chapters speak of tongues: Mk. 16; Acts 2, 10, 19; 1 Cor. 12, 13, 14.
(e) Liddell – Scott – 3 ways.
   (1) Tongue – organ of speech.
   (2) Language or dialect.
   (3) Anything shaped like a tongue.
(f) Jividen – nothing in NT suggests use of glossa is ecstatic utterance. Pagans used this if NT glossa nothing more, what would be the difference.
(g) Each time in NT tongues are mentioned it's there by gift of HS.
(h) This came by laying on of apostles hands.

II. Observations.
A. Elders and deacons not in this list--he is mentioning only those of whose office spiritual gifts were necessary & who were to be laid aside when the spiritual gifts were withdrawn – MacKnight.
B. These offices were assigned.
   1. Clement, "There is a certain mixture in all things & their usefulness is contained therein."
C. God doesn't give same gifts to all. No one is self-sufficient. We all need one another.
   1. Some were temporary.
   2. Others were to abide—faith, hope, love.
D. There was a gift above all these—love.
E. Gifts were to:
   2. Not conflicting c Incarnate.
   3. Establish & express Lordship of Jesus.
   4. Remember one gift possessed did not make one better than the one who did not possess it.
F. Covet best gifts.
   1. That which we aim at we usually attain.
   2. Most imp. aspect of Chr. is the practical side.
G. Holy Spirit never violates an individual—never attacks or destroys, rather brings gifts.
   1. John HS filled from birth—only such—did no signs or miracles. Jn. 10:41
   2. Jesus never spoke in tongues.
H. Signs were for confirmation.
   Heb. 2:3-4
   1. We must not trust feelings tho as they deceive.
      1 Cor. 12:1-2
   2. Pagans have religious feelings that stir the emotions.
   3. If I accept one of these, I'll take all 9. Plus that I'll add the 5 of Mark 16 & the 1 of Acts—raising the dead.
   4. When a man casts out demons takes up serpents. Drinks poison
Recover sick by laying on hands.
Raises the dead - then I'll believe he speaks a language he never knew!
1. Could be false one:
   Matt. 24:24 - False Christs, prophets - great signs - deceive elect.
2 Thess. 2:9 All power - signs - lying wonders.
2 Tim. 3:5-7
Bernice:

In Jim Bill's sermon on tongues he quoted from this fellow in Word and Work so he needs to put his statement with that sermon outline. Do you have it or does he. If you don't have it just flag it so he will know. He ought to take these two sermon outlines with him to Somerville.

6/28/71

Hilda.
WHERE THE BIBLE SPEAKS

You've got to know where you're going if you want to get there. Our goal in interpreting the Scriptures is to "speak where the Bible speaks, and to be silent where the Bible is silent." To say we have reached that goal would be nothing less than pure arrogance—or ignorance.

The other day I decided to do a little checking on myself and see how close I was coming to the target. "A good measure," I thought, "would be to see what emphasis the New Testament writers gave to different subjects." So I set out to count the number of times that certain words are found in the New Testament (using a concordance, naturally).

I counted all of the times that some form of the name of our blessed Lord Jesus occurs (not including any of the pronouns such as "he," "him," or "who"). With the occurrences of the word "faith" were taken the associated forms, "belief," "believe," etc. Then I took "baptism" with its verbal forms. I did the same with some other words, and here are the results:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Number of times in the N. T.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lord Jesus Christ</td>
<td>2,212</td>
</tr>
<tr>
<td>Faith</td>
<td>515</td>
</tr>
<tr>
<td>Grace, mercy</td>
<td>183</td>
</tr>
<tr>
<td>Church</td>
<td>112</td>
</tr>
<tr>
<td>Baptism</td>
<td>35</td>
</tr>
</tbody>
</table>

What does this prove? This one thing, if nothing else: "That in all things HE might have the preeminence" (Col. 1:18).

In our speaking, in our thinking, how many of us—even preachers—really give to the Lord Jesus the place that this simple word-count shows is His?

SECOND THOUGHTS

And now I'd like to add a few comments to the preceding, which appeared in a church bulletin nearly nine years ago. First, we should not conclude that infrequent mention of something in the Scriptures makes it unimportant. When God speaks—though it be but once—let all the earth hear!
In this article we choose to use the simple term “tongues” rather than a longer term “speaking in tongues.” Moreover, the present effort is not for the purpose of passing judgment on any people who may have experiences out of the ordinary; rather, it is to point out some facts gathered from the study of the Scriptures which may be used as guide-lines.

I. SIGNS PROMISED

Let us consider the signs promised by the Lord in Mark 16; then observe some unfortunate if not deadly mistakes made by modern exponents of the movement.

1. Cast out demons by His Name.
2. Take up serpents without harm.
3. Speak with new tongues (new to them).
4. Not be hurt by imbibing poison.
5. Recover the sick by laying on of hands.

Do you ask: To whom was this commission given? Read vs. 19, 20: “And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.” The apostles are in view.

Along with vs. 20 we do well to consider Heb. 2:3, 4: “How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.”

6. We may add a sixth power given to some of the apostles, even that of raising the dead. But it would embarrass the exponents of spiritual gifts today. The book of Acts is a good commentary on how God fulfilled these promises to the apostles.

II. UNFORTUNATE, EVEN DEADLY MISTAKES MADE TODAY

We do not apologize for the blunt way we head this section. Read on; you will understand. Yes, we mean to list certain mistakes made by some or all of the exponents of the tongues movement today. These errors would include the following:
1. Of the five signs given to the apostles in Mark 16 plus that of raising the dead as was done in Acts, most of these exponents choose only the matter of tongues. Why is this so?

2. They confuse the signs given to the apostles and make wrong general applications. This error is evident in item 6.

3. They affirm what the Bible does not say; i.e. that the Word being confirmed originally needs to be confirmed today after all these near 2,000 years. And in the face of 1 Cor. 13:8: "Whether there be tongues they shall cease." So one counters: It also says that knowledge shall be done away; and, Has it? Exactly; knowledge has been done away—according to the context. Mind you, this section of 1 Cor. 12-14 is talking about spiritual gifts, and knowledge as a spiritual gift (new revelations) has been done away. See Jude 3 and 1 John 2:13: It is the last hour. Now we have Christianity in its final form as given by God; there is to be no new revelation.

4. They affirm the statement: One must be able to speak in tongues as evidence that one possesses the Holy Spirit. This is entirely foreign to the teaching of the New Testament. We heard the president of some tongues speaking group make the statement. He further said that only 3% of the Pentecostal people speak in tongues. Wherein does the error lie? In Rom. 8:9b we read: "But if any man hath not the spirit of Christ, he is none of his." If you put these two things together you see it simply means: If one does not speak in tongues, one is not saved. Christ never made that assertion; Paul by the Spirit did not say it to the Romans, or to the Ephesians, or to the Philippians, nor to the young preacher Timothy.

5. It has been observed that there is a tendency for those in the movement to consider themselves to be of a superior spiritual breed. The Corinthian church where this gift was given to an unusual extent by God was a carnal and not a spiritual group. It could be, in ways not fully understood, that the tongues movement may be far more of the flesh than is realized.

6. The sixth mistake is an inference or wrong conclusion drawn from Acts 1 and 2. We believe the error is quite essential to the advocates of the movement. Read the record and the movement falls apart at the seams.

Find who is the antecedent of "they" in Acts 2:1. The verse says: "And when the day of Pentecost was now come, THEY were all together in one place." Who are classed as the antecedent of this "they"? Chapter one ends with "the eleven apostles." So when the day of Pentecost was now come, "they"—the apostles—were all together in one place. And there appeared unto "them" tongues; and "they" were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. See Acts 2:1-4.
WHAT'S MY ROLE IN THE CHURCH?
I Cor. 12:28-31

I. In the church, as the world, it's a time of soul searching.
A. What am I to do?
B. What is my task for today?
C. I believe our text answers some of the problems.

II. For certain I know:
A. There is God.
   1. Not dead--I was not notified and I'm a relative.
B. He has a church today.
   1. His Son said it would exist.
   2. It's here & I'm in it.
   3. Never home when I go.
C. Set
   1. There is order and organization in this organism.
   2. This is earliest description of the Christian ministry.
      (New song clip)
   3. God knows every member and assigns special tasks.
   4. No one should consider himself useless or unimportant.
   5. Clement said there is a certain mixture in all things and their usefulness is contained therein.
   6. We have diversified members.
   7. Remember the good of the whole should be our uniform object.
      (Barclay)
III. There are Roles
   A. Apostles (Eph. 4:11)
      1. Remember there are groups of them.
         a) The Jerusalem 12
         b) The Antioch--Paul, Barnabas, Silvanus.
         c) Those with localized responsibilities
      2 Cor. 8:23
         d) Ministries like Timothy & Titus.
      2. They knew they were called and the church so recognized it.

Gal. 1:15
Acts 13:1
Gal. 2:7
2 Cor. 12:12
      3. The 12 met certain qualifications.
Acts. 1:22
      4. They did not transmit their powers or positions.
      5. Interpreters says God chose apostles and none else.
      6. Note the establishment of order: Apostles 1st, tongues last.

B. Prophets
Acts 15:32
11:27
21:10
      1. Church was to recognize & test them.
      2. This gift allowed you to call along side, represent one before the law.
      3. Inspired revealers of God's mind.
C. Teachers
Rom. 12:7
1 Cor. 14:6
Eph. 4:11
2 Tim. 4:2
James 3:1

1. First of 3 types of service.
2. Others after teaching are to minister to physical needs.
3. Administration
4. Clip on Time Off
5. Clip on $3

D. Miracles--workers
1. To prove a point.
2. Defy the natural.
3. See the interdependence on believers--each deficient--each supplies something.
4. Each is for all and all for each.
5. Clip on Job Applicant.

E. Healings
1. But first let's look at "gifts."
   a) They are a power.
   b) No one person had them all.
      (1) Thus none self sufficient.
      (2) We all need each other.
      (3) Our vacancy means we need the filling of others.
      (4) Not intended for our boastful pride.
   c) Since God apportioned them He expects us to work with those who are so blessed.
d) Gifts must be to:
   a) The common good.
   b) Not conflict with Christ.
   c) Establish & express Lordship of Jesus.
   d) Holy Spirit never violates an individual nor does he ever attack or destroy.
   e) Gifts do not exist to build us the individual but the whole body.

1 Cor. 14:26
Eph. 4:11-16

f) Some are:

Rom. 12:5-8
1 Cor. 12:8-10
14:26
Eph. 4:11

2. Now on the healing.
3. McDonald story

F. Helps
1. There is much each can do.
2. A whispered need of assistance from the very humblest organ is heard in every recess of the corporeal structure (P.C.).
3. Ministration to poor & ill.
4. Clip on work experience.
5. Children & Bible Read--DL

G. Governments
1. Directors = steering of a ship by skilled pilots.
2. Managing affairs with good judgements.
3. Leading=cybernetics, a manager.
H. Tongues
1. Lowest of all the gifts.
2. The most useless of any.
3. We are sometimes proud of what's least worth.
4. Vain to speak languages merely to amuse & exalt self.
5. Gifts are mischievous when made to fuel pride and contention. (Henry)

IV. What does all this say to me?
A. There was yet the best gift--love.
B. Be content with what you have, the Spirit gives it, use it.
C. Covet--love!
   1. What we aim at we usually achieve.
   2. Lowest has its place but aim at that which is high.
VIII. THE LIGHTER SIDE OF LIFE

The clever young man said to his date. “I heard a real good one the other day. Do you know the difference between a double hamburger and a seven-course dinner?”

“No,” said the girl, “I sure don’t.”

“In that case,” said the young man, “we’ll stop in at McDonalds on the way home tonight.”

CHRISTIAN CLIPPINGS

---

Blank Expressions

On an extracurricular-activities questionnaire under “Work Experience,” a girl wrote: “Housemaid in parents’ home.”

— Overseas School of Rome Newsletter
REQUIRING CHILDREN TO STUDY THE BIBLE

I know of but one way of explaining the fact that a man claiming to believe the Bible can doubt the duty and obligation of parents to require their children to study the Bible. It is this: I knew an experienced and thoughtful lawyer that insisted that every man had his crazy spot, and on some subject and at some point everyone is crazy.

For a parent to require a child to wash his face and keep his body clean, and not require him to learn and obey the Bible, is to teach him that the body is worth more than a pure heart and a clean and holy spirit.

For a parent to require a child to learn spelling and reading and arithmetic, and not require the child to study the Bible, is to teach it, by a forcible object lesson, that it is more important to be qualified to live in this world than to be fitted to live in heaven. There is no evading these simple truths. The parent that so treats and impresses his child is the worst enemy that child has. He will be made to feel this when he meets that child at the judgment of God. It is better to face the question honestly now.

David Lipscomb
Our neighbor's small daughter had enjoyed her first day in Vacation Bible School.

"What did you learn," asked her mother.

"We learned that the church is God's house," she replied. Looking puzzled, she added, "But he's never home when I go."

—Angelin Beneke
Cullom, Ill.
AM I A PRACTITIONER OF LOVE?
I Cor. 13:1-7

I. As a child did you ever question, "How will I know I'm in love?"

II. As a Christian do you ask "Do I love my fellowman as I should?"

III. Have you ever pondered "What are evidences of Christian love?"

IV. Perhaps this study of I Cor. 13:1-7 will help answer some questions.

V. First I want to do equations, i.e.

4+3-7 = 0 and gives us 4 examples.

A. Speak with tongues - Love = sounding brass and tinkling cymbals.

1. Speak with tongues a coveted gift for Corinthians.

2. Evidence of multiple talent and we'll see more.

3. Illustrate with Virginia Floyd's class of Japanese.

4. It's a fact Jesus loved but never spoke in tongues.

5. Tongue gift for a season--love is eternal.

6. Minus love = sounding brass and tinkling cymbals.

a) Denotes a loud shout, battle cry (very opposite of love & peace).

b) Cymbals no melody--who can sing a drum!

7. Thus see talent and miracles without love is nothing.
B. Second equation:
gift of prophesy + understand all mysteries + understand all knowledge + have all faith so that I could remove mountains - Love = nothing.
1. That's big stuff!
2. I may be the vehicle of truth but it could pass through my lips without any effect on my character it's nothing.
3. Though I have all knowledge, genius of the day, recall that's amazing without love big zero.
4. Though I have faith to remove mountains (figure of removal of difficult--even ability to perform miracles) without love--nothing.

C. Third equation: Though I bestow all my goods to feed the poor--no love--nothing.
1. Alms may originate in an inferior and unworthy motivation.
2. I may give to be seen, ostentation.
3. I may share so I can keep more for myself.
4. Alms can be injurious to recipient who then lives in idleness, uses another's gold and loses all self-respect.
5. Can bring disrespect as the one who begs hides as much as the one who gives.
6. Can cause the one who gives to have cynical contempt for recipient.
7. Remember love is never attributed to Satan, rather God is love. Satan has power, knowledge, and will sacrifice to secure his own end.
8. We without love can grow to be devils.
9. All above ends with zero.

D. Fourth equation: Though I give my body to be burned and have not love I have no profit.
1. Martyrdom = nothing.
2. Horrible sacrifice—no love, no profit.
3. 4 equations and the answer—without love = nothing.

VI. Could you then show me some ingredients of love? I'll cite:
A. First, suffers long.
   1. Not only suffers, but long.
   2. Patient with it.
   3. Not irritable.
   4. "There is no more sure sign of discipline in a morally cultured mind than the habit of forbearance, tolerance and patience." (P.C.)
   5. "It means in regards to wrong never repeated from our neighbor as a victory over resentment. The term denotes the long waiting time during which the man refuses to give way to his feelings." (Godet)
B. Next, It's Kind
1. Instead of irritableness it shows kindness.
2. Full of goodness.
3. Animated by the constant need to make himself useful.
4. It's the victory over idle selfishness and comfortable self pleasing.
5. It's the disposition to put one's self at the service of another.

C. Thirdly, it envies not.
1. Envy is the pain at the sight of superior excellency in another.
2. It is the mark of blending selfishness.
3. Envy leads to strife.

D. Vaunteth not itself, is not puffed up.
1. It's bad temper--it's a foolish display of self importance.
2. It's not inflation or swelling by self conceit.
3. It's not boastful.
4. Puff means to swell, to swagger.
5. The pretentious and arrogant man is full of himself, his thoughts and his own greatness and importance.

E. #5, Does not behave itself unseemly.
1. It is not discourteous.
2. It studies the propriety of manners and shows the instinct of right demeanor from which all good breeding proceeds.
3. It's decorous--keeps within the bounds of propriety & is courteous.
4. No want of propriety, nor forgetfulness of that which is seemly.
5. It shows respect.

F. Sixth, Seeks Not Its Own
1. Loses sight of self and ministers to others and their happiness.
2. Never obtrusive.
3. Always becoming.
4. Never uses its gifts to remind others of their inferiority.
5. Orders its manners so as to avoid anything that might tend to inflame envy.
6. Seeks to minister to the wants of the needy, to raise the fallen, to strengthen the weak, to nurse the sick, to comfort the bereaved and rear the orphan.
7. He thinks of the welfare of his fellowman and has no time and no inclination for thought of self-exultation, aggrandizement and ambition.
8. It's unselfish.

G. Seventh, Not Easily Provoked
1. Does not have a short fuse.
2. Controls anger.

H. Eighth--Thinks No Evil
1. Takes no account of evil.
2. Whereas the evil is real it refuses to bear it in its mind.
3. Does not affix attention and keep it affixed on wrong suffered.
4. Not suspicious.
5. "Love instead of entering evil as
   a debt in its account book, voluntarily
   passes the sponge over what it has
   endured."

I. Ninth—Rejoices not in iniquity, but
   rejoices in the truth.
   1. Unrighteousness is no fun.
   2. Exults not in the overthrow and
      prostration of others.
   3. Delights not in the downfall of others
      even if that other made himself a
      rival.
   4. No gratification in failure.
   5. Truth is ever delightful.

J. Tenth—Bears all—believes all—hopes
   all—endures all.
   1. Hides itself to others' failures.
   2. Conceals and covers up infirmities
      of others which envy, pride, malice
      delight in exposing.
   3. Excuses others—throw the mantle
      over their faults charging itself
      as needs be with all the painful
      results that may follow.
   4. Is not suspicious.
   5. Love does not grow weary in hope
      but perseveres.
   6. Lit. to hold on under a burden.
   7. Endures!

Berry's Chapel - 7/16/00
Riverwood (BC) - 9/3/00
I. No word used more frequently & perhaps loosely than love.
   A. Love God - Love man.
   B. Love Me - Keep commandments.
   C. Love One - Demonstration of discipleship.
   D. I love him but——

II. What do we mean when we say "we love"?
   Fortunately, God identifies it for us. Jesus demonstrated it, the Holy Spirit has written it.
   1 Cor. 13:4-7
   A. Charity suffereth long.
      1. Patience in misfortune.
      2. Pressure comes, it still loves.
      3. One said "it understands and therefore waits."
      4. Jesus on cross demonstrates it.
      5. Note Blumhorst statement.
   B. Love is kind.
      1. Love creates atmosphere in which kindness can grow.
      2. Name some characteristics of kindness:
         (a) Consideration.
         (b) Thoughtfulness.
         (c) Gentleness.
      3. It's active, gives self away in selfless deeds.
      4. Rock of Ages quarry - go wider before you go deeper.
   C. Charity envieth not.
      1. Means to boil, to get heated up.
      2. Restless under pressure of selfishness & hatred.
3. To envy is to dislike excellency in others.
4. Mayflower vs. ark illustration.
D. Charity vaunteth not itself.
  1. Key word is "itself." See how one screeches, "It is mine!"
  2. Does modesty brag - no conceit. rebuke - yes, some left to give it
     room.
E. Charity is not puffed up.
  1. Puff from word for "bellows."
  2. It doesn't puff out like a pair of bellows.
  3. Boy & yoke - we are running away.
F. Charity doth not behave itself unseemly.
  1. Not rude, impolite, unmannerly. Does nothing
  2. Courtesy & consideration shown. Out of place, how
  3. We see love in control.
G. Seeketh not her own.
  1. Jesus never sought His own interest.
  2. Gave self that others might live.
  3. We see love in control.
H. Love is not easily provoked.
  1. Easily perhaps does not belong - that softens love
  2. Love's not touchy.
  3. Some have an incendiary character.
  4. Love's not irritable, not sharp tempered.
I. Love thinketh no evil.
  1. Lit. not taking account of evil, numerically. Vol.
  2. Doesn't carry notebook to record every wrong, slight, hurt - preserved so you can "get even."
  3. Forgives & forgets.
  4. On Lincoln it's said never forgot a kindness & had no room to recall a wrong.
  5. Love doesn't keep records.
  6. Not suspicious - keep no record of trials - real or imagined.
J. Rejoiceth: (no) iniquity (pro) truth.
1. Moffatt, "Love is never glad when others go wrong." Grievous over others' sins.
2. Could one be happy over triumph of injustice.
3. Love's always with truth, II Cor. 1:8. "About all things
5. Love is gladdened by goodness.
K. Beareth - Believeth - Hopeth - Endureth.
1. Bear has root word "tooth." Love covers, protects, shields, be one counsel for the accused -
2. Love takes blows intended for another. Defend others!
3. Believe - it has faith in men.
4. Not gullible, nor suspicious, cynical, pessimistic.
5. Mrs. Armstrong, "I believe in you."
6. Hope - optimistic. Condemn bad acts, hope it
7. No impossibilities.
8. Endureth - bears up, steadfast, unmoved.

III. Will you follow? RSV vs. RSVP
II Sam. 1:20. "Tell it not in Gath, publish it not
in the st. of Philistia, lest the daughters of the
Philistines rejoice, lest the """
The uncircumcised rejoice (David even Saul)

Check End 3-24-74 8-31-74
I. What's the greatest truth in all the world?
   A. Power of sunlight?
   B. A man's honor in his word?
   C. Constancy of God's laws in a chemical and physical world?
   D. No--its the gospel!
II. I'd like to tell you two things about it.
   A. What it does to me.
   B. What is the kernel of the gospel--what is its heart?
III. What is my relationship to the gospel (glad announcement)?
   A. Paul mentions 5 capacities.
      1. It is preachable.
         a. He declared it.
         b. As a noun uses gospel.
         c. Make known=remind you of what you heard. We have a great debt to past.
         d. Known also to impress and confirm.
      2. It's receivable.
         a. It was received as mfg. by another.
         b. It was not invented by the proclaimer.
            (1) It's not a tune you made up!
            (2) Not invented by relayed.
         c. Job of the church is to transmit the gospel.
         d. You received it as true.
         e. Give out only what received--what would this do?
(1) Name. 
(2) Worship. 
(3) Terms of salvation.

3. It's "standable."
   a. Barclay said gives stability in a slippery world.
   b. In seducing world has power to stand.
      Job 4:4 "Your words have kept me on their feet." (Moffatt)

4. It's saveable. 
   a. Present tense—not past.
   b. By it you are now being saved.
   c. Not completed here—Chr. is limitless.
   d. They were converted to simple truths—
      not speculation or philosophy.
   e. Must admit they once received it as true
      --do they in their sophistication now
      doubt?

5. It's holdable.
   a. K. J. says keep in memory—Really
      keep hold of.
   b. If its holdable—conversely its slippable
      --you can let it get away from you.
   c. Life attempts to take away our faith.
   d. Some things baffle us.
   e. Faith is the victory that overcomes.
   f. Not haphazard—you think things through
      --not a superficial faith (new town or
      preacher so I quit)
   g. Read these Scriptures: bring it into subj.
      I Cor. 9:27 "But I keep under my body, and
2 Pet. 3:17 "Lest being led away with the h. Always the tendency to break away.
i. Gospel of foremost importance.
j. Criticizing them for indifference and changableness.

B. To the gospel today am I:
1. Preached -- confirmed.
2. Received. "Men may make much but cannot the gospel.
4. Saved.
5. Holding fast.

IV. What is the heart of the gospel?
I Cor. 15:3-4 "For I delivered unto you first
A. Before telling the heart Paul told the origin and primacy.
1. Gospel is "first of all" -- most important thing in the world.
2. I received it. Truth based on personal facts-Jesus
   a. Not my invention or vintage but given me by another
   b. I only transmit -- not alter.
B. Here is the heart 3 things.
1. Christ died for our sins.
   a. Jewish mind should have seen.
      (1) Bird sacrifice (Lev. 14:49-53), one killed -- other dipped in blood, flew away. "Our sins so great Christ had to
         (2) Scape goat. Lev. 15
      (3) Christ vicarious sacrifice.
   b. Only in Christ death is there redemption.
      Rom. 5:10 "For if, when we were enemies
Gal. 1:4 "Who gave himself for our sins,
1 Cor. 11:24 "Take, eat, this is my body,
Rom. 5:6 "For when we were yet without
Rom. 8:3 "For what the law could not do,
2 Cor. 5:21 "For he hath made him to be
c. He died "on behalf of" - never means "instead of!"

End of Chr. put away Sin!

Parity

d. Jesus bears our blame and shame as earthy father will wayward boy.
e. Word huper = to throw one's body over something or someone.
f. He took penalty of sin on himself.
g. He didn't die just as a martyr -- it was for atonement.
h. Can't pass over "according to Scripture:
(1) Refers to this 14x.
(2) Always impeachable authority.
(3) Prophesy fulfilled.

2. He was buried.
a. Full proof he was dead.
b. Didn't vanish or swoon but died and buried.
c. We must be buried in baptism.  

d. Previously we must truly die to sin.

3. He rose again the 3rd day.
a. He arose for our justification.

Rom. 4:25 "Who was delivered for our oh
b. Earliest statement of res. -- 25 yr. after it.

c. God raised Jesus whether man ever dis-covered it!
d. Res. was great vindication of Christ by God's love.
e. Rose again=perfect tense. He stands raised. a fixed state.
(1) Christ overcomes every enemy.
(2) You shall "thresh the mt." Isa 41:15
f. Gospel based on facts for which is indisputable evidence. No excuse for doubt.

Seventy years couch 4 doubt res.
g. Again it's according to Scriptures.
h. If he arose--we will.

C. What is the gospel then?
1. Glorification of Christ--do you exalt him?
2. Is he the one mediator?

I Tim. 2:5"For there is one God, and one

i) True science bids us accept upon
4th: well-ascertained facts.
ii) Truly He died- ruptured heart
Speaker, Centurian, soldiers
didn't break leg, buried.


West End - 6/25/67 AM & PM
Fort Worth - 7/14/67
Wynnewood Hills - Dallas, Tex.- 9/25/67
Jackson Ave. - Memphis - 11/4/67
College - Abilene, Texas - 1/4/67
Manhattan - New York - 1/5/67
THAT HE WAS BURIED!
I Cor. 15:3-4

I. When Paul outlined the gospel to me, he placed a "minor" matter.
A. Major--Christ died for our sins.
B. Major--That he arose again 3rd day.
C. Minor--That he was buried.

II. But did you know I'm wrong--the Burial too is major. Let's study why it is.

A. Man named Joseph.
1. Though he had assistance, he still gets the credit--called "the man."
2. In distress God often raised a Joseph.
   a) Right man at Right time.
   b) Secret disciple.
   c) Did wealth hinder him?
   d) Did public office hinder him?
3. Counsellor
4. Good & Just
   a) One of few called good.
   b) Clip on Jonestown.
5. Consented not to deed--must decide either for or against Him.
6. Arimathæa
   a) Don't know location.
   b) Some say same as Ramathaena--Zophin.

I Sam. 1:19
7. City of the Jews.
8. Waited for the Kingdom of God.
B. Went to Pilate & Begged Body.

1. Twin dilemma for Pilate & Jews.
2. Jewish problems (Matt. 27:62-66)
   a) Had to go (the Sanhedrin) on the morning of their most sacred day to tomb, thus desecrate the Sabbath.
   b) Tragic if He is "alive for evermore" (Rev. 1:18).
   c) Called Jesus, the deceiver.
   d) Obviously they believe He is dead.
   e) Prevent "last error"—perhaps that people believe He arose.
   f) Worse to believe this, easier to pervert his teachings than meet this truth—the resurrection.
   g) Does this mean they saw the crucifixion as "an error"?
   h) Did you ever see a guard at any other grave to prevent a resurrection? Only Matt. records this.
   i) Think scattered disciples would steal the body?

   a) He believed Him to be dead.
   b) Bodies left on cross to rot usually.
   c) Pilate gave to both Joseph & to Jews (Matt. 27:62-66)—great politician.
C. Joseph Buries Jesus
1. Took down body--knew He was dead.
2. Wrapped it in linen.
3. Laid it in sepulcher.
   a) Van Doren called sepulcher a memorial to the impotent malice of His enemies.
   b) Joseph gave Christ his grave, Christ will shortly give it back to him. We never lose anything giving to Jesus--Coffman.
4. Hewn in stone.
   a) No other way in.
   b) Stone at door sealed it.
5. Never man before
   a) No mistaken identity.
   b) No one but Jesus could come from that grave & only by resurrection.

D. Time
1. Preparation day--Sabbath drew on.
   a) Passover Sabbath--a high one.
   b) Mallets to break bones so they became splinters.
   c) Coup de grace--spear in heart.
   d) Slaughtered the Lord of the Sabbath to keep it?
   e) Spear hole so deep admitted Thomas' hand.
2. Sabbath couldn't be the Lord's day--He in grave all of it.
3. After 3 PM Friday.
E. Women Watched
1. Ever attendant.
2. Returned with Spices
   a) Spice-dry.
   b) Ointment--Liquid
   c) Love never asks how little but how much can we do.
3. Rested
   a) Last Sabbath was kept by Him who fulfilled all the lowly resting in the grave--Lamar.
   b) Henceforth a new life, new religion, new hopes arise with Him on a new day.
   c) 7th day celebrated close of creation's work--from now on 1st day will celebrate the beginning of a new creation.
   d) We have need of redemption--now shortly the means and the power as Jesus' blood purchases our Salvation.

Gal. 6:14 "God forbide that I should glory, save
Pratt, KS -- 11/25/90
A true bad man

Commentators on the 1978 mass suicide in Jonestown, Guyana, were using psychiatric terms to describe the man who led 909 people, including 260 children, to their deaths. Psychiatrist Karl A. Menninger responded, “Some of my colleagues persist in believing that coining Greek and Latin names and slapping them on accused individuals enables them to disguise depravity and to make the committing of evils (sins) something pardonable because it is something psychiatric. It is not a psychiatric problem; it is a moral problem. Jones was a wicked, corrupt, unscrupulous, and evil man. Why call him by euphemistic, “scientific” names? What do we gain by throwing around words like “Paranoia,” and “dementia?”

James F. Drane

Quoting Karl Menninger; The Christian Century
LESSON: WHEN NOT A WORD WAS SPOKEN
1 Cor. 15:5-8

I. What's the wisest thing ever said to you?
   A. Move to other categories: mean, discouraging, inspirational, enlightening.
   B. But was this the only way we learn?
      1. By seeing - the example, the results.
      2. Others may speak, but we are never told what was said - and still we learn.
      3. Such is the story we now tell - not a word, not an incident, no color of occasion - just a statement.

  1 Cor. 15:7 "After that, he was seen of James"

II. The Resurrection of Christ the Most revolutionary fact of human & divine history.
   A. It changes men.
   B. It confirms truth.
   C. It alters lives.
      1. Transformed apostles from fear to courage.
      2. Changed doubts to believers.

III. Great folk believe in the Resurrection; see some:
   A. David.
      Ps. 16:10 "For thou wilt not leave my soul in hell; next:
      Acts 13:29-36 (Read)
      B. Angels.
      Matt. 28:1-7 (Read)
      C. Guards.
      Matt. 28:11-15 (Read)
      D. Apostles.
      Acts 2:32 "This Jesus hath God raised up, whereof we are witnesses.
      E. Jesus.
      Matt. 17:9 "And as they came down from the mountain..."
Rev. 1:18 "I am he that liveth, and was dead; and, be
1 Cor. 15:5-8 (Read)
A. Never professes to be entire list.
1. Omits Emmaus Road.
2. Omits appearance to Women.
B. Look at list.
1. Peter - no comfort in his disloyalty.
2. Twelve.
a.) But only 11? or 10?
b.) "12" always the official recognition, irrespective of how many there.
c.) No mathematical list of exact no.
3. 500.
a.) Highest evidence value still alive at this writing
ask them!
b.) Rather die than lie - great value to claim.
c.) Sleep.
(1) Death a sleep.
(2) Cemetery - sleeping place. Not done in Cor.
Acts 26:26 "For the king knoweth of these things, be
(4) Sleep liberates from earth.
(5) Sleep followed by awakening. "David after he had served his own generation fell asleep."
4. James.
5. All of the Apostles - only in wide sense of word.
6. Lost of all me.
a.) Not as inferior.
b.) Special appearance to one who denied him.
c.) Shows Lord to be tender & merciful.
d.) Paul last on list.

John 12:3-5 "Then took Mary a pound of ointment of

e.) Paul saw him & didn't expect to.

f.) Abortion child - pierce, tear - untimely fruit.
g.) On the general view of life we can seldom feel

that we are suffering unmerited wrong." Chas.

Gore.

h.) Yet in fellowship c good men!

IV. Let's go back to James.

A. Who was he?

1. Lord's 1/2 bro. - not cousin or step bro.

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

Gal. 1:19 "But other of the apostles saw I none, save

2. Not Son of Zebedee - dead at this time? (P.C.)

3. Not Son of Alphaeus - never more than a name.

4. But the one who doubted.

Mark 3:31-32 "There came then his brethren and his

3:21 "And when his friends heard of it, they went

John 7:3 "His brethren therefore said unto him, Depart

B. Same James transformed.

Acts 1:14 "These all continued with one accord in prayer

Acts 9:5 "And he said, Who art thou, Lord? And the

Acts 15:13 "And after they had held their peace, James

Gal. 2:9 "And when James, Cephas, and John, who were

Acts 21:18 "And the day following Paul went in with

Gal. 1:19 "But other of the apostles saw I none, save

C. We know nothing of the appearance - only Paul's
1. See Bro. to Bro.
2. Sweet confrontation.
D. Has there been the confrontation a you?
1. Jesus went to those who had hurt Him.
2. He met them more than half way.

*Flash End 7-11-82*
Broadway Church, Lubbock, Tex., Couple Class 9-28-82
College St. Church, Watahachie, Tex. 3-15-83
Bentwood Church, Tyler, Texas 4-11-83
I. Answer a personal question. "How many of you earlier went to the Baptist church because they had a new inviting building?
A. It was better than yours.
B. Perhaps it was paid for and you'd not have to become a part of a building fund.
C. It was convenient.

II. But you didn't go - why?
A. Architecture was not my attraction.
B. The size of the classrooms--even they had a baptistry but you didn't move.
C. What satisfaction did brick give to your spirits--even as we drove to see West End and feel it was air-conditioned!! First one in town.
D. Years ago a delegation came to see if I'd take all my time to build a BIG Mexico City church. "No, I do not subscribe to church house evangelism."
E. What am I looking for?
   1. I want to pray tonight and peacefully go to sleep.
   2. I want to wake up in the morning and say "may I live like Jesus?"
3. I want to fry my sausage, bow my head and say "thank you, Lord, for feeding me."
4. I want to touch some life during the day for betterment.
5. I want to have a quiet evening and say, "Here Lord is my list" as I pray.
6. It is something beyond Bricks that I want you to give me--and that is hope!
7. Where could I get it better than you telling me "come to Jesus, the resurrection and the life?"
8. I want you to relive that story.

III. It's a Friday afternoon in spring.
   A. With three signs over his head, Jesus has been crucified.
   1. Six hours on that cross with seven statements end with the Lord's loud voice.
      a) 9th hour, E'-li, E'-li, la'-ma sa-bach'-tha-ni.
      b) Call for Elijah?
      c) Sponge, vinegar, reed, drank.
      d) Cried again--second loud voice yielded up his spirit - Matt. 27: 50.
2. Thus in shame he died.

B. Later that Friday.
2. To Pilate, asked for body.

Isa. 53:9  "And they made his grave..."

4. Looking for the kingdom (Mark).
5. So soon dead?

Mark 15:42-45

6. Centurion verified death--those who crucified him said he was dead.


8. Laid in new tomb, rolled great stone.

9. Guard set and sealed on Saturday.

10. Mary Magdalene watched as well as the other Mary.

11. The enemy feared the resurrection.

C. Now go to Sunday as it began to dawn.

1. Mary Magdalene and other Mary "came to see the sepulchre" - all they could see as we visit graves.

2. Earthquake, angel as lightening white as snow.
3. Rolled stone, sat.
4. Watchers quake, stone.

Matt. 28:5  "Fear not ye: for I know that ye seek Jesus."

Matt. 28:6  "He is not here, for he is risen, as he said. Come, see the place where the Lord lay."

D. Hope
I Pet. 1:11 "Glory that should follow."
I Cor. 15:14 "If Christ hath not been raised."
I Cor. 15:20 "But now hath Christ been raised."
Rom. 1:4 "Declared to be the Son of God with power."
Matt. 28:18 "All authority hath been... I know not why God's wondrous grace."

Berry's Chapel - 6/25/08
THE ENDING

I COR. 15:24-28

I. We have a natural curiosity about the end of many matters.
   A. Maybe a movie as a boy I saw all the 13 episodes of a serial wondering how it would all end.
   B. We get sick and wonder how it will end.
   C. Farmers plan their crops and wonder about the end of the investment.

II. So we wonder about the end of the world. Knowing this the Lord gives some information.
   A. Let's see Peter's description - 2 Peter 3:9.
      1. Verse 9 Promises fulfilled with his timing.
      2. Wants all saved--thus the delay.
      3. Verse 10 will come.
      4. What manner persons ought to be.
      5. Verse 12 Looking for--hasting unto.
      6. Verse 13 Nevertheless
      7. Verse 14 Be diligent--found in peace, without spot, blandless.
   B. Paul describes it - I Cor. 15:24.
      1. Then comes the end.
2. Some things precede this--let's see them.

III. Preceding the Ending

A. He shall have put down all rules.
   1. Obviously he has some opposition.
   2. All authority and power to be conquered.
   3. Lipscomb says consummation of gospel dispensation.
   4. New period opens.
   5. End when he shall abolish all rules and conquer all enemies.
   6. Right now for us is a time of waiting.

B. His reign (even now) lasts til put all enemies under his feet.
   1. His mission to redeem and rescue—even this ends.
   2. Christians help via evangelism.
   3. Jesus reigns in His church.

Dan. 2:44

4. End can't come til he abolishes all rules and conquers all enemies.

C. Last enemy is death.
   1. All that's an enemy of God to be destroyed.
   2. "Death is boundary line for sin" (Lipscomb).
Ps. 8:6

3. He was to defeat sin, conquer death, liberate man.

D. V-27 God has put all things under His feet.

1. Remember end is next order after resurrection, not immediate, takes some time – McGarvey.
2. A trust received is now given back.

E. V-28 All things subdued (He is working now to do it), and this is part of His saving work—kingdom.

I Thess. 2:12 Calls you unto.
2 Thess. 1:5 Kingdom for which you suffer.

I Cor. 6:9 Inherit—wicked won't.

Gal. 5:21

F. Son becomes subject to God who earlier put all things under Him.

1. Delivers kingdom to the Father.
   a) Work of redemption ends.

Ps. 110:1

b) Presents it like a victor.
c) Presents us faultless.
d) Nothing in the universe that's not subject to Jesus.

2. Son subjects himself to the Father.
   a) Gives back.
   b) Surrenders power.
c) God gave him a task — he'd done it.
d) Jesus keeps all he ever was.
e) Humanity of Christ gives way to his divinity.

3. God may be all in all.
   a) Everything opposed to creation power of God destroyed.

4. Then cometh the end.
   a) No glorification 'til kingdom turned over to God.
   b) No turning until work's completed.
   c) No completion of work 'til enemies destroyed.
   d) No destruction while death is alive.
   e) No destruction of death except by resurrection.
   f) Full glory without resurrection.

5. It's a reversal — God put all things under Christ — now Christ puts all things under God — who is all in all.

Heritage C/C – 3/9/08
THEN COMETH THE END
1 Corinthians 15:24-28
I. It's the first play of the year:
   A. Curtain rises.
   B. Actors enter on cue.
   C. Theater goer raises his pearl studded theater glasses for better view.
II. It's a battle for mastery of the seas.
   A. Commander shoots up periscope.
   B. Scans the waters crest with the advantage of magnification.
III. It's the starry sky with its mysterious distance.
   A. Telescope sticks its nose into the dim unknown and brings knowledge denied naked eye.
   B. The lense unlocks the hidden.
IV. And so an unusual man.
   A. Gifted with a special measure of the spirit.
   B. Guided by Inspiration.
   C. Parts the curtain and takes you farther into "what tomorrow?" than you've ever been. Greatest glimpse of future in the Bible.
   1 Cor. 15:24-28"Then cometh the end, when I
V. The Vision of Tomorrow.
   A. Introduces with "then cometh the end."
1. God gave Jesus a task to do.
   a. Defeat sin.
   b. Vanquish death.
   c. Liberate man, says Barclay.
2. It is to be brought to a conclusion and like a victor Jesus returns to God.
3. The end is a goal, a condition.
4. Barnes says this is the end--nothing follow this.
   a. It's the winding up.
   b. Redemptions work is over--no more chances to be saved.
5. Calvin says we must wait for the end--not appropriate to receive the crown in the middle of the race.
6. This is the winding up!
B. He tells of the end by the instrumentality of 3 whens!
   1. When he shall have delivered up the kingdom to God. (v-24)
      a. Lordship of Jesus began at resurrection.
         Phil. 2:11"And that every tongue should confess..."
      b. He is King of the kingdom.
         (1) Absolute now in claims and demands
            undivided loyalty says Furness.
            Lu. 9:62"And Jesus said unto him, No man..."
            Matt. 6:24"No man can serve two master..."
            Matt. 10:37"He that loveth father or mother..."
         (2) It costs to get in it.
            Matt. 19:12"For there are some eunuchs..."
            Lu. 9:60"Jesus said unto him, Let the dea..."
         (3) For it surrender all else.
            Matt. 13:44-46"Again, the kingdom of hea..."
      c. To deliver=to hand it over to another to use, to give no another.
d. He'll deliver up the K. and present us faultless.

e. Redpath reminds the price of deliverance is submission to God.

f. To deliver could mean giving a person—like magistrage another for a trial.

g. Christ received a trust—He gives it back.

Matt. 18:18 "Verily I say unto you, Whatever you bind on earth shall be bound in heaven: and whatever you loose on earth shall be loosed in heaven.

h. He's done what was asked of him.

i. Kingdom means sovereignty empire.

Matt. 3:2 "And saying, Repent ye: for the kingdom of heaven is at hand."

j. He gives it to God as God—now Father of all—universal ruler of all.

k. God will be supreme.

2. When He shall have put down all rule, all authority and power. (v-24)

a. All opposed to creative power of God to be destroyed.

b. "Why allow the devil"—he won't! I want to be where he isn't.

(1) We eliminate disease—God does all evil!

(2) All that put Jesus on the cross to be utterly destroyed—(Interpreters Bible)

(a) Any civilization that rejects Jesus dies

c. Put down=render inoperative, abolish, bring to naught.

d. Whatever opposes God will be subdued.

e. God destroys enmity of human heart, false religion.
f. Jesus now reigns.

Matt. 3:1 "In those days came John the B.

Phil. 2:8-9 "And being found in fashion as a

Heb. 10:12-13 "But this man, after he had o

(1) Reigns "til"
(2) He must
(3) Comfort: He is there amid all today's

upheavals.
(4) Fitting he continue 'til this is done.

Ps. 2:6-10 "Yet have I set my King upon t

Ps. 110:1 "The Lord said unto my Lord," 


g. Last enemy is death.

(1) His resurrection a triumph over death.
(2) Death a tyrant to be subdued.
(3) Death was once a sword that pierced the

heart. It's now blunted. It wounds but does not destroy.
(4) We die and pass over into life.
(5) No more will ever die.

h. Nothing not under Jesus except God.

"He's excepted" 9v-27

(1) Wouldn't you like to be on his side?

3. And when all things shall be subdued unto

him then shall the Son also himself be

subject (v-28)

a. To fully understand the Godhead, its

functions and its allocations present and

future of power is not mine to fully grasp.

b. One day the universe will be subdued--lined up like a troop.
C. Christ gives up meditorial power--keeps all the rest he always was--
Heaven doesn't need redemption--this work is over!

d. He doesn't cease to be effective for what He taught you, you always retain.

e. The humanity of Christ gives way to his full divinity and I see Him as He is!

VI. The End Comes--I Know Not When--I Know It Shall Be As I Have Told You.

A. God said it would.
B. How do you stand in it?

West End--7/2/67
Secret Brief, Kz--7/3/67
I. Of the many passages that puzzle this has been one of the top ones. 
A. 30 different views have been cited.
B. It has been misused and created a whole section of religious error.
C. It is no new thing that puzzles - Tertullian mentions it as far back as 2nd century.
D. It is mentioned only here - and tho one utterance establishes Bible truth, I wonder should we build a whole practice on one thing (i.e. Acts 20:7 excluded) and certainly not if what we construct contradicts with volumes stated elsewhere!

II. We want to approach it by:
A. What are some grammatical facts about it?
B. What does it not mean?
C. What logically does it mean, examining some basic views?

III. Some Grammatical Facts.
A. Word "They" is used 7X in 1 Cor. 15 - always refers to dead.
B. "Huper" means in behalf or account of not as a representative of.
C. "They" refers to "some among you". (v-12) These denied the resurrection (Logical to ask such why be baptized?"
D. Word "dead" is plural number thus dead in general. It does not refer to one person - Christ. Rather Christ joins all the dead - all will be raised.

E. Can’t transfer righteousness or guilt.

Ezek. 18:20
2 Cor. 5:10
Rom. 14:12
Luke 16:26

F. Does not ask "What are they doing?" but "what shall they do?" Not present, but future in question.

IV. What it does not mean.

A. Certainly no validity in "proxy baptism".

1. Joseph Smith, Jr. "A man may act as proxy for his relatives...we may be baptized for them whom we have much friendship for."

2. Mormon genealogies kept.

B. Can’t practice substitute baptism.

C. Baptism to be valid must be preceded by faith & repentance.

V. What does it mean?

A. We are baptized because of the influence of the dead. (Son is baptized 10 years after the death of his righteous mother). We recall thus the teaching of an influence permanently departed.
B. Paul was exposing the error of a sect practicing proxy baptism — but no history to support this.
C. We are baptized to fill the ranks of those that have gone before, so that the church may go on.
D. More than likely means we are baptized to fit for the state of the dead.
   1. Been discussing resurrection so stay with this thought — in context.
   2. Why be baptized — showing the resurrection of Jesus — if there is no future?
   3. Substitute "resurrection" for "dead" and you’ll see its meaning.
   4. Since dead will rise the living should be baptized!
   5. We are baptized on account of the resurrection of the dead.
   6. All buried with Christ declare they believe in the resurrection.
   7. If Christ did not rise it is meaningless to be baptized.
   8. Benefits of baptism are also for next life. (We still get sick & go broke here — even after baptism).
E. Some concluding thoughts.
   1. Relative to resurrection — it’s like "If Tom prefers a Chevy why does he drive a Ford?"
   2. Sprinkling or pouring destroys the argument.
3. Episcopal bishop said the "Resurrection was a trick with bones" - we need neither to believe in it or Virgin Birth.

100+ Class - 2/17/85
MY LAST Reveille
1 Cor. 15:51-58

I. Aunt Lula & Uncle Homer varied on end time desires.
   A. Uncle Homer did not want to die, rather he wanted the Lord to come immediately.
   B. Aunt Lula wanted to die, have a big funeral, "and everybody cry over me."
   C. What's your desire?
      1. Live long and die?
      2. Lord not come at all?
      3. Lord give you more worldly time then salvation.
      4. "Even so come Lord Jesus."

II. I don't know your wish, I do know we aren't going to change the last day and I right now can tell you what is going to happen.
1 Cor. 15:51-58 "Behold I show you"

III. From This Text We Learn:
   A. The projected even is worth our serious attention--"Behold".
      1. "Listen" attention demanded.
      2. Return of Christ described from the view of the Christian on earth.
      3. Now look, now ponder.
      4. NT never told when Christ will come.
      5. This is a little like your mother calling your double name--John Henry!
   B. I'll tell you a secret--"show you a mystery."
      1. Denotes a devine truth undiscovered apart from divine revelation.
2. Once a mystery is revealed it's then a revelation.
3. NT use of mystery never means something that can't be understood.
4. It is something that man by intellectual effort cannot find out.
5. It is now revealed.

C. Not all Sleep but Changed.
1. "We"—apostles considered Christians all as one in the succeeding generations. (Wesley)
2. Not all Christians will die.
3. Rather changed.
   a) No word as electrifying in today's church—to some progression, to others digression.
   b) Tertullian "Change must be dis-associated from the idea of destruction—change is one thing, destruction is another."
   c) It is to receive an additional quality it did not possess before.
   d) Note seed & body illustration—seed corn & stalk doesn't look alike but is same thing.

D. Quickly Comes the Change: moment, twinkling of eye, last trump.
1. Moment
   a) Lit. that which cannot be cut.
   b) Atom comes from this.
   c) Flash, instant of time so short cannot be feasibly divided, split second (is that a proper "diversion"?)
E. My Last Reveille

1. All will hear.
   a) None late.
   b) No excuses & demerits like at camp.

2. Lord ever used it.

Ps. 47:5 "God is gone up with a shout; the Lord w.
Rev. 11:15 "And the 7th angel sounded"

3. And the dead shall be raised.
   a) Those death holds captive, released.
   b) Dead hear the trumpet & raised incorruptible.

   (1) Doesn't speculate on when change occurs.
   (2) Heb. 2:15--through fear of death Satan holds men captive.
   (3) Change necessary as the perishable cannot inherit the imperishable.
(4) This hope of the resurrection says the bodily life is incomplete.

4. Put on Incorruption.
   a) Bodily change made to fit us for never ending existence.
   b) Dying body puts on deathless form.
   c) Must be away from corruption of any kind.
   d) Clothed--changes as an investiture.
   e) Metaphor implies there is a permanent element continued under new conditions (Robertson and Plummer)
   f) We won't dissolve into thin air or become bodily ghost. (Meyer)
   g) Again put on as a garment.
   h) Life won't continue as we now know it.

5. Mortal puts on immortality.
   a) Note "then".
   b) Just then & not before.
   c) Introduces a saying.

F. The Saying

Isa. 25:8

1. Death Swallow Up.
   a) We look back & taunt death because it's lost its power.
   b) When the glorious body is resurrected that will be the end of death & the grave.
c) No undertakers in heaven.
d) Here however hard the recession bites, undertakers will not go out of their $6000 fees—but this will change.

2. The shout—"O death where is"
a) Victory through Jesus who satisfies all the demands of the law, he made propitiation for our side & conquers the grave.
b) Victory is as certain as the resurrection.
c) Death is pictured as a monster unable to hold its victim.
d) Pardoned souls do not fear death.
e) It's totally conquered, abolished forever, rendered inoperative.
f) Sting

Hosea 13:44
g) Sting—Sin; strength law.
   (1) Sin will disappear.
   (2) Sin is the choice of evil in the presence of the good, it is that which constitutes sin. (Dods)
   (3) If no sin there'd be no death.
   (4) Law no longer necessary.
   (5) Without law sin is not perceived.
   (6) Law given at sound of trumpet—so final Judgement to us.
3. Victory through Jesus.
   a) God is concerned for us now but the ultimate end is to bring us to immortality in Heaven. (Shelly)
   b) His own resurrection is the pledge and earnest of ours.
   c) Victory is in no way due to us, but the Lord.

IV. Now the Therefore
   A. Shows we ought to draw something from this.
   B. Calls them brothers beloved though still in error.
   C. Steadfast
      1. Fixed
      2. Unshakeable purpose.
      3. Steadfast to conviction.
   D. Unmovable
      1. Incapable of being moved when assaulted by persecution, suffering.
      2. Do not yield to temptation.
      3. Not shaken by false teachers.
   E. Always Abounding
      1. Apply ourselves fully.
      2. Ever doing His work.
   F. Not in Vain in the Lord.
      1. What leads us to victory is now going on—He gives.
      2. We do not perish.
      3. We will be rewarded.
      4. Work is not vain, voided, futile, thrown aside, forgotten.
5. Christ the atmosphere in which the work is done—all is inspired by Him and for His sake.
6. In the Lord—Paul uses 169 times.
7. Are we in Him?

Mt. Juliet - 8/20/97
Granny White - 8/31/97
1. End view - hula - Homer - Yours
2. Behold - listen, look, ponder - when?
3. Mystery - secret - divine - truth - undiscovered apart from div. rev. - not man's intellect
4. We changed "must be disassociated from distraction" Tertullian earlier, "rec. additional quality did not possess"
5. Quick - moment - cannot be cut - away
   Not protracted - Album
   Twinkling - flutter - Trump - still hear - late
6. Dead - Raised - changed - Res. says this
   Put on - clothed - investiture
   "Imply there is a permanent element" flumer continued under new conditions - Robe
   "Will not dissolve into this air - bodily ghost" Bruce
   Put on like space suit - no walk
   Swallowed up - taunt it - No undertakers
   Victory shout - Jesus satisfies all demands
   Conquer, abolish, render inoperative
Sin - the choice of evil in the presence of good - (Dods)
Law given at Trumpeter-end of Age c. same
Therefore beloved brethren
stead fast fixed unshakable
unmovable girdle no assault
Always Abode - freely
Not in vain garden void,
Tutile, throweside
Yrzer
Christ at morphe of all work
169 X
STRENGTH DURING THE STORM

I Cor. 15:58

I. It may not be pleasant to read but it still shows "you made it" since you are here: what sustained you in life's storms?"

A. What rescue you may help another--so tell it.
B. We are not the same vice weaknesses nor strengths.
C. But what now gives you comfort in recall as you continue in life's journey.
D. Was it:
   1. Death of a loved one.
   2. Betrayed by a trusted one.
   3. Was it an hour of weakness--David seeing Bathsheba--that shook you?
   4. What specifically from the Lord, was it that gave shelter in the time of storm?

II. If you have not been sorely tested, you will be.
A. Tell me where to turn.
B. Describe for me a safe port.
C. Give me reasons to survive.

III. The shelter til the storm passes over.
A. The most revolutionary thing Jesus taught was the resurrection from the dead.
B. Significance of it.
1. There is life after this earthly one.
2. It can be victorious or a dismal defeat.
3. It is universal. I cannot alter it.
4. It is intended to give me hope.

I Cor. 15:3 "For I delivered unto you first of all that I also received."

I Cor. 15:5 "That he was seen of Cephas." 12, 500 brethren, James, all apostles, me."

I Cor. 15:12 "Now if Christ be preached..."

I Cor. 15:14 "And if Christ be not risen.."

I Cor. 15:15 "We have testified of God that he raised up Christ"

I Cor. 15:17 "And if Christ not be raised"

I Cor. 15:20 "But now Christ is risen"

I Cor. 15:22 "Even so in Christ shall all be made alive."

I Cor. 15:25-26 "For he must reign, till he hath put all enemies under his feet."

I Cor. 15:32 "What advantageth it me if the dead rise not?"

I Cor. 15:51 "Behold, I shew you a mystery"

I Cor 15:57 "But thanks be to God which giveth us the victory through our Lord Jesus Christ."
5. What victory?
   a) Over death
      I Cor. 51:21
      Jn 5:28-29 "Marvel not at this for hour is coming"
      I Thess. 4:14 "For if we believe that Jesus died and rose again"
   b) Over sin
      Mark 16:15-16
   c) Over the world
      I Jn 5:4 "For whosoever is born of God overcometh the world"
   d) Our self
      Phil. 4:13 "I can do all things through Christ"
   e) Over Satan
      I Pet. 5:8 "Be sober, be vigilant because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

6. Lives changed!
   a) Paul from persecutor to preacher, apostle.
   b) Corinthians from homo, robber, fornicator to people of God.
   c) Christianity--a new movement.
   d) Athens redecided--two new destinies for them.
      Pantheon: Anastasis, i.e. resurrection and Jesus (Acts 17:18)
e) Told in confidence.

1) Events in past--aorsit--
Christ died, was buried,
was seen.

2) Resurrection in perfect tense--
(events of present overtone)
that affect life). He rose,
is alive.

7. Message of first importance--heart
of Christianity.

IV. Add to that these words:

I Cor. 15:58 "Therefore, my beloved
brethren, be ywe stedfast,
unmoveable, always abounding
in the work of the Lord,
forasmuch as ye know that
your labour is not in vain in
the Lord."
I will ransom them from the power of the grave. I will redeem them from death.

A. See it phrase by phrase.

1. Therefore.
   a) By virtue of things earlier said come to a conclusion.
   b) Implies an antecedent—the resurrection.

Hosea 13:14
O death, I will be thy plagues. O grave, I will be thy destruction.

2. My beloved brethren.
   a) Fellowship of strong love.
   b) Time of equality—brethren.
   c) In spite of weakness—love them.

3. Be ye steadfast—a seat to be settled.
   a) Personal faith—you!
   b) Stick to it.
   c) Great business—be solid.
   d) Can take whatever comes.
   e) Not turning from the faith.
   f) As confident as a man taking a seat!

4. Unmoveable. Inexplicable being may
   a) Faithful against opposition.
   b) Not turned by others.
   c) Nothing shakes you.

5. Always.
   a) Consistent
   b) No Lapses
   c) In indefatigable
   d) Persevere
   e) Not for a time but always.
   f) Always devote yourself to work.
6. Abounding
   a) Running over
   b) More than is demanded
   c) Same word for gathering up
      fragments of 5,000 feeding
   d) Over plusage
   e) Go over the edge
   f) Not for a season, but always!

7. Work of the Lord
   a) Work in our obedience
   b) Next chapter immediately is on
      giving!
   c) Victory through Jesus

Rom. 8:1 "There is therefore now no
   condemnation to them which are
   in Christ Jesus."

d) Since we are going to have a
   glorious life to come, let this
   one compliment it.

8. Labor (know this)
   a) Hard, full effort, labor
   b) To be weary, waring, weakening
   c) Toil, hard work, hardship
   d) Suffering
   e) Earthly labors fail

9. Not in vain
   a) Other financial enterprises fail.
   b) Successful--non-failing
   c) Not empty
   d) It matters
   e) Don't deny resurrection
   f) Labor never thrown away
10. In the Lord
   a) 169 times used
   b) More than any other phrase.
   c) Promote the kingdom
   d) Not without its rewards—In
      his way!

Riverwood C/C - 7/29/09
   c) You know that nothing you
      do for the Lord is ever
      wasted as it would be
      if there were no resurrection. Taylor

Hendersonville C/C -- 8/5/09
WHAT'S MY GREATEST CONTRIBUTION TO THE CHURCH?  
1 Cor. 15:58

1. Do you not ask yourself repeatedly, "What's my greatest contribution to the church?"
   A. Is it money?
   B. Is it your children?
   C. Is it your talent?
   D. But some have none of this – are they devoid of contributions? Let us see Paul's conclusion.

II. At the End of the Resurrection chapter --
   A. Barclay, "Suddenly theology becomes a challenge, speculations (?) become intensely practical."
   B. All true doctrine leads to Practice.
   C. There is an immediate demand for action.
      1. He tells what's most needed.
      2. He states what every Chr. can do.
   D. He does it with "therefore" – it's a practical conclusion of arguments on the resurrection.
   E. He addresses his "beloved brethren."
      1. He loved the Corinthian in spite of all the faults in the church.
      2. Sound doctrine has a way of kindling brotherly love.

I Cor. 15:58 "Therefore, my beloved br., be ye

III. What is it everyone can do – yea must do in honoring God.
   A. Be steadfast.
      1. Define.
         a.) Firm.
         b.) Death is not your end – be steadfast.
c.) Certain.

2. Steadfast to:
   a.) Christ personally.
   b.) To his doctrine.
   c.) To his church.
   d.) To holy living.

3. It shows "I can take it."

4. Robinson, "Do not yourself turn" - not a disloyal inward action.

5. Note it's not talent, but steadfastness that's asked for.

6. It's a present imperative that stresses constant stability.

B. Unmovable.

Col. 1:23 "If ye continue in the faith grounded and settled.
Heb. 6:19 "Which hope we have as an anchor of the soul

1. If steadfastness is what I can do for myself - unmovable is not allowing others to move me.

Eph. 4:14 "That we henceforth be no more children, to

2. This word reminds one of the perils of the road of faith. We can become sidetracked.

3. Faith in the resurrection the greatest protection against instability & the greatest incentive to serve.

4. Disbelief in the future opens the door to all manner of licentiousness.

C. Always Abounding in the Work of the Lord.
1. "Always" shows indefatigable perseverance.
2. "Abounding."
   a.) Not weary.
Gal. 6:9 "And let us not be weary in well doing: for (b.) Spirit of doing more we are ever to manifest.
(c.) Opposite of as little as I can & get by.
(d.) Literally - to flow over all the edges all around.
(e.) Real zeal cannot be ignored.
(f.) Not always easy.

Phil. 1:12 "But I would ye should understand, brethren;
Rom. 16:26 "But now is made manifest, and by the scr
(a.) God's servants do God's work - who else would
(b.) Don't spend so much time on self - do it unto
the Lord.
(c.) "Toil" is added to ordinary word for work.
Lord's work is one involving hardship & sufferin
(d.) Some works of the Lord we cannot engage in:
controlling oceans, guiding stars, creating
grass, but others I am "laborers together c Him

IV. What is My Reward & Consolation.

A. My Labor is not in Vain.
1. Two kinds of vain labor:
(a.) Successful but end is worthless.
(b.) Good but never able to bring to a successful
end. (P. C.)

2. That which is spiritual is destined to live.
(a.) No prayers, no desires, no struggles fail.
(b.) Vain means empty, void.
(c.) Opposite of vain is profitable.
(d.) These labors not vain because
(1) He's promised victory.
(2) Experience lets us see how much good is done.
e.) Work for God is lasting & is that which really matters.
3. This demands I know.
   a.) Faith is reasonable - there is hope beyond this life. I did not believe in vain (V. 2) so neither do I labor in vain (V. 58).
   b.) Life may be difficult but goal & reward is worth the struggle.
   c.) We need to maintain a strong purpose & everything must be subordinate to it.
   d.) Moses was conscious of the recompense of reward - we also may be.
   e.) Note the "is" - right now - not "will be."
   f.) Am I "in the Lord"
     (1) It or its equivalent used 169 times by Paul.
     (2) Most compelling survey of all life.
MY TRANSLATION OF ABOUND

1 Cor. 15:58

I. "Therefore, my beloved brethren, be ye--

A. At the outset let me assure you I have nothing but love for my brethren.

1. Usually when we say "it really doesn't matter", it does. You know something is coming!

B. Let me ask you to concentrate on word abound.

1. Found in English form 3 x in Bible.

Col. 2:6-7 "As ye have therefore rec.

- Matt. 5:20
- Lu. 15:17

Mk. 15:14

2. Means "to be over & above", "to excel", "to go beyond a fixed amount".

C. Add these Scriptures

John 9:4 "The night cometh

II Thess. 1:8-9 "And to you who are

1. That's clear.


II. How Many Know & Obey--is this not primary obedience & faithful continuance.

A. Face these facts

1. Item #1 - Pulpit Workshop.


4. Baptist Figures - Pathway.

(a) Riverside Church Costs.


7. Visitation work at Memphis.
   (a) Clip on Concentration.
   (b) We have .073% of world in church.

B. Will I be concerned, try, overcome failure.
   1. 6% return on T.B. mailings.
   2. Pray for laborers?
   3. Will you abound?

North Central Church, Bloomington, Indiana
Personal Work 3-6-71
Check End 3-14-71

Johnson Park Church, Borger, Texas (Bible Class) 4-30-71
Harper Hill Bible Class 5-28-71
Brookfield Church, Chattanooga, Training Series 6-10-71
Union Ave. Church, Memphis, Bible Class 5-16-71
Second St. Church, Pekisko 6-18-71
Red Bowling Spring, Sunday School Class 8-1-71
Eastwood Church, Hutchinson, Kan. Bible Class 11-7-71
Lincoln Park, Mich. 1-11-72
III. THERE ARE SOME OF US WHO JUST DO NOT REALIZE THAT THERE ARE MILLIONS OF PEOPLE IN THE WORLD TODAY WHO DO NOT KNOW GOD

A. The leading religions of the world and the percentage of the world's population adhering to each religion are as follows:

1. Roman Catholicism 17.5%
2. Islam 14.2%
3. Hinduism 10.6%
4. Confucianism 10.4%
5. Protestantism 6.7%
6. Buddhism 4.9%
7. Eastern Orthodox 4.3%
8. Shinto 1.6%
9. Taoism 1.5%
10. Judaism 0.4%
11. Others or none 27.9%
Total 100.0%

B. Translated back into people, these figures mean that:
1. 29 people in every 100 as an average throughout the world know about God and believe in Him to at least some degree.
2. 71 people in every 100 do not believe in God.
3. Many of those 71 have never even heard of Him, much less of His Son or the gospel.
4. And how many of the 29 are not following Him as they should?

C. In some areas of the world, the percentage of people who do not know God is much higher than 71.
ANATHEMA MARANATHA
1 Cor. 16:22-24

1. There's no denying it - Christianity is exclusive, demanding and selective. If we seek for a blanket coverage, a no line drawn philosophy, a nebulous view - it will not be found in Christ.

A. The New Year is a Good Time to Reassess.
B. 1 Cor. 16:22-24 puts it in clear focus.

"If any man love not the Lord Jesus Christ, let him be

II. May I discuss these holy demands.

A. Love Jesus or be Anathema.

1. The essential matter of the Christian religion is love Jesus.
   a.) Word is philo.
   b.) Need to show some outward affection for the Lord.
   c.) Word is not agape.
   d.) Grants greater show of emotion; agape greater show of Reverence.

2. We can tell whether we love Jesus or not - it's discernible.

3. Why not love Him?
   a.) Perfect morality.
   b.) Infinite compassion.
   c.) No evil ever done, thus nothing to hinder love.
   d.) Lived for men.
   e.) Died to Redeem Man.

Phil. 2:8 "Became obedient unto death, even the death of the cross."

4. Am I growing daily more like him?

Phil. 2:7 "Took upon him the form of a servant, and we
2 Cor. 8:9 "Thou he was rich, yet for your sakes he became poor, that you through his poverty might become rich."

Rom. 5:8 "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

5. Speaks to insiders more than outsiders -
   a.) Strife about minor matters make me forget Jesus' commandments.
   b.) Feel party strength more than loyalty to Jesus.
   c.) Can we be doctrinally sound, believe Bible & still be selfish? and mean?
   d.) Do I use religion for my own selfish end?
   e.) Not to love the best is to debase our nature.
   f.) Do we use his name in vain, forget his day, neglect his work?

6. Anathema (strong word to express a terrible evil).  
   a.) Means a thing cursed.
   b.) Devoted to destruction.
   c.) It expresses what ought to be done - not the desire of the apostle.
   d.) Not a new kind of cursing by the apostle.
   e.) "To punish you adequately is out of my power - I remit you to the vengeance of God."
   f.) It's like he said, "I excommunicate you", & add, "I declare you to be accursed."
   g.) Used 6X in NT.

7. Our choice - Christ or Curse.
   a.) Care not what wealth you have it won't save you.
   b.) Those who doubt Jesus will not escape punishment.
   c.) If a man doesn't love Jesus, no hope for him.
   d.) Men are accused of not loving - not merely for rebelling & profaning.
e.) **Destruction comes.**
2 Thess. 1:7 "And to you who are troubled rest with us
8. Christ tolerates no indifference or neutrality.
9. If we have not the love of the Savior, won't be
saved.
10. If don't love Jesus, deserve hell.
11. It's the curse of excommunication.

B. **Maranatha.**
1. Divided it means Our Lord come or
2. Our Lord has come -- in his incarnation -- with
   his followers today.
3. Some use as watchword for Lord's return.
4. Need period after 1st word -- really 3 words here.
5. Atha - is coming, or cometh (present), or has
   (past).
6. Facts:
   a.) If church can't punish for disobedience, Jesus
      can because He comes.
   b.) We can't give up - He's come.
   c.) His coming again is certain.
   d.) Do we hail His return?
   e.) We can't go on w/o Him.

C. **The Grace of our Lord Jesus Christ be c you.**
1. Tempers c mercy.
2. See his Lordship.

D. **My love be c you all in Christ Jesus.**
1. Wants whole church to know he loves them.
2. It's all "in Christ" - badge of all he preached.

Phil. 3:9 "And be found in him, not having mine own

E. **Amen.**
1. So be every holy desire.

Harriett 1-7-19

Beauvoir Church 3-13-19

Edith 4-8-19

Austine Allen Church, Brownwood, Feb 2-28-30