ALWAYS--IT'S JESUS!
Romans 1:1-3

1. It all reverts to one theme--Jesus is God's Son.
   A. This is the gospel.
   B. This is what Paul states at the start.
      2. Hard on Jew - he says prophecy not gospel Paul preached - he looks for another.
      3. Gospel has divine source, agrees c OT - Divine Savior, Human Savior, Risen Savior - has Power & requires submission.
   4. OT & NT a unit.
Lu. 24:25-32 Read.
        44-48 "
Lu. 4:21 "And he began to say unto them, This day is

II. Now - About Jesus!
A. God's Son.
   1. Christ not figuratively or secondarily the son but as an equal.
   2. What confession did Eunuch make?
   3. God has other sons but none like Jesus - only begotten.
   4. God's Son is not an ordinary person.
B. Jesus Christ.
   1. Emphasis on man also divinely appointed.
   2. Turn it around & emphasis on Divinity who became man.
   3. Many things said: Divine Sonship, Title, Lordship, Human life, resurrection, Powerful.
5. Christ = Messiah, Anointed.
6. Jesus saves, & Christ anointed for this.
C. Made of Seed of David – flesh.
   1. Made – signifies entrance into a new condition.
      a.) Takes on a new condition.
      b.) Mary not the mother of God – only Mother of body for God to dwell in.
      c.) Flesh is not God.
Isa. 9:6 "For unto us a child is born, unto us a son is
   d.) Note from virgin womb & virgin tomb.
2. Flesh.
   a.) In flesh only Jesus had an origin.
   b.) In this condition only He came into being.
   c.) Flesh – truly man.
   d.) He could have come another way, thus this is evidence of pre-existence.
   e.) W/o laying aside divine nature he added fleshly human nature.
   f.) Only time in flesh.
Heb. 1:1 "God, who at sundry times and in divers man
   1. Declared.
      a.) Of divine subsistence (begotten).
John 1:14 "And the Word was made flesh, and dwelt among us.
Gal. 4:4 "But when the fulness of the time was come,
   b.) Proved, defined, demonstrated.
2. Son of God.
John 10:30 "I and my Father are one."
John 10:33 "The Jews answered him, saying, For a go
36 "Say ye of him, whom the Father hath sanctified
a.) Shall we object to Sonship because we cannot
grasp it.
b.) Jesus always God.
Rom. 9:5 "Whose are the fathers, and of whom as con
titute his Son.
b.) Big job to destroy Satan & subdue men - needed
c.) His humiliation not to last forever.
d.) Of God - from, origin God - as 59X in Romans
3. Power.
a.) Powerfully declared - opposite to 1st weakly
earthly appearance.
b.) Big job to destroy Satan & subdue men - needed
c.) His humiliation not to last forever.
d.) Of God - from, origin God - as 59X in Romans
a.) Scripture inspired - God speaks there.
b.) It concerns God's Son.
c.) If you depart from Christ, you depart from
gospel.
d.) John says things written prove Sonship.
e.) Holy Spirit denotes deity.
f.) We ascribe impartation of life to Spirit
(Luke 1:35) & he can renew it in the resurrection
5. Resurrection.
a.) Resurrection declared him to be what he truly
was.
b.) Didn't constitute him Son - but evidenced it.
c.) Jesus made it a matter of test.
John 2:19 "Jesus answered and said unto them, Destro
d.) It brot to fore his earlier power & being.
GETTING BETTER ACQUAINTED
Rom. 1:8-11

1. We need ever to enlarge our love for each other.
   Let's see a method Paul used.
A. For his brethren he expressed gratitude & told why he was impressed.

1. "Ist - I thank my God thru Jesus Christ for you all."

   a.) Gratitude expressed.
      (1) It's good to begin everything c the blessings of God.
   b.) Carried it as high as could go.
      (1) My God - personal & possessive.
      (2) Thru Jesus.
         ((a)) Christ medium of man to God.
         ((b)) Head of humanity as praise goes to God.
         ((c)) Can we do all we do & are doing thru Jesus?
      ((d)) Do we honestly check all our works for approval by Him?
   (3) Closer one steps to the throne, the wider his sympathies & broader his vision.
   c.) Their faith - catholic - reason for his praise.

1.) The better your reputation, the more concern you have to hold it.
2.) Would our faith receive congratulations?
   ("We always hear - great to be with this great church).
3.) What are we best known for? Name a sister congregation & tell me what first pops in mind.
4.) Think of condition today of church in Rome.

B. Note who voiced this.
1. Calls God as his witness.
   a.) Do we ask God to witness our constant discharge of duty?
2. Whom I serve with my spirit in the gospel of his Son.
   a.) Serve.
1. Voluntarily.
2. Whole life consecrated to gospel.
Eph. 1:15 "Wherefore I also, after I heard of your faith in God Col. 1:3-4 "We give thanks to God and the Father of our Lord Jesus Christ. 1 Thess. 1:2-3 "We give thanks to God always for you.
3. Worship followed by work.
   b.) Spirit.
1. Highest part of man.
2. Do you have a high purpose in life?
   c.) Serves in the gospel.
1.) By preaching it.
2.) Are you a selfish consumer or a selfless producer?
C. See his wish.
1. W/o ceasing, make mention of you always in prayer.
   a.) Prayer constant.
   b.) They are for you - not myself.
   c.) We'll have comfort in friends we pray for.
I. What is West End best known for by others?
   A. Brotherhood.
   B. Outsider.
II. You are in it, what is it best known for to you?
III. If you were to cite your personal authority, how would you best identify yourself, in Christ, by what you do.
IV. If you pray for West End, what do you ask for most frequently for the benefit of this church.
WHY DO I WANT THIS MEETING, ANYHOW?
Romans 1:8-13

I. A known motive ought to propel us in things spiritual and holy.
A. So we ask preachers "Why do you want to be with us anyhow?
B. The answer is good for you and certainly for him.

II. Paul's Desire to go to Rome Can Be Our Model.
Romans 1:8-14

III. In this statement we see things.
A. He knows them by reputation and it prompts him to believe he'll be blessed.

v-8 "First, I thank my God through Jesus Christ"
1. Though a first is cited he never specifically nails one down with "the second."
2. Only in Romans is Jesus included in thanksgiving with God.
3. Christ creates this access to God--He is the Door, thus my God.
4. Faith spoken of worldwide and he has a high opinion of them.

B. Imperative they know he tried to come, in the meantime Praying for them with frequency.

v-9 "For God is my witness"
1. Bares his heart and claims God as his witness that he prays constantly for them.
2. God himself can testify to the frequency of his prayer.
3. "An oath is a needful remedy whenever a declaration, which ought to be received as true and indubitable, vacillates through uncertainty." (Calvin)

4. "When men dare hazarded their souls, in calling God to witness any particular, it is our duty to believe it as truth, and not to question it anymore." (Brown)

5. Better to be deceived sometimes than to be suspicious of everybody.

C. Know That I Serve With My Spirit in the Gospel of His Son.

1. Serve
   a) Worship of God by a priest.
   b) Work a priestly service—not a job.
   c) "His not a religion of ceremonies but one in which the life and power of the eternal Spirit are acknowledged and experienced." (Clark)
   d) Lit. I serve as a priest—worships God in what he does and as he does it.
   e) Inward part of Paul is the instrument of his service.
   f) Joined with the gospel of his Son.

   (1) Not only serve God right in our hearts but in the way pointed out by his gospel.
(2) Paul convinced of the absolute of the truth of the religion he preached.

D. I Pray for You

v-9 "Without ceasing I make mention of you"

1. You

a) Anticipate element of society we work with and seek to reach--each "you" is different.

b) Personal touch as Paul kept in contact with churches he'd earlier established--consistent in human interest.

c) For them he felt daily pressure yet time to pray.

2. Always Prayers

a) Bares his heart to them.

b) Prayer marked by thanksgiving, persistence, acknowledgement of God's sovereignty, and desire to be a channel of grace. (Bruce)

c) Prayer meant so much to this Apostle.

d) McClain said his prayer was constant, personal, particular, submissive and without demands or effort to dictate.

1 Jn. 5:14

e) Boice points out a strong prayer life is not inconsistent with vigorous service for the Lord.

f) Though famous he prayed; though treated like a criminal he prayed.
g) "Prayer and labor ought to go together. To pray without laboring is to mock God; to labor without prayer is to rob God of his glory. Until these are co-joined, the gospel will not be extensively successful." (Robert Haldane)

h) Do you allow other things to substitute or crowd out prayer?

F. I specifically ask for and do it constantly, definitely, frequently:

1. Prosperous Journey.
   a) Prosperous vs Prisoner.

Acts. 27:24

b) Are we ready for risks involved?
c) Went to Rome in a way he did not expect--float in on a log, not via stateroom.
d) Man proposes; God disposes.
e) Prosperous= way open, succeed, to be led along a good road.

2. Long to see you.
   a) Lit. I am homesick for you.
   b) I've been an apostle 20 years to Gentile world, yet never to capitol city--do you wonder why?

Rom. 15:22

c) A genuine interest in you but God has kept him elsewhere.
d) Yet imperative you know I tried! Yet sometimes can't explain.
G. Why Come to You?

v-11 "That I may impart some special gift"
1. Want to do for you what I have done for others.
2. Be face to face.
3. Gift
   a) Not told what it was.
   b) It would though strengthen and establish.
4. Mutual Comfort
   a) Wonderful give & take.
   b) Each of us helps or hinders.
   c) No one is neutral (Meyers).
   d) Note social nature.
   e) See progressive aspect of life together. (Elwell)
   f) Realized though Rome doing OK without apostles, even Peter's coming.

III. I'm Being Hindered but Still Want to Come.

A. He begins with "I would not have you ignorant brethren."
1. A comma after ignorant! Hmmm!
2. Others used this form when a thing of importance to be said.

Rom. 11:25 Gentile Salvation
1 Cor. 12:1 Gifts
1 Thess. 4:13 Second coming
Rom. 1:13 His proposed visit

B. Often Proposed
1. Places himself at their disposal.
2. Talents bequeathed by God need to be shared.
3. He had an unquenchable ambition.

C. Let Hither to

1. What had hindered?
   a) Arrest, trial, 2 years in prison.
   b) Serve to others.
   c) Shipwreck.
   d) Never explained why.

2. Lessons learned.
   a) Hindrance did not alter his purpose.
   b) Hindrance not always evidence that purpose is unworthy.
   c) Our efforts may have been off schedule, at wrong time.
   d) Paul graciously submitted—no trace of agitation, frustration, rebellion.
   e) Must be a blessing in delays.
   f) Maybe God is showing us we are not as necessary as we think we are.
   g) God may have another work for us.
   h) Honestly—-I have proposed, I have been hindered.
   i) Can you be hindered but not desist?
   j) Paul arrogates nothing to himself.
   k) In God's time he got to Rome.
   l) Even evangelistic plans must be submitted to God.

D. I Want to Bear Fruit

1. We are in debt.
2. We are stewards.
3. He expects a harvest.
4. Barrenness and unfruitfulness is a source of grief, distress, disappointment.
5. Doesn't expect to make just a social call.

John 15:16
6. Some strive for prestige, money, acceptance, crowds, influence. (MacArthur)
7. We are hurt and hindered by loss of desire to serve others, criticism, fatigue, pain, sin, family, changes.

Serve you--do we reach all sections of society?

IV. What Goals Do I Have?

Freed-Hardeman University - 10/10/95
Preachers' Forum, Harding Grad. School--4/9/96
I overheard my son trying to figure out if he could afford his own apartment. He was saying to himself, "I'll need $200 for a water bed, $300 for a stereo, $85 for a wine rack, $400 for an air conditioner, $500 for color TV." Then a long pause, followed by, "And maybe I better figure a few extra dollars - for luxuries."
TRY PAUL ON FOR SIZE  
Rom. 1:13-15  
I. We see the ability of others and it moves us to:  
A. Humility.  
B. Duplication.  
C. Effort.  
D. I hope not despair as we do not compare!  
II. Let's see some things about Paul's greetings to Rome  
A. Paul shows a personal interest.  
B. He lets us see his personality.  
C. He does not want them to be ignorant of his attitude toward them.  
1. Felt they needed to know.  
2. 20 yrs. since conversion, been everywhere else but not to Rome.  
III. Some Special Words.  
A. Purposed.  
1. Church in central city could do more good.  
2. Must use time & money wisely.  
3. Purpose = to place before, to determine.  
4. His zeal not of recent origin.  
B. "Let."  
1. Old word for hindered.  
2. He submits to will of God.  
3. "In his will is our peace", Dante.  
4. He does not explain how he was hindered.  
C. Fruit.  
1. Strength & comfort found in fellowship & mutual effort.  
2. If you've never given it is doubtful if you have anything.
3. Ea. can help another - where is pride?
4. Eager yet some fruit shows optimism & modesty.
5. Chr. bear fruit in old age.
6. Have = obtain.
7. In previous apostleship he was not unproductive.
8. Gentiles show type of church at Rome.

D. Debtor.
1. Felt spiritual obligation - debtor & ready to get work done.
2. Do we feel sense of obligation? Guilt?
3. 3 "I Ams."
   a.) Debtor - not creditor - not what we get but what we give.
   b.) Ready.
   c.) Not ashamed.
4. Moral duty to all men.
5. Debt imposed by God not by Gk. or Barbarian.

E. Identifications.
1. Greek & Barbarian.
   a.) Civilized world - Gk.
   b.) Men of rude speech.
   c.) Not for any 1 class.
2. Wise & Unwise.
   a.) Philosopher.
   b.) No profession of philosophy.
3. You - doesn't class them c either; nor was he for any 1 particular class.

G. Ready.
1. As much as in me is - for my part I'm ready.

West End 190 + Class 9-5-82
College St. Church, Texarkana, Texas 3-14-83
THE EXPRESSION OF A WISH
Rom. 1:10-13

I. Are we timid about expressing our wishes for someone, & particularly of a congregation?
   A. Paul voiced his for Roman.
   B. Let's compare his dream & ours.

II. Things Paul wanted:
   A. He wanted a prosperous journey.
      1. "If by some means."
         a.) Leaves it open.
         b.) Did the means surprise him?
      2. "Now at length."
         a.) Earlier disappointment, perhaps now is the time
         b.) Can we submit our schedule to God's direction?
      3. Prosperous journey.
         a.) Went in chains - is that "prosperous journey."
            Note how God answers!
         b.) Had he not been in chains, could he've converted Caesar's house?
      4. By the will of God to come to you.
         a.) Providence of God cited.
            Phil. 1:12 "But I would ye should understand, brethren
            b.) Do we live on the basis of our will or God's will?
         c.) He prayed of the journey.
         d.) Deo Volente - do we submit & subject ourselves to God's will.

2 Cor. 12:7-10 "And lest I should be exalted above measure.

B. For I long to see you.
   1. Do we express our love?
2. How do you feel about someone saying, "I've never preached in Nashville" - hint, hint.

C. To Impart Some Spiritual Gift.
1. Not only need to pray, but also get up from knees & work.
2. Better to do some thing than some body.
   a.) Not told what it was.
   b.) Weymouth translates "some spiritual help."
4. Note establishment.
   a.) Carried about today (Eph. 4:14).
   b.) Go for every ism.
   c.) Roots give establishment.

D. Comforted together c you by mutual faith.
1. Note his modesty.
2. Also note the beginner can teach & bless him also.
3. Everyone can be a blessing to someone else.

E. Wanted some fruit even as among other Gentiles.
1. Christians bear fruit in old age.
2. Wanted to come but hindered. "Let" has been retranslated New KJV.
3. Did not want them unaware.
4. Note his use of "brethren" - the family of God.
5. He uses word 100+X, 14X in Romans.
6. Simple title, huh?
THE GOSPEL
Rom. 1:16
I. Speak: "Since brevity is the soul of wit, determined
the limits outwards. However, I will be brief.

Rom. 1:16 "For I am not ashamed of the gospel." 2.
A. Surely Paul was, in dramatic summation of gospel.
B. What do we mean by gospel?
C. Good news, Jesus died to make you free!
D. Should we be ashamed—need anything else?

III. Gospel is:
A. Powerful
B. World of atomic power, apt to invade gospel concept.
C. Yet love proves most.
D. Seek first.

E. Do preach it in purity & undiluted.
F. Or 10:4 & the weapons of our warfare.
G. Rom. 8:26 "Is not my word...like a hammer.
H. 1 Cor. 1:13-14 "But we preach Christ crucified.
I. Keble—book under arm.

B. It's divine—of God.
C. Men could not devise something so eloquent.
D. Men interested in nails and at cross why
E. Not book straight from Heaven.
F. Men cannot solve own problem.
G. Fiction vs Bible
H. Dad "Preach gospel."
I. Tell whole story
'It's purpose ful-
1. God than power with aim in mind, and it be 'ineffective?'
2. God knew what He wanted to intend every essential to it.
3. Be in accord, not feelingly, conscience, that.
4. House broken.
5. It's universal to everyone.
   1. Vision word wide.
   2. Fear -- doubt God's ability. His word will do His work.
   3. Do choice manuscript.
6. It's conditional -- that be.
   1. Not universal, in discriminated.
Rom 1:5 "Obedience of faith"
2. Text plan. Greenhill 8/8/82
   Sitka 9/6/82
   Fairbanks 3/22/83

  Conrady Dec 6/4/83
  Russellville Radio 7/3/62
  Reeder West 6/3/63
  Birmingham 10/11/63
  Minneapolis 10/11/63
  New Braunfels 7/31/64
  New Braunfels 10/11/64
  Bastrop 10/11/64
  Bastrop 10/11/64
  Bastrop 10/11/64

  Bailey St., Jacksonville, Ala.;
  10/19/73
  Radio; Springfield, Mo. 3-75
GREATEST ENERGY IN THE WORLD
Rom. 1:13-17

I. Tenn. is Energy conscious.
   A. Conserve it.
   B. Expose it at World's Fair.
   C. Utilize it - world-wide.

II. Mistake it not - there is a Power 2nd to none & we currently have it.
Rom. 1:13-17 "Now I would not have you ignorant, brethren:

III. From this, we see the necessity of:
   A. Showing brethren thoughtful consideration.
   V. 13 "Now I would not have you ignorant, brethren,
   1. Problem - preached 20 years, but never been to Rome - don't you love us?
   2. Qt. about us, in the minds of brethren, have a right to be answered - if you are considerate.
   3. So he says take special note brothers.
   4. He uses brother 100+X - 14X in Romans.
   5. I've tried to come to you.
      a.) Paul's plans no more inspired than modern missionary.
      b.) Jesus put them all together - corrected them when needed to.
      c.) Needed to know he repeatedly tried.
      d.) Let - ball on top of tennis net is "let" ball, isn't it? - Hindered.

IV. Fruit.
   a.) Lit. to have fruit.
   b.) Not so much more converts, but a deeper instruction of the present converts.
c.) What fruit?
Gal. 5:22 "But the fruit of the Spirit is love, joy, peace..."
d.) He'd received nothing from them, but had received something for them.

B. Two Ingredients necessary: Obligation & Readiness
1. Obligation - Debtor.
   a.) Felt bound.
   b.) Laid on him.
2. Readiness.
   a.) My side is ready - hope for equal willingness of those who hear.
   b.) He knew what he faced.

Acts 28:15 "And from thence, when the brethren heard C.

C. The Great Energy.
V. 16 "For I am not ashamed of the gospel of Christ; 1. Ashamed.
   a.) Paul goes on record to show his confidence in the gospel - so do we in a meeting.
   b.) Ashamed of crucifixion?
   c.) Ashamed to say whole world was guilty before God?
   d.) Nature of message gives boldness.
2. Gospel is God's Power.
   a.) Good news.
   b.) There's Power - one of 6 GK words for Power.
c.) Dunamis (Dunn - na - miss).
(1) Power.
(2) Dynamo.
(3) Dynamite.
(4) Dynamic.
(5) Force - effective power.
(6) Strength.
(7) Energy.
(8) Authority.
d.) Romans knew conquering power of army.
e.) Earthly army destroy - gospel saves.
f.) Stress of word is more on the source than the process - power!
g.) Mighty to pull down strongholds.
2 Cor. 10:4 "(For the weapons of our warfare are not)
Heb. 4:12 "(For the word of God is quick, and power"
1 Cor. 1:18 "For the preaching of the cross is to them"
1:23 "But we preach Christ crucified, unto the
1:24 "But unto them which are called, both Je
1 Cor. 2:5 "That your faith should not stand in the wi
3. Purpose - Salvation.
a.) Rescue from peril.
b.) Speaks of the whole process of life.
c.) The end of sowing is reaping.
d.) Man's in abyss - the gospel lifts him out of it.
a.) Universal. Revealed by faith
b.) For all. Faith, or in order to
c.) Must believe. be believed.
(1) Faith is the coupling that connects man's train
c God's engine.  
(2) Conditional mission to convert that which
prestige, position, beauty.  
(3) One thing everyone can do - not money,
d.) Went 1st to Jew - advantage. 
(1) Priority of time for Jews. 
(2) In every Gentile city he always started in synagogue.
  5. Yields - Righteousness of God. 
  a.) 7 X in Romans. 
  b.) Just yet justifying.  
  c.) Reveal = unfold. 
  d.) Scripture used - written - 1st quotation in Romans - 60 to come from O.T. 
Hab. 2:4 "Behold, his soul which is lifted up is not a
e.) Mean?  
  (1) God's way of justifying.  
  Phil. 3:9 "And be found in him, not having mine own'
  2 Cor. 5:21 "For he hath made him to be sin for us, 
  (2) Worth before God is given us in the gospel.  
  (3) Justice - man who has fully met all obligation.  
  f.) Begins & ends in faith - way of faith that leads
  to a greater faith. Can't believe it's acts?  
Fairlane Church, Shelbyville, TN 6-13-82  False  
Skillman Ave. Church, Dallas 9-12-82  
Next End 9-19-82
The Ten Commandments of Human Relations

1. Speak to people. There is nothing as nice as a cheerful word of greeting.
2. Smile at people. It takes 72 muscles to frown and only 14 to smile.
3. Call people by name. The sweetest music to many ears is the sound of one's own name.
4. Be friendly and helpful. If you would have friends, be friendly.
5. Be cordial. Speak and act as though everything you do is a genuine pleasure.
6. Have a genuine interest in people.
7. Be generous with praise. Cautious with criticism.
8. Be considerate of the feelings of others. There are three sides to a controversy: yours, the other side, and the right one.
9. Be thoughtful of the opinion of others.
10. Be alert to give service. What counts most in life is what we do for others.
Narcissus was a handsome lad in Greek mythology. He became so enamored with himself that he could not see the beauty and fine points in others. He had admiration only for himself.

Echo, a Greek nymph and a favorite of the gods, fell in love with him. However, because Narcissus loved only himself, he ignored the beautiful and kind Echo. As a result of his attitude, she faded away to nothing but her voice.

The gods were incensed at this treatment of their favorite child. For revenge, they made Narcissus fall so strongly in love with his own image as mirrored in a pool that he fell in and drowned. The gods then transformed him into the flower that bears his name.

It is a sad moment when a person loves himself to the exclusion of all other people. The Word of God speaks to this concern very clearly: "Thou shalt love thy neighbor as thyself" (Lev. 19:18).

Give as much consideration to your fellow students as you do to yourself. Treat them the way you would want to be treated.

THOUGHT:
Be considerate and love others.
Too Easy
Jackson decided to sell vacuum cleaners on a house-to-house basis. He received his demonstration outfit and set out to sell. Calling on his first prospect he put the machine through its paces. Finally he came to the grand finale—the bug killer.
 "When you see a bug," he explained, "you get out the vacuum cleaner. Then you put on this attachment. Then you put insect powder on it this way. Then you turn on the machine and point it at the bug, and in a short time the bug is dead."
 "But why go to all that trouble" asked the practical housewife. "When I see a bug I just step on it and it's dead."
 Jackson thought hard for a moment, and said, "Yeah, that will work, too."
 —Gene Brown
I. I’ve been asked to speak on the gospel—
   What could be dearer to the heart of one
   who has spent his life declaring it?

II. Good news of the glad tidings ever the
    will of God for man.
    A. His birth and continues: Lamb before
       the foundation of the world.

Luke 2:10 "Fear not, for behold I bring
    you..."
Mark 1:1 "The beginning of the gospel of
    Jesus Christ, the Son of God."
Rom. 1:16 "For I am not ashamed of the
    gospel of Christ..."
Mark 8:35 "For whosoever will save his life
    shall lose it..."
I Thess. 1:5 "For our gospel came not unto
    you in word only..."
Col. 1:23 "If ye continue in the faith
    grounded and settled, and be
    not moved away from the hope
    of the gospel, which ye have
    heard, and which was preached
    to every creature which is under
    heaven....."
Mark 16:15-16 "And he said unto them go
    ye into the world and
    preach the gospel..."
B. This gospel shall reach its climax as you entertain questions.

III. Those Magnificent Questions
A. Romans 8:31 "What shall we then say to these things? If God be for us, who can be against us?"

1. First of four reasons not condemned answers with four unanswerable statements.
   a) Christ died for us.

Isa. 53:5-6

   b) Believers died in him.
   c) He made satisfaction for our debts.
   d) He arose.

Acts 17:30-31

   e) He reigns in heaven with all power.

Heb. 1:3

Ps. 110:1-4

   f) He intercedes.

B. Reasons to Consider

1. McLard—God's on our side as we used to toss bat and get first pick.

2. No being can defeat our glorification.
3. Lipscomb -- "With God for us we have nothing to fear."
4. Discuss not what you may do but what your enemies can do.

Ps. 118:6
Isa. 27:4

5. Conscience, devil, men may accuse but God does not.

C. Spared not his own Son, delivered him up for us, how shall he not with him freely give us all things?
1. Argument from greater to less.
2. McGarey wrote what God has already done is a guarantee that he will continue to do what is necessary.
3. We were shocked when Lott proposed to give his daughters to save his guest, but does not compare to what God did--this not a possibility but history!
4. This proof beyond anything!
5. "Spared" withheld not, shows how keenly God felt it.
6. God didn't just deliver, he surrendered him (J.F.B.).
7. Think of things to which Jesus was delivered: Judas, Pilate, malice of Jews, world treatment.
8. Think of this—for whom was Jesus given? Not angels, but men; not men but sinners; not reformed sinners but participating ones!
9. God gave him up and he was willing.

Gal. 2:20

D. Who shall lay anything to the charge of God's elect—it is God that justifies.
   1. None can do this.
   2. Look what God is: the advocate, the protector, the provider, the justifier.
   3. Metaphor from court of law.
   4. Satan will try.

Zech. 3:1

5. Many will try but none can.

E. Who is he that condemns? It is Christ that died, rose, right hand of God, intercedes.
   1. "Of own you may effect ruin but another cannot condemn" (Lard).
   2. Christ sits at right hand to secure our glorification.
   3. Christ could condemn but he pleads with God for our acceptance.
   4. Our judge is our advocate—hard to lose that case.
5. Note four facts about Christ: died, rose, right hand, intercedes.
6. I love this view: we rely not on Christ who died but is alive, not impotent but has power to save, not one indifferent to our deeds but feels with us.
7. None can prove us guilty in him.
8. Christ died to save—not to condemn.
9. Who's in position to condemn? Only Christ and he died for us.
10. At the throne he's interceding for us.
11. Every sentence against us was carried out in full severity against the Son.
HOW DID I, A GENTILE, GET WELCOMED INTO GOD'S FAMILY?

Romans 1:16-17

I. I turn to the Roman statement.
Rom. 1:16-17  "For I am not ashamed of the gospel of Christ."

A. Am I in that "everyone?"

B. I do believe and am willing to come in second--the first and also to the Greek.

C. Peter is a good apostle to start with.

Matt. 16:19  "I will give unto thee the keys of the kingdom of heaven."

Acts 15:7  "That the Gentiles by my mouth should hear the word of the gospel and believe."

II. Could we go then to its beginning.

Acts 11:15-18

A. Note these events.

V-5  "I was in the city of Joppa praying--and in a vision I saw a trance."

1. We'd learn more from Acts 10.
2. Housetop
3. Sixth hour

B. Trance

1. Ecstatic state
2. Unconscious of things about him.
3. Like a dream
C. Great sheet 4 corners = world

Heb. 2:4 1. Let down from heaven by four corners.
2. Came to Peter so he could fully see.
3. Four-footed beasts, creeping things, wild beasts, birds
4. Clean and unclean animals
5. (Could not eat unclean).
6. (Could eat some animals).

D. Kill and eat
1. Chapter 10 says he was hungry.
2. It's noon - time to eat.
3. Law thus set aside--Moses' law is over.
4. Carries great spiritual meanings.

E. Reaction
1. Obeyed a 1500-year law about destruction.
2. Shows preachers are ever learning more truth.
3. He had rigidly obeyed law always.
4. Voice came three times for him to learn.

I Tim. 4:3 "Later condemned those who 'abstain from meats which God hath created to be received with thanksgiving.'"
12. Difficult to grasp new truth, but truth essential to any change.
13. Must have a "this saith the Lord"—respond not to custom, habit, "I like it."
14. Peter could offer proof for his actions—a good policy!

V. He translates this into action and goes with three men 30 miles north to Caesarea.
A. Guided by Holy Spirit
1. So are we.
2. Spirit gives us the Word.
Rom. 10:12 "There is no distinction between the Jew..."
3. The distinction—race, sex, social, educationally.
4. Timing important—Philip and Gaza chariot, the three men at the door.
5. Six Jewish brethren as witnesses Caesarea and Jerusalem.
6. He'll preach this openness on Pentecost—now sees it more completely.

Deut 12:1-3

B. Result
Judges 2: 1-2
1. Peter goes to Cornelius
2. Words whereby saved. Acts 11:14
3. Holy Spirit

To supply by inquiry
C. Can you withstand God?
   1. Peace comes.
   2. God's glorified.

Heritage C/C - 2/24/08

Old Union C/C - 3/16/08 - Sunday School Castalian Spgs.
MAN'S STRANGE REACTION TO GOD
Rom. 1:18-23

I. Via Introduction —
A. Aren't you amazed at some one's reaction to events?
   1. Children take no advantage of school opportunities.
   2. Men take to adv. of time.
   3. Families take no adv. of growth together.
B. But of all things strange, it's some men's reaction to God.

II. We want to see things revealed about God.

III. Then see man's reaction to his opportunities.

IV. About God.
   A. His wrath is revealed (V. 18).
   B. His truth is shown them (V. 19).
   C. He who is invisible reveals Himself via powerful creation.
      1. Either by creation is His power shown; or since creation it is & is still continuously done.
      2. We see the invisible thru things made.
      3. Invisibility taught.
John 1:18 "No man hath seen God at any time; the or Col. 1:15 "Who is the image of the invisible God, the 1 Tim. 1:17 "Now unto the King eternal immortal, in Heb. 11:27 "By faith he forsook Egypt, not fearing th 4. Nature reveals supernatural.
   a.) Soft shoe of camel adapts to sand.

V. About Man.
   A. He holds or hinders truth.
   B. He has the ability to grasp.
   C. He's w/o excuse.
D. He deliberately rejects God.
E. He refused to glorify God.
   1. Used 5X in Romans.
   2. We do not augment God's power, rather we acknowledge it.
   3. World goes on as tho there's no God.
Ecc. 8:15 "Then I commended mirth, because a man has
Isa. 22:13 "And behold joy and gladness, slaying oxes
1 Cor. 15:32 "If after the manner of men I have fought
4. Glorify = ascribe praise.
F. Man's rejection is degrading.
   1. Vain, worthless, w/o success.
   2. Remember God did not reveal Himself to deprive man of his excuse, but rather to bless him.
   3. They were not thankful.
   4. They became vain.
      a.) If man perverts nature and is w/o excuse - what of man who perverts Scrp.?
5. Foolish heart was darkened.
      a.) Seat of emotions, will, intellect.
      b.) Became reckless.
      c.) Paul uses heart 50X+.
      d.) Does it gradually go out?
      e.) Foolish = unintelligent.
      f.) Moron comes from this word.
   Job 12:2 "No doubt but ye are the people, and wisdo
      a.) Man's judged on what light he has.
   Gen. 18:25 "That be far from thee to do after this ma
      b.) God's verdict - fools!
RESULTS OF A REPROBATE MIND
Rom. 1:28-32
I. Man gets himself in horrible conditions.
   A. He did not want to retain God in his knowledge.
      1. Did not deem it worthwhile to pay any attention to God.
      2. How do we retain God?
      3. Knowledge is more acknowledgement than intellect.
      4. We can lose our knowledge.
   B. God gave them over to a reprobate mind.
      1. Reprobate defined.
         a.) Everything unbecoming.
         b.) Disapproved.
         c.) Undiscerning.
      2. God let them go after their choice.
II. Workings of the Reprobate Mind.
   A. Do what's not convenient.
      1. Shameful.
      2. Injurious.
      3. Unnatural.
   B. Pursues many vicious ways.
      1. Filled call unrighteous.
         a.) Injustice.
         b.) This similar list in 2 Tim. 3:1-9.
         c.) Filled—not rare or slight.
      2. Fornication.
         a.) All types of sexual abuse.
      3. Wickedness.
         a.) Enjoying evil.
a.) Take advantage - overreach in a bargain.
b.) Greed.
c.) Ready to overreach.
5. Maliciousness.
a.) Disposition to injury & revenge.
b.) Judges 1:7.
a.) Vexed at what another has.
b.) Hates an excellency it cannot reach.
7. Murder.
a.) Count life of little value.
8. Debate.
a.) Strife about words for vain glory - not for truth.
a.) Lies.
10. Malignity.
a.) Desire to hurt w/o reason - just to see another suffer.
b.) Malice concealed under coat of friendship.
a.) Evil speaking.
b.) Communicate in secret - not tone of voice but secrecy gives its color.
c.) Gossip.
a.) Those who take pleasure in scandalizing their neighbors.
b.) Slanders do it in open.
13. Haters of God.
a.) Hate His holiness.
b.) Is it wrong to teach God in a classroom?
   a.) Insult.
   b.) Insolence.
   c.) Contempt - hooters.
   d.) Know it all.
15. Proud.
   a.) None your equal.
   b.) Arrogant supermen.
   c.) Haughty.
16. Boasters.
   a.) Ostentatious.
   b.) Brag on self.
17. Inventors of evil things.
18. Disobedient to parents.
   a.) Hurt to parents keeps bad co.
19. W/o understanding.
   a.) As respecting God they were unintelligent.
20. Covenant breakers.
   a.) No covenant honorable to them.
21. W/o natural affection.
   a.) Loveless.
   b.) Abort.
22. Implacable.
   a.) One who breaks a solemn engagement, ratified under oath.
23. Unmerciful.
   a.) W/o compassion.
   b.) No feeling for distress of others.
   c.) Cruel.
   a.) Fear no sentence.
   b.) Death = punishment, misery, suffering.
   c.) Their pleasure in evil added to their corruption.

Weekend 100+ Class 11-28-82, 12-12-82
JUDGEMENT: MAN'S CAPACITY & GOD'S CERTAINTY

Romans 2:1-2

I. This chapter has a lot to say about Judgement.  
A. Well it might.  How will you get man to be serious if he's never called to account?  
B. How can he have the right attitude toward the Judgement now & later unless he knows the truth?  
C. How can he know the truth unless Jesus & the apostles tell us?

II. Later in the chapter we'll see:  
A. Man's attitude toward Judgement.  
  1. Escape it - V. 3.  
  2. Despise it - V. 4.  
  3. Fail it - V. 5.  
B. Results of the Judgement.  
  2. Wrath - 8.  
  5. All by the impartiality of God - 11.  
  1. Some w/o law.  
  2. Some w/i law.  
  4. Jesus.  
D. Jew's Advantage, Example, Influence.  
E. Does Family Tie change situation - Circumcision - Suppose I'm not - are only Jews via law saved?
III. Now let's examine man's capacity for & God's certainty of Judgement.

Rom. 2:1-2 "Therefore thou art inexcusable, O man,
A. Therefore.
1. Chapter 1 disposes of Gentile - now Jews altho no name called till v. 17.
2. Paul proving universal guilt thus universal need of salvation in Jesus.
3. He will meet with deeply rooted prejudices.
4. Therefore introduces conclusion from a truth which is to follow.
5. Man who judges same as Jew of V. 17.
6. Transition from Gentile to Jew.
B. Thou.
1. Note gradual build up to Jew not all at once.
2. Change to 2nd person singular common to Paul.
C. Art inexcusable.
1. How could Jew pretend another unworthy when he was guilty of the same - so must humble the Jew first.
2. Jew didn't even have an apology.
3. Those who know duty & neglect it inexcusable.
4. Lard says 3 classes:
   a.) Simple sinners.
   b.) Encourager of sin.
   c.) Judging sinners - each class progressively worse.
5. Jew had greater light, yet exceeded in sin.
6. Not inexcusable for judging but for identical guilt.
7. Man won’t move till stripped of all excuses.
8. Even if Jew didn’t have same sin it’s same principle – he sinned against the light & he had more light.
9. Inexcusable means w/o apology, w/o defense. To talk oneself out of a charge.
10. Inexcusable because:
    a.) They know their duty.
    b.) Created ability to perform.
    c.) Know the consequence of neglect.
    d.) Condemn others for doing so.
11. Natural to see self justification.

D. O Man.
1. Shows earnestness.
2. Not universal – "one who judges" the modifier.
3. Tact – approach by degrees.

E. Who Judges.
1. Jew delighted in Gentile guilt, even admitted own individual sin.
2. (But slow & never admitted as a race, thus Paul led them to it.)
3. Judge = to pass sentence, condemn. (We look at fruit, God sentences)
5. The judging not wrong, but the duplication of the wrong is.
6. They were condemning evil.
7. On judging:
   a.) Could be inaccurate.
b.) Not our office.
c.) Could be uncharitable.
d.) Some forbidden Matt. 7:1  Rom. 14:13
8. Do we have evidence?  John 11:24  Deut. 16:18
9. Know motives?
10. Regret having to condemn?
F. Condemn self.
2. Men severely criticize others for what they are guilty on. Howard Fish told me of a judge brought home rolling drunk & said "tomorrow you fine and jail a poor boy for this very same thing."
3. Argument:
   a.) You judge another.
   b.) You do what he does.  Exo 2:14
   c.) You condemn yourself.  I Pet. 4:17
4. We see sins in all but ourselves - Scrp. removes this fallacy.
5. We observe in others what we see in ourselves - Stark - slobber.
G. Judgement of God.  Gen 18:25
1. Judgement.
   a.) Like sin - like punishment, no respect of person.
   b.) Judgement = sentence of condemnation with respect to transgressors.
   c.) We see the contrast of the judgement of God & of man.
   d.) Judgement proposes a standard - what is it?
      Bible
   e.) Judicial verdict is what's meant:
condemnatory sentence.  

f.) All men face it.  

Heb 12:23  

Acts 17:31  

Acts 10:14  

2. Sure.  

Revel 20:13  

2 Tim 2:15  

a.) Human judgement might be wrong.  God's is not.  

b.) Uniform - not filled with partialities.  

c.) Sure = Know for a fact by external testimony.  

d.) We know - as matter of principle.  

3. Truth.  

a.) Truth = right, weighed. Job 31:6, 1 Sam. 2:3,  

Dan. 5:27.  

b.) Can discover now by his word.  

Heb 10:27  

c.) Certainty, integrity, honesty.  

d.) Little boy said he was 6' tall. How?  I found  
a stick as big as myself, divided it into 6 =  
parts, called ea. a ft. That makes me as tall as  
you.  

e.) Reality - realistic & factual.  

4. Against.  

a.) Man said guilty  

God said guilty - nothing left?  

b.) If men condemn, how must it look to God?  

Sheet End 100 + Class 12-19-82, 1-2-83
JUDGEMENT: ESCAPE IT OR UNDERSTAND IT?
Rom. 2:3-4

I. Paul presses home the moving fact of Judgement.
   He makes several points.
   A. Man can reason.
   B. Man can see an inconsistency.
   C. Man makes a fatal mistake if he becomes an escapist.
   D. Man can appreciate the God of the Judgement.
II. Man Can Reason.
V. 3 "And thinkest thou this, O man, that judgest the
   A. Think,
      1. Deliberate that process.
      2. We reason.
      3. Think is more than knowing. It's counting or figuring up.
      4. All men on same footing before God.
      5. Herring heads clip.
   B. Man can see an inconsistency: I judge another wrong. I do the same thing but am blind to my mistakes.
      1. We condemn others mistakes but O.K. the practice for ourselves.
      2. Such = like, similar.
      3. Devil costume at church.
   C. Man can't escape.
      1. He thinks he can.
         a.) Abraham's seed I am.
         b.) God's partial to me.
         c.) I'm the exception.
         d.) Have the law.
e.) Circumcised.
f.) Good works.
g.) Meritorious ancestors.

2. Today.
a.) I have a godly mother.
b.) I do a lot of good.
c.) Wealthy, educated, powerful.
d.) Poor, ignorant.
e.) Religious rites - fast, pray, etc.
f.) I've suffered enuf here.

3. All will be judged.

2 Cor. 5:10 "For we must all appear before the judgr

4. Our escape is only in Christ.

Acts 4:12 "Neither is there salvation in any other: fc

5. In flood, via ark.

1 Pet. 3:20-21 "Which sometime were disobedient, w D. Man has the ability to appreciate the judgement

1. Despise.
a.) Feeling of contempt.
b.) Perverted God's goodness, not proper use of it c.) Like our "didn't say not to spirit" of today.
d.) Look down your nose at - whatever Seth

(21 Mo.) doesn't like to him is "garbage."

2. Riches of his goodness.
a.) Abundance.
b.) Wealth of goodness.
c.) Goodness = Kindness.

3. Forbearance.
a.) Hold back.
b.) Yet we need to learn the time element today
toward sin.
c.) Forbears w/o immediate execution.
d.) Implies something temporary which may pass under new conditions.

4. Longsuffering.
   a.) Patience.
   b.) Forbearance inward & patience outward demo. of it.
   c.) Expected privilege & viewed longsuffering a weakness.

5. Led to repentance.
   a.) Some fail to consider this.
   b.) God's goodness acts on you & leads to repentance.
   c.) Goodness is designed & adapted to do so.
   d.) "God invites to reformation", Campbell.
   e.) Repentance.
      (1) Mental determination to abandon sin & consequent forsaking.
      (2) Not just sorrow but turning from sin.
      (3) If goodness is expression of God's attitude to us in our sins, repentance is our expression of attitude in willingness to forsake sin.
      (4) Repentance called the negative act of conversi.
      (5) Change of mind: relative to our conduct, our attitude toward others, toward God.
      (6) Demand restitution. Luke 19:8
   f.) Not know - degree of inattentiveness that begat ignorance.
   g.) We should hate to sin against one so good as God - "don't tell Mother."
h.) Goodness is despised when it does not lead to repentance.

i.) God draws, not drives - a cross, not a club.

j.) Preaching ought to show God's goodness. All should turn.

Best End 100+ Class Jan., 1983
A STOREHOUSE I DON'T WANT
Rom. 2:5-6

I. Some things we pile up to use later.
   A. Good.
   B. Also Bad - let's talk of the latter.
II. Our condition that brings it.
   A. After thy hardness.
      1. Noun - fact, not a qualifier of the heart.
      2. After or according - in conformity c - hard life gets hard punishment.
      3. Petrified - God's overtures reach deaf ears.
      4. Contempt not to remain unpunished.
      5. Heart could not feel nor repent.
   Isa. 5:4 "What could have been done more to my vine?
   65:2 "I have spread out my hands all the day unto
   6. More harden, the more punishment.
   B. Impenitent.
      1. Corrupt.
      2. Could not repent or so perverse it would not.
      3. Delusion to think sin pays & gives an advantage.
   C. Treasure.
      1. Heap up - from figure of piling up things to use at later time.
      2. theirs was wrath (what a treasure) via sin.
      3. Judgement is sure.
      4. Suspended Judgement piles up.
      5. Accumulate a storehouse of wrath.
   D. Day of Wrath - Rev. of the Rt. Judgement.
      1. Comes finally at judgement.
      2. God's judgement not a burst of divine temper but result of righteousness.
3. Day – see V. 16.
4. Judgement is
   a.) Universal.
   b.) Criterion – Works.
5. Tho delayed, judgement sure to come.
E. According to his deeds
   1. Each gets.
   2. No partiality – each man.
   3. According to good or evil life.
   4. If just then according to deeds, not Jew or Gentile blood.
   5. God sends to man what they caused to ascend to him.
   6. Every man will ans for himself.
   7. Punishment in degrees – not equal.
   8. Not by descent, birth, dignity, privilege, but by deeds.
   9. Works not to be the cause of acquittal but evidence of their union c Christ.
10. Responsibility for our sins ours till we give them to Jesus.
11. Deeds index character.
12. Not on a barter basis – difference in "to" & "for" deeds.
14. Strict justice not position or privilege but deeds.
15. If deeds, how grace to save?
16. God does not assume the tasks assigned us.
17. Privilege increases responsibility.
18. Not only abstain from evil, but do good.
CONTRASTING AIDS BRING CONTRASTING ENDS
Rom. 2:7-9

I. If ever two things could be compared & stark contrasts seen, it's in this paragraph.
A. We buy a tie thinking it will match, but doesn't.
B. We have close enuf it doesn't matter like a wheel alignment.
C. Yet no tolerance in space flight, missiles.

II. Here we see vividly the white hat & black hat guys: compare 2 lives now.
A. One God loves (see inverted parallelism).
B. One God punishes.
C. He loves:
   1. Those who patiently continue.
      a.) Persistent in right doing.
      b.) Perseverance in something arduous.
   2. Continue in well doing.
      a.) Does this just mean to continue to believe? Or are there fuller deeds?
      b.) God is righteous - we must be.
   3. Seek.
      a.) Actively pursue.
      b.) Real effort involved.
      c.) Regard not outward circumstances, but rather the real character of man.
      d.) Faith comes out in actual performance.
      e.) Our words index character. We are not rewarded because we earn so much.

4. Seek Glory.
   a.) Brilliant & illustrious state.
b. Distinction.
c. Highest state in which creature can be exalted.

5. Seek Honor.
a. Praise of God.
b. Esteem, reward.

6. Seek immortality.
a. Exemption from sin.

D. These get eternal life.
1. Peace.

2. Everlasting fellowship.

E. He Punishes:
1. The Contentious.
a. Against truth. 
   Jesus detested: Goldsmith, 
   Jewish grumbling, Paul, 
   Stone prophets 
   man says no obstacle
b. For injustice. 
   wilderness grumbling, 
   Saul, 
   Stone prophets 
1. Do not obey. 
   Is it ever right to tell a lie 
   a. Rebels. 
   “Is it ever right to tell a lie” 
   b. Open war. 
   c. Judged in view of use or abuse of privilege.

3. Obey unrighteousness.
a. Slaves of evil. 
   Hollywood live ins 
   b. Mean.
   c. Willfully disobey God & accept Satan.

4. They receive 
   a. Indignation. 
   (1) Judgement universal – sin is conditional.
   b. Wrath. 
   Real it has not fallen is not to 
   equate a indulgence 
   (1) Words of intensity used.
c.) Tribulation.
   (1) Punishment long & real - no annihilation.
   (2) We may see judgement held in abeyance, but it will come.
   (3) Lit. pressing together.

d.) Anguish.
   (1) Preacher told Negro not enuf brimstone to burn us all in 1 place, she said, "We take it with us."
   (2) Lit. narrowness of place - want of room.

E. Every evil doer gets it.
1. Every guilty man will be punished.
2. Soul often refers to whole man.
3. This man does evil constantly.
4. Could be Jew or Gentile - all the same.
   a.) Jew more light, so gets more punishment.
   b.) Jew preeminent in privilege, also in punishment

G. Every worker of good gets it.
1. Glory.
   a.) Happiness & righteousness joined.
2. Honor.
3. Peace.
   a.) Joy.
   b.) Prosperity.

III. With God - No Partiality.
A. God is no respecter of persons.
B. Divine judgement not guided by partiality of men
C. Above is culmination of all said.
D. To respect is to be partial.
   (Perfectionist demands of others what ought to be in himself - I can't do it)
IV. In Conclusion.

A. Every man will be either on right hand or left hand no intermediate class.

B. Do we seek one thing & God gives us another?

C. Do you think the wicked will be punished?

D. Only two groups are suggested - which one am I in?

Luke 12:48 "But he that knew not, and did commit thi...
UNIVERSALITY OF ACCOUNTABILITY
Rom. 2:12-13

I. Suddenly Romans gets hard.
II. We move into the realm of universal accountability of all man.
III. God is stressing man's guilt, therefore, need of salvation.
IV. He is not yet telling men how he can be saved - but shows the NEED!
V. He deals c 2 classes: Jew & Gentiles.
   A. The Gentile:
      1. "For as many."
         a.) Not all under Moses.
         b.) God is impartial judge - each judged by his light.
         c.) For = clue - used 3X relative to law & shows 3 kinds of action.
      2. "Sinned."
         a.) Their perdition not due to lack of law but presence of sin.
         b.) Sin is a transgression of a rule of conduct regardless of how it is made known.
         c.) They will perish because they sinned.
      3. "W/o Law."
         a.) Law is will.
         b.) God's law is His will revealed to man.
         c.) It means any direct revelation of God's will.
         d.) To sin w/o law is to sin w/o immediate revelation.
         e.) How could Gentiles sin w/o law - impossible.
f.) They sinned against tradition.
g.) Law in different form does not make you guiltless if you sin against it.
h.) The insertion & omission of an article leads one to believe its Law of Moses and w/o article law in the abstract.
i.) These w/o revealed law since they had a law in nature.
j.) Laurin says this is the internal witness of reason & intuition.
k.) It's w/o revealed law of right & wrong.

4. Perish.
a.) Lost w/o condemnation by terms of direct revelation like Jew had.
b.) Measure of light, small or great, their rule.
c.) If men are lost, can they be saved? W/o Jesus?
d.) Perish denotes future punishment of soul & body in hell.
e.) No word said about salvation - rather shows need.
f.) Not only asserts their guilt, but states they will be punished.

5. W/o law.
a.) Shall not be judged by the expressed terms of the law - such as touch ark of covenant.
b.) Gentiles exercised moral functions which imply recognition of a law.

B. The Sinning Jew.
1. He also sinned,
2. He sinned in the law.
3. He had it read every Sabbath.
4. Judged also - no partiality.
   a.) God condemns Jew who breaks his law. (Uncle Sam does too!)
   b.) None acquitted.
   c.) Salvation a gift, not a payment of a debt.
   d.) God in justice can prescribe the conditions.
   e.) Note fairness of God's judgement.
   f.) Note said perish of Gentile but judged of Jew - had to lead him gently to get him to see Judge easier on ear than perish. No thud & blunde type preaching c Paul.
   g.) God impartially judges ea. man by light he has.
   h.) He is discussing how we will be judged not how we will be saved.
   i.) One is judged by system under which he lived.
   j.) No one today w/o law.
   k.) There is a valid standard of judgement for every person.
   l.) For Jew - The Law of Moses.
      For Gentile - Conscience.
   m.) As judged by light we have the only difference is in the manner in which they are mediated & in the degree of fullness that characterizes them.
5. By the law.
   a.) Law is a standard, not a salvation.
   b.) This the law of Moses not law in general.
VI. Who's Justified?

A. Not hearers.
   1. Having the law & hearing law is not grounds of justification.
   2. (Many join this ( ) to verse 16, scholars vary).
   3. Case of continual hearing & non-obeying may lead to an insensibility.
   4. The abuse of the best leads to the result of the worst.
   5. Jew taught harsh things: "If Gentile prays to Jehovah his prayer is not heard. "If he commits sin & repents that too does not help him."
      "Even for his alms he gets no credit."
   6. We put premium on "I go to church."

B. But the Doer.
   1. Perfect obedience.
   2. This does not excuse any obedience to word. God always expects some. We go to moral excellency, not moral perfection.

Rom. 2:13 "(For not the hearers of the law are 3:20 "Therefore by the deeds of the law they
   3. This statement has in mind the great moral principles of God.
   4. Gentile had in themselves 3 fold working of a law.
      a.) Guidance of heart pre-disposes them to know.
      b.) Testimony of conscience bears witness.
      c.) After deed their conscience excuse or accuse."
5. All have the possibility of attaining justification but none could do it, except through Jesus.
6. No man justified by external privilege & outward respect.
7. Law is not satisfied by approval & applause but by obedience.
8. Not the instructed but the doer are justified.
9. Law was not for curiosity & contemplation but for obedience - Haldone.
Lev. 18:5 "Ye shall therefore keep my statutes
10. No Jew perfectly kept the law.
11. Limited obedience not acceptable.
12. Gentile good is commended.
C. Justified.
   1. Not sinners - never were!
   2. Rather, acquitted when accused on the score of absolute innocence.
   3. 1st X used in Romans.
1. What is sin? Define it.
2. What causes perdition?
3. What is law?
4. Does law require an answer in various forms change its guilt?
5. What does article "The" do?
6. Define perdition?
7. What's opposite of it?
8. Why does it say nothing about salvation here?
9. What does it mean to be judged into the law.
10. Was God's judgment seen by both Jewish Gentile?

11. Gentle forest Jew / "judged" - what's the significance?

12. Was the discerning read man / was judged or read at?

13. Do There everyone into same land?

14. Does hearing the law justify a man?

15. Is there a connection between hearing & insensitivity?

16. Is the perfect obeyer lost?

17. Can we be justified by external precepts? For sure no reason.

18. Does approval & appraise even or does obedience.

19. Is the instructed or the obedient justifies
WHAT'S THE STATUS OF MEN W/O FORMAL REVELATION? Rom. 2:14-16

I. It is a puzzle.
   A. Bible belt vs. no translation.
   B. Year of the Bible vs. illegal to distribute it.
   C. Some have much - some very little - what's that status of our varied responsibilities?

II. This passage that contrasts Jew & Gentile lets us see it.
   A. He deals with the Gentile who has no formal revelation (V. 14).

V. 14 "For when the Gentiles which have not the law
1. "When."
   a.) He starts here to explain V. 12.
   b.) When does not refer to historical accomplish but states a principle or supposition.

2. "Gentiles."
   a.) Covers all nations which have no written law of God.
   b.) If Jew could be saved by his law, Gentile could also by his own. To the Jew unthinkable not salvation but responsibility & accountability came by law.

3. "Have not the law."
   a.) Article is omitted - just have not law.
   b.) W/o law = w/o revealed law of rt. & wrong.
   c.) The law = Moses.
      Law = in general.

4. "Do by nature."
   a.) W/o written law.
b.) Not one wholly enlightened by divine truth.
c.) Traditions blended c other knowledge & no longer knew it as divine.
d.) Controlled by conviction & feeling.
e.) Nature guides - not revelation.
f.) Qt. is not how inward monitor got there but what have you done c it now that it is there!
g.) No heathen could keep it perfectly, thus beate c few stripes.

Lu. 12:47 "And that servant, which knew his lord's

h.) Those not having a law must be saved thru doing the things contained in the law - thus a harmony.

5. "Law unto themselves."

a.) Lard, "When their knowledge of duty corrs with the law they are then a law unto themselv. When they then do that which they know is rigl they are guiltless; conversely, they are guilty. They cease to be a law when their knowledge becomes vicious & leads to wrong. Doubly guilty then - for vicious knowledge & guilty acts. Law, c God is a rule of right, never wrong!

b.) Jew heard law every Sabbath & did not. Gentiles never heard yet did! He was justifie based on divine mercy.

c.) He who hopes to be justified must hear law & in daily deportment show associate c truth.

d.) Alford, "There is but 1 law of God - one eternal truth - moral law - partly written in
man's conscience, more plainly in law of Moses, & fully revealed in Jesus Christ."

e.) Gentiles not judged by the express terms of the law.

f.) Laurin teaches man can be saved w/o Christ if never heard of Him - by experience & conscience.

6. "Works of law written in their hearts."

a.) Practice morality.

b.) Work of law = make known to man his duty & enforce the obligation to perform it.

c.) Revelation & reason compare as microscope & naked eye - both reveal truth - one goes farther.

d.) Calvin, "Man is so enslaved by sin as to be of his own nature incapable of an effort or even an aspiration toward that which is good!" Is that reasonable?

e.) Law is written in hearts.
I. We stood in the 20th C.C. Chatt. store & Raleigh Wooten asked, "Do you pay S.S. on housing allowance?" "Do you have to sign up for SS?" "Can't you be conscientiously opposed? Some brethren say they are because bad investm but it means violates your understanding of Scrp thus conscience hurt."

A. And so the word comes often.
B. Religiously, "Let your conscience be your guide."
C. Why not restudy and see what's said in Rom. text.

Rom. 2:15-16 "Works of the law written in their h

II. About Conscience.

A. Define.
1. Judgement of mind respecting right & wrong.
2. An ever attendant witness.
3. Self executioner - imparts no new truth but acts on what is already known; expressing judgement.
4. Dunnelow, "The faculty by which we reflect upon the character of our actions."
5. Hendrisen, "Inner sense of right & wrong."
6. Gutzke, "Built in gyroscope to keep us on ever keel." "Stabilizer to keep us from confusing our values."
7. Oddly not mentioned in O. T.

B. Function.
1. Definition shows it.
2. Fence post can't keep driver on road, but help him see where safety is.
3. Property line marker does not keep you from stepping over but does show where property ends.

C. Types of Conscience.
1. Weak.
   * Their e. being weak is defiled.
   * 1 Cor. 8:7 "Howbeit there is not in every man that"
   * 12 "But when ye sin so against the brethren"
   * Acts 23:1 "And Paul, earnestly beholding the council, in tears said to the brethren..."
   * Heb. 13:18 "Pray for us; for we trust we have a good conscience in all things willing to live honestly."

2. Good.
   * 1 Cor. 5:7 "For godly men suffer..."
   * Heb. 20:22 "Let us draw near with a true heart in full assurance of faith having our hearts sprinkled with blood."
   * Heb. 10:22 "Let us draw near with a true heart in full assurance of faith having our hearts sprinkled with blood."

3. Evil.
   * Titus 1:15 "Unto the pure all things are pure: but unto them that are defiled every thing is evil."

4. Pure.
   * 1 Tim. 3:9 "Holding the mystery of the faith in a pure conscience."
   * 2 Tim. 1:3 "I thank God whom I serve from my forefathers with a pure conscience..."
   * Titus 1:15 "Unto the pure all things are pure: but unto them that are defiled every thing is evil."

5. Seared.
   * Titus 1:15 "Unto the pure all things are pure: but unto them that are defiled every thing is evil."

6. W/o offense.
   * Acts 24:16 "And herein do I exercise myself to have always a conscience clear before God..."

7. Purged.
   * Heb. 9:14 "How much more shall the blood of Christ..."

D. Actions on Conscience.
1. Enlighten.
   * I Cor. 8:10 "For if any man see thee which hast knowledge..."

2. Corrupt.
   * Titus 1:15 "Unto the pure all things are pure: but unto them that are defiled every thing is evil."

3. Give no light. If the life that is in thee
Matt. 6:23 "But if thine eye be evil, thy whole bod.
4. Can be improved. Justi (a.) Man's appeal to conscience is not decisive
   unless he takes pain to inform it.
D. What it does to us: accuse or excuse.
   1. It pronounces judgement upon oneself.
   2. It either accuses or defends.
III. In view of what you know the Scriptures teach,
     what do you say to yourself about:
A. Becoming a Christian
B. Being faithful.
C. Carrying your end of the load?

[Signature]
3-6-83
WITH OR W/O THE LAW, MAN IS CERTAIN TO BE JUDGED

Rom. 2:15-16

I. In Paul's presentation, everyone has some responsibility before God. A. Take the lawless Gentile. 1. He's w/o formal written law. 2. But he has a conscience. a.) He brings him in agreement w/ many points of the law. b.) It was written in his heart. c.) On this law, he reasoned, tried, questioned, sentenced.

3. How did it get in his heart?
   a.) Inherent sense of right springing up in man spontaneously.
   b.) Or by traditions & inheritances from revelati to the ancient fathers.
   c.) Some brethren speak of the "lost law."

4. Scriptures reinforce conscience. Foolish to imagine heathen justified in perfect obedience to a law that is wrong & immoral in itself. God wouldn't recognize such a law.

5. Very fact the accuse or excuse tho shows they are responsible.

6. Meanwhile lit. between themselves.

7. We may believe a divinity is connected w/ their conscience.

B. There is a Judgement.
   1. When - in that day.
a.) Evidently we are not fully judged or rewarded in this life.
b.) There is more to come!

2. Who Judges?
   a.) God by Jesus.
      (1) Law a dead letter w/o a judge.
      (2) Jesus capable to do it - tempted as we were.
      (3) I can be closely acquainted c Him.
      (4) If Jesus does it, He must be God.
      (5) God judges thru Jesus - do you reject Him?
   b.) God, Jesus, HS all involved.

3. How extensive? **Secrets**
   a.) He looks on the inside.
   b.) Motives & principles of man constitute his character, the reason Jesus looks on the inside.
   c.) God ex-rays memory & exposes secrets.
   d.) Judges everything - secrets & all - nothing concealed (won't resemble man's judgement as he can't do it in reading the mind & thots).
   e.) If men can conceal their evil, they are safe from man's judgement but not possible c God.
   f.) Judges our thots, attitudes, words, deeds - past & present or even contemplated.
   g.) Secrets show how penetrating & thorough is the judgement. Not just overt acts, but inward thots & motives.
   h.) God's court only one capable to do this.
   i.) We may praise that which should be criticize if we knew real motive.
j.) Men, not nations, judged.
4. 4 stages:
a.) Summons & sisting.  
   Matt. 25:32 "And before him shall be gathered all..."
2 Cor. 5:10 "For we must all appear before the judge..."
Rev. 20:12 "And I saw the dead, small and great, ..."
   b.) Exhibit conduct.  
   Ps. 50:21 "These things hast thou done, and I kept..."
c.) Pass sentence.  
   Matt. 25:41 "Then shall he say also unto them on..."
d.) Execute sentence.
   Matt. 13:40-42 "As therefore the tares are gathered..."
Rev. 20:14-15 "And death and hell were cast into..."

C. According to my gospel – certain!

1. Doesn't mean gospel is rule by which each
   judged – rather by law under which he lived.
2. Rather fact of general judgement as taught in
   my gospel.
3. Phillips letters "As my gospel plainly states!"
4. Paul was gospel's herald or minister.
5. Paul's gospel in that its fullness had been
   conveyed to him.

27th End 100+ Class 2-20-83
Four things belong to a judge: to hear courteously, to answer wisely, to consider soberly and to decide impartially.—Socrates

RIGHT TO READ

"I can read you like a book"
I've heard, it seems, for ages.
Well, go ahead and take a look,
But please, friends, skip some pages.

——— Decer
LET'S COMPARE: HIS ADVANTAGES & MINE  
Rom. 2:17-20

I. Our task is to see all that was allocated the Jews
A. Purpose - could he be held responsible.
B. If we have the same advantages, are we similarly responsible?

II. The Advantages of the Jew.
A. Value of advantages.
1. It is something specific.
2. Great opportunity & great responsibility co-join
3. Are we consistent for sake of influence?
4. Paul throws off cover & argues openly c the Jew.

B. Has a Race - Distinctive - Jew.
1. Title of distinction.
2. Delighted in the superiority of his name.
2 Kings 16:16 "Thus did Urijah the priest, accordin
3. Jew had code of living God.
5. Spiritual qualifications do not pass thru blood.
6. Word Jew used after separation of tribes.
2 Kings 18:26 "Then said Eliakim the son of Hilkiah P. 76. "In Judah is God known; his name is great i
Isa. 36:11-13 "Then said Eliakim and Shebna and Je
Jer. 8:8 "How do ye say, We are wise, and the law
7. Uniform does not make a soldier.
8. Behold - get attention.
C. Rests in the Law.
1. Of Moses.
2. They felt just having in grounds of safety.
3. Felt very fact God bestowed it on him shows special usage of him.
4. Rest = lean, rely on.
5. Law pattern of truth.
6. Did he have a subject to talk about but no object to live for?
7. No need to study any other law, rest in this one.

D. Makest Boast of God.
1. Does our work support our boast?
2. Easier to boast than say thank you.
3. Laurin says Paul deals with religious insinceri as the Boasting Man.
4. Do we make a profession not supported by performance?
5. He boasted of his orthodoxy.
6. Did they feel God their own private property?
7. Felt God loved them as He did no other.

E. Knows his will.
1. This admirable but not just sufficient to know--must obey.

I Tim. 2:4 "Who will have all men to be saved, and
2. Not uneasy about what they had.
3. No other knew so much — makes their crime all the worse.

Ps. 147: "Praise ye the Lord: for it is good to sing
4. If God writes what He wants you to know, what he didn't he does not want you to know.

F. Approves the things that are more excellent, being instructed out of the law.
1. Test & accept.
2. We decide one thing is better than another via comparison.

Phil. 1:10 "That ye may approve things that are exc
5. Had lawful reasons via law for decisions.
6. Either prove things that differ or approve things superior or that surpass.
7. No disparagement of the law that they did not keep it.
8. Skilled in moral problems.
9. High standard of knowledge provides demands for high living.

10. We criticize in others what we despise in ourse

G. Confident you are blind to guide. (Revere)
1. Blind = ignorant.
2. We expect an expert teacher to be what he says he is.
3. Don't point - follow me - attitude.

Jer. 17:5 "Cursed is the man that trusts in man
4. God wants Jew to lead Gentile to Christ.

Micah 4:1-5 "But in the last days it shall come to p:
5. We should know in order that we might teach others.

Isa. 2:2-4 "And it shall come to pass in the last day
John 4:22 "Salv. is of the Jews"
H. Light of them in darkness.
1. Were they so endowed that they might strut?
2. If light, should they separate themselves from others?
3. Are we a loveless-egoist?

I. Instructor of the foolish.
1. Instructor = corrector.
2. Foolish = void of understanding or else wicked.
3. We closely scrutinize spiritual instructor.
4. Message is measured by messenger.
5. Education w/o God is dangerous.
7. We seek to form the character of others.

J. Teacher of Babes.
1. Babe a proselyte?
2. Can any of these things so far save one?
3. He employed terms used by the Jews about Gentiles.

K. Has form of Knowledge & of the truth in the law.
1. Law was form, schoolmaster, same as guide is to actual world.
2. Paul concedes everything to Jew he claimed he had – no point in shortchanging.
3. Would the Jew be repudiating his history if he embraced Christ? Of course not – all the above in Him.
4. "Form of sound words" 2 Tim. 1:13
5. "Has God for its author, truth for its matter, salvation for its end." Locke

III. What do we lack in comparison?
A. Should a superior product have been produced in the Jew?
B. What does it avail you if you have all knowledge & ability & do not appropriate it.
C. If all reason for exception is taken away, what should it do to us?
D. If Jew had 10 claims, what are our major ones?
E. Are we grateful for our blessings?
F. If Jew proud of his name, how should we be about Christian?
G. Claims & conduct - consistent?

West End 100+ Class 3-20-83, 4-3-83
PUT THE PENCIL TO PROFESSION
Rom. 2:21-24

I. There are many claims we make.
A. We are of the truth.
B. We worship properly.
C. The church is one & we seek its unity.
D. We declare the whole counsel of God.

II. Many should rightfully know where he stands - but suppose he knows & stays not c it!
A. In the Jew we see his hypocrisy.
B. Are we guilty of preaching a better gospel than we practice?

III. Let's see the Questions Put to the Jew.
A. Can't imagine the qt. unless he is guilty.
   1. Qt. succeed it.
   2. Halverson said the answer gave birth to the qt.
B. What qt. would be most sharply put to us that would expose & show we need to reform our way?
C. Would we be moved to action?
D. Here are Jew's qt.
   1. You teach another, do you teach yourself?
      a.) Sarcasm here.
      b.) Teacher guilty of what he spoke against.
      c.) He had listed 5 privileges (V. 17-18).
      d.) Then 5 superiorities (V. 19-20).
      e.) Next 4 qt.
      f.) The charges seem current - caused the present gentiles to censor.
      g.) When a confessor of God breaks God's law it is worse than the non-confessor.
h.) Jew claimed superior knowledge, so he taught.
i.) Supposed to do this.
Heb. 5:12 "For when for the time ye ought to be teach
j.) Not blamed for teaching but for not practicing
what they taught.
k.) Dangerous to know & not to do.
James 4:17 "To him that knoweth to do good, and doe
2 Pet. 2:21 "For it had been better for them not to ha:
l.) To teach means to test the idea in the lab. of
human experience.

2. Q. Preach – don’t steal, do you?
a.) Jews cheated in business, notoriously impure.
b.) Preach – Herald.
c.) Steal.
Ps. 50:16-19 (Read)
Jer. 8:9-11 (Read)
Hosea 4:2 "By swearing, lying, killing, stealing, adul
d.) Jewish sources agree c Paul on these changes –
they wrote the same about themselves.

3. Say – no adultery – do you?
a.) Say – like preach.
b.) Idleness & affluence lead to it.
c.) God wants purity.
d.) Fair appearance vs. awful reality.
e.) Was God listing His most abhorred sins?

4. Abhor idle – commit sacrilege?
a.) Abhor means loathe. Originally to turn away
from something because of stench. Render foul.
Disagreeable to senses.
b.) Phillips, "you loathe idolatry but how honest are you toward property of heathen temples?"

c.) Rob temples perhaps refers to historic fact.

Acts 19:37 "Neither robbers of churches, nor yet blasphemers:"

Deut. 7:25 "Not desire the silver & gold on them, nor the golden vessels on the table of the Lord, & not for hatred of false religion.

e.) Do they rob by embezzlement?

f.) Rob God of His glory - give it to the creature.

Mal. 3:8 "Will a man rob God yet ye have robbed me?"

Neh. 13:10 Read - Levites portion

g.) Sacrilege = temple robbing.

h.) Abhorred false Gods & robbed true one.

Isa. 58:13-14 Doing God's way - Read

i.) How do we rob God today?

5. Boast of law yet by breaking dishonor God.

a.) Jew inconsistent.

b.) People that like people like God.

Amos 3:3 "Can 2 walk together except they be agreed:

c.) Abused sacred.

d.) Break - didn't come up to true line, lit.

e.) Do we sing one conviction & practice another.

f.) When Israel boasted she should have been an emissary of God.

6. Resulted in God being blasphemed.

a.) Short of reverence due God.

b.) They gave the heathen occasion to blaspheme.

Ezek. 36:17-20 Read

c.) They said God was weak since He didn't save His people from sinning, so God must influenc
them to sin.
d.) Mills says Jew is responsible for Gentiles profanity.

Isa. 52:15 (Read)
e.) Ancient believe when you took a country you captured their God also.
f.) If people behave wickedly, their God must be wicked.
g.) When people neglected the law, their temple destroyed.
h.) They led others to think ill of God.
i.) Name - that by which God make Himself known.
j.) Jew didn't pronounce God's name.
k.) Nominal Chr. hurt the cause.

IV. What about us?

A. Inconsistencies of Chr. are equally horrible today;
B. What if we boast we are members of the church & aren't righteous?
C. Man can be religious & not be redeemed.
D. Preaching & practice must be parallel.
E. Christian inconsistency brings the enemy comfort.
F. Are we religious racketeers today who plunder purses.

G. Do non-Christians notice our discrepancy?

Sheet End 100+ class 5-1-83, 5-15-83
I. We must keep in mind Paul is showing the Jew he needs Christ.
A. His life is incomplete.
B. His foundation will not hold the weight of the burden placed on it—thus he'll ask for something more substantial.

II. The Last Retreat - Circumcision.
A. If the Jew valued anything, he did this.
   1. Haldame says it's the last retreat.
   2. Jew felt secure in/circumcision.
B. Why did he have this feeling.
   1. Circumcision was a mark in the male flesh.
   2. 1st mentioned.

Gen. 17:9-14 (Read)
3. Made one a Jew legally.

John 7:22 “Moses therefore gave unto you circumcision, which you of the heart.

Deut. 10:16 “Circumcise therefore the foreskin of your

Deut. 30:6 “And the Lord thy God will circumcise thee unless inward.

Jer. 4:4 “Circumcise yourselves to the Lord, and tak

Jer. 9:25-26 “Behold, the days come, saith the Lord,

6. True circumcision not made c hands.

Phil. 3:3 "For we are the circumcision, which worship

Col. 2:11 "In whom also ye are circumcised with the

7. Highest insult to be called uncircumcised.

Acts 7:51 "Ye stiffnecked and uncircumcised in heart

8. It telegraphed a surrendered life - the only thing God would accept.
C. It Did Profit.
   1. It gave advantage.
   2. It was not w/o meaning if you know what God wants — a morality was intended.
Exo. 6:12 "And Moses spake before the Lord, saying,
   3. Admittedly not included tho in list of advantages- it was a sign of such. It summarized it all.
D. It was Conditional — if you keep the Law.
   1. The value of circumcision contingent — provided you keep the law. If not, it's worthless. Lard says same principle holds true in church membership — it is nil w/o good works — godly ones.
   2. Never affirms it was perfectly kept tho.
   3. Keep = to guard, habitually — don't break comma
   4. If thou keep — he supposes a hypothetical case.
   5. This keeping was constant & is opposed to habitual transgression.
E. Circumcision Nullified.
   1. Break law — be very wicked.
   2. Habitual transgression annuls.
      a.) An odious epithet.
      b.) Circumcision serves as a ground of condemnation to the transgressor.
      c.) Yet the want of it is no detriment to those who fulfill the law.
      d.) Greatest insult to Jew is to call him uncircumcised.
III. Is there hope for the Uncircumcised?
   A. The uncircumcised.
   1. That's the Gentiles.
2. By circumcision, a Jew enters into covenant agreement with God.
3. Law is superior to circumcision because it disfranchises a Jew for disobedience.
4. Conversely, it naturalizes & receives the obedient into spiritual theocracy.
5. Yet neither saved for neither Jew nor Gentile attained.

B. Keeps.
1. If breaking the law nullifies circumcision, keep it makes it so.
2. Circumcision is of no value to the breaker, neither disadvantage to the keeper.
3. Remember, however, for a Jew not to be circumcised was not the same as a Gentile not to be.
4. Do not suppose anyone ever kept law perfectly—either Jew or Gentile. This is hypothetical case.
5. Being a Jew per se is no value. God requires obedience.
6. This keeping was a verb of continuous action.
7. Circumcision subordinate to keeping the law itself.

C. Righteous of the Law.
1. Circumcision not what Gentile needed, but righteousness.
2. Jews boastful mark was a flesh mark.
3. Bad life nullified this.
4. We are not children of God by race or profession.
but only by obedience of heart & life — Dunmelow.

5. Righteousness — God’s commands.
Luke 1:6 “And they were both righteous before God,”

D. Counted for Circumcision.

1. To reckon means a man shall be treated as if it were so.

2. Want of circumcision no bar to acceptance.

3. Not imputed — nothing set over, God recognizes things as they are.

4. Doesn’t the righteousness of the man with the unwritten law do for him what circumcision pledged the Jew to do? (Wuest)

5. Count = to put to one’s account.

6. Converse of flouting law being uncircumcised also true.

West End 100 + class 5-22-83, 6-26-83
THE PLEIT OF INCONSISTENCY
Rom. 2:27-29
I. Expositors. Society has laws that says labels must match content of the bottle. Should also be true in a spiritual sense - this is what this paragraph is all about.
II. The Uncircumcised by Nature fulfills the law.
   A. He does what he should.
   B. He does it w/o advantage Jew had.
III. He will Judge the Jew.
   A. Gentile faithfulness condemns the Jew.
   B. Jew is judged by one who was going to be judged by the Jew.
   C. Refers to indirect comparison.
   D. On judging:
      Matt. 12:41 "The men of Nineveh shall rise in judge
   E. The case of the circumcised transgressor would appear much worse in view of his advantage.
   F. Profession is worse than nothing if it does not represent a change.
   G. Form can hurt; Privilege can too.
H. Could the Jew apostatize?
   I. He transgressed by letter & circumcision.
      1. Letter.
         a.) Mark or character from which symbols & words come.
         b.) It doesn't meet full design of circumcision.
            It contemplates more.
         c.) Jew made law a Savior instead of letting it lead him to Christ.
      2. Circumcision.
a.) Not a blank ck. on any practice.
b.) Rite value vs. life value.
c.) Don't substitute the symbol for the actual.

3. Is an external mark your highest evidence of religious excellency?

2 Cor. 5:17 "Therefore if any man be in Christ, he is James 1:22 "But be ye doers of the word, and not near Jn. 13:35 "By this shall all men know that ye are my

IV. What Makes a Jew?

A. Not Outwardness alone.
   1. Does not mean not in any sense. But he is not a justified one. Circumcision used in same way - "Don't tell me I'm not circumcised."
   2. Outward seal nothing unless connected with inward truth of faith & obedience that the sign signifies.
   3. Outward dress is not the final proof of religious reality.
   4. Jew here not used in a national but rather religious sense.

B. Not all Circumcised Males Are Circumcised.
   1. God does not want form which is pretense.
   2. God is not satisfied c appearance but c reality.
   3. Outward = the name.
     Inward = what is represented by the name.
   4. Outward action meaningless unless while performing act we have true meaning in mind.
   5. Man is made, not born a Christian – Tertullian.
   6. How would we be an "outward" Christian?

Rev. 3:1 "And unto the angel of the church in Sardis
I Sam. 16:7 "But the Lord said unto Samuel, Look on C. The True Inward Jew.
1. God is interested in the inner man.
2. Paul laying ground for gospel - it is within.
3. Inward reality corresponds to outward sign.
4. Laurin, Is it too much apple or not enuf boy? It is not too much sin but not enuf Christianity.
5. Can be married w/o wedding ring but to wear one is a sign you mean it.

D. The Circumcision of Heart, Spirit & not letter.
1. Heart.
   a.) God's blessings are conditional.
   b.) Let's not have empty ritualism.
   c.) True circumcision is not external & physical.
   d.) God not interested in outward adornment.

1 Pet. 3:3-4 "Whose adorning let it not be that outw
   e.) Cir. of the heart is figurative expression for inward purity.

   a.) Spirit & form must agree.
   b.) Both important - they are not enemies.
   c.) Spirit of man - not the Holy Spirit here.
   d.) He does not discriminate against obedience.
   e.) Profession is not enuf - man's estimate & evaluation is not enuf.
   f.) Paul is not referring to the gospel but the law. He is clearing the ground for the later establishment of the universal guilt of mankind.
   g.) Passage can be similar in expression but are not in their meanings.
h.) Spirit means solid & real vs. the ceremonial & figurative.

E. Man exists for the Praise of God.
1. We give it to him - we want him to give it to us.
2. Word Jew from Judah which means Praise.
Gen. 29:35 "And she conceived again, and bare a son Gen. 49:8 "Judah, thou art he whom thy brethren shall 3. We need to praise God not ourselves.
4. Praising God is a good man's highest desire.
Ps. 19:14 "Let the words of my mouth and the medita 5. Men praise the without - God the within.
6. Jew has an outward pledge that does not vary c his moral condition - the pledge - circumcision.

V. Now some questions for us.
A. Object of chapter is to show Jew is undone - needs something. What about us?
B. Jew did not look to character but to circumcision what do we look to?
C. Paul enters the recesses of the heart - is ours probed?
D. Does this set aside baptism?
1. Are they treated as tho baptized when they've not been?
Acts 8:21 "Thou hast neither part nor lot in this matte 2. Are unbaptized counted as true believers?
3. If want of baptism comes from:
   (a) No opportunity.
   (b) No conviction to do it, is it all right to skip?
4. Is baptism inward only? (But was a Jew a Jew w/o circumcision & the proper life that followed
E. Barnes says if one accepts Christ & trusts Him he ought to be treated as if he were himself righteous, pardoned & accepted thru Christ.

F. Can't we see a little better how God adds to church since he alone looks on heart?

G. Is there any profit in baptism unless we live it?

West End 100th Class 7-3-83
WHAT ADVANTAGE HAS THE JEW?
Rom. 3:1-2

I. Introduction.
A. Having shown Jew his need, his condition & the proper place of circumcision, Paul proceeds to imagine the Jews objections & answers them in this chapter - Lard.
He sustains his argument.
B. Picture scene: someone says Christian & heathen are on equal footing - how would you feel? Jew didn't like that that Gentile was equal to him.
C. Laurin, "Paul's mopping up operation - in enemy territory, not attends to details of conquest.
D. Wuest asks, "Has he proven too much? Is the Jew reduced too low?
E. So Paul builds a straw man.
F. Will show: Jew & Gentile are equal in reality of guilt & need of justification, but not in respect to privilege.

II. The Question: What Advantage?
A. Advantage.
1. No advantage in mere name but in the opportunities but in covenant given.
2. What advantage to be religious if religious & pagan are equal?
3. Word advantage means surplus, preeminence, extraordinary, more, greater.

B. Jew.
1. We have Abraham.
Lu. 3:8 "Bring forth therefore fruits worthy of repentance.

   a.) "All Israel has a share in world to come."
   b.) "Thou hast chosen us among all people."

3. He didn't feel God dealt with him as He did others.
4. Incidentally, returns to ans. Chapt. 9 - slight sidetrack.

5. Today:
Rom. 11:28 "As concerning the gospel, they are enemies of God.

III. The Answer.
A. Much.
   1. Many a way.
   2. Whether it proved a blessing was contingent, conditional.

3. Answers yes.
Ps. 147:20 "He hath not dealt so with any nation: and as for His mercy
Isa. 5:5-6 "And now go to, I will tell you what I will do to this city,
Amos 3:2-3 "You only have I known of all the families of the earth.
Lu. 13:6 "He spake also this parable; A certain man
Lu. 14:16-24 (Read)
Rom. 9:4 "Who are Israelites; to whom pertaineth the

4. Names many.
   a.) God's people - tho guilty.
   b.) Oracles.
   c.) Faithfulness of God.
   d.) Truthfulness of God.
   e.) Righteousness of God.
   f.) Judgement of God - He must be consistent.
   g.) Glory of God.
B. Oracles Committed to Them.
C. Oracles.
1. Every form of divine communication.
2. In writing - authentic history.
3. Worth so much to have Scripture.
4. Oracles used 4X NT.

Heb. 5:12 "For when for the time ye ought to be teachers;"
1 Pet. 4:11 "If any man speak, let him speak as the Oracles;
Acts 7:38 "This is he, that was in the church in the;
5. Implies divine communication.
6. One unique privilege above all others.

D. Committed.
1. Intrusted.
2. Confided.
3. To be held & transmitted.
4. Honor & responsibility go together.
5. Blessing conditional (Just enrolling in college won't make you a graduate).
6. To be intrusted more than being recipient, custodian & transmitter.
7. It meant faith & obedience.
8. If they didn't keep them, was God bound to bless anyhow?

West End 100+ Class 7-10-83
CAN ONE TRUST GOD?  
Rom. 3:3-8

I. Terrible qt., isn't it?
A. But that's what Paul's asking!
B. Man paints himself in a corner - does God?
   1. Some He can't save, true.
   2. But God's never unfaithful to a promise.
   3. Let's study the qt.

II. Via Introduction.
A. These 8 verses are a parenthetical interruption of original verse thou in v. 1 & 2.
B. He carries on a manufactured dialogue & at end shows there is still a need for Jesus. (We are foolish to buy if no need - Mary Letta & deep freeze full of day old bread).
C. This story puts God's justice on trial.
D. In reality, is Jew cast off, or was he a failure because he would not obey?
   1. A covenant is a contract.
   2. Who broke it, God or Jew?
   3. Were all lost - or "some"?
E. Under Jewish law they felt you could not disinherit could God?
Exo. 4:22 "And thou shalt say unto Pharaoh, Thus sai
F. Is there a difference between nations & individuals?

III. Does the Faith of God become ineffective? (NKJ says Will their unbelief make the faithfulness of God w/o effect?)
A. Did God fail because some did not believe?
   1. Can God be unfaithful?
2. Is truth absolute & inviolable?
3. Just because some are not sincere, does that mean I must be?

B. Will the Jews' unfaithfulness cause God to ignore His promises?
1. Can He destroy them and still be that of as faith!
2. "Faith" as used here means fidelity of God to promises.
3. Does Jewish incredulity impeach God's faithfulness?
4. Is His faithfulness dependent on the depravity & corruption of man? (Haldene)
5. Remember God is faithful to both promise & threat!

6. God is absolute in dependability, faithfulness, integrity.

IV. Paul's Ans. - "God Forbid."

A. Hodge says Scriptures do not authorize such loose use of God's name. Wishes he'd said "let it not be."

B. How do you feel about this very strong phrase?

V. Further Rebuttal.

A. God Be True - Man a Liar.
1. God's fidelity unfailing.
2. Men fail - God never on His word.
3. Men fail to meet conditions & God is released from promises.
4. Lard says let this be a most obvious observation.
5. When others don't keep word, it's a comfort to know God does.
6. **True is exclusive.**

7. **When human testimony conflicts divine, who is right?**

B. **It is Written.**

1. Finality in these words.

Ps. 51:4 "Against thee, thee only, have I sinned, at
2. In every trial, test, God is proven right.
3. Note the David-Bathsheba account.
4. Last of V. 4 shows God passes every test.

VI. **Can the Evil & Disobedience of Man Enhance the Grace of God?**

A. Does our Unrighteousness Commend God? (NKJ) says demonstrates Rt. of God.

1. We arraign God today --
   a.) Why doesn't he tell us more.
   b.) Why is this our lot in life?
   c.) Why did this happen to me?
2. Do we leave God always in a good light?
3. Does our disobedience give God a chance to display his justice? Is this good?
4. Lord, "Jews felt God will never show self unjust therefore not punish us for unfaithfulness. But God must always punish sin."
5. Proposition: if Jews unfaithfulness demonstrates fuller proof of God's love, could he be just & punish us when he gets the advantage of this demonstration?
6. How can sinful man become righteous.
7. Man's unrighteousness accents God's righteousness.

B. Word "Commend."
1. Defined.
   a.) Show forth.
   b.) Render illustrious.
   c.) To place together.
   d.) To set one person c another to introduce.
2. If God honored by sin, then it's wrong to punish it!

C. Righteousness of God.
   1. It must be vindicated regardless of expense to self.
   2. In the grounds of the sentence nor in the form is there ought to say against God.
   3. If God is unjust in punishing sin that makes his righteousness shine so illustrative then is not all religion annihilated?
   4. Does such a that please God - NO!
   5. God's vengeance is righteous retribution not malignant feeling!

D. I Speak As a Man.
   1. Defined.
      a.) Talk as others.
      b.) Use the language of the objector.
      c.) From human viewpoint.
      d.) Not expressing my views but that of the objector.
   2. Vaughan says Paul's qt. is out of place.
   3. Wuest - Paul condescends to human weakness & employs language men employ in human relationship - altho improper when applied to God.
4. Applying to himself "Would you Jews acquit me of heresy if I use your argument?"

E. God Judges the World.
   1. If God could not punish Jews, He could not judge the world.
   2. Vicious reasoning to suppose their injustice is to be a display of God's justice.
   3. If God can't spank Jew, He can't anybody!
4. 2 objections:
   a.) Could be no judgement, for every man would claim his sin gave enlightenment of God.
   b.) All do evil that God might come.
5. Note the certainty of the judgement.
6. There will be a condemnation of wicked.

F. My Lie Enhance Truth?
   1. Paul shows by their reasoning I who am judged a sinner & unfaithful to Moses by you could not be punished - what's good for goose is also for gander.
   2. Abound = increase.
   3. Moral falsehood can't help.
   4. He transfers by fiction the objection to himself.

G. Slanderous Teaching.
   1. This still happens.
   2. Stay with what a man avows - don't infer too much.
   3. Human wrong is not to display God's righteous - don't mash a fingernail just to show I can grow another.
   4. Draw not conclusions that are injurious to God.
5. Don't wrest Scrp.

2 Pet. 3:16 "As also in all his epistles, speaking in

6. Do you hold any position wherein you feel
insecure?

H. Do Evil to Have Good????

1. Argument: if some evil reveals God's justice, why not a lot to show more - absurd!

2. Question is not what good comes out of it but what does the crime deserve!

3. Paul makes no effort to explain the how.

4. Truth of God can abide more in His punishments sometime!

5. Tendency of murder is not to honor the law. His execution reverts the influence & honors the law.

6. Did Judas treason manifest Christ. This was not the purpose of the betrayal!

1. Finally, Damnation is Just!

1. Jews advantage only enhanced it.

2. Altho Good can come out of evil, it does not relieve the sinful one of his responsibility.

3. Don't ever doubt God!

West End 100 Class 7-24-83
MAN'S PITIFUL CONDITION
Romans 3:9-11

I. Paul is ready for a very hard conclusion. He minces no words as he reaches it. Let's observe.

II. What then - are we better than they?
   A. Presents a problem as we don't exactly know antecedent of "we" & "they."
   1. Obviously, no Jewish superiority.
   2. Could "we" be the believers in Rome - Hendricksen teaches this.
   3. Do saints have a superior standing c God?
   B. Better.
   1. Might be better to translate "do we excel."
   3. Are we any better?
   C. Ans. "No Wise" - Proved it isn't so.
   1. I charge, accuse, blame - not prove has RV.
   2. Jew equal c Gentile in guilt & as to acquittal, no adv.
   3. Jew no adv. when justification considered.
   4. Jews' sins are pinpointed.
   5. Paul doesn't identify self c either Jew or Gentile.
   6. Proved, a legal term - prove indictment.

III. The Big Conclusion.
   A. All.
   1. Jew had advantages, but none morally.
   2. All inclusive - all need something they don't have.
   3. Sad - since they could do better than they are doing.
4. All shows extent.
B. Under.
  1. Slave of.
  2. Under condemnation of.
  3. Dominion.
  4. "Sin brings more than classification, it brings conquest."
5. Guilty in the eye of Justice.
6. Human race condemned before God.
7. Under the authority of Sin.
C. Sin.
  1. Has it been used before in Romans? Think not.
  2. Sin sounds like hiss of serpent – Lauren.
IV. Conclusion Sustained.
A. It is written.
  1. See Ps. 14:3 & Isa. 59:7-8.
  2. Jews might deny Paul's statement, but would not own Scrp.
  3. Scrp. Paul used not confined to any 1 portion of Jewish history.
  4. Uses perfect tense about the writings to show permanency of record – still appropos. (Wuest)
5. Apostolic quotations are interesting.
   a.) Not exact, thus makes them hard to find.
   b.) Seldom cites location.
   c.) Not literal but according to meaning.
   d.) Most from Ps. - some Isa.
   e.) Scrp. is unanswerable proof in their view.
   f.) Give verbatim &/or give sense.
6. Then comes catena.
7. Called charaz - string of pearls of wisdom - many Scrp.
8. Uses many.
Ps. 53:1-3 "The fool hath said in his heart, there is:
140: 3 "They have sharpened their tongues like a
10:7 "His mouth is full of cursing and deceit and
30:1 "I will extol thee, O Lord; for thou hast li'
B. Awesome sound of "none" & "all."
1. None righteous.
   a.) 3 parts: character (10-12), conduct (15-17),
       reason (V. 18).
   b.) Lit. "none rt.?" (10 in Gen. 18)
   c.) If you get lonesome looking for good folk -
       think of God!
   d.) Extreme expression of man's rebellion against
       God is his religion.
   e.) Rt. are blameless in respect of God & man.
   f.) Everyone known to God as only there is 1 in
       world.
2. None understand.
   a.) None do perfectly.
   b.) None have strict knowledge.
   c.) Devil always wants to take away the word
       before we grasp it.
   d.) None have heart inclined to obey God.
3. None seek.
   a.) None seek perfectly.
   b.) God is pictured as looking down to see who's
       making a search.
   c.) How do we seek after God? Do we study
Scape for any other purpose?

d.) Do we seek:
  His favor
  His image
  His mercy

e.) We seek other things!

PS. 4:2 "O ye sons of men, how long will ye turn my
  head End 100 + Class 7-31-83
THE ETERNAL WRAP-UP
Rom. 3:17-31
1. In this passage there is a special word: "conclude," "reckon." Our study to see what is tabulated.

II. The Question & Answer.
A. "Where is Boasting Then?"
1. Boasting a common tendency of man.
   a.) If nothing else, he'll boast of his sins.
   b.) Or that he is less sinful than another.
   c.) Or that he's the best to be found.
2. Paul thus strikes at pride and self-sufficiency.
3. Boast defined.
   a.) Self gratification with or w/o sufficient reason.
   b.) We take odd refuge in our pitifully small meritorious service.
4. We can glory tho in some things.
   a.) The cross.
   Gal. 6:14 "But God forbid that I should glory, save in
   b.) God.
   Rom. 5:11 "And not only so, but we also joy in God tho
   c.) Christ.
   Rom. 15:17 "I have therefore whereof I may glory through
   d.) Tribulation.
   Rom. 5:3 "And not only so, but we glory in tribulation
   e.) Infirmities.
2 Cor. 11:30 "If I must needs glory, I will glory of the
   f.) Work.
   2 Cor. 11:10 "As the truth of Christ is in me, no man
   g.) Hope.
   Rom. 5:2 "By whom also we have access by faith into
B. Ans.: It is excluded.
1. Humility increased when we realize innocent person died to save us.
2. Excluded means shut one and once for all time by one decisive act.
3. No reliance on accomplishments or privilege or merits but reliance on a Savior.

C. What demands the exclusion?
1. Law of works?
   a.) Law means rule, arrangement, economy, standard.
   b.) It would permit boasting if one does it perfectly
   c.) Law never given as instrument of salvation, but rather to convict man of sin.
   d.) It reveals God's holiness & man's sinfulness.
   e.) But no one by works perfected has done anything to boast of.
   f.) Haldane - can't be righteous by law, must admit he's a transgressor.
   g.) No works but Christ's.
Ps. 71:16 "I will go in the strength of the Lord God:

2. Law of faith?
   a.) Boasting not excluded by law of works but by gospel. God's justification revealed in it - comes by faith in Christ perfected by obedience. We do nothing of which to boast - Lord.
   b.) Law of belief, gospel, reveals justification received as a matter of favor.
   c.) Faith primary & most prominent condition but does not legislate against obedience.
d.) Paul not contrasting faith vs. obedience of faith but justification by works of law vs. justification by faith. When he speaks of faith he means obedience of faith.
Rom. 1:5 "By whom we have received grace and apost

e.) Gospel is a law but of faith, not of works.
f.) Faith has no merit more than the hand that receives alms.
g.) It is window thru which light passes – not the light itself. (Robinson).
h.) Glories in the obedience of another, not its own.

III. Now that Funny Word: Conclude, Reckon.
A. The conclusion is the sum of all previous writing.
B. Synonyms.
1. Reckon.
3. Tell.
4. Declare.
5. Explain.
6. Announce.
7. Conclude, hold, gather together from all precedi
C. Metaphor from calculation of numbers.

IV. The Tabulation.
A. Justified by faith w/o deeds of law.
1. Man - means any man.
2. Justifier - God.

Grounds - Righteousness of Christ.
Rom. 5:19 "For as by one man's disobedience many we

Situation - union c Christ.
1 Cor. 1:30 "But of him are ye in Christ Jesus, who of
Instrument - faith in Christ.
Fruit - sanctification.
Proof - life of obedience.
Agent - Holy Spirit.
External means - the word.

Eph. 1:13 "In whom ye also trusted, after that ye heard...
Rom. 10:17 "So then faith cometh by hearing, and he...

3. Justified means accepted as righteous.

B. By Faith.
1. Here Luther added by faith only. We so often go to extremes falsely.
2. We are saved by blood of Christ - Belief will not merit me salvation any more than repentance. They put me in position to be saved.
3. Merits of Christ basis for our salvation - He gets the glory.
4. Law of faith is way of faith.
5. Hendricksen says two methods either obedience or faith & he is wrong.
6. Law is called holy but we can't do all!

V. See the Unity in God.
A. Of whom is he God?
1. Jews only?
2. Also of Gentiles?
   a.) They have the same Father.
   b.) Justified same way.
   c.) Gentiles before Jews in history.

B. One God.
1. As many laws as Gods - only one.
2. All equally related to Him.
3. Only one God numerically & also one in quality
4. He is same to all – no respecter of persons.
5. No stepchildren in God's family.
6. 1 God – 1 method of salvation, not one for Jew another for Gentiles.
7. Justification the same for all men.
8. God is no national God.
Gen. 17:5 "Neither shall thy name any more be called C. Circumcision by faith; uncircumcision thru Faith.
2. James helps Paul.
James 2:24 "Ye see then how that by works a man is
3. No 2 ways so by & thru do not mean 2 ways –
   he's just said there is one.
4. May not yet be told how faith does it but we
   know the way it is not!
5. Justified by faith – not on account of faith.
6. Not justified as a Jew, but as a believer.
7. Faith has a person as its object, not preposition.
8. Does man earn or receive salvation? Ruskin
D. What Does This do to the Law?
1. Make void?
   a.) Defined – bring to naught, make useless,
       deprive of force, invalidate.
   b.) Does it mitigate against?
2. Believers faith counted for righteousness – not
    that Christ's righteousness is imputed –
    Macknight (??)
3. God doesn't reward anyone for simply believing
   as tho there is value in it – Gutzke.
4. Establishes.
   a.) Law ineffective in justification but 'active & useful in other ways. (Just because a truck can't fly doesn't mean it should be junked!)
   b.) When Paul taught all to be holy, do right, refrain from wrong, he endorses law.
   c.) Law ineffective to justification because it was never kept.
   d.) Christ intensifies moral obligation cited in law.
   e.) If no commands, why are we stricken as sinners.
   f.) Christ not antagonistic to our obedience. If so grace of Christ would destroy law rather than establish.
   g.) Law not set aside - rather satisfied!
   h.) It demands righteousness & vengeance - both demands met in Calvary.
   i.) Law fulfilled in Christ and benefits accrue to us, linking us with treasury of divine resources.
   j.) Wesley - God has a law of faith today.
   k.) Orchestra leader cannot disregard his score - Israel must follow instructions of the Lord.

Gal. 3:12 "And the law is not of faith: but, The man
   l.) No moral obligation weakened by law's abolition or coming gospel.

5. Thus revealed is need & provision.
   Revealed is risen & redemption.

Sheet End 100 + Class 12-4-83
COMES THE DAWN
Rom. 3:21-22

1. Man's guilt leaves him speechless before God. So comes these marvelous verses to relieve the dread & bring hope.
Rom. 3:21-22 "But now the righteousness of God w/o law is revealed...

A. Via of Introduction?
1. Here starts 2nd division of epistle, pivotal point
3. Law, having shown the disease, grace enters & shows the cure.
4. Under gospel, misery discovered is near mercy seat. (Above from Robinson).
5. God comes to our rescue, tho we cannot grasp the fullness of God's love.
6. This is the hinge on which the contents of the letter swings - from the records of sin to the revelation of salvation. (Launin)

B. "But Now"
1. God now reveals how He can save a man.
2. Now indicates a result to follow the accomplishment of a work. (Morgan)
3. Now will tell:
   a.) God's righteousness.
   b.) How conferred.
   c.) Character of recipient.
4. Now - the fullness of time.

Eph. 1:10 "That in the dispensation of the fulness of
gal. 4:4 "But when the fulness of the time was come
Isa. 2:2 "And it shall come to pass in the last days,
Isa. 61:2 "To proclaim the acceptable year of the Lord.
2 Cor. 6:2 "(For he saith I have heard thee in a time
Jn. 8:56 "Your father Abraham rejoiced to see my da
ill, The Righteousness of God.
A. It's like an emcee presenting the star: And now,
ladies & gentlemen - the r.t.ness of God!
B. Defined.
1. Not attitude & character of God, but rather the
righteousness He offers man.
2. It's the objective righteousness with which He
clothes us. Also implies the righteousness with
which he is clothed.
3. Haldane, "It means that which God provides.
It is not what he requires us to perform. It is
that which God confers thru faith. Christ's
righteousness is placed to the sinner's account
for salvation. A man is justified on the grounds
of righteousness."
4. Stuart, "Conformity in obeying the law – only
Jesus did it."
5. Lard, "It's called God's because he is author,
performs acts. It is provided & given by God.
6. Law certifies punishment: Gospel assures
forgiveness.
7. We've no grounds on our own to plead for mercy
every mouth (of merit) stopped.
8. Note - righteousness is at our disposal!
9. We've seen in man unrighteousness; now we see
in God righteousness.
10. Since man is speechless, God now speaks.
11. Expositors: God's righteousness is method He uses to bring men to him.

III. It is w/out the law.

A. God has way of justifying man independent of the law.

B. No amalgation of Christ's works & our own.

C. None can base his hope of acceptation on his own righteousness.

D. We can never "qualify" for God's righteousness—w'd never made "the cut."

E. Thermometers give readings of hot & cold, they generate no heat or air conditioning.

F. 10 Commandments can't be "my religion"—can't keep them.

IV. Is Manifested.

A. Define.

1. Brought to light,

2. We saw man's guilt, now see God's grace.

3. Righteousness is made visible,


B. Overtones.

1. Wm. translation, "God's way of giving men right standing."

2. Manifestation is complete, but its results are a continuing reality.

3. "Stands manifested."

C. How was it done.

1. Thru the gospel!

2. In mode of presentation—it's explained in plain words.
Hab. 2:2 "And the Lord answered me, and said, Write:
3. Visibly:
   a.) Brazen serpent lifted up!
   b.) City of refuge on elevated spot - to be conspicuous.

D. Also testimony of the Prophets.
1. Christ foretold in O.T.
2. Reference to law to convince Jew this is no innovation.
3. Witnessed by the law:
   a.) Paul didn't invent it.
   b.) Enfolded in OT - unfolded in New - Laurin.
   c.) It consummates what O.T. commences.
4. Prophets embrace all OT except Moses.
5. 1st darkly adumbrated in the shadows of the law
6. Truth not an innovation or invention of Paul, but is OT doctrine.

V. Righteousness via Faith of Jesus.
A. Righteousness.
   1. It's God's.
   2. It's a robe.

Isa. 61:10 "I will greatly rejoice in the Lord, my soul shall be joyful in my God."
3. White Raiment

Rev. 3:18 "I counsel thee to buy of me gold tried in fire..."
4. Fine linen.

Rev. 19:8 "And to her was granted that she should be..."

I Cor. 1:30 "But of him are ye in Christ Jesus who of..."

B. Faith of Jesus.
1. Faith in Jesus the condition.
2. Respect Jesus & God in mercy, not in merit, forgives.
3. Faith not a ground of merit, but instrument by which righteousness is received.
4. Christ the means thru which righteousness is given.
5. Divine work God wrought thru Jesus.
6. It's Christ's perfect obedience. He fulfilled the precepts of law & its penalty. No one else did both.
7. MacKnight says it's faith Jesus exercised - not our faith in Him.
Matt. 6:33 "But seek ye first the kingdom of God, c
8. Robinson, "Faith in Jesus means by which God's righteousness becomes ours."
Jer. 38:11-13 "So Ebedmelech took the men with hi
9. Righteousness always operative, there is faith regardless of who exercises it.
10. Faith has no merit, it is only the hand of the heart.
11. Farrar, "Faith is man's trustful acceptance of God's gift, resigned to absolute self surrender, culminating in personal union c Christ, working w/in as a spirit of new life.
12. Necessary object of faith is specified - Jesus!
13. NIV (22).
14. Arise, my soul, arise
Shake off thy guilty fear
The bleeding sacrifice
In my behalf appears.
15. Lift up thy bleeding hand, O Lord
   Unseal the cleansing tide
   We have no shelter from our sins
   But in thy wounded side.

16. No steps at brazen altar – man does not walk up
to God; God comes all the way to man.

VI. The Universality.
A. Unto – Upon all Believers.
   1. Revealed for the benefit of all who believe.
   2. Plan unto (for) all & upon (those who accept) all.
   3. It’s unto all but only upon that believe.
   4. All believers – and no other.
   5. All repeated for emphasis, certainty, universality.

B. There is no Difference.
   1. No difference in Jew & Gentile on score of guilt.
   2. No difference as to way of salvation.
   3. Salv. conditional, man must appropriate salv. to self.
   4. Difference = lit. to send two ways, therefore to divide.
   5. No distinction between those who fall short & those who sin.
   6. No difference between one man & another.
   7. No difference in:
      a.) Offer.
      b.) Necessity.
c. \textit{Efficacy.}

West End, 100+ Class 8-28-83, 9-18-83, 10-16-83

Magnolia Bible College, Kosciusko, Miss. 12-10-83
DIVINE DEMONSTRATION
Rom. 3:23-26

I. The things of God are not done in a corner.
A. Heavens declare His glory.
B. Sinai shook like jelly.
C. But nothing compared to the divine demonstration of salvation in Christ.
Rom. 3:23-26 "For all have sinned, and come short of

II. Christ God Set Forth.
A. Define.
  1. Place before.
  2. To be looked on.
  4. Show in showcase.
  5. Exhibit as premiums of victory (Christ killed in public view).
  7. Bring to light.
  8. Publicly propose.
B. God opens for us what was formerly concealed.
C. The Gospel proclamation makes the gift very pub
D. Christ's death a visible manifestation.
E. Apart from the alien, righteousness has been
   made manifest.

III. The Propitiation.
A. Various are its implication — used 2x.
1 Jn. 2:2 "And he is the propitiation for our sins; and
Heb. 10:5 "Wherefore when he cometh into the world

1. Atoning sacrifice.
   a.) Designed to expiate.
   b.) Incline to benignity.
(1 Pet. 1:18-19) "Forasmuch as ye know that ye were not redeemed with corruptible things, even silver and gold, to the praise of his glory; but with the precious blood of Christ, as of a lamb without blemish and without spot.

Heb. 9:14 "How much more shall the blood of Christ redeem you from the consequeces of sin.

d.) Exchange of life for life.

Eph. 1:7 "In whom we have redemption through his blood, the ransom of sin.

e.) Christ's blood is the ransom.

B. Propitiation - something that causes, or enables someone to act mercifully or forgivingly - that which appeases divine wrath.

C. There must be one to propitiate & me who is propitiated. God requires by reason of justice & provides by reason of justice.

D. Placate offended God.

E. In Christianity, unlike heathen, the God whole holy nature requires the propitiatory sacrifice in Himself the one who provides it.

F. The Mercy Seat Idea:

1. Place where God was reconciled.

2. Christ not mercy seat but as the medium, the offering by which reconciliation is produced.

3. His blood satisfies the just requirements of God.

4. He pays the penalty of law that man broke.

5. It's place of satisfaction.

6. Approached only c. blood.

Lev. 17:11 "For the life of the flesh is in the blood.

IV. Faith in His Blood.

A. Faith.

1. W/o faith He is not available.
2. Believe in power of His blood to be saved.
3. Faith means to imply everything necessary in accepting Jesus.
4. Salvation neither automatic or unconditional.
   Heb. 11:6 "But without faith it is impossible to please
5. He does not call for faith in a thing, but rather in a person. Blood anomalous.
6. Faith is the hand that applies the balm to the wounded soul.

B. Blood.
1. If we embrace His death, it becomes effective for us.
2. Cross displays God's hatred of sin - even tho He long passed by sin.
3. God reveals fact that by Jesus death He passes by sin - doesn't say how.
4. A gospel which says much of Christ but little of His cross, or which dilates on the beauty of His life, but stammers when it begins to speak of the sacrifice in His death is not Paul's gospel & it will have little power to deal with the universal sickness of sin - Macclaren.
5. Sinners guilt is charged to Christ & Christ's righteousness is imputed to sinners
6. Justice is satisfied by Christ's blood.
7. His blood - not goats.
   Heb. 9:12 "Neither by blood of goats and calves, but
   1 Jn. 1:7 "But if we walk in the light, as he is in the
   Acts 20:28 "Take heed therefore unto yourselves, and
8. All in God's design via blood.
9. God Himself took the consequences of our sin.
10. Ransom was life of Christ—not considered as paid to anyone but as the price it cost Him to procure our deliverance.

Mk. 10:45 “For even the Son of man came not to be n

1 Tim. 2:6 “Who gave himself a ransom for all, to be

11. Sin was paid for, not condoned.

C. Declared the Righteousness.
1. Those justified are declared not made righteous—sanctification will follow.
2. Declare—show, otherwise it might be doubted.
3. Provided & declared!
4. God never indifferent to sin. Cross vindicates His righteousness. One who accepts Jesus submits himself to divine sentence upon sin.
5. Righteousness here means how man is made righte not an attribute of God.

D. For Remission of Sins.
1. Remission means:  
a.) Pass over, or letting pass.
   b.) Forgive.
   c.) Pretermission—omit, neglect.
   
   Acts 17:30 “And the times of this ignorance God winl
d.) Pass by on grounds of satisfaction.
2. Man’s previous behavior a moral scandal.

E. Those Past.
1. Refers to sins committed prior to death of Christ.
2. Were they forgiven before shedding and in retrospect God acted or held until death & then forgiven? Lard says the former.
4. 4000 years God had passed over sin, but He had the cross in view.
5. God's present manifestation shows how He felt about sins previously overlooked. It is utterly impossible for God to overlook sin. Christ died to rescue the righteousness of God from a misunderstanding - Stifler.
6. Was only a temporary suspension of wrath - for sins of time past.
7. God's mercy called that the full enactment of penalty be withheld.
8. It was retroactive. Their faith was prospective as ours is retrospective. 
Heb. 11:13 "These all died in faith, not having received....
   a.) There is such a thing as legal or judicial wrath. Man guilty yet sorry, we could wish he did not need to be punished. God was not mad at sinners but pitied him.
   b.) Sins forgiven but not taken away. 
Heb. 10:3-4 "But in those sacrifices there is a remem... c.) This at the time of Savior's death.
F. Just - Justifier - Believe.
1. Just.
   a.) Christ's atonement proves God's justice.
   b.) W/o sacrifice God accused of injustice.
   c.) Only on condition of Jesus sacrifice could God be just while justifying the unjust.
Heb 10:12 "This man - one sacrifice - forever - set down it.
d.) Wrong for any judge to clear the guilty.
e.) The end & aim: demonstrate God's character 
    (be just) & give complete provision (justifier).
f.) An inmate at an asylum pulled a lath from a 
    flower trellis, broke it, tied it with string & made 
    a cross. He said, "Enough for God, enough for 
    justice, enough for me."

2. **Justifier.**
   a.) Man's way of salvation provided.
   b.) Jesus died for God & man.

3. **Believe.**
   a.) It's only for the believers.
   b.) Him that believes in Jesus is a good translation. 

2727 END ICE + class 11-6-83, 11-13-83
HOW CAN A JUST GOD SAVE UNJUST MANK?
Rom. 3:23-26

1. W/o doubt, man presents problems for God. The most severe: how can God be just & justify a man worthy of death?

Job 9:24 “I know it is so of a truth: but how should man be just a God?”

A. Can he rightfully free the guilty? not acquit

Job 10:14 “If I sin, then thou markest me, and thou w

B. Can he love & not give man a scheme of redemption?

C. Nothing God’s ever done compares to His grace in saving man.

Rom. 3:23 “For all have sinned & come short of the gl

II. We want to see as best we can this genius of God.

A. 1st, obviously – all have sinned, come short of the glory of God.

1. If ever something was needed, righteousness was, all had sinned.

2. Paul has been showing man his condition & this capsules it.

3. Came short.
   a.) Deficient.
   b.) Wanting.
   c.) If God ignored sin, he is less than holy.
   d.) If he punishes & refuses to forgive he would be less than loving & merciful.

   a.) Means honor due God.
   b.) Praise or approbation of God.
   c.) Approval.
   d.) Association man previously had with divine presence & privileges in direct communication.
e.) Cut off from fellowship.

B. Being Justified.
1. Treated as if they kept law perfectly - a gift.
   Essence of gospel - aim of Romans to show how this was done.
2. Haldane, "Not by infusing righteousness into the saved but by the pardon of sin, account, & accept their person as righteous but by imputing the obedience & satisfaction of Christ into him, they receiving & resting on Him & His righteousness by faith."
3. Present tense expression. Once for all verdict.
4. Sanctification a lifelong process.
5. Justification is language of law court.
6. It does not mean make righteous as tho a change in character.
7. Justified w/o reason - God finds in us no cause - it must be found in himself.

C. Freely.
1. Freely as a gift.
2. Gratuitous on part of God.
3. He does not owe it to us, nor can we claim it as our right. Were it by law, the opposite is so.
5. Salvation a gift in that God was not obligated to provide it. It is free in that man could not earn it. He did not owe, I owed a debt I could not.
6. Conditions do not legislate against gifts. Acts 2:38 "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
   Acts 5:32 "And we are his witnesses of these things; and so also the Holy Ghost."
7. Undeservedly ours.
8. W/o payment on our part.

D. Grace.
1. Grace the divine side of redemption.
2. Remember the provision alone not enough, must partake of God's provisions. God provides, man partakes.
3. Justification is free, by his grace, thru redemption in Jesus.
4. Mode was freely & origin was grace.

E. Redemption.
1. Some use ransom.
2. It assumes all sinned, all condemned, all doomed to future punishment.
3. Defined.
   a.) Something paid to accomplish release.
   b.) Price pd. for prisoner of war that he might be set free.
   c.) Price of freeing slaves as used in 1st century.
   d.) African tribe said redemption means to say "God took our heads out" - from the slave line in which they walked.
   e.) Loosing, set free, unfasten, set at liberty.
4. Used 10X in NT.
   Lu. 21:28 "And when these things begin to come to pass..."
   Rom. 3:24 "Being justified freely by his grace through...
   Rom. 8:23 "And not only they, but ourselves also, who...
   1 Cor. 1:30 "But of him are ye in Christ Jesus, who...
   Eph. 1:7 "In whom we have redemption through his blood..."
   Eph. 1:14 "Which is the earnest of our inheritance un
Eph. 4:30 "And grieve not the holy Spirit of God, wh
Col. 1:14 "In whom we have redemption through his b
Heb. 9:15 "And for this cause he is the mediator of th
Heb. 11:35 "Women received their dead raised to life
5. God offers pardon & justification to worst sinner.
Isa. 53:6 "All we like sheep have gone astray; we hav
6. Being freed (by ransom) from sin we are hence-
forth viewed as just - child - accepted. It is his
ransom that purchases our salvation.
F. In Christ Jesus.
1. Christ is grounds on which God's mercy can have
full play.
2. Christ pays his life for ours.
1 Cor. 6:20 "For ye are bought with a price: therefore
3. Remember Zaleucus, Greek King of Locrians
who had his own eye removed (660 BC) along
with one of adulterous son to satisfy law & show
mercy.
4. Redemption is the possession of the Savior.
5. Christ is the price paid.
Phil. 3:8-9 "Yea doubtless, and I count all things but
6. Form Christ Jesus always refers to glorified Christ
7. Christ bought us in the slave market of sin with
his blood. They are not to be sold as slaves agai
set free.
Sheet End 100° Class 10-23-83
Magnolia Bible College, Roscius, Miss., 12-10-83
THE ANSWER PLACE: THE SCRIPTURES
Romans 4:3

1. sometimes we get double worth in answers.
   A. Primarily we are studying how we are justified.
   B. Added bonus: the value & respect of the Scripture

II. Note 1st Power of the Scriptures.
   "For what saith the Scriptures?"
   A. Define - writings.
   B. Purpose.
   1. Authority.
   2. That's the way to prove something.
   3. Arguments must come from God's word alone.
   4. Not on par is traditions.
   5. Scriptures only standard of faith (Leslie Self told me of reading them to 17 yr. old grandson
      Mickie trying to lead him to believe & obey).
   6. He assumes hearers have a knowledge of the Scripture.
   7. To read & refer to them the duty of all people.
   8. "Thus saith the Lord" the final authority.
   Rom. 10:17 "So then faith cometh by hearing, and hearing by the word of God not the
   10. Review command, example, inference.

III. Their testimony: Abraham believed God - counter unto him for righteousness.
   A. Believed God - Gen. 15.
   1. He trusted God to perform His promise.
   2. Yet his believing was not a righteous act. No merit in drowning man extending his hand by
      which to be saved yet is the medium by which he is.
3. He accepted the things God said as true.
4. Belief in GK means to give credence to commit to the charge or power of, place confidence in.
5. Thayer, "A condition full of joyful trust that Jesus is the Messiah, the divine Author of eternal salvation in the Kingdom of God."
6. When Abraham believed he didn't stay where he was & believe he'd receive the promise - he left, now knowing where he was going.
7. Belief means to follow - (Gutzke).
8. God the object of faith. The value of the bank note lies in the bank itself - not in the note. No virtue in faith, we trust in God not trust in faith. Faith is the condition not the grounds of salvation.

B. Counted.

1. Define.

a.) To set down to his advantage in order that he might use it for its further benefit, to reckon, to place to account of.

b.) Lord: His belief was counted to him in order to his acquittal from sin, or that by means of his belief he might obtain justification.

c.) Abraham not righteous because of faith in God. His faith was put down to his account. Faith counted to him in order to righteousness. On grounds of his faith, God forgave.

d.) Means to realize - to bring into actual existence.

e.) Counted - to place to our credit. God places to our credit all the righteousness of Jesus.
This balances the budget. Laurin said we never have sufficient working capital of character to proceed with the business of living.

f.) Count — to put a value on.
g.) That which was put down to Abraham's account was that which he had — faith!
h.) Count or reckon is a bookkeeping term. Reminds us a person's account may be credited with an asset he hadn't fully earned.
i.) Counted to him for something not otherwise possessed.
j.) No credit for believing in the shining sun.
k.) Faith is credited as righteousness, thus faith itself is not righteousness.

2. How does it work?
a.) We accept atonement of Christ and God recognizes our faith as condition and can be just in forgiving.
b.) His faith was the grounds of his being accepted as righteous, says one.
c.) Yet his justification not counted before he obeyed.

Heb. 11:8-12 "By faith Abraham when he was called
James 2:21-24 "Was not Abraham our father justified

C. Righteousness.
1. Define.
a.) The quality or character of being right.
b.) Our faith makes us perfect at last.
c.) Only way man can be righteous is to accept God's gift.
d.) Faith brings righteousness. It is not its equivalent.
e.) Luther: "Lord Jesus thou art my righteousness & I am thy sin. Thou hast taken what was mine & given me what was thine."

2. Results.
a.) Prove the quality of faith by the character of the conduct.
b.) For = unto. Ei - Rom. 4:5 & Acts 2:38.
c.) God draws up & bestows the title deed; faith accepts it.
d.) We plead our own guilt & the merits of the Mediator.
IS IT EVER WORKS VS. FAITH?
Rom. 4:4–5

I. We have a way of saying: It's all or it's nothing.
   A. Burton Coffman made a good point that when God made a golden chest for the law he put mercy seat above it.
   B. Is it thus all law—no grace; or all liberty & no law.
   C. Is there not a blending?

II. The Fight is most frequent in law vs. grace/or Faith vs. Works? Let's see the latter.
   A. "Now to him that worketh" -------
      1. Is this opposed to James 2:20–24?
         a.) These are deeds of a believer.
         b.) These are acts of obedience to divine will.
         c.) They are not perfect obedience, neither all of man's duty.
         d.) He concedes justification is by faith, but denies it is faith only; that faith is to the exclusion of acts of obedience.
         e.) Deeds of James are not acts of merit, but conditions of justification.
         f.) Justification by faith only, as excluding other joint conditions of salvation, contradict the Bible.
         g.) Inspired James binds faith and certain unnamed acts as joint conditions of justification.
         h.) Therefore, when Paul says justification by faith, he means justification by belief including these various conditions. Since Paul does not exclude these acts, we
understand he implies them - only here can there be harmony - Moses Lord.
2. Paul speaks of works that make faith void (V. 14) and James speaks of works that make faith perfect.
3. Paul's is meritorious - James is works of obedience & love wrought thru faith in Jesus.
5. Remember, Paul must combat Judiaizers who wanted Moses law wedded to Gospel.
6. Work = to labor, trade, do business.
7. Paul & James are soldiers in same army, fighting back to back, against enemies coming from opposite directions.

B. Works & Rewards.
1. Wages.
2. Results & pay of working.
3. If we could so work God is indebted to us & owes salvation - if so He'd pay!
4. Do we earn or receive as gift?

C. Works Not - but Believes.
1. Two ways to obtain - gift & debt (reward).
2. Workers wages that are due is not "how much shall I give you - but justification is by favor since no one so deserves.
3. God's books show us in debt - due to sin.
4. Christ's blood balances the books, yet we are listed as believers & this appearing God discharges & rewards us as if we had been innocent & perfect in obedience.
5. To the impenitent God is a consuming fire.
7. Efficacy not from person trusting, but from person trusted.
8. Note faith in Jesus!
   a.) Our faith must be objective - in Christ; not subjective, in self.
   b.) Yet Paul never contrasts faith & obedience of faith.
      Rom. 16:26
   c.) In everything we must see Jesus - the man who looks at self in moral excellency can't be saved. - God called him "my friend" (Isa 43:8)
   d.) Abraham constantly obeyed - so must we.
   e.) If a man is baptized into Christ, he is looking to Jesus, trusting Him, not human merit.

D. Justify the Ungodly.
1. (Whiteside says Abr. was justified prior to Gen. 15:6. See Gen. 15:1. Gen. 15:6 does not refer to justification of alien sinner).
2. We plead our own guilt & the merit of our Mediator.
3. The ungodly is what we were.
4. The blood of the sacrifice casts a veil over the sin for which it was shed & hid it from view of Judgement.
5. God justifies the ungodly thru a righteous one condemned in his stead
   2 Cor. 5:21 "For he hath made him to be sin for us,
E. Faith Counted for Rt.ness.
   1. Eis - in order to Justification.
2. Faith essential.
3. Rome teaches faith is counted for righteousness - substitute for it.
4. Bible faith is instrument that puts us in possession of the blessing gratuitously bestowed.
5. Faith not counted as righteousness, nor as a substitute but only unto, in order to reception of.
6. Faith is an act of mind exercised in relation to some object.
7. 1st divine Revelation.
   2nd Man's response.
   3rd Regeneration.
8. Remember, we are trying to see the method or channel & not basis for justification.
9. Believer is not a pardoned criminal, but one reinstated in right position before God.
When, in his translation of the New Testament Luther reached this passage he rendered it as follows, "So halten wir nun dafur, dass der Mensch gerecht werde ohne de Gesetzes Werke, allein durch den Glauben" that is, "So we hold that a person is justified without works of the law, through faith alone." For this addition of the word alone he was severely criticized. His answer was: "If your papist makes much useless fuss about the work sola, alone, tell him at once: Doctor Martin Luther will have it so . . . Are they (the Papists) doctors? So am I. Are they learned? So am I. Are they preachers? So am I. Are they theologians? So am I . . . Therefore the work alone shall remain in my New Testament, and though all papal donkeys get furious, they shall not take it out."
THE BLESSED COVERING
Romans 4:6-8

1. It's always strengthening to call a noted one who agrees with your contention.
   A. David is not needed to prove the valid claim of Paul, but it does help break down the Jewish barrier.
   B. We find strength when we have an Amen from one of our own.

II. Paul calls another witness to support Justification is by Faith.
   A. Earlier cited Abraham.
   B. Now brings the witness of David.

III. David.
   A. About him you recall many things.
   B. Paul here cites a specific.
      1. David speaks out of his own life - any man can speak better of his own experiences.
      2. Paul cites Ps. 32 and often apostolic usage of OT seems a bit strange to us.
      3. David "describes" something - really means "pronounces."
      4. He calls it "The Blessedness."
         a.) Has to do with one who is spiritually prosperous.
         b.) (Romans must have been sharp folk to have gotten all this one great letter).
         c.) Pardoned people are happy people - (Kids love school being out).
         d.) Highest term Greeks had for happiness is blessedness.
He works not but he believes.
W/o works its grounds
With works its results

John 6:28-29 "Then said they unto him, What shall we do, that we may work the works of God?"
A.) Works means the whole of human duty, thus it is without meritorious deeds - w/o our doing our whole duty. Belief is what counts.
B.) Faith expresses itself in obedience.
C.) It is as much a matter of grace to tell a sinner how to find the way as it is to provide the way. On God's side wholly a matter of Grace. On man's side it is of works.
D.) Lord does not reckon sin but righteousness to one forgiven.
E.) He works not but he believes.
F.) W/o works its grounds
With works its results

1. Barnes says impute does not allow setting over to man that which is not deservedly his.
2. Impute - bring into reckoning - charge - to ascribe vicariously.
3. Righteousness - being right c God.
4. Does it w/o works.
   a.) Perfect works can't be performed.
   b.) One says partial works and faith suffice.
   c.) James and Paul not enemies.
   d.) Faith is a work.

V. David Then Moves to Detail It.
A. Imputed Righteousness W/o Works.
   1. Barnes says impute does not allow setting over to man that which is not deservedly his.
   2. Impute - bring into reckoning - charge - to ascribe vicariously.
      a.) Put to one's account - either in his favor or what he must be answerable for.
      b.) Reason some translations have reckon.
   3. Righteousness - being right c God.
   4. Does it w/o works.
      a.) Perfect works can't be performed.
      b.) One says partial works and faith suffice.
      c.) James and Paul not enemies.
      d.) Faith is a work.
W/o works in the Sinner
With works in the Surety.
2 Cor. 5:21 "For he hath made him to be sin for us, v
B. David's 2nd Statement.
1. Blessed (happy).
2. Iniquities forgiven.
   a.) Lawlessness.
   b.) Forgive - lit. sent away, lifted up, carried
      away (Scapegoat).
   c.) God forgives you like you'd smooth out marks
      on a wax tablet.
3. Sins covered.
   a.) Legal - not moral standing.
   b.) Covered by Christ's blood.
   c.) Luther again, "Lord Jesus, thou art my
      righteousness and I am thy sin. Thou hast
      taken what was mine & given me what was
      thine."
   d.) Covered so that it can't be seen.
Ps. 38:17 "For I am ready to halt, and my sorrow is c
Ps. 103:12 "As far as the east is from the west, so far
Mi. 7:19 "He will turn again, he will have compassion
Jer. 50:20 "In those days, and in that time, saith the
S. of Sol. 3:10 "He made the pillars thereof of silver
   e.) Jewish legend - God & Satan on day of atonement
      try me. There is a pair of balances - God puts
      good works on one side and Satan puts sins on
      another. The balance. Satan goes to find
      one more sin to tip the balance. While he's
gone, God picks up the sins and hides them all
under his purple robe. He comes back and found none.

Jer. 50:20 "In those days, and in that time, saith the
f.) In garden first covering Creator provided and
sought it in Creation.
g.) Turned from supernatural to natural.
h.) Made aprons and hid.
Gen. 3:7 "And the eyes of them both were opened, a
Ps. 104:2 "Who coverest thyself with light as with a e
2 Cor. 5:2-3 "For in this we groan, earnestly desiring
4. Won't impute sin.
a.) Justification includes relief from sin.
b.) Note what God does:
   forgives (Lifted)
   Covers (out of sight)
   Imputes not
c.) Sin is not imputed to the guiltless - God
   reckons with the man who commits sins.
d.) Ironside, "The non-imputation of sin is equal
to imputation of righteousness."

Best End 160 & Class 2-12-84, 2-19-84


HOW COMES THIS BLESSEDNESS?
Rom. 4:9-10

I. What do we radiate we've found in Christ?
A. Exclaim about our houses & cars.
B. Found a new place to eat.
C. You've got to see this show - but what say we about our religion?

II. Paul calls it "this blessedness."
A. What is he talking about?
   1. It's the universality of the blessings of grace conditioned on obedient faith.
   2. This blessedness is having sins forgiven and our estate established in God.
   3. Forgiveness & justification is the true height of happiness.

Rom. 3:21 "But now the rt. of God w/o law is manifest.

IV. Paul uses the blessedness of Ps. 32 to make transition from David back to Abraham.

V. This paragraph will show the blessings of God are for everybody.

B. Do we extol what we have in salvation to others' benefit?

III. A Most Important Question: To or For whom does this blessedness exist?
A. Upon Circumcision Only?
   1. Mills said to the Jew circumcision is the alienating factor - not a Jew until he is circumcised.
   2. Prejudice for circumcision was very strong.

Acts 15:1 "And certain men which came down from .

3. Jews only get benefit? Men always try to put No Trespassing on God's pastures. Laurin
B. Or upon uncircumcision also?
1. Here Paul brings Gentile into view - Justification is for all, not Jew only.
2. He'll prove Gentiles can be justified w/o being circumcised.
3. He can be righteous w/o circumcision.
4. Does that mean the uncircumcised can share in this blessedness - YES.
5. It is not confined to the circumcision.
C. For we say--
1. Paul's arguments grounded in Scripture.
2. So must our actions stand today.
D. Condition of Faith.
1. Faith conquers all.
2. Nothing denied it - puts you in contact c God.
3. Clark says salvation by faith 1st belonged to Gentiles for such Abraham was. Thus when gospel came Gentiles claimed it by sovereign right.
4. Justification by faith is the universal method.
5. If righteousness by faith done in Abraham before circumcision, it can also be done in others too.
6. God's grace & man's faith remain unchanged throughout the Bible.
7. Thus see the righteousness of Christ is appropriat by faith.
E. Significance of Abraham.
1. We will see at what period in his life he was counted justified and gage it either before or after circumcision.
2. The case of all is tried in Abraham.
3. He is the prototype of all believers.
4. To all intents & purposes Abraham was like a Gentile - received this blessedness before circumcision.
5. Thus we do not enter by the gate of the Jews but the opposite - the Jews enter by the gates of the Gentiles.
THE SIGN AND THE FATHER
Rom. 4:11-12

1. It's easy to pick out of this paragraph its words of emphasis:
   A. Sign.
   B. Father.
   C. Righteousness - our task is to see the significance of the 3.

II. Sign of Circumcision.
   A. Jews born into covenant, not circumcised into it Gen. 17:14 "And the uncircumcised man child whose
   B. To Jew it was sign of covenant but to Abraham only a seal of the righteousness of the faith in the uncircumcised.
   C. Signs prevent religious truth from evaporating into abstract unreality.
      1. Sign is a testimony.
      2. Circumcision was a sign of what he already had.
      3. Could one keep the sign & merit salvation - No
      4. A sign indicates a fact.
      5. Rainbow doesn't save from flood, but is a sign.
   D. Circumcision Abraham's diploma.
   E. Look at Circumcision.
      1. It did not convey but it attests.
      2. It was not a preliminary condition, but a final ratification.
      3. It means "to cut away", "cut around."
      4. It demonstrates the unprofitableness of flesh.
      5. Abraham's mark said flesh didn't count - faith did.
6. Circumcision shows God is a covenant keeping God.
7. Jew taught circumcision so much a mark of God’s favor that if a Jew went into idolatry his circumcision had to be removed before he went to Gehenna.
8. Circumcision is not the covenant, but the sign & seal.

F. What’s a Seal?
1. Circumcision sealed Abraham’s justification. God endorsed it to all future generations.
2. It also ratified token of covenant God made c Abraham.
3. Lightfoot, "Seal is worthless apart from matter or doctrine it attests. Jew tore seal off covenant & vainly boasted of meaningless imprint.
4. Covenants are made before seals are affixed.
5. A seal renders a written covenant firm. MacKnight says this is grounds for infant baptism ???
6. As a sign is a testimony, a seal is a ratification.
7. A seal is for confirmation, rendering sure & inviolate marking a possession.

III. Righteousness of the Faith.
A. This an interesting phrase.
1. Abraham’s justification a conceded point.
2. Abraham not justified under law - it didn’t do such but rather revealed sin.

Gal. 3:28-29 "There is neither Jew nor Greek, there
B. Righteousness is a state of acceptance & justifica-
C. Abraham not circumcised to become father of
uncircumcised but it is faith what counts.
IV. The Time Question – When!
A. Justified before Circumcision.
Gen. 17:11 "And ye shall circumcise the flesh of yo
1. Circumcision a sign of the righteousness he had
by faith while still uncircumcised.
2. Which he had = which already existed in his
uncircumcised state.
3. Not inheritance by the law.
Gal. 3:8 "And the scripture, foreseeing that God wa
B. Father.
1. Father of the believing Gentiles.
2. Father means model or pattern.
3. Father of both Jew & Gentile but 1st the father
of the uncircumcised.
4. Faith vital & necessary.
   a.) Not a substitute for righteousness but a
      condition – by means of faith man justified.
   b.) Gentiles believed in order that they might be
      justified.
   c.) If circumcision alone all they had he was not
      the father of that. It took more.
Gal. 3:9 "So then they which be of faith are blessed
d.) Hard not to exalt the visible over and at the
   expense of the invisible.
5. Separating wall of Jew & Gentile knocked down
C. This Walk.
1. Faith walks in the steps of obedience.
2. Abraham father of all faithful - Jew & Gentile - a pattern for each.
3. His a continued faith.
4. We are his sons by faith, not by flesh.
5. Gentiles can claim Abraham as their father & the righteousness of faith as their inheritance.
Acts 15:11 "But we believe that through the grace of Gal. 2:16 "Knowing that a man is is not justified by
8. Repent is military - about face, change direction
9. We are walking, thus a present pilgrimage.
D. Yet uncircumcised.
Gen. 17:24 "And Abraham was 90 years old and 9, w (Was he 99 or 90)
2. Was Abraham justified in consequence of his obedience to law? Here let law be thot of as circumcision. If after circumcision Jews would have a case. Folks are going to check us, only God perfectly consistent.
ABRAHAM, THE PROTOTYPE
Rom. 4:11-12

I. "But this is the way it's ever been!"
   A. Solidarity expressed.
   B. History supports.
   C. Principal characters with universal acceptation confirm.
      1. Is circumcision essential to salvation?
      2. Is salvation only for the Jew?
      3. When was Abraham counted righteous?

II. Some things incontestable.
   A. Abraham Received the Sign of Circumcision.
      1. Our 1st question "When?"
         a.) He was 99.
         b.) Ishmael 13.
         c.) At least 13 yrs. after justification.
   Gen. 17:14 "And the uncircumcised man child whose
   Gen. 17:24-26 "And Abraham was ninety years old &
   Gen. 17:11 "And ye shall circumcise the flesh of your
   d.) Was Abraham justified in consequence of his
      obedience to law? Here let law be that of
      as circumcision. If after circumcision Jews
      would have a case. Folks are going to check
      on us; only God is perfectly consistent.

2. What's meant by sign?
   a.) Signs prevent religious truth from evaporating
      into abstract non-reality. (Interpreters)
   b.) Hard though not to exalt visible over & at the
      expense of the invisible.
   c.) It indicates a fact. Rainbow doesn't save from
      flood...is sign.
d.) Keep sign & merit salvation? No!
e.) Abraham's diploma.
3. Place of Circumcision.
a.) It did not convey, rather it attests.
b.) Not a preliminary condition, but a final ratification.
c.) Sign of what he previously had.
d.) Shows God is a covenant keeping God.
e.) It is not the covenant, but the sign & seal.
f.) Means to cut away, cut around.
g.) Demonstrates the unprofitable nature of flesh.
   It was a mark that said flesh did not count—faith did!

B. A Seal of the Righteousness of the Faith.
1. Circumcision sealed Abraham's justification.
2. God endorsed it to all future generations.
3. It also ratified.
4. Token of covenant God made w/ Abraham.
5. Lightfoot, "Seal is worthless apart from matter or doctrine it attests. Jew tore off seal from covenant & vainly boasted of meaningless imprint.
6. Seals affixed after covenants are made.
7. Seals render written covenants firm.
8. Seal's a ratification.
9. They are for confirmation.
10. They render sure & inviolate.
11. Identify a possession.
C. He is the Father of All Them That believe.
1. Father.
a.) Originator.
b.) Model.
c.) Pattern.
d.) Over Jew & Gentile as his justification a conceded point.

2. All That Believe.
a.) Belief is not a substitute for righteousness, but a condition.
b.) By means of Faith man is Justified.
c.) True for Jew & Gentile.
d.) Faith conquers all—nothing denied it—puts you in contact with God.
e.) Justification by faith the universal method.
f.) Law didn't justify, rather it revealed sin.

III. Obvious Conclusions.
A. Righteousness Imputed to the Uncircumcised.
1. Righteousness defined.
a.) State of acceptance.
b.) State of justification.
2. Abraham had it when he was uncircumcised.
3. It comes via faith.

B. Father of Circumcised & Uncircumcised.
1. He was not circumcised to be the father of the uncircumcised.
2. Rather, it was faith that counted.
3. Father of all the faithful.
4. God's blessings are for everyone.
5. Middle wall broken down.
Gal. 3:29 "And if ye be Christ's, then are ye Abraham's sons by faith, not by flesh.

C. Walk in the Steps of that Faith of our Father Abraham.

1. The case of all tried in Abraham.
2. He's the prototype of all believers.
3. If Righteousness by faith done in Abraham before circumcision, it can also be in others also.
4. If circumcision alone all they had, Abraham not their father - it took more.
5. Faith walks in the steps of obedience.
6. His a continuing faith.
7. We are Abraham's sons by faith, not by flesh.
8. Walk is a military term - march in file.
10. We are walking, thus our present pilgrimage.
11. God's grace & man's faith remain unchanged throughout the Bible.

West End 100+ class 4-8-87
THE EXTENSION OF A PROMISE
Romans 4:13-15

I. We now start another chain of thought: how did the promise come?
   A. Promise given to Abraham by God & His grace.
   B. Promise received by Abraham in faith (as his part)

II. The Nature of the Promise.
   A. Word for 1st time introduced.
   B. Promise was That Abraham Should be the Heir of the World.

Gal. 3:29 "And if ye be Christ's, then are ye Abraham's seed.

Gen. 17:5 "Neither shall thy name any more be called Abram, but

1. We will see the promise was independent of law or circumcision, of merit, of perfect obedience.

2. Whiteside differs in saying it was not the land promise, yet in a spiritual sense he is the father of nations.

3. Halverson points out Israel's greatest glory was when David was on throne.

4. They wished for another great David.

5. Promise not limited to the Jews or to circumcision.

6. It was for all who have faith.

7. There is only one thing you can do about a promise - believe it & accept it.

8. Others say the Promise contains:
   a.) Land.

Gen. 12:7 "And the Lord appeared unto Abram, and

Jer. 18:9-10 "And at what instant I shall speak concerning

b.) Seed.

Gen. 13:16 "And I will make thy seed as the dust of
Gen. 15:5 "And he brought him forth abroad, and sa
  a.) Family - Name.
Gal. 3:16 "Now to Abraham and his seed were the p
Gal. 3:29 "And if ye be Christ's, then are ye Abraha
  9. Promise (the above) fulfilled.
Rom. 8:28 "And we know that all things work togethe
  1 Cor. 3:21 "Therefore let no man glory in men. For
  10. Heirs of the world!
    a.) This expression not found in OT.
    b.) Means all families of the earth blessed in him.
    c.) It's world embracing.
    d.) Lord says it's the "new earth" - thus not meanin:
        today's material earth. Jesus said the meek get
        it.
    e.) Children, offsprings, not just Jews.
    f.) All this came to Abraham 400 years before
        Moses & law.
    g.) Grubbs says the Seed to bless the earth is
        Christ.
Heb. 1:2 "Hath in these last days spoken unto us by h
Ps. 2:7-8 "I will declare the decree: the Lord hath sa
  C. Raised the Question: How Does the Promise come
    to be reality to man?
  1. "Not thru the law."
    a.) Not in consideration of law, but via faith.
    b.) Not in perfect obedience.
    c.) If made by law, it is of no effect for none
        could keep it.
  2. But thru the righteousness of faith.
a.) If you inherit earth by perfect obedience, where is faith? There would be no need for a promise graciously given.
b.) This is the victory that overcomes the world, even our faith.
c.) We rely on faith, not merit, to save us.
D. He says it the 2nd X via other statements:

1. Can law make heirs?
a.) Law declares what's right and requires obedience. It gives no power to obey or atonement for not obeying. It cannot forgive.
b.) Work or merit has nothing to do the promise.
c.) Promise not hung on many conditional things yet faith does work in obedience.

2. Law makes faith void.
a.) It makes faith a fruitless thing.
b.) What is of desert cannot be a gift.
c.) Void = nullify, to put out of work, to empty, to evacuate, to deprive of proper function.

3. On the other hand, law works wrath.
a.) Law inflicts punishment.
b.) Breaking any law brings punishment.
c.) Because men violate law, it works wrath.
d.) Law forbids man doing what he desires.
e.) Law condemns the sinner.

Deut. 18:58 "If thou wilt not observe to do all the
f.) Law reveals God's contrasting holiness.
g.) Works wrath in that it brings condemnation & punishment.

Rom. 13:4-5 "For he is the minister of God to thee
h.) Law converts sin into known transgression & thus increase guilt.

4. What’s meant: No law, no transgression.
   a.) Lard says no one w/o law as all have something
   b.) Never folk w/o law - moral law always in force, but no one transgresses a law not given. Abraham did not transgress law of Lord’s Supper for instance.
   c.) This verse does not teach whatever not forbidde is allowable. This dethrones God & entrones man.
   d.) When there is no law, there can be no punishment, no law to punish with.
   e.) Dummelow, "Transgression can exist w/o a law to be broken."
   f.) Robinson said sin may exist w/o law but not as a transgression.
WHAT COULD BE MORE CONDENSED!
Rom. 4:16

I. What's the most compact thing you've seen?
   A. Computer?
   B. Ladies Purse?
   C. Statement?

II. In Rom. 4:16 you've got a statement that rivals the very best. Shall we study it.
   A. Therefore,
      1. Conclusion.
      2. Study Bible connectives.
   B. It.
      1. The inheritance of the word.
      2. The system of salvation & man's appropriation of it.
   C. By faith.
      1. Means justification comes by faith.
      2. Thru faith the promises of God are received.
      3. It is not vague like "God is good so --".
   D. That it might be by grace.
      1. Faith & grace work together to a mutual end.
      2. Faith & grace make the blessings rest on God; law & perfect obedience upon man.
   E. To the end - Promise - Sure to All the seed.
      1. To the end - for the purpose.
      2. Promises are made to excite faith.
         a.) Be good & I'll bring a present?
         b.) On return, "Did you bring me a present?"
      3. Promise must be kept for all.
      4. Sure = make firm, guarantee.
5. All - God recognizes one group - the genuine believer whether Jew or Gentile.

F. Not Just Law - But Faith of Abraham.

1. Law = Jews.
2. Abraham.
   a.) Gentiles.
   b.) Paul wants us to concede the excellency of faith.
   c.) Abraham father of all believers.
   d.) Abram = great father.
       Abraham = father of a multitude.
3. Mills (Jew) says A. was not a Jew. He became a Hebrew. Hebrew means one who crosses over.
   Originally he was a Chaldean, a Gentile.

Test End 100+ Class 5-27-84
ONE MAN'S FAITH
Romans 4:17-18

I. We need examples held before us. None greater
to present to Jew & Gentile than Abraham.
II. We want to begin to see his example – study Rom.
   4:17-18.
III. From this Passage, we see:
   A. Power of the Scriptures.
      1. He says, "As it is written."
      2. Scriptures cited for authority.
      3. No higher source than word of God.
   B. God made him the Father of Nations.
      1. Abram = mighty father (had none).
      2. Ishmael born – changed to Abraham = father of a
         multitude. Suppose he was kidded about 1 chick
      3. God tho knew what he was doing. Robinson said
         what God does in time he has planned in eternity
      4. I have made = to grant, to set, to constitute.
         It's past tense & so sure was God to do it he
         already put it in past tense.
      5. Abraham, in the presence of God, is the Father
         of us all.
      6. Spiritual descendants of A. so numerous as to
         possess all the Earth.
   C. He achieved because he believed God.
      1. Note faith is centered in a person; not a thing.
      2. Faith is real, concrete, not abstract.
      3. Man was asked, "Is it difficult to believe?" He
         ans., "Believe whom?"
      4. Emphasis here tho is on object of trust, not his
         act of believing.
5. "Strong faith looks at God who promised & does not see the difficulties," Stifler.
6. Faith honors God. It is a compliment. God then "responses" because He is "polite."
7. To believe God shows him worthy of confidence.
8. Abraham was a firm friend of God.
9. God cannot lie, therefore, have faith in His promises.
10. Abraham considered the impossibilities, yet believed.
11. Resurrection of Jesus is the capstone of our faith.

D. God Described.
1. Quickens the Dead.
   a.) Dead: unresponsive.
   b.) If He can rise dead, He can keep all promises.
      What about Tony Alamo?
2. Calls the not as is
   a.) Calls non-existing as existing.
   b.) Shows how strong God is.
   c.) That which appears as impossible to man, God sees as already accomplished.
   d.) Call = summons.
   e.) When He calls, we'd better answer.
3. See the Allusion.
   Abraham's Body.
   Heb. 11:25 "Choosing rather to suffer affliction with Sara's womb.
   Heb. 11:11 "Through faith also Sara herself received Resurrection of Christ.
   Rom. 6:4-5 "Therefore we are buried with him by bap
Eph. 2:5 "Even when we were dead in sins, hath quick
Isaac's Death.
Heb. 11:19 "Accounting that God was able to raise hi
Resurrection of Dead.
Acts 4:2 "Being grieved that they taught the people,
1 Cor. 15:20-22 "But now is Christ risen from the dead
E. Against hope Believed in Hope.
1. An oxy moron - a combination of contradictory
terms used to heighten the effect.
2. Hear the thunderous silence, i.e.
3. Against hope.
   a.) No grounds for it appeared.
   b.) None from nature, only from God's truth &
omnipotence.
   c.) Against the hope of reason he believed in the
      hope of promise (Bengel).
4. God can have neither faith nor hope - he can't
   confide in a superior nor anticipate the future.
F. He Believed.
1. Hope accompanied his belief.
2. Not rewarded because he was meritorious, but
   because he believed.
3. Faith overleaps the obstacles of physical
   incapacity.
Job 13:15 "Though he slay me, yet will I trust in him,
Mk. 5:36 "As soon as Jesus heard the word that was s
4. How should we live to have greater faith?
G. Father of Many Nations.
1. Lard said to become a great father was not the
   motive of his belief but rather he believes so
eloquently God gave a son to him.

2. His faith upheld by the Spirit for our imitation.

3. Note faith rests on words, promises, that spoken
Anonymous, on trust:

A young officer who had been given a difficult and important assignment had failed miserably. To everyone’s surprise, including the young man’s, the colonel gave him another task of equal importance and danger.

But this time he came through with such fine heroism that he was given a decoration. When the chaplain tried to congratulate him, the young officer cried out almost indignantly, “What else could I do? I failed the man, and he went on trusting me.”

—Ed Roëd in Slater, Iowa, Tri County Times
HOW CAN I FULLY BELIEVE GOD?
Rom. 4:19-22
I. If the disciples prayed "Increase our faith" - what about our weaknesses.
A. Face it.
B. Strengthen by seeing sacred history.
II. Our demonstration is Abraham.
   A. Not weak in faith.
      1. This was a soul searching situation.
      2. What weakens us today?
   B. Considered not his own body.
      1. Power of reproduction gone.
      2. Perfect participle used to show it had before died & remained dead.
      3. God would revive his power to beget.
      4. Carnal reasons would consider the difficulty.
      5. Considered not = took no thought of; directed not his eye to it.
      6. Looked not at his own dead body but the promises of God.
    7. Did not deny being 100.
   C. Nor Sarah's deadness.
      1. Abraham had had power & lost it - Sarah never had it.
      2. RV = as good as dead.
   D. Staggered not.
Isa. 48:13 "Mine hand also hath laid the foundation of it.
   1. Hope expected something desirable.
   2. Abraham did have a struggle.
Gen. 17:18 "And Abraham said unto God, O that Ish
3. If God failed A. would be object of pity & ridicule.
4. Faced double impossibility - Sarah's womb & his body.
5. Staggered not - did not dispute; held no parley of reason, hung in no suspense.
E. Believed the Promise.
1. When he considered the circumstances, he did not weaken - he chose to believe God rather than circumstances.
2. We are prone to rely on our own resourcefulness.
3. Whatever God promises, we best accept.
4. Believe it even if there is no natural evidence.
5. A. didn't look at self but at God.
6. Thus saith the Lord is the supreme security.
7. Nothing has power to hinder divine promises.
8. "The voice that rolls the stars along, spake all the promises," Robinson.
9. Abraham decided whether to believe God against nature; or nature against God.
10. Unbelief ties God's hands.
Mk. 6:5 "And he could there do no mighty work, sa
11. How should we live to have greater faith?
F. He was strong in faith.
1. Hopeful.
2. Cheerful.
Isa. 7:9 "And the head of Ephraim is Samaria, and ti
3. Are we strong in faith?
G. Gave God Glory.
1. Praised God for miracle he was about to perform
2. Took God at his word.
3. Faith glories in that it rests on nothing but
   God's naked word.
4. Fully Persuaded.
   1. Fully convinced.
   2. Metaphor from ship carried forward c full sail.
   3. Gave out all his canvas.
   4. Ventured all on God's word.
   5. Faith fills; unbelief empties.
1. God was able!
   Job 42:2 "I know that thou canst do every thing, and
   Gen. 18:14 "Is any thing too hard for the Lord? At t
   Matt. 19:26 "But Jesus beheld them, and said unto th
   1 Sam. 14:6 "And Jonathan said to the young man tha
   2 Chron. 14:11 "And Asa cried unto the Lord his God
J. Imputed to him.
   1. Makes faith the medium of salvation.
   2. God secures to himself the glory.
   3. Belief must strengthen inner man then induce
      him to do commands.
   4. It is perfected by accomplishments & when this
      is done it is counted.

Test End 100+ Class 7-15-84
NOT FOR HIS SAKE ALONE - BUT OURS!
Rom. 4:23–25

I. Bible is no dead letter.
   A. God was not only active 4000 yrs. ago - He is today.
   B. You are his Abraham!
   C. Currency is the order of the day!

II. Let's see the closing paragraph of Rom. 4.
   A. Not for Abraham alone.
      1. Attested by prophets.
      2. Thrill to know God had us in mind so long.
      3. Abraham believed just what God revealed!
      4. Could weenly more?
   B. But for us.
      1. Some facts (Ark) not pertinent to us. These were - do they thrill you?
      2. Abraham becomes our model - as he found justification, so shall we?
      3. Are we a model for anyone?
      4. Just, by faith no isolated way peculiar only to Abraham.
      5. His case perpetually repeated in gospel age.
      6. Faith of OT & NT are essentially the same.
      7. No mere past but ever present history.
   Rom. 15:4 "For whatsoever things were written aforetime
I Cor. 10:11 "Now all these things happened unto the
   8. Our faith now counted & will continue so to be.
   9. To be imputed - future emphatic.
   10. Both historic & fiducial.
   C. Our Conditions.
1. “If we believe.”
   a.) Us who believe – every individual of whole family.
   b.) It includes all – yet none who do not believe.
   c.) God never saves anyone except by faith.
   d.) Faith creates spiritual capital – don’t be bankrupt.
   e.) To believe God is to behave like he wants you to. **Faith is the darling of doing.** (Laurin)

2. On Him.
   a.) To believe a promise is to lean on Him who gave it.
   b.) Christ believe in God who can bring life out of death.

**Heb. 13:20** "Now the God of peace, that brought age

   c.) Must rely on God – not ourselves.
   d.) Faith is not static.
   e.) In spite of all despair, we still have hope.
   f.) Who gave Christ up – the Father.

3. That Raised.
   a.) Inspiring to know who shall be raised & made immortal.
   b.) Protect resurrection – baptism, Easter, etc.
   c.) Essential we believe in resurrection.
   d.) It means all it accomplishes.
   e.) A. believed God would raise Isaac
      We believed God raised Jesus.

4. Jesus.
   a.) God wants us to believe in Jesus. Faith in deity not enough.
b.) Lord.
Acts 2:32-36 "This Jesus hath God raised up, whereof Phil. 2:9-11 "Wherefore God also hath highly exalted Acts 10:36 "The word which God sent unto the children c.) Every religion has a dead founder - Christians have a living Lord.

III. About Jesus:
A. Delivered for our offenses.
1. We had sins - only Christ's blood effective in removing them.
2. He died voluntarily.
Gal. 2:20 "I am crucified with Christ: nevertheless I 3. He's both sacrifice & priest.
4. Jesus died for our merited condemnation, raised because of our accomplished justification. God forgave debt - could he hold the payment captive? If Jesus not raised, how could we know God accepted? The resurrection is receipt of payment.
5. W/o blood, no remission.
6. Yet his blood had to be offered before atonement complete.
Heb. 9:11-14 "But Christ being come an high priest of Acts 2:38 "Then Peter said unto them, Repent, and be Rom. 6:3-4 "Know ye not, that so many of us as were
7. Jesus our substitute - died
Jesus raised - our receipt.
8. Offense = to deviate from right path, turn aside, to transgress.
9. Delivered:

To death
Isa. 53:6 "All we like sheep have gone astray; we have
12 "Therefore will I divide him a portion with
By God
Jn. 3:16 "For God so loved the world that he gave his
19:11 "Jesus answered, Thou couldst have no power
By Judas & Jews
Jn. 18:35 "Pilate answered, Am I a Jew? Thine own
By Pilate
John 19:16 "Then delivered he him therefore unto the
10. His deliverance was the highest proof of love.
11. Died on account of our offenses - because of
them.

B. Raised - Justified.
1. Foundation of hope.
1 Pet. 1:3 "Blessed be the God and Father of our Lord
2. It justifies.
1 Tim. 3:16 "And without controversy great is the mys
3. To believe Christ died - only 1/2 gospel - also
raised.
4. Note the resurrection plays part in our justificati
He must offer God his Blood.
As priest in Heaven he did.
The ransom was paid. Now must believe & have
this belief counted thru this sins remitted.
5. Just. is full acquittal before God - victory on
2 fronts - human & divine.
Hein. End 100+ Clare 8-26 57; 9-2-57
WHAT YOUR SINS DID TO GOD--WHAT HIS LOVE DOES FOR YOU
Rom. 4:25

I. In all of life there comes the twin reaction.
   A. Charge & Counter-charge.
   B. Credit & Debit.
   C. Error & Correction. Guilty - Not Guilty
   D. So Man's sin & God's reaction.
      1. We seek to see the simultaneous results. It's like a fuse lit on a fire-
         cracker - something's going to happen.

II. It's a certain fact God wants me to acknowledge Jesus - dually because He is
    His Son & because of what He alone can do. Rom. 4:24 "Believe on him that raised up
    A. I must believe in Jesus to honor God.
        1. He sent Christ.
        2. He gave him up.
        3. He suffered the agony of the cross too.
        4. Laurin said to believe God is to behave like He wants us to. "Faith is the
           darling of doing."
    B. I must believe in Jesus because secondly this is God's way to save me!
       1. He did two things in love.
       2. A perfect man died for me.
       3. A vindicated man was raised for me.
          (a) These are the things we seek now to see.
III. He was delivered for our offenses.

A. Since he had none of his own, Christ died for our sins.

Gal. 2:20 "The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

1 Pet. 2:24 "Who his own self bore our sins in his own body on the tree.

2 Cor. 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Isa. 53:12 "He bore the sins of many & made them his own.

Heb. 9:12 "By his own blood he entered in once into the holy place having obtained eternal redemption.

Acts 2:38 "For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call.

Romans 6:3-4 "Know ye not that so many were delivered for our sins?

1. This was the only reason for him to die - to redeem me.

2. Literally he was handed over to death.

Gal. 3:13 "Christ hath redeemed us.

B. But was it needless - do I have sins?

1. This, an incontestable point.

2. Offense means to deviate from a right path, turn aside, transgress.

3. Who hasn’t sinned?

Rom. 3:23 "For all have sinned & come short of the glory of God.

Isa. 43:7 "I have created him for my glory.

(a) By sin we fall short of God’s ideal.

IV. He was raised again for our justification.

A. Jesus was double role.

1. He was the sacrifice.

2. He’s the priest who offers it to God.

3. So the resurrection a necessity.

4. The ransom was paid in his blood but it must be carried to God.
B. Resurrection Vital
1. Jesus died for our merited condemnation raised for our accomplished justification
2. God forgives - could he hold the payment captive?
   (a) Suppose Jesus didn't arise - how would you know God accepted?
   (b) Do you see the resurrection as the receipt of payment?
3. Pell said, "Jesus our substitute died. He was raised our receipt."
4. Christian believes in a God who can bring life out of death
   Heb. 13:20 "Now the God of peace that brought
5. Jesus arises to rule over us.
6. Remember God's committed all judgment to His Son.
7. He's at God's right hand
   Heb. 9:24 "To appear in the presence of God"

C. Justification is Thrilling
1. It is full acquittal before God.
2. It's victory on two fronts - human & divine. Define notebook
3. It is called a judicial act of God, based on meritorious work of Christ, received by me thru faith, God declares the sinner absolved from sin, released from penalty, restored as right.
(a) I carry no punishment.
(b) I'm restored to favor - acquittal would leave sinner as a discharged criminal.
(c) J. means God treats sinner as never sinned - he's personally righteous in Christ.
(d) It's pardon plus promotion, restored to favor.

V. Now what will you do?

A. Do you have sins? 

B. Do you believe Jesus has proven his power to forgive? 

1. Goethe said, "Tell me of your certaintie I have doubts enuf of my own."  

C. Will you in simple trusting faith obey?

Romans 3:24 "Being justified freely
1. Not deeds of law - couldn't do enuf.
2. By it I'd never be satisfied - who does his best?
3. But is best measurable to God's standard?
4. Rather I'm by His grace.

Isa. 45:24 "Only in the Lord...is righteousness & strength
5. Jesus redeems - acts of buying a slave out of bondage to set free
6. Jesus is my propitiation (the place where sins are blotted out)
(a) Sin's removed from believer's conscience
(b) Also from the presence of God – just not there
Rom. 1:18 "Wrath of God revealed against all
(c) Christ is mercy seat brot out into open
Rom. 5:8 "While we were yet sinners Christ
(d) Redemption is retrospective as well as prospective
(e) He absorbs my Judgment & conveys God's grace
(f) I shall be judged while I stand in Christ's righteousness
Gal. 4:5 "To redeem them that were under that we might rec. the adop.

C. Will you in simple trusting faith obey?

West End 4-15-69
An insurance agent said to a new client: “I want to sell you this policy. But I’m not like other insurance agents. I’m not going to frighten you. I’m not going to scare you into buying it. Take the policy home. Sleep on it tonight. If you wake up in the morning, give me a call.” — Scope, 10-11-68.

A New England farmer got a letter. It stated that the boundary lines of all the farms in the area had been surveyed. And it added that his farm was not in Vermont, as he had believed — but actually in New Hampshire.

The farmer didn’t seem very upset. “Thank goodness,” he sighed. “Another one of those Vermont winters, and it would have been all over for me.” — Scope, 10-18-68.

Correction

“Half of the musicians are screwballs,” was the glaring headline in a musician’s publication. A retraction was demanded of the editor.

In the next issue appeared the following: “Half of the musicians are not screwballs.”
The big shot sales manager was approached by 6 little Girl Scouts peddling cookies. "Why do you want to sell to me?" he asked.

"Because you are so handsome," smiled one little girl.

He bought 12 boxes and went back to his desk murmuring, "There are no brighter sales tools than truth and honesty." — Kiwanis Mag.

The Odds Have It

GOT AN A!

HIGH school examination question: "Define a bolt and nut, and explain the difference."

One girl wrote: "A bolt is a thing like a stick on hard metal, such as iron, with a square bunch on one end and a lot of scratching wound around the other end. A nut is similar to the bolt only just the opposite, being a hole in a little chunk of iron sawed off short, with wrinkles around the inside of the hole." » »

The startled professor marked that one with an "A."

—Capper's Weekly.
INTRODUCE TO GOD Rom. 5:1-2

I. The flaming sword.
A. Tell story of Gen. 3 about serpent eating, hiding, curse, expulsion. Sword east of the garden, cherubim.

II. Man deemed of reunion - who could introduce. Not:
A. Self - sin drove away
B. Fellows - stood in like capacity.
C. Other Gods: "hear o Israel, the Lord, thy God is one.
D. But the Lamb slain was worthy.

Rom. 5:1-2 "There fore being just, by faith we have peace.

III. One came to give me access. From GK.
PROF. GEORGEUS, one who conducts intro. or by who's authority & direction it takes place.

IV. By the blessed ness of the intro. we have:
A. Justification. NT terrific.
1. Thru Jesus, God just. "Being reckoned or held as.
c.) Do not make ourselves (can be saved)
b.) Neither instantly or perfectly, but our task "to perfect holiness in the fear of God.
(c.) Simply - how of God satisfied - acquitted.

Eph. 1:7 "In whom we have redemption.
2. Jesus be comes our ens. & in him debt paid.
Rom. 4:25 "Who was delivered for our offf.
Rom. 8:34 "Who is he that condemneth? It is Christ.
3. Instrument of this delivery faith.
1. We simply believe what God said & respond.

2. Moses lifted up serpent (Num 21:7) and as they looked so we on Christ's word.


4. Rom 3:16 For God so loved the world that... (Jn 3:16)

5. Eph 6:12 (context)

1. Receiving slip of paper - taking note

2. Change of course to Jesus - sticks of dynamite

B. Access into this Grace - Stand firm for just the

1. Free, unmerited gift by God to men.

2. Wonderful, no Qt. Seized as to our fitness only of God's faithfulness, no doubt here.

3. Need not Hitler's God.

C. God wants us active, can we refuse to tell?

D. Huber's wasp. Our continuation dependent on

E. Rejoice in hope of the glory of God. (Rom 5:10)

F. Happy & profit here - hereafter in God's heaven.

G. E. Jesus now working for us.

Rom 5:10 For if we were enemies

1. Send by his life lit. "by him alive"

2. Believer in resurrection - now accomplishing

3. God in God - Sublime at beings, reasons, ends.

4. Can Christ in? a you? Aim bring men to obey to

which faith leads. (Supra for Shilling *S* for 12s

Gal 3:26-27 I Cor 12:13 (London Stere)
NOW WHAT HAVE YOU GOT?
Rom. 5:1-2

1. Have you ever wanted something real bad - now you have it - what will you do with it?
   A. That puzzlement does not belong to a Christian.
   B. He wanted salvation, redemption, forgiveness, namely justification - now what goes with all this

1. That's this Chapter 5.
2. It gives fruit of justification.

II. Via Introduction, these things set the scene.
   A. R. C. Bell taught:
      This passage overs
      1. The Past - justified, never to be repeated. Sin & condemnation question settled forever.
         a.) Christians do not come to judgement with Christless men.
         b.) Rather, they answer to God only for their lives & labor.
   1 Cor. 3:8 "Every man shall receive his own reward according to his own labor.
   Rev. 22:12 "I come quickly; and my reward is with me"

2. The Present.
   a.) Stands squarely on ground of Grace.
   b.) HS Indwells.

3. Future.
   a.) Anticipated risen body.
   b.) Heaven eternally.

B. Halverson.
1. Provision for Justification.
2. Permanency of Justification.
C. Strikingly, we see the things of Christian possession are what the Jew always wanted.

1. Hope of eternal life.
Rom. 2:17 "Behold, thou art called a Jew, and restes' justin ed.

2. Persecution to have a happy ending.

3. Covenant c God.
Rom. 5:11 "And not only so, but we also joy in God t III. The very opening words telegraph a great message.

A. It assumes that justification by faith has been established & proceeds to illustrate & exemplify.

1. We do well to remember Abraham.
   a.) Left Ur at 75 to become a stranger.
   b.) Hittite called him prince of God.
Gen. 23:6 "Hear us, my lord: thou art a mighty prince.
   c.) Pitched his tent 100 yrs.
   d.) Refused riches of King of Sodom.
Gen. 14:21-24 "And the king of Sodom said unto Abn
e.) Refused even a grave:
Gen. 23:6-16 (Read)
   lest he dishonor God by distrusting his promise to give him the whole land.
   f.) Never betrayed sign of circumcision.
   g.) Lived faithfully in a heathen world.

B. We have stressed the certainty of salvation. Ans. "Will the new method last?" Is it safe for all complexities?

C. Tense "having been justified."

1. Justification no longer needs to be proven but now to show the benefits that come.
2. Note use of prepositions.

D. It will show the fruits of Justification.
   1. Lord, "The fruits are seen in immediate connecti-
      with the fact from which they result."
   2. Another calls it "consequences" of justification.
   3. Another the "effects" since earlier saw the
      "necessity". Justification is never alone -
      graces follow in clusters. Wesley
   4. Vaughn says it's the spirit of assurance &
      exultation.

IV. As we move to Verse 1.
   A. Therefore - assumes the reality of justification.
   B. Justified - having been - aorist.
      1. Once condemned, now fully justified.
      2. Justification more than forgiveness. Forgiveness
         is negative; just. is positive. Forgiveness deals
         with sins commuted & justification deals with
         new position of restored believer. A father can
         forgive a sinning child but cannot justify or
         reinstate as tho no sin ever committed - only
         God can.
      3. We come to the immediate enjoyment of
         privileges.
      4. Not a vague possibility but a reality. "It's a
         fact" - not a theory.
      5. Justification from 2 words.
         a.) Judgement, act of judging, sentence, decision
            & justice.
         b.) Equality in administration of Justice.
      6. Aim of all preaching: bring men to obedience to
         which faith leads.
a.) Is man justified by faith before obedience, or
b.) By faith that manifests itself in obedience.

Gal. 3:26-29 "For ye are all the children of God by
7. Qt. now how long but how well do we live -
not quantity of years but quality of life.

C. By Faith.

1. Faith won't be mentioned any more till 7:8 & & 9:30.
2. Cause - Faith.
   Effect - Peace.
3. Introduced by faith into a glorious covenant.
5. Justified by God.
   Vehicle - Faith.

D. Peace.

1. Textual criticism comes. Is it:
   a.) Let us have peace - subjunctive.
   b.) We have peace - indicative.
   c.) Should be latter - it's a fact, not something
      exhorted to have.
   d.) Argument rages over 1 letter in GK.
   e.) Is it something that follows.
2. Defined:
   a.) Sin is enmity toward God. It exists in us,
      not Him. Peace of conscience & peace of
      soul now ours.
   b.) While sin lasts we are rebels & fighting
      against God.
   c.) Means tranquility of emotions, relaxed
      tensions, release from sense of guilt.
d.) It is not pleasure, amusement, diversion, fun, Hollywood.
e.) It is not so much tho a state of mind as it is prevailing condition between two who were once alienated.
f.) Robinson defines as reconciliation, rest from agitation of a guilty conscience.
g.) Pell - this is the chamber of peace; we are within Heaven's light; hope's window cheers our hearts with its sunbeams of glory.
3. Peace c God means our total environment since He is Creator - Interpreter's
4. It's c God!
   a.) Don't just come to peace with yourself - you can talk yourself into anything!
   b.) Comes by blood of cross.
Col. 1:20 "And, having made peace through the blood of his cross,
Eph. 2:14 "For he is our peace who hath made both one
5. It's justification's first fruit.
6. Note again c God!
   a.) Man's best friend & worst enemy.
   b.) Divine peace - toward God.
   c.) God the last one a sinner wants to meet.
   d.) For Christian he's our gentle Father.
E. Possible thru Jesus.
1. In Christ - how do you get there?
2. In Church.
a.) Church wears His name.
b.) Church looks to Him for ans.
c.) Teaches F - R - C - B.
3. God's love is overwhelming.
4. Only thru Jesus is it possible.
5. We come into this grace not by our own strength but brought by Christ.
THE MAGNIFICENT INTRODUCTION
Romans 5:1-5

I. I think of the various ways I've been introduced.
   A. Beech Grove read my obituary.
   B. Bill Watkins "Man that has been on Internet 6X."
   C. Olen Hendrix "Brought on preacher."
   D. Sheridan, AR "He needs none."

II. But the best one is by Jesus for me to God.
   A. That's the one we want to see.
   B. Our text is Romans 5:1-5.

III. The Fact of Justification.
Rom. 5:1 "Therefore being just by faith"
   A. It is a glorious conclusion for the status of the faithful believer.
      1. Therefore—happy conclusion.
      2. Justified
         a) Just as if I'd never sinned.
         b) One said it's the wicket gate of entrance with the long road to follow to the Heavenly Jerusalem.
         c) Sanctification is surely to follow in actuality.
         d) Being right with God we will see the blessed effects of this standing.
   B. Being right with God gives us by faith:
      1. Peace
         a) 1st benefit mentioned.
         b) Reconciliation with God.
         c) Christian is no longer in the enemy camp. (Bruce)
         d) Sin bred a quarrel with God—it's over!
         e) But note it is through Jesus.
2. Access
a) Lit. "have had access."
   b) Not born into grace but have access, entrance to it.
   c) Means introduction
      (1) By Jesus
      (2) Not entered by our own merit.
      (3) Admitted into the presence chamber of the King.
      (4) It is done by one near the monarch--Jesus.
      (5) He ever leads us to God.

Eph. 2:18
Eph. 3:12
d) It's by faith into this grace--see God's part and mine.

e) Active favor.
f) Here we "stand."
   (1) Stand in grace and look for glory.
   (2) Our standing is sure--apart from feeling or desert.
   (3) Ours forever via union with Jesus.
   (4) We are passing over the threshold into the house.
   (5) In the house are many tiers of ascent.
   (6) Stand on grace & one day see the fullness of God's presence.
   (7) Stand--don't lie down, keep going.
3. 3rdly rejoice in hope of the glory of God.
   a) I'm still climbing—not there yet but in sight!
   b) Note we rejoice.
   c) One day—the crown.
   d) Glory is the radiant brightness of God's presence.

IV. Having these 3 things, we take heart and continue knowing:
A. We face tribulations.
   1. Jew objected to Chr. tribulation.
   2. Paul shows its purpose as it comes to all.
   3. Things of the Chr. are relevant to the concrete world of human affairs.
   4. Being right with God we take our tribulations and see their purpose.
B. It works Patience (Perseverance)
   1. Suffering leads to patience.
   2. Endurance produces character.
   3. Patience does us more good than tribulation can do us hurt.
C. Then Experience (Character)
   1. Character is something tested.
   2. If God loves you so much He allowed Calvary, surely he will love you to the end as you are tested.
   3. Experience is Proof.
D. We return to Hope.
   1. It does not carry disgrace.
   2. It is not illusory.
3. It sees us flooded with the love of God.
4. It is in the presence of the Paraclete.
5. It is shed---poured forth, copiously diffused.
6. 1st mention of Holy Spirit in Romans.

West End 100+ class - 4/27/97
Smithville, TN - 5/2/97
Oak Grove, So. Fulton, TN - 6/8/97

Cherry Grove, Greenville, KY - 5/3/98 (BC)
I. With this we come to the heart of Christianity and its Savior.
   A. We'll come to see He who supported us in the past will also support us even more in the future.
   B. Once we were:
      1. Ungodly
      2. Without strength
      3. Sinners aiming at happiness but constantly missing it.
      4. Enemies
   C. Now - we are redeemed!
II. Let's see Paul's description.
   A. Without strength
      1. Define
         a) We were powerless to save ourselves.
         b) Sin is weakness.
         c) We were helpless without Christ's death.
         d) Sin makes folks sick & feeble; deprived of strength.
         e) Moral prostration.
         f) Original word meant "weak thru sickness".
         g) Without strength to serve God or save ourselves.
2. Note our weakness magnifies God's power.

3. Catch the "yet" - Christ died without waiting for our repentance or improvement.

B. Due Time Matter

1. It means --
   a) At set time - precise moment decided by God.
   b) Due season: right people, right language, right government, right conditions (peace).
   c) Christ's coming matched the prophet's forecasts. (If there was something in Christ's coming there is also a psychological time for our most effective preaching of some matters)
   d) Gal. 4:4 "When the fulness of the time"
   e) God was neither too late or too soon.
   f) Christ's coming was not an accident of history but purposeful.
   g) He does not explain how it was the fulness of time. But He knew!

John 12:33 "Signifying what death he should die"

C. Christ died for the ungodly.

1. Christ
   a) See who saves.
   b) Note the Anointed
   c) We have a Savior and it matters how people think about Him.
2. Ungodly died for
   a) For the wicked
   b) For their benefit not in their stead.
      Later this idea is true in atonement
      but not expressed here.
   c) We and wicked comprehend whole
      unjustified human race.
   d) Macknight contradicts Lord and says
      it means die in their stead or room.
      He says this enhances God's love.
   e) He died for us.

John 11:50 "Nor consider that it is expedient for us"
Gal. 3:13 "Christ hath redeemed us from the curse of"
   f) Expositors says uses hyper - on behalf of-
      "anti" - in place of.
   g) Means by Christ's blood - at the cost
      of it.

3. The ungodly
   a) Died for the undeserving.
   b) Laurin:
      The necessity - without strength
      The time - due
      The means - Christ died (we are not
      saved by his life or example but his
      death)
      The subject - the ungodly
   c) Our righteousness is as filthy rags.
d) For (behalf) of ungodly (without love or likeliness of God)
e) Note God loves the sinner.
1 Jn. 4:10 "Herein is love, not that we loved God"
West End 12/84
SAVED BY HIS LIFE
Rom. 5:10

I. I've studied Romans more than any book of the Bible – yet Avon Malone brought thoughts to me on the text I'd never grasp before.

Rom. 5:10 "For if, when we were enemies"
A. What does "by his life" mean?
   1. Reconciled by death of Son.
   2. Saved by his life.
B. It's a part of a great chapter – even from v-1 on.

II. What does this phrase mean?
A. Christ earthly sinless life?

I Pet. 1:18-19 "For as much as ye know"
1. Yet this mentions death.
2. One said it was too great a cost to bring us to a saved status – he surely wants to complete the process.
3. Really death leaves his work incomplete.
4. R. C. Bell wrote
   a) Past - justified never to be repeated thus settles sin forever. We do not come to a judgement with Christless men.

John 5:24 "He that heareth my word"
   We answer to God only for our lives and labor.

I Cor. 3:8 "Every man shall rec. his own"

Rev. 22:12 "My reward is with me to give"
   b) Present - stand on ground of grace where the Holy Spirit indwells us.
c) Future - anticipate the risen body.

5. So it must be the present, resurrected life.
   a) Saved by him alive in life after resurrection.
   b) He consummates all the provisions of salvation.
   c) In person, He now superintends this work.

6. Christ living now saves to complete our salvation.

B. If it means his resurrected life, what is He now doing?
   1. Not idle but active.
   2. He is well and alive today.
   3. He intercedes.

Heb. 7:25-26 "Wherefore he is able also"
   4. He indwells - He lives!
      Christ Jesus lives in me - song.
   5. O wounded feet of Jesus.

Heb. 9:24 "For Christ is not entered"
   6. 3 appearings:
      a) Put away sin.
      b) Now before God.
      c) Will come again.

7. Continuous cleansing.

1 Jn. 1:7 "But if we walk in the"
1 Jn. 2:1 "My little children, there"
1 Tim. 2:6 "Christ who gave himself"
Heb. 4:15 "For we have not an high"

8. He indwells us.

Gal. 4:19 "My little children, of whom"
Rom. 1:27 "Christ in you the hope"
Eph. 3:17 "That Christ may dwell"
Rom. 8:10 "If Christ be in you"
2 Cor. 13:5 "Know ye not your"

9. Prayer "May we so live that we may go to Heaven vs help us to surrender that he may so live in us."

10. Do you feel "I can't do it!" He can!

John 15:5
John 14:23
Phil 3:10 "That I may know"

11. He intercedes - he exercises power in our behalf.

III. Do I have a part?

A. It's no "if"

1. It means "as sure as".
2. See v. beginning it.
3. Not saved by what goes on in me but by what Jesus does for me.

B. I need to come unto him.

Rom. 6:3
Rom. 10:9-10

C. Christ's life has untold blessing for me.

Phil. 1:21
2:7-8

Matt. 6:33
Col. 1:24
Lu. 9:58
Phil. 4:13

1. Not I who can't.
2. But Christ who can.
I lived before the Flood, the flood brought on by Technology, Affluence, and Advertising.

In those far-off days, ownership of an automobile showed you were rich, and not merely that you had a job at the time when the dealer persuaded you to sign the note.

"Gateway to the Great Books" Vol. 1, Page 5

Introduction & Syntopical Guide
JUSTIFICATION: METHOD & BLESSINGS

Rom. 5:1-11

I. To be justified by God is life's richest blessings.
   A. It means I'm alright in his sight.
   B. It means no condemnation.
   C. It means I'm counted as though I've never sinned.

II. Then how does justification come?
   A. We are not justified by faith only.
      (James teaches our obedience is necessary).
   B. We are not justified by good works.
      1. Morally clean - yes, but need more.
      2. Negatively: don't smoke or chew or go with girls who do."
      3. More than honesty.

Titus 3:5 "Not by works of righteousness which we have done, but according to his mercy he saved us..."

C. Not justified by perfect obedience to the gospel.
   1. None but Jesus can do this.
   2. Do our best, still short, though the Lord wants us to be good.

D. We are justified by Christ and His suffering for us.
   1. God accepts this instead of our feeble efforts.
2. Though we believe in Him we cannot render perfect obedience.
3. It is by Christ and our faith in Him.
4. We can confess our faith in Him and live by His standards.
5. We should be grateful to God for the power of Jesus' blood.

E. We walk by faith.

2 Cor. 5:7 "For we walk by faith..."
1. Must do what the Bible subscribes.
Rom.10:17 "Faith comes by hearing, and hearing by the word of God."
2. Avoid that not taught us the Bible.
   a) Human wisdom.
   b) Tradition.
Heb.11:7 "By faith Noah, being warned of God of things not seen as yet..."
Gen.6:22 "Thus did Noah; according to all that God commanded him, so did he."
3. Thus worship by his commands.
   a) Incenses.
   b) Instrumental music.
   c) Sprinkling.
   d) Not by physical sense.
Heb.11:4 "Abel sacrificed by faith..."
III. Justified by faith is therefore a proper conclusion. It brings:

A. Peace with God.
   1. Do not fear judgment.
   2. Do not dread to meet God.

B. It is through Jesus.
   1. It is on account of his work, not ours.
   2. He died that his blood may save us.

C. Access by faith into this grace and rejoice in hope of the glory.

Phil. 1:27 "Let only your conversation be as it becometh the gospel of Christ."

D. Glory in tribulation.
   1. They honor God.
2. They purify us.

1 Peter 1:7 "That the trail of your faith..."

3. They evidence the fact God is dealing with us.


5. Give approvalness.

E. Hope puts not to shame.

1. Won't be disappointed in judgment.

2. Continue to do His will.

F. Love of God shed abroad in us.

1. Holy Spirit is given us.

Acts 5:32

Gal. 4:6

Acts 2:38

G. All possible via Christ's death.

1. While weak, He died for us.

2. Due season - set time.

Gal. 4:4 "But when the fulness of the time was come, God sent forth his son."

3. Died for the ungodly.

4. Some not die for righteous man.

5. Would for a good man. (Hodge)

"Just man commands respect, good man calls forth affection."

6. God commended his love toward us.

H. Now justified--saved.

1. Justified by His blood.

2. Saved from wrath.

3. While we were enemies.

4. Now saved by His life
5. Now rejoice in God.

New Concord c/c - 9/18/05 (BC)
THE STAIN OF BLOOD
Romans 5:6-12

I. Introduction.
   A. Tell the story of Rebecca Shugart and I washing "office" floor."
   1. From Mother's porch you could see 12 of the 25 houses that comprised Middletor
   2. Nothing exciting about buildings--Baptist church, Masonic Hall, 2 empty stores, blacksmith's shop.
   3. But there was the "office."
      a. Little white two room affair now reserve for voting. I recall Al Smith election.
      b. Once a doctors office.
      c. Once a man died there--shot by assassin.
   4. We were told that blood left an irremovable stain.
      a. With the air of mystery we swept the oiled floors and amidst the splinters scrubbed and scrubbed. Never did we find the stain!
   B. But is there an irremovable stain--yes, Jesus! Time, oil, wear cannot wipe it out!

II. By one man sin entered the world.
   A. This happened long ago in Eden.
      1. Man was Adam. In and by him we see certain things.
         a. God had a law for Adam.
            (1)Gen.1-3 tells origin of everything but
b. Adam broke God's law; sin being a transgression.
   I John 3:4 "Sin is the transgression of God intended for many perfection, the Devil via temptation intended destruction.

d. Sin is an act--can't name a sin without being an act.

e. All die--as kin to Adam--he sinned representatively for all.

(1) Our death is my kinship of guilty party--we die, for instance, run over by drunk though we be sober.

(2) We don't inherit Adam's sin--how could we inherit first sin and not the second if guilt is via kinship?

III. By the blood of another salvation came.

A. Whatever Adam did, Christ "much more than" undid and restored!

B. On Calvary's crown flows the all sufficient blood--nothing can remove its stain.

1. Came because man was guilty.
   v-5 "Christ died for the ungodly.
   I John 2:1-2 "My little children, there
   Heb. 2:9 "But we see Jesus who was made

2. He died for the guilty.
   a. We wouldn't for the ungodly nor even the good.

3. Laurin gave this outline:
   The necessity--without strength
The means--Christ
The subject--the ungodly
C. There is a Fountain.
  Zech. 13:1 "In that day there shall be
  1 Peter 1:18-19 "For as much as ye know
  Eph. 2:13 "But now in Christ Jesus ye
  Matt. 26:27-28 "And he took the cup and gave
  Heb. 9:22 "Without the shedding of blood is
1. Salvation is ours by Blood.
a. Not by good life.
b. Not out of church.
c. Not without obedience to gospel.
d. We cannot bypass the Cross
  Acts 20:28 "Take heed therefore unto
  Acts 22:16 "And now why tarriest thou

IV. Thus we see:
A. There is Sin
B. There is Christ
C. There is blood
D. There is the church to tell Gospel
E. There is accept or rejection
F. There is consequence

West End 10/18/64
SIN & THE LAW
Rom. 5:13-14

I. We've all heard about the tree falling, no one to hear, was there any noise.

II. Now sin & law - any sin in the absence of law; Guilty of something not written?

III. In Rom. 5:13:

A. Until the Law Sin Was in the World.
   1. God author.
   2. Adam violator.
   3. Satan tempter thus sin begins.
   4. Law
      a) Of Moses.
      b) Law makes evident the need of mankind for redemption.
      c) One lady objected to 10 comm. - "it put so many thoughts in people's heads".

5. Until
   a) Covers Adam to Moses.
   b) Law of Moses was not the only law God had for man.
   c) Cain sinned - before Moses law given.

1 Jn. 3:12 "Cain - of the wicked one, murdered"
6. Sin
   a) Didn't have the distinct character of transgression til a legal code was given to man.
   b) Sin existed as a fact before it did as a guilt - Laurin.
   c) Interpreters say natural law was written in the hearts from the creation of the world thus God always able to "count" sin.
   d) Halversen "Law built into human heart when God created man".
   e) Dargan - law came to make existing sin appear in all its enormity & universality.
   f) Sin here actually & potentially.
   g) From any sins after Adam, men don't die physically - This already done in Adam first.
   h) If a man sins, all previous righteousness avails nothing. Guilty of murder? No relief to prove you are not a thief.
   i) The very fact there was sin, shows there was some type of law - since sin is a violation of law.
B. Sin Not Imputed
1. Means to count.
2. To hold against.
3. No breaking of law which was to entail death.
4. Corley - sin was in the world but not brought into account when there is no law.
5. Had no written law to be judged by, therefore didn't know how wicked they were - Bell.
6. Impute - to charge to one's account.

C. No Law
1. It means revealed & positive and none punished before Moses - neither could Gentile be afterward. Yet he had a law 1:32. Says means where it is not known - like babies & idiots - Macknight.
2. Law clarifies & stimulates sinful impulses.
IV. Death Reigned

A. Death a tyrant.

1. He trembles before death's throne & hands all his subjects over to enemy.

2. Four reigns.
   Death (14)
   Righteousness (17)
   Sin (21)
   Grace (21)

3. How vast is death's Kingdom. Do you know anyone who has so many subjects?
B. Adam to Moses.

1. From Adam to Moses no law, the penalty of breaking which was death. Therefore no sin committed which could entail death. Yet men died - therefore it came from Adam.

2. Those: whole human family from Adam to Moses.


4. Adam was not made a sinner - he became one.
C. Similitude of Adam.

1. No man has sinned like Adam did – for none could bring such a death.
2. This only shows how they did not sin, not how they did. Adam did not sin in & by another – he positively did.
3. Death immediate or enfeeblement of body & death as a result views held. Death the main thought – regardless of when it occurred.
4. Wonder what Adam's body was before the fall?
5. Adam's sin touched our bodies not spirits. It takes our personal guilt for this.
6. Adam's sin no effect on us after death – force spent in this life.
7. Figure comes 16X in NT.
8. What about Adam's first sin that made it possible to be inherited that exempts us from inheriting the second? – if it reflects in our personal guilt.
9. If baby born with Adam's sin, later converted & became a Christian, is he forgiving Adam's sin? If so, why does he die? Does God turn around & punish a man for the sin he has forgiven by allowing him to die which is penalty for Adam's sin?

10. Similitude: likeness

100+ Class – 4/7/85 & 4/14/85
THE SUPERLATIVES CONTINUE
Romans 5:18-19

I. The Bible leaves no stone unturned to show the superiority of Jesus. In every comparison, He is at the top.

II. Paul finalizes it in this text.
   A. V-18 so condensed there is not one Greek verb in it.
   B. It's a climatic contrast with Adam.

III. 1st let's see the oppressive.
   A. By One Offense.
      1. Sin came into the side of a state of things already existing. It's the foreign element.
      2. He is talking about one sin - not sins tho.
      3. If we were born in sin then it stands to reason Adam was imperfectly made.
   B. Death Reigned.
      1. Guilt or personal righteousness is not transferable but the consequence of such is.
      2. All subjects given to the enemy.
      3. The one - Adam.

1 Cor. 15:45
47
1 Tim. 2:13 "For Adam was 1st formed, then Eve"

C. All men to condemnation.

IV. Now the Bright Side.
   A. Much more.
      1. Expresses high degree of certainty.
      2. Excels.
B. Abundance of Grace & Gift

1. Abundant favor
2. Voluntary
3. Active
4. Not passive
5. God gives - we receive
6. We make no payments.
7. If we get from Adam a corrupt nature & then sin; why don't we get from Christ a pure nature from which we become personally righteous? No - gift & grace & we work it out.

C. Reign in Life by One

1. Saved are to reign.
2. Reign with Christ in Heaven.
3. All possible only by Christ.
4. If one sin brought so much death who can see the full power of Christ's blood who brings nullification of so much more?
5. Jesus is shrouded in glory - Grace abounds.
6. Christ was more than a life given; he was the life; a way - shower, the way; a truth sayer, the Truth.
7. As in the O.T. our sacrifice must be perfect; without blemish.
8. 1st man doubted word of God; 2nd man could not be led to doubt it.
9. He is the ideal of God's man as the fulfiller of God's purposes.
V. He Goes Back to the Trouble.
   A. Offense of One
      1. It was one sin.
      2. It was not sin of one.
   B. Judgement came on all men.
      1. Sentence pronounced in Adam for 1st sin.
      2. Just one sin & one sentence - from it came all death.
      3. One act exposes whole race to God's judgement - so we'll see later one act of righteousness presents men to God.
      4. Adam's offense mysteriously attaches to every individual of the race.
      5. Someone acts for us.
      6. Condemned to death.

VI. And he goes back to Victory.
   A. Righteousness
      1. If we dislike accepting one sin hurting us, we much more like to see one righteousness blessing us.
      2. He was the perfect offering.
   B. Free Gift
      1. Gift of justification is the center part of sentence to condemnation.
      2. We do not earn it.
      3. It's for all men - Christ died for all - made no distinction.
4. Christ's obedience extends to whole race potentially & to his children actually. (Robinson)

C. Justification of life.
   1. Justification here means release from sentence of death - not remission of personal sins.
   2. Justification is a special release. By virtue of it we live the life we are now living.
   3. There is a universal resurrection of the dead.
   4. We are justified to the extent all are raised from the dead.
   5. Justification in order of nature is before sanctification & the cause later of sanctification.
   6. One life comes by the fall, another life comes by faith.
   7. We better understand our spiritual wealth when we compare it with our former poverty.
   8. The width of influence is frightening - Adam's & Christ's go on & on.

VII. A Final Contrast
   A. One man
      1. Adam
      2. Sum of comparison stated.
B. Disobedience
1. Whoever constitutes sinners also constitutes them justified.
2. Disobedience of Adam the means through which it so constitutes it.
3. You can't appoint a man what he already is.
4. Disobey = to hear alongside; to hear amiss.
5. One of 9-12 words in N.T. to describe sin.
6. Disobey = to hear amiss; to fail to listen; neglect to obey; to disregard.
7. Inattention to command.
8. The sentinel slept & the citadel was taken.

C. Made Sinners
1. Constituted sinner.
2. Set down, place, ordain, appoint.
3. Adam was not made a sinner; he actually was one.
4. Past tense (was made)
   Future tense (shall be made righteous)
5. Guilt or personal righteousness not transferrable but the consequence of such is.
6. God does not say he he made them sinners.
7. Made = install, instate.

D. Obedience of One
1. Paul repeats it so often he really wants us to see it!
2. Obedience of Christ - his death for our sins.
Phil. 2:8 "And being found in fashion as a man"

3. We must accept act of Christ on our behalf.
4. We get in Christ infinitely more than we lost in Adam.
5. Obey = give ear, heed, comply, conform.

E. Many Made Righteous
1. 2X many in V-19.
2a. Isa. 53:11 "He shall see of the travail of his soul, and"
3. Is the mode imputation?
4. Made - with pen with which he writes -
   it did not make it itself nor is it eternal.
5. God, not Adam, constituted the man.
6. Many = the whole human race.
7. Constitute never means to cause a person to
   be what he is not, but precisely what he is.

100+ Class, West End - 6/30/85
THE FINAL CONTRAST
Romans 5:20-21

I. Paul brings to a close his superiority argument; Adam fades from view.
A. Time wise this is the final three -
   1. Sin
   2. Death
   3. Law
B. Those who pride themselves with law will now see its further purpose & saving ineffectiveness never intended as instrument of salvation.

II. The Law Entered
A. Facts about this.
   1. Did not enter to bring sin - it's already here.
   2. Didn't enter to let sin prevail.
   3. Sin did not increase in volume - only in an identifiable numericalness.
   4. In one sense it led to a multiplication of sins.
   5. Law showed every man a hopeless sinner.
   6. Guilt increases when you know you break a law.
   7. Law puts the ruler by the line to determine straightness.
   8. Entered = came in beside supervene, to come to something additional. In classical Greek to introduce with the notion of secrecy.
9. Tyndale says law "intruded" into this process?
10. World had 2500 yr. history before law.
11. 3 dispensations; patriarchy, Moses, Christian.
12. Consequence of law increases sin.
13. Curtis "Law brought out penalty of sin; showed its ugliness".
14. Law was not intended for permanency.
15. As law shows sin – the probing of a wound may lead to a cure.
17. Magnifying glass does not make an item dirtier – you just see it better.

B. The Abounding Offense
1. Does law have a tendency to excite & increase sin?
2. Abound used only here & 2 Cor. 7:4 one said.
3. Judiasm does not recognize that the law was to see transgression revealed.

III. Sin Abounds – Grace Did Much More Abound
A. Of all things unfair it's that we can be saved—we don't earn it.
B. Moses reveals the effects of Adam's sin; Christ removed them.
C. "Super Increase" – only here & 2 Cor. 7:4.
D. Men chose their sovereign - plea to choose grace.
E. Men who reject grace are lost.
John 5:40 "Ye will not come to me, that ye might have life."

F. 1st abound = to Fill
    2nd abound = Superabound, overflow.
G. Grace is far more effective than sin.

IV. Sin Reigned = Death
Grace, Reign, Righteousness, Eternal Life - by Jesus Christ.
A. No reason man needs to be held in bondage of spiritual death.
B. Laurin "Gospel does not leave us negative saints but positive conquerors.
C. Sin reigned - past tense - need not reign any longer for converted man.
D. Merit of Christ's blood greater than demerit of Adam's.
E. Grace offers pardon even where it's never accepted.
F. Sin's reign shows:
   1. Usurpation - God only rightful ruler.
   2. Rebellion - opposition to God.
   3. Unnatural - contrary to right.
   4. Despotic - compels.
   5. Tyrannical & Oppressive.
   6. Deceitful.
   7. Powerfully supported (Robinson).
G. Sin drags down; grace elevates to Heaven.

100+ Class, West End - 7/7/85
1. Transition via difficulty.
   
   A. Note the forthcoming nature of the chapter.

   1. Lord says he grinds difficulties to dust, for if opponents pervert what he earlier said what do we have left?

   2. Erdman says 3 objections offered to justification & Paul ans. each.

   It:
   a) Encourages sin (1–14)
   b) It allows sin (15–7:6)
   c) It makes law a sinful thing (7:1–7:45)

   3. Barnes says it shows 3 things.

   a) Power of Baptism.
   b) Now servants of Christ.
   c) From former experience sin is evil & we now blush at its continuance.

   4. Thomas says we are now to find what kind of life is the justified to live. He says the past answer now deals with the present.

   5. He further says the theme is "how overcome sin" -- sanctification.

   6. And justification is gate through which we enter way of holiness - we are now interested in the way - not the gate.

   7. Laurin says we now consider qt. of personal triumph. We see how sin affects the believer's life.
II. Comes the Big Question

A. Shall we continue in Sin that Grace may abound?

1. Continue
   a) Keep committing sin.
   b) Sin would make God more merciful in appearance - therefore do it.
   c) Abide, remain like a guest who stays. It carries idea of social intercourse & cordial relations.
   d) Difficulty comes in knowing what faith is - it is not just mental ascent but a personal relation to Christ. It is trust, obedience, love that leads to holiness.

8. Macknight says he refutes 2 slanders:
   a) Continuing in sin.
   b) Lack of appreciation for law.

9. Hendricks - we have a new subject - holiness - see Jude 4.

10. Vaugh calls it the believer's new life - the chapter has to do with the moral results of justification.

B. He starts it with a question - what shall we say?

1. Manner of offering objection.
2. Transition via objection.
3. Qt. not original with Paul - asked by others also.
4. Say to what? (5:20)
2. Grace Abound.
   a) Law makes sin appear in all its enormity.
   b) Law made more evident the need for redemption.
   c) X-ray does not make the break - just reveals it.
   d) Law designs sin so that we can find the cure.
   e) Sanctification is righteousness reigning in life - grace gets all this to be possible.

B. Big Answer - God Forbid.
   1. Emphatic no - and tells why!
   2. Away with the thought.
   3. His question declares the impossibility of it.
   4. Indignant denial.
   5. Shortest negative in authorized version.
   6. Both proof & protest comes to our continuing in sin.
   7. Any theory that advances sin is wrong!

III. The Contrast: Dead to Sin - Live in It?

A. Dead to Sin
   1. We die before baptism.
   2. It's taken for granted we still are.
   3. We no longer commit it (yet not absolute).
   4. It is a rule, with exceptions.
   5. True repentance demands we forsake sin & accompany this determination of mind by acts.
6. Christian is supposed to be insensitive to the power of sin since he is dead to it.
7. We die to the authority of sin as our master.
8. God doesn't play make believe - he is not calling us what we are not but we must show in our lives we've been resurrected for newness.
9. Remember in physical death a man no longer lives the life he formerly did - when a man becomes a Christian there is one less sinner in the world.
10. Sin is to no longer influence us.
11. Laurin did it this way:
    To say I must sin is to deny foundation of Christ
    To say I can't sin is to deceive myself
    To say I need not sin is to state a divine privilege.
12. Changed from dead in to dead to - it does not say sin is dead in us.
14. Pell said a dead merchant is out of business.
15. Died - AORIST - particular event of the past.
16. Godet "Christian's break with sin is gradual in its realization but absolute & conclusive in its principle.

B. Can't Life any Longer Therein
1. Our defeat could lie in ignorance of facts.
2. He'll ask - know you not - where does God ever bless or use ignorance - only knowledge
3. Living in sin would mean a dead man is active - rather ghostly, huh?

100+ Class, West End - 7/14/85 & 7/21/85
I. God wants us holy – to be what He calls us one must understand the change of relationship.
   A. "Know you Know"
      1. They knew what they did & were.
      2. Baby could not claim this.
   B. Repentance has preceded this act of obedience.
      1. True repentance demands we forsake sin.
      2. We must accompany the determination of mind by acts.
   C. We are baptized – but to baptize one alive unto sin is as inconsistent as burying a live man. (Ken Elder said he was sure they buried live men in Africa – so afraid of a corpse).

II. We are baptized into Christ.
   A. About this baptism:
      1. GK. aorist tense – baptized once – not to be repeated.
      2. All blessings are in Christ and baptism is gate to reach them.
      3. Thus shows transition baptism brings and permancy of it.
      4. One said it's like natural birth – does not give life but rather the privilege of enjoying it.
      5. Repeat: a past act, completed at once.
      6. Wesley: close of one period & the beginning of another.
7. Pell tells of a wag girl being baptized; her wealthy friends attended – as she came out of water they said "Goodbye Nellie." Why?

8. Wuest said baptism is a transliteration – not a translation. He said it came from a smith who dipped a piece of hot iron in water or a soldier plunging sword into a bowl of blood.

B. It's into Something!
1. Wuest said it's an act of introducing the believing sinner into vital union with Jesus.
2. Hendricks: brings into personal relations to the Savior.

C. It's Into Jesus Christ.
1. I come into Him that I might live unto God. The seal of believer's exodus & deliverance from bondage of sin.
2. It demands watchfulness & constant recognition of my union with Christ.
3. What do we find in Christ?

Eph. 1:7 - Remission of Sins
Col. 1:14 - Remission of Sins
2 Cor. 1:20 - Promises

D. Baptized into Death
1. We reach the benefits of his death.
2. We are dedicated or bound to Christ as our leader as Hebrews to Moses in cloud
1 Cor. 10 - (Barnes).
3. Death so vital.
   a) Person not completely dead to sin till separated & this separation takes place in baptism.
   b) We need to be in Christ at time he took our sins, hence his death.
   c) "Christ died to keep me from sinning as well as to pardon me. He died for what I am as well as what I did". (Laurin)
   d) Ignorant = inability to discern, failure to understand.

E. Baptism is a Burial.
   1. You know what you did - "we know".
   2. All were immersed.
   3. They knew they had been.
   4. It's a transition into someone or something.
   5. Motion from (implied) and into (expressed) as always there.
   6. Immersed into his name means same as into Christ since name stands for the person.
   7. Implies moral, not physical, inability to continue in sin.
   8. We become one in Christ, so that what He did, we do - thus both of us dead to former state.
   10. Burial used signifying death as complete; resurrection used also to signify a new life.
11. Entombment follows death.
12. Only dead buried & thus strong attestation we must not continue in sin.
13. Burial cuts off all communication with the world.

F. Thoughts on "Burial".
1. Lard "signifies act of immersion - nowhere of necessity does it mean sprinkle or pour".
2. It takes place in water - is a burial (Col. 2:12) and a raising. They baptized in, not with water - nor did they baptize being in a river but performed the act of baptism in it.
3. Erdman "immersion quite possibly in Paul's mind". (We'll see death & burial of rebellious child of devil).
4. Barnes said it alludes to immersion.
5. Main impart not to teach immersion but it surely does so in a secondary sense. "What do you plan to do tomorrow?" "I plan to go to library". Main point - plan; secondary - library but can we ignore it?
6. Wesley said "alludes to ancient manner of baptizing by immersion".
7. In it we pass from this world into Christ; or into subjection to His will.
8. When crucified we put to death our old sinful appetites & desires - bury.
9. Barclay "we must remember that baptism in the time of Paul was different from what baptism commonly is today.
   a) It was adult baptism - in the early church a man came to Christ as an individual, often leaving his family behind.
   b) Baptism in the Early Church was intimately connected with confession of faith - baptism marked a dividing line in his life.
   c) Commonly baptism was the total immersion and the practice lent itself to a symbolism which sprinkling does not so readily lend itself to. When a man ascended into the water and the water closed over his head, it was like being buried in a grave. Baptism symbolically like dying and rising again. The man died to one kind of life & rose to another kind of life.

10. Ruckert "It means strictly to immerse into Christ".

11. Sprinkling came from Catholics.

12. It's not same as circumcision - if so why baptize females.

13. Infant baptism makes it a matter of works.

14. It is total immersion into the bath of baptism - Lange.
15. Pulpit commentary - "Burial or total immersion followed by entire emergence".
16. Probably performed originally by immersion - Robinson.

G. Like as Christ (Practical conformity of members to the head)

1. He was made sin.
2 Cor. 5:21 "He hath made him to be sin for us"
2. Curse
Gal. 3:13 "Christ hath redeemed us from the curse of"
3. Bore our sins.
Rom. 4:25 "Who was delivered for our offences"
4. Rose for our justification.
1 Pet. 2:24 "Who his own self bare our sins in his own"
5. Ours not actual death but likeness of his - yet look on it as actual (reckon) & not as a fictionary dream.
6. Jesus is pattern - he died, buried, rose, died no more. We do too; quit following sin.

H. Raised - Glory - Walk - Newness
1. If united to Christ in one part (burial) must also the other (resurrection).
2. Glory - the circumstance - that led to use - of power in raising Christ.
3. Walk
   a) To live; mode of living changed.
   b) Now live to Christ.
c) To order one's behavior.
d) Man wants now to do will of God.
e) Walk requires effort. It is a means of proceeding from one point to another. It presuppose a goal. It is neither effortless or pointless. It is a way of walking; not a way of talking.
(Interpreters)

   a) Christianity not just negative; we do abstain from sin but we practice new things.
   b) Not a continuous struggle but a victory march.
   c) If old life sinful; new is holy. If we go back to old we are ashamed (v.21) & forget our purging (2 Pet. 1:9)
   d) Jesus raised - he could not live life he formerly did - neither can we.
   e) For the stream to be sweet the spring must be.
   f) Christ is the new life element.

5. The picture in baptism points 2 ways, backward to Christ's death & burial and to our death to sin; forward to Christ's resurrection from the dead & to our new life pledged by coming out of the watery grave to walk on the other side of the baptismal grave - Burger.
6. GK for walk means a certain walk & conduct.
7. Justification makes saints & sanctification makes saints saintly.
8. New principles, desires, tastes, aims.

West End - 100+ Class - 8/85
In a bar or tavern, no one looks me in the eye.  It makes me feel like I'm invisible.  Maybe it's just me, but I feel like I'm always being watched.  It's like everyone is afraid to make eye contact.  I think it's a sign of weakness.  They're afraid of me, or afraid of what I might say or do.  It's a lonely feeling.  I wish I could change things, but I don't know how.  Maybe I'm just not meant to fit in.
Rom 6:3 "Knew ye not that so many of us...
Therefore we are buried with him by 1) Being dead, bury old men - Disagree not to Lev. 11: 3.  
2) Note these facts about baptism. 
3) For adults - preceded by 5.  
4) In a text.  
1) A sect - we were buried "en masse" a throng.  
3) Means immerse - word of action.  
4) Translation of word.  Lord says no super word in all philology. Not one time n.c. sprinkle 4 timeless times only "immerse."  
5) N.T. usage.  
6) Col 3: Buryed & c.s.  
7) "Wash in river (much water), not with, nor in, but in river itself."  
9) By virtue of ours, other things, expected of them.  
10) We are buried with him.  
11) We walk entire (not alone) - New way.  
12) Quote 11:4 vs. 7 "Buried with Christ."  
13) New exaltation.  
Rom. 17: 18 "But God doth... that ye were..."  
c.S. sects of Gospel (1 Cor. 13) in form  
i) don't walk" to boy.  
Trinity Lane 6/22/60

Greece Aug 12/27/53  
Bordeaux 8/19/53  
Preston 11/6/51  
Trinity Lane 6/22/60  
Greece Jan 5/25/51  
Accra 3/17/51  

Greece Aug 12/27/53  

Trinity Lane 6/22/60
service at 8:30 a.m., June 26, Bishop Short will speak at the 11 a.m. worship service. Dr. R. H. Wade, minister of Settle Memorial church in Owensboro, Ky., will speak Sunday evening.

Ministerial appointments will be read June 27. Business sessions will be interspersed in the above program.

+ + +

Immersion Question

A question facing the Cumberland Presbyterian church's forthcoming general assembly is whether a CP minister legally can administer the sacrament of baptism by immersion.

Such an overture or memorial has been sent from Arkansas to the general assembly, which opens a seven-day meeting Wednesday in Downtown Presbyterian church. Commissioners from the church's 53 presbyteries in 18 states and two foreign countries will attend. An assembly decision becomes the law of the church.

The Rev. L. M. Drinkall, minister of Brookhaven church, said immersion was not a legal method of baptism, according to CP discipline.

The immersion method of baptism, he said, represents the death, burial, and resurrection of Christ. But CP baptism represents the outpouring of the Holy Spirit on the individual. Therefore, sprinkling or pouring is used, which he called the effusion method of baptism.

However, the Rev. Mr. Drinkall pointed out that some CP ministers will use either method.

+ + +

Baptist World Alliance

Nashville Baptists will be play-
Chapter: "The introduction or placing into a new environment or into union with something else as to alter its condition or its relationship to its previous environment or condition."
DEAD TO SIN—ALIVE UNTO GOD
Romans 6:5-12

I. The title shows an electrifying change: dead to sin—alive unto God.
   A. Can this be?
   B. How does it come about?
II. Planted Together, Likeness of Death also Likeness of Resurrection.
   A. Planted together.
      1. Lard & others say this is wrong—grow together as one.
         a) Become kindred.
         b) United
      2. Thomas
         a) Made one with Christ.
         b) Growth together.
         c) Justified are regarded as righteous; not made righteous.
   3. "Planted" used only here—have been formed together.
   4. Our loyalty grows stronger & attachment deeper as we discover more fully what it is to be in Christ—comes from figure of grafting—we have grown together. Shoot grafted into parent grows gradually—Interpreters.
   5. To grow up together with vital union—like Siamese twins.
   6. We die to sin, He died for sin.
7. Planted together - graft in tree or bush - Mills.
8. God guarantees our resurrection.
John 14:19 "Yet a little while, and the world seeth me"
10. Closest bond.
11. "We shall also be" - blessed certainty.
   Graft takes renewed life of the tree.
B. Likeness of Death, Resurrection.
   1. There is a death for sin & one to sin.
   2. We are closely identified yet maintain our own personality.
   3. Baptism has immersion & emergence.
   4. In water man is placed in death, emerges to come to life.
   5. He arose from the dead that we might begin to live in a new condition animated by his risen life.
   6. Expositors calls baptism a submersion.
   7. This passage cannot be understood unless it be borne in mind that the primative baptism was by immersion - Congbeare & Howson.
III. The Old Man of Sin
A. What is it?
B. 1st notice - "we know". Children of Israel looked at Red Sea & knew Pharoah was dead - we also know.
C. Define Old Man
   1. Former self but is both inner & outer man.
   2. Unsaved man with all habits & desires.
   3. Same as body of sin?
   4. Old self - does not mean flesh.
   5. Former self that sinned.
   6. Old in sense of worn out - in point of use - ready for scrapheap.
   7. Rendered inoperative.
   8. Who but Adam could have remained sinless?

D. Crucified with Him
   1. "How many were crucified when Jesus died? "3 or could it be 4 - the old man," said a child.
   2. We want the blessings of the gospel without the experience of the gospel.
   3. Crucifixion renders sin powerless.
   4. Not impossible to commit one sin but it is impossible to go on living in life dominated by sin.

E. Body of Sin
   1. Stands next to world - thus the part most susceptible to sin.
   2. Considered instrument of sin.

Col. 2:11-13
   3. Body is seat or instrument of sin.
   4. "The self as the origination of the sinful impulse inherent in the flesh." - Dodd
F. Body of Sin Destroyed

1. Not annihilated but reduced to a state of inaction and impotence.
2. Sin is inert – sin is not destroyed but robbed of its power.

Heb. 2:14 "Forasmuch then as the children are partakers' 

3. Devil is not annihilated.
4. There can be no form of moral life of high quality unless there is some form of drastic discipline.
5. Can't drift without effort into power which enables us to throw off evil.
6. We put to death instincts.

Col. 3:5 "Mortify therefore your members which are"
7. By flesh Paul means everything a person receives in his natural life from parents, community, experience – Gutzke.
8. Body itself is not sinful.
9. Here it means body so far as it may become vehicle of sin – Expositor.
10. We are to destroy sinful nature; otherwise, it will destroy us.

G. Dead are Free from Sin

1. Dead man, physically, can't sin. We buried in Christ are free from sin.
2. Those died – released from sin. If slave dies, free from his master.
3. Death settles all claims.
4. We start serving Jesus immediately after baptism.
5. Justified = held acquitted, free. It is a once for all action - not to be brought up again.

IV. A Reality Comes: Dead With Christ; Live With Him
A. Statement of a present, general truth.
B. "If" not a doubt, but a fact.
C. Dead with Christ.
   1. Our conduct must demonstrate we are in reality what we reckon ourselves to be.
   2. We believe now & will continue believing is action of the verb.
D. Live with Him.
   1. We ought to live like Christ.
   2. We presently believe we are to live with Christ.
   3. Live a life of service to Him.
   4. If you are just dead - that's just half enough - be alive to Christ.

5. Christ is the believer's life!

V. Review Christ's History
A. Raised
   1. Brought out from among the dead.
   2. Left dead still in the grave.
B. Dies No More
   1. Others raised died again - not Jesus.
   2. As Christ is withdrawn from power of sin he also is from power of death.
3. Finality about Jesus' death - once is enough.
4. He comes again not as a sin offering.
   Heb. 9:28 "So Christ was once offered to bear the sins"  
   Rev. 1:18 "I am he that liveth, and was dead; and, behold"  
   Heb. 10:12 "But this man, after he had offered one sac."  
5. Lazarus carried his grave clothes with him - not Jesus.

C. Death Has No More Dominion
   1. Dominion - like master over a slave.
   2. The penalty executed, the dominion ceased.

D. Died to Sin Once
   1. When dead - beyond the reach of sin.
   2. Died once, never to be repeated.
   3. Amazing that the giver of life for the universe could die.
   4. Died as a sacrifice for sin.
   Heb. 9:22 "And almost all things are by the law purged"
   5. No more disturbed by it.
   Heb. 12:3 "For consider him that endured such contradictions"

E. Liveth Unto God
   1. Christ now lives unchallenged by sin to God.
   2. Different tenses in V. 5 & 8 - believer has already died but living is still future.
   3. Christ's life devoted always to will of God.
   4. We have a living Savior, not a dead founder.
   5. Read

Ps. 16:11
Ps. 21:4
Jn. 17:5
VI. All This Does Something to Us!

A. We Reckon
   1. God says I died with Christ — count it true now to live to Him.
   2. Faith is the assent to any proposition on the credit of the proposer.
   3. We are not trying to practice self deception—what we count is true.
   4. Our experience conforms to Christ.

B. We are dead to Sin.
   1. Christ's death destroyed sin, therefore we should be induced to forsake it.
   2. We too should live to promote God's glory.
   3. Have no more to do with sin than Christ does.

C. We Are Alive Unto God Thru Jesus
   1. We are parallel with Christ.
   2. We are not to return to sin & relive its passions.
   3. Let us live like Christ.
   4. We live unto God in Christ — He opens door — not our innate "goodness".
   5. Dead to sin - alive to God - this describes us.
   6. We present ourselves alive unto God & expect to be used in His service.
   7. As He died to separate us from sin, He also gave us the privilege of sharing this life of devotion with God.
8. Many reasons for our not serving sin:
   a) Old man's crucified - sin's residence has gone.
   b) Freed from sin - no claims - who can collect from a dead man?
   c) Live unto God - at home and normally - not just in a church building. (Laurin)
9. No man is alive to God except in Jesus.
   One might as reasonably urge one to breathe freely in a vacuum.
10. He is the Pattern, procurer, administrator.

VII. Concludes with: Let Not Sin Reign
    A. See reality of sin.
       1. Years past I'd play with Sis & pretend I didn't see her. She'd yell all the louder to prove she was there. We somehow ignore sin.
       2. Reign - with or without our consent.
          a) Sin must not conquer.
          b) Four words to remember: Let not sin reign - we do not let it keep reigning.
          c) Obey carries idea of listening, heeding.
          d) Believer's cooperation is required in his sanctification.

Phil. 2:12 "Wherefore, my beloved, as ye have always"

B. Body is mortal.
   1. Made with God given appetites.
   2. Not evil in themselves but evil when they become master & lead us to sin.
3. Antinomianism is false.
4. Lit. "so are to obey it".

C. Lusts thereof
   1. Earnest desire.
   2. Irregular or violent desire.
   3. It is sensual.
   4. Satisfy its wants; not its lusts.

1 Cor. 10:31 "Whether therefore ye eat, or drink"

100 Plus Class - 10/85
RESULTS OF TRANSITION
Rom. 6:17-20

1. Some things happen to you, Christian!
   A. Once you were a servant of Sin.
      1. God be thanked you no longer are.
         a) Change of owner results in change of life
            style for the slave.
         b) Glad great sinner has been converted.
         c) Further glad sinful part of lives are things
            of the past.
      2. You were servants of sin in times past.
         a) Thus need of adult baptism if babies are
            sinless.
         b) Paul not glad they ever were sinners but
            glad they left it.
         c) It's volunteer servitude wherever we
            choose to place it.
         d) Man presents himself - always free.
         e) Sin has no right to be your Master.
         f) Emphasis is on the "were".
         g) Good to recall our former condition.
   Isa. 51:1 "Hearken to me, ye that follow after righteousness
   h) Do we not do this at the Lord's supper?

B. You have obeyed from the Heart that Form of
doctrine delivered you.

1. Obedience
   a) To be pardoned need obedience from the
      heart thus obedience is in order to
      justification.
2. Obedience in exercise of free will.
   a) Sincere, earnest, personal.
   b) Forbids divided allegiance.
   c) We obeyed & keep on doing so.

2. From the Heart
   a) Prompted by that which is internal.
   b) Wholehearted.
   c) We conform as liquid metal does to shape of the mould.
   d) Ethical implication of apostolic instruction. (Corley)
   e) Takes both right motive & right act to please God.
   f) Heart shows thorough affection.

3. Form of Doctrine Delivered You
   a) Model of teaching - doctrinal - model - gospel.
   b) Teaches baptism but not exclusively.
   c) Mould - put in mould by baptism.
   d) Obeyed mould of doctrine into which ye were cast at baptism. (Macknight)
   e) We conform as liquid metal does to shape of the mould.
   f) Ethical implication of apostolic instruction. (Corley)
   g) You wholeheartedly obeyed the form of teaching to which ye were committed. (Expositors)
   h) Expositors says term that describes this is righteousness.
i) We take an impression from mould.

j) We become what we were not or we perish. (Robinson)

k) "Delivered" shows the completeness of their commitment to the gospel.

l) We received the truth via gospel.

C. You were made free from sin and became servant of Righteousness.

1. Free from sin.

   a) Uses imagery of delivering slaves from one master to another, thus set free. Emancipation or Transfer frees from former master.

   b) We are separated from realm when sin established itself.

   c) Never free to go by our own standard.

   d) We are in one or other type of bondage. Ps. 116:16 "O Lord, truly I am they servant;"

   e) They are not on the same plane though.

2. Became servants of Righteousness.

   a) Bond service forbids divided servitude. (Wesley)

   b) A change of masters makes a complete difference to the slave since he is completely owned.

   c) No such thing as being free from sin & being neutral. (Gutzke)

   d) A slave's former owner has no authority over the slave.
4.

e) You are not an irresponsible person but one free to be a slave of another. (New)
f) Not absolute liberty but bondage.
g) You are now bound to do right & abstain from wrong.
PAYDAY ALWAYS COMES
Romans 6:21-23

I. We may think it comes slow & may feel it's inadequate but one day we'll be paid in full.
   A. It's one I truly earn.
   B. It's one I don't want.
   C. It's one I can't avoid.

II. Prior to this Paul speaks of our conduct & our examination for ourselves in it.
   A. Question: What fruit had ye then in those things whereof ye are now ashamed.
      1. Appeal to believer's experience & conscience.
      2. Men are addressed as free agents.
      3. Our service assimilates us to God - or to Satan.
      4. Aren't you ashamed of what once you did?
         a) Shame pinpoints a change has occurred.
         b) Also if it was of no benefit & you are now ashamed why return to such behavior?
         c) Just because you are under God's favor is no excuse to sin.
         d) Before conversion you made no effort to serve 2 masters - why try it now.
         e) To be ashamed of sin is a painful yet gracious experience of life.
         f) Repeat - do you like to hear people talk about how bad they once were?
         g) We never fully rid ourselves of the memory of sin.
h) There must be shame for sin or shame from it.

5. End is death - banished forever from God.

B. But Now!

1. Made free from sin.

2. Became servants of God.
   a) No divided allegiance.
   b) Can't be such while still in sin.

3. Fruit unto holiness.
   a) A holy life is a benefit - you can't afford to wreck it.
   b) No compromise with God.
   c) Ye have = action in progress.
   d) You have now & keep on having.
   e) Avoid grapes of gall.

Deut. 32:32

f) Holiness in principle leads to holiness in practice.

4. End is everlasting life - quite a contrast in these verses.

III. Pay Day

A. Wages of Sin is Death.

B. Gift of God is Eternal life - thru Jesus.

IV. Wages

A. Defined

1. Rations issued soldiers - what he earned, deserved.
2. That purchased to be eaten, merits.
3. Outward recognition of something that has been done.
4. Sin is personified as:
   a) General who pays wages to soldier.
   b) Slave owner who pays allowance to slaves.
   c) Soverign who demands military service, levies quotas of army, gives them death as soldiers pay.
5. Wages - stipend, rations property of soldiers.
B. Observations on this.
   1. Sin promises many things - pays only one thing, death.
   2. These wages never reduced.
   4. Sin pays hard wages (God gives gifts - no reward ever earned.)
   5. Sin's service is heavy slavery.
   7. Sin's a faithful paymaster.
   8. Not a pain inflicted sinner does not deserve
   9. Every sinner in hell has been treated fairly.
10. Man never more horrified than to think he's going to get what he deserves.
C. Death is reward.
   1. Only promise sin makes.
   2. Satan has nothing else to give.
V. Gift

A. Gift of God.
   1. Charisma
   2. Bounty given to soldier on special occasion.

B. Eternal Life
   1. Gift thru Jesus.
   2. Yet man must always obey something.
   3. Only God has complete freedom.
   4. When man thought he could be like God he got into trouble.

Gen. 3:5 "God doth know that in the day ye eat thereof,"

C. Through Jesus
   1. Our desires become his desires.
   2. We cultivate the taste of Christ.
   3. Chapter 5, 6, 7 all end on same note - thru Jesus.
   4. Christ has our interest at heart.

John 8:34 "Whosoever committeth sin is the serv. of sin

5. Provisions for our life are made not by ourselves but by Jesus.


100+ Class, West End - 12/29/85
NO CONDEMNATION!
Romans 8:1

1. It seems a bit unfair to approach this chapter without telling you some comments I've read that others have said about it:
   A. McGarvey - "The climax of the epistle".
   B. Chapter on "The Ability of the Spirit" - Thomas.
   C. "If the Holy Scripture was a ring and the Epistle to the Romans a precious stone, Chapter 8 would be the sparkling point of the jewel" - Spener.
   D. "In this surpassing chapter the several streams of preceding argument meet & flow in one river of the water of life, clear as crystal, proceeding out of the throne of God & of his Lamb until it seems to lose itself in the ocean of blissful eternity." - Brown
   E. It begins with "no condemnation," ends with "no separation", with "no defeat" in between. Thomas also swiped by Laurin.
   F. "Shows the gospel could do what the Law could not do" - Barnes.
   G. "In these verses Paul almost includes the entire Christian system: 1) God & his purpose; 2) Christ's life & death; 3) Spirit's presence & power; 4) seriousness of sin; 5) Man's deliverance; 6) failure of legal righteousness; 7) new status given believer; 8) Reconciliation 9) the resurrection" - Interpreter's Bible.
H. "We emerge from the darkness of the tragic hall of defeat in chapter 7 to the dazzling light of victory as comes in its closing words - we are told of the glory that is ours" - Erdman.

I. "The gospel saves by the heroism of hope" - Adcock.

J. "The virtues of the gospel are seen. It pardons & sanctifies" - Clark.

II. Outline of the Chapter - especially from Moses E. Lard.

A. The opening of the chapter is a conclusion.

B. The conclusion is:
   1. Under Christ, justified from sin.
   2. Dead to the law thus released.
   3. Dead to sin therefore can't continue in it.
   4. Under favor therefore no danger of sin winning.

C. This chapter is a summation of all that's been previously established, now no grounds for condemnation.

D. The gospel is complete - secure against sin of the future as well as the past. If you sin, repent and get forgiveness.

E. Blessings are restricted to those in Christ.

F. There is no condemnation unless sin remains unrepented of at death.

III. The Conclusion; The Condition; The Conditioner.

A. The Conclusion - No Condemnation.
   1. GK for "No" very emphatic - no sort of - not even one!
2. No reason can be given why we should be condemned - Lipscomb.
3. Sinner's judgement is before him; Christian's is behind him - Thomas.
4. Yet Whiteside points out "all Paul is saying is that man in Christ is freed from past condemnation. It is not a discussion of whether he can become guilty again. In Christ condemnation can always be avoided.
5. Obedience to gospel delivers from condemnation.
6. Sin is condemned not eliminated.
7. Stott says it shows two blessings of salvation: a) In Christ no condemnation. b) In Christ the law of the spirit sets me free.
8. Condemnation - no punishment following sentence - penal servitude.
9. No grounds for condemnation since borne by Jesus.

B. The Condition: Walk not after the Flesh but after the Spirit.
1. 1st walking.
   a) Action.
   b) Most perfect form of movement.
   c) Means to live or conduct self according to a standard.
   d) Walk after = in harmony with each program.
2. Not after flesh.
   a) Flesh called the base from which sin operates.
   b) Flesh is powerful.
   c) Man is as the mind is.
   d) Associate nature of man & flesh.

   Prov. 23:7 "For as he thinketh in his heart, so is he"

3. But after the Spirit.
   a) Holy Spirit - has many titles.
   b) Means we live in obedience to the teachings of the Spirit.
   c) Other names of the Spirit.

   John 6:63 "It is the spirit that quickeneth"
   b) Means we live in obedience to the teachings of the Spirit.

   John 16:13 "Howbeit when he, the Spirit of truth"
   Isa. 11:2 "And the spirit of the Lord shall rest upon him"
   d) 8X Spirit used - Hendriicken says always Holy Spirit.

   e) Christ's spirit & God's spirit used inter-changeable and thus will show Christ is thought of as fully divine.

   f) Chapter 7 mentions "I" 30X, Chapter 8, only 2. Holy Spirit mentioned 21X in this chapter - only 1X in Chapter 7, says Laurin. More X in this chapter than any in Bible.

   g) Remember some things the Holy Spirit does.

   John 3:6 "That which is born of the flesh is flesh"
   Gal. 5:25 "If we live in the Spirit, let us also walk"
   Eph. 1:14 "Which is the earnest of our inheritance"
5. Preposition "in Christ" denotes an altered state.
6. No other religion has so intimate a connection.
7. Our safety is not by chance but by choice.
8. Only way out of Chapter 7 and into Chapter 8 is in Christ.
9. Hendrickksen says 3 errors of today:
   a) Ignore Jesus & push we all are brothers.
   b) Ignore God & push only Jesus.
   c) Pay attention only to charismatic gifts of the Spirit.

C. The Conditioner - The Christ.
1. All blessings are restricted to those in Christ.
2. Having died with Christ we are released.
2 Cor. 5:21 "For he hath made him to be sin for us"
3. By union with Christ we are free.
4. 2 classes in the Judgement - Christian and Christless.
5. Preposition "in Christ" denotes an altered state.
6. No other religion has so intimate a connection.
7. Our safety is not by chance but by choice.
8. Only way out of Chapter 7 and into Chapter 8 is in Christ.
9. Hendrickksen says 3 errors of today:
   a) Ignore Jesus & push we all are brothers.
   b) Ignore God & push only Jesus.
   c) Pay attention only to charismatic gifts of the Spirit.
When I was converted, I made this mistake: I thought the battle was already mine, the victory already won, the crown already in my grasp. I thought the old things had passed away, that all things had become new, and that my old, corrupt nature, the old life, was gone.

But I found out, after serving Christ for a few months, that conversion was only like enlisting in the army — that there was a battle on hand. — D. L. Moody
THE BLESSING, THE CHOSEN WALK,
THE PAINFUL EXCEPTION
Romans 8:1-9

I. I have three words for you—very simple but the most extensive you've ever used:
A. The Blessing
B. The Chosen Walk
C. The Painful Exception

II. You have never known words that describe the extension of these:
A. The Blessing -- "There is therefore now no condemnation to them which are in Christ Jesus"—nothing as magnificent as this blessed assurance.
B. The chosen walk -- "Who walk not after the flesh but after the spirit" (v.-1). "But ye are not in the flesh but in the Spirit if so be that the Spirit of Christ dwells in you" (v-9).
1. You choose the type walk—flesh or spirit.
2. It is conditional on your part.
3. It of course shall encourage your walk after the Spirit.
C. The Painful Exception or Sentence. "They that are in the flesh cannot please God" (v-8). "If any man have not the Spirit of Christ he is none of his" (v-9).
D. Purpose of this lesson is to examine the Glorious Blessing, the Chosen Walk, the Painful Exception.
III. The Blessing -- "There is therefore now no condemnation to them which are in Christ Jesus."

A. Surely we know the way unto Christ initially.

Rom. 8:3 "Know ye not that so many"

8:17 "But God be thanked that ye"

1. It's a happy transition from darkness to light, from condemnation to pardon.

2. Life, peace, righteousness are yours to have.

3. No condemnation for things present or past.

4. Feel the deliverance and the liberty the Lord grants.

5. He does not say there is no accusation for there is; he does not say there's nothing in them that deserves condemnation for there is; he does not say there is no cross or affliction to them for there may be; but he says no condemnation. (Henry)

6. It is the unspeakable privilege and comfort for those in Christ that there is no condemnation.

7. In Christ, our city of refuge, protected from the avenger by his blood.

8. Please note those in Christ Jesus are those to whom this blessing is bequeathed.

9. No condemnation, rather those with whom Christ is well pleased (Matt. 17:5).
B. I really hate to wait until the end of the sermon for you to take advantage of this offer—if you are out of Him or unfaithful.

IV. The Glorious Walk
A. Really only two—flesh or Spirit.
B. It presents terms of contrast.
C. It’s two states of the soul that widely differ.

D. Walking imparts a man’s habitual and deliberate course in which he freely proceeds without force, struggle or complaint.

E. He is not violently drawn, carried or captivated, but going according to his own inclination.

F. The principle of the walk is either flesh or Spirit; the old or the new nature, the corrupt or the grace.

G. The Fleshly Walk
1. Unregenerated.
2. Carry out things dictated by the flesh.
3. Sinful, hostile to God, insubordinate to His law, no effort to please God—ends in death.

H. Spirit Walk
2. Holy, Righteous
3. Peace, Joy
4. Interests all in harmony with God—Holy, Harmless, Undefiled was Jesus.
4. Gentle, compassionate, meek, patient, active for the glory of God.

6. He wept over bitterest enemies.

7. Forget own wants, weariness and pain.

1. To See This, God Sent His Own Son

1. Sent--shows pre-existence of Christ.

2. His own Son--relationship with God closest possible.

3. Likeness
   a) Do not deny humanity of Christ.
   b) Not sinful--He's sinless.

Isa. 53:10

2 Cor. 5:21

4. Condemned sin that the righteousness of the law might be fulfilled in us.

5. We are not to mind things of the flesh but of Spirit.
   a) We establish our mind-set.
   b) Living in world of self cannot please God.
   c) Mind forger our thoughts--who rules our house?

V. The Painful Exception

A. We don’t like absolutes such as Mk. 16:15-16 or Phil. 3:3. We are the circumcision.

B. Here is an absolute: If any man have not the Spirit of Christ he is none of his.
1. We are not of the flesh—not in flesh, but in the Spirit.
2. The Spirit of God dwells in you. (v-9)
3. If any man have not the Spirit of Christ he is none of his.
   a) Meek, lowly, humble, peaceable, patient, charitable.
   b) Went about doing good.
   c) He's the great examplar and no profession or appellation can benefit unless we are of those who copy closely and carefully after Him.

C. So who dwells, rules and keeps our house?

Goodlettsville - 9/8/02
Erin, TN - 9/15/02
I. Long before civil rights movements were rightfully saying "free at last", the faithful Christian issued that glorious cry.  
   A. It's the law of the Spirit of Life in Christ that frees via compliance.  
   B. It's the law of sin & death that has been set aside.  
   C. The law could not free in that it inherently was weak thru the flesh.  
   D. Emancipation came via God sending his Son to perfectly comply & show triumph.  
   E. It has ever been God's plan (V-4) for man to be holy & thus have the righteousness of the law subscribed to daily in the follower of God.

II. Let's look at various things:  
   First, the Law of the Spirit of Life in Christ Jesus that frees man.  
   A. This needs defining.  
      1. Lipscomb said it's the law given by the Spirit thru which life comes.  
      2. Law guides man & leads man into channels where God can bless him.  
      3. Law here regarded as his will for us to have union with Christ.  
      4. Thomas says it shows salvation by grace given before it requires, whereas by law comes only after done all requirements.
5. Spirit used 20X.
7. Lard reminds us that the Spirit of Life is the Holy Spirit who gives us life at the resurrection.
8. The law of the Spirit is the gospel.
9. It is the law or rule of conduct given in human speech.

1 Cor. 2:13 "Which things also we speak, not in the w.
10. Johnson says it's simply the gospel given by the Holy Spirit.
11. Grubbs says by it Christ effects deliverance. (He says it works in Christ, not you - which I doubt).
12. Winters says 3 laws—here it means law of Christ, gospel.

B. Its accomplishment is to set us free.
1. It is a past act & not a reoccurring one.
2. Law freed me in Christ, not meaning that life is in Christ, says Lard.
3. We are freed from the predominating influence & control of sin.
4. Erdman says this freedom refers to –
   a) Past sins.
   b) Possession of sinful nature.
   c) Possibility of overcoming sin.
5. Pulpit Com. states it refers to time when Christian became possessed of Spirit of life.
6. Laurin illustrates. "We get in a car & roll. The law of motion counteracts the law of gravity - hence the Spirit of life in Christ makes us free."

C. Law of Sin & Death Set Aside
   1. Whatever we live under, when broken says punishment.
   2. Sin once committed must end in death unless remitted.

III. Now let's see what the law could not do!
   A. The law could not deliver.
   B. The law could not pardon, sanctify or show mercy.
   C. It could not be on both sides, man & God's at once.

IV. The Weakness of the Law - Flesh.
   A. God's law is perfect - man is the imperfection.
      1. It was weak relatively thru the flesh of those under it.
      2. It could only deliver when kept perfectly by man.
      3. No man ever did this - (except Jesus).
      4. It provided no escape.
   B. Weak via flesh.
      1. Lipscomb taught Moses sought to control flesh instead of heart.

V. Emancipation!
   A. God sent his Son.  Implies Pre-existence
      1. Let us tell what God has done and not devise our own scheme of redemption.
2. Deliverance could come only thru God himself thus the "righteousness of God" will be our grand theme.

3. How is salvation available?
   a) God did it.
   b) Flesh couldn't.
   c) Sent his Son.

4. God could only deliver thru the death of his Son.
   a) Christ came to do the whole will of God.
   b) The sent Son shows there was a pre-existence of Jesus.

5. He could not trust the mission to any but his Son.

B. Jesus described.
   1. 1st see he's God's Son.
   2. 2nd he came in the likeness of sinful flesh.
      a) Not in sinful flesh - he is sinless.
      b) Not in likeness of flesh - he is real.
      c) Flesh not sinful of itself else Jesus sinned - he was a man.

1 Tim. 2:5"For there is one God, and one mediator bet.
Heb. 2:14"Forasmuch then as the children are partakers
2:17"Wherefore in all things it behoved him"
   d) When Adam & Eve first made they had all
      that belongs to man. Sin entered as a foreign element. Sin no more a part of your nature than dust in your eye - Whiteside.
   e) Christ born holy.
f) Doesn't mean Christ took all our nature except one thing - sin; for sin is not our nature. F.J.B.
g) Christ was normal - sin is abnormal. Boll

3. Note "flesh".
   a) Only way Jesus could die was to become mortal. To do this must be made flesh. He had a body like other men.
   b) He took ordinary flesh & kept it in perfect subjection, absolutely controlled.
   c) His flesh only possessed the possibility & tendency to sin.
   d) Paul calls flesh neutral. It may be good or bad. Choice made by spirit of man. Once sin enters delicate balance ruined and servant becomes master.
   e) So deity (his Son) incarnation (in likeness of) atonement (for sin).


5. Not in likeness of flesh lest it convey docetic idea & deny real humanity of Jesus.

VI. Jesus Came For Sin.
   A. Jesus was sent for sin - to put it away! He executed it.
      1. He was the Sacrifice.

John 1:29
2. He came as sin's conqueror - no wonder the Devil hates Him.
3. He paid penalty in our stead.
4. Before Jesus would judge sinful man he died for them - I love that kind of Judge.

B. For sin.
1. Lit. "and about sin", q.d. "on the business of sin".
2. Came to destroy its dominion, not so much meant as to atone here.
3. Condemn = make it lose its power over man. Doesn't this bind Satan?

C. Condemn Sin
1. Sin in the flesh means either
   a) Tendency or
   b) Actual sin committed under influence of flesh. Lard says latter meaning only.
2. How did he do it?
   a) Never yielded tho tempted.
   b) Maintained sinlessness.
   c) We could resist if we would - therefore we are without excuse.
3. We will not resist, not cannot -- for if we couldn't it would be no sin - we are not raped by the Devil.

4. How further is it condemned?
2 Cor. 5:21 "For he had made him to be sin for us"
1 Pet. 2:24 "Who his own self bare our sins in his own"
Isa. 53: 4-6
a) God treated him as a sinner.
b) He took our place.
c) Christ died for entire human family.
d) Not one equal dying for another; but one great Savior for us all!

5. Jesus met sin on own ground & destroyed it.
6. Condemned means destroyed.

2 Pet. 2:6 "And turning the cities of Sodom & Gomorrha (This refers to total destruction Christ finally gives)

7. If sin condemned in nature of Christ, those represented by Him can't be punished.

VII. God Wants Us to be Righteous.

A. Righteous of the Law to be Fulfilled in Us.

1. Law sought for something great & holy.
2. Justification accomplished in us = in our case, not within us. (Lard) Not by us but in us.
3. Demands of the law a loving obedience to God.

Lu. 10:27 "Thou shalt love the Lord thy God with all"
4. RSV uses just requirements instead of righteousness.
5. A righteous life is accomplished not thru law but thru grace.

6. New law gives:
   a) Life not death.
   b) Spirit not flesh.
   c) Freedom not captivity.
   d) Inspiration not coercion.
7. Doesn't mean we'll be perfect but it is our goal.

Phil. 3:12 "Not as though I had already attained"
Matt. 5:48 "Be ye therefore perfect, even as your Father
8. By union with Christ law is fulfilled - his obedience is ours.
9. We have righteous requirements or ordinances
10. As a Christian you actively now engage in good things as once you did in bad.
11. Law proposed & sought but we couldn't do it.
12. Now accomplished in our case.

B. Walk After the Spirit, Not Flesh.
1. Flesh & Spirit two great parts of man.
2. Flesh - walk by sin.
3. Spirit - obey constant desire to do right.
   (Lard says here it's spirit of man).
4. Flesh - life is self-controlled - egotism!
5. Spirit Walk
   a) Father service of Grace
      Christ - channel
      Holy Spirit - agent
   b) New direction and tone.
   c) Spirit rules in those who are his.

1 Cor. 3:16 "Know ye not that ye are the temple of God
d) Wishes of Spirit revealed by Word.
e) He makes possible power of holy living, hope of eternal glory.
f) Our relief comes from the Godhead itself.
8.
g) If we feel indebted to our earthly fathers for our lives, should we not to God for all his imparted gifts?
h) And to the word that teaches us?
6. For which do you live – flesh or spirit?
THE CHOICE IS SIMPLE
Rom. 8:5-6
I. Sometimes I'm faced with hard choices.
   A. Cafeteria (kneel)
   B. Which book to read - both would profit.
   C. Which shoes to wear (???)
II. Other times the choice is clear & wisdom dictates the right one.
   A. Life or death.
   B. Peace or strife.
   C. Surely anyone would make the right one--yet the Devil, the deceiver, is so sharp he can get me to choose the wrong.
Rom. 8:5-6 "For they that are after the flesh do mind"
III. Perhaps if we put it in focus again we could more easily make the only choice.
   A. I'm asked to follow the flesh.
V. 5 "For they that are after the flesh do mind the things of the flesh..."
   1. Let's look at words like
      (a) Flesh.
         (1) Later called carnality.
         (2) It is an appetite for sensual enjoyment.
         (3) And it grows.
         (4) The more you minister to it the greater its demands.
         (5) Some desires lawful but to want all entertained is sinful.
      (b) Mind.
         (1) Whole nature prompted to walk after flesh.
         (2) "Man is as the mind is."
Prov. 23:7 "For as he thinketh in his heart, so is he:
(3) V. 5 mind is a verb; V. 6 a noun. As a noun it means attitude.

(4) Mind = pursue, attend, devote.
Gal. 5:19-21 "Now the works of the flesh are manifested:
Lev. 23:9-14 "And the Lord spake unto Moses, saying,
(c) After.
(1) That's to be in harmony with the theme of the
flesh.
(2) Flesh life is a self-centered one.
2. If I want to know what I am like look at the thing:
1 "mind."

B. I should follow the things of the Spirit.
V. 5 "They that are after the Spirit (do) mind the thing.
1. To walk after the spirit leads me to do nothing contrary to God's will or that is harmful to me.
2. Hodge, "God has made the connection between sin & misery, holiness & happiness, necessary and
immutable."
3. Strange the Devil could lead us to insult God yet as Plumer wrote, "Name of no pest of society or
scourge of mortals ever held in same disrespect as the name of God." That's quite a snow job.
4. Do you do things of the Spirit?
Gal. 5:22 "But the fruit of the Spirit is love, joy, peace.
5. Does the Spirit give tone to your life?

IV. My Choices bring results.
A. "For to be carnally minded is death"
1. Flesh is death because it alienates me from God.
2. Carnality flourishes today.
3. Carnality is death.
1 Tim. 5:6 "But she that liveth in pleasure is dead whi
5. They hate the people of God.
6. They despise the attributes of God - goodness,
   peace, mercy.
Isa. 13:11 "And I will punish the world for their evil,
7. Men reject salvation's offer.
B. To be spiritually minded is life & peace.
   1. I have the favor of God, the welfare of my soul
      & the concern for eternity.
   2. Saint is always about his father's business.
   4. God has a holy interest in our welfare.
   5.
   C. I have an either/or proposition.
   1. No similarity between life & death.

DOC Lectureships Ladies Program 1-24-77
West End 7-10-77
One look at current price tags, no matter where we roam, can make us better satisfied with what we've got at home.

Mary Hamlett Goodman,
4711 Travis St., Dallas, Tex. 75205.

A light foot on the gas beats two under the grass.
Vatican on Today's Morals:

"MANY WONDER WHAT THEY MUST STILL HOLD AS TRUE"

A strong stand against "permissiveness" in sex is reaffirmed by the Catholic Church in a January 12 statement from Rome. Excerpts follow from a "Declaration on Certain Questions Concerning Sexual Ethics":

In the present period, the corruption of morals has increased, and one of the most serious indications of this corruption is the unbridled exaltation of sex. Moreover, through the means of social communication and through public entertainment, this corruption has reached the point of invading the field of education and of infecting the general mentality.

As a result, in the course of a few years, teachings, moral criteria and modes of living hitherto faithfully preserved have been very much unsettled, even among Christians. There are many people today who, being confronted with so many widespread opinions opposed to the teaching which they received from the Church, have come to wonder what they must still hold as true. The Church cannot remain indifferent to this confusion of minds and relaxation of morals. It is a question, in fact, of a matter which is of the utmost importance both for the personal lives of Christians and for the social life of our time.

The people of our time are more and more convinced that the human person's dignity and vocation demand that they should discover, by the light of their own intelligence, the values innate in their nature; that they should ceaselessly develop these values and realize them in their lives, in order to achieve an ever greater development. In moral matters man cannot make value judgments according to his personal whim.

Today there are many who vindicate the right to sexual union before marriage, at least in those cases where a firm intention to marry and an affection which is already in some way conjugal in the psychology of the subjects require this completion, which they judge to be connatural. This is especially the case when the celebration of the marriage is impeded by circumstances or when this intimate relationship seems necessary in order for love to be preserved.

This opinion is contrary to Christian doctrine, which states that every genital act must be within the framework of marriage. However firm the intention of those who practice such premature sexual relations may be, the fact remains that these relations cannot insure, in sincerity and fidelity, the interpersonal relationship between a man and a woman, nor especially can they protect this relationship from whims and caprices.

Experience teaches us that love must find its safeguard in the stability of marriage if sexual intercourse is truly to respond to the requirements of its own finality and to those of human dignity. These requirements call for a conjugal contract sanctioned and guaranteed by society—a contract which establishes a state of life of capital importance both for the exclusive union of the man and the woman and for the good of their family and of the human community.

Most often, in fact, premarital relations exclude the possibility of children. What is represented to be conjugal love is not able, as it absolutely should be, to develop into paternal and maternal love. Or, if it does happen to do so, this will be to the detriment of the children, who will be deprived of the stable environment in which they ought to develop in order to find in it the way and the means of their insertion into society as a whole. The consent given by people who wish to be united in marriage must therefore be manifested externally and in a manner which makes it valid in the eyes of society. As far as the faithful are concerned, their consent to the setting up of a community of conjugal life must be expressed according to the laws of the Church. It is a consent which makes their marriage a sacrament of Christ.

At the present time there are those who, basing themselves on observations in the psychological order, have begun to judge indulgently, and even to excuse completely, homosexual relations between certain people. This they do in opposition to the constant teaching of the Magisterium [the Church's teaching authority invested in the Pope and bishops] and to the moral sense of the Christian people.

A distinction is drawn, and it seems with some reason, between homosexuals whose tendency comes from a false education, from a lack of normal sexual development, from habit, from bad example, or from other similar causes, and is transitory or at least not incurable, and homosexuals who are definitively such because of some kind of innate instinct or a pathological constitution judged to be incurable.

In regard to this second category of subjects, some people conclude that their tendency is so natural that it justifies in their case homosexual relations within a sincere communion of life and love analogous to marriage, in so far as such homosexuals feel incapable of enduring a solitary life.

In the pastoral field, these homosexuals must certainly be treated with understanding and sustained in the hope of overcoming their personal difficulties and their inability to fit into society. Their culpability will be judged with prudence. But no pastoral method can be employed which would give moral justification to these acts on the grounds that they would be consonant with the condition of such people. For, according to the objective moral order, homosexual relations are acts which lack an essential and indispensable finality. In sacred Scripture they are condemned as a serious depravity and even presented as the sad consequence of rejecting God. This judgment of Scripture does not, of course, permit us to conclude that all those who suffer from this anomaly are personally responsible for it, but it does attest to the fact that homosexual acts are intrinsically disordered and can in no case be approved of.

The traditional Catholic doctrine that masturbation constitutes a grave moral disorder is often called into doubt or expressly denied today. It is said that psychology and soci­ology show that it is a normal phenomenon of sexual development, especially among the young. It is stated that there is real and serious fault only in the measure that the subject deliberately indulges in solitary pleasure closed in on self ("ipsation"), because in this case the act would indeed be radically opposed to the loving communion between persons of different sex which some hold is what is principally sought in the use of the sexual faculty.
I. Clearly Paul sets forth 2 Positions of life; & just as clearly shows the features that pertain to each.
   A. 2 Positions.
      1. Folks after the flesh mind the things of the flesh.
      2. Folks after the Spirit mind the things of the Spirit.
   B. Features of both.
      1. Flesh adherents.
         a) Carnally minded.
         b) Death.
         c) Enmity against God.
         d) Not subject to the law of God.
         e) Can't be!
         f) Can't please God.
      2. Spirit devotees.
         a) Spiritually minded.
         b) Life.
         c) Peace.
         d) Spirit of God indwells.

II. About the Flesh Minded Folk.
    A. Lit. "that are according to flesh".
       1. Attend = mind, pursue, give attention, devoted to.
       2. Some fleshly desires OK but we want all desires entertained, thus sin.
       3. How do you mind things of flesh?

Gal. 5:19-21
a) Look at that which gets our attention - favor of God? Welfare of some? Concern for eternity with God?
b) Carnality has a growing appetite for sensual enjoyment. Mills
c) The more you minister to it, the greater the demands of it.
d) Mind is a verb in v-5.
e) It's a noun in v-6.

B. Flesh is Carnality.
   1. Hostile to God.
   2. It flourishes today.

C. It brings death.
   1. That's the end result.
   2. It's alienation from God.
   3. We thus reject what God offers.

1 Tim. 5:6 "She that liveth in pleasure is dead while she

D. Enmity Against God.
   1. Charts a course of conduct.
   2. Hostile, hatred.
   3. Flesh enemy of God.
   4. Men break his law without feeling.
   5. They hate the people of God.
   6. They hate God's attributes - peace & mercy.

Isa. 13:11 "I will punish the world for their evil"

E. Not Subject to Law of God - can't be - can't please God!
   1. It's always a person attending flesh.
   2. Can't attend flesh & obey God at same time.
3. False teachings says mind of flesh the innate corruption resulting from fall and can only be removed by direct operation of the Holy Spirit since man is totally depraved and cannot obey God's gospel.

4. We must stop catering to flesh so we can start obeying God -- and we can!

5. Can't be controlled by flesh & please God.

6. To listen to flesh is to sin against God.

7. We thus forget God & look only to material interests -- can't serve God & mammon.

8. Members of your body do not do sinful things any more than body of a dead man does natural life functions. (Clark)

9. Admittedly we presently have drawbacks in the flesh (v-18) but must persevere regardless -- keep trying. You can give yourself to this.

III. Things of the Spirit.

A. Spiritually minded.

1. Involved in holy interest.

2. Try always to do right.

3. Do things of the Spirit.

Gal. 5:22 "The fruit of the Spirit is love, joy, peace"

4. In spirit means under dominion of one's own resources.

5. Christian reaches for the most instead of content with the least.
B. Life & Peace
1. Attend in truth & have life & peace.
2. Products of spirit minding.
3. Saint is always about Father's business & thus gets great reward.

C. Spirit Indwells.
1. God's spirit dwells in regenerate heart.
2. He strengthens the human spirit.
3. Eph. 3:16 "That he would grant you, according to the"
4. Human success depends on the Holy Spirit's help. We conquer only thru God's help.
5. How does Christ dwell in Christian? It respects only the mode of dwelling - does representatively - by his Spirit.
6. The Spirit dwells literally in us and Christ by the Spirit - all above Lard.
7. Jesus cleanses the temple of our heart so Holy Spirit can dwell there.
8. We have in us the Spirit which is life but also a body clinging to us which is death stricken.
9. There is power thru the indwelling Spirit.

100 Plus Class, West End - 9/14/86
I. The things God's prepared & preparing for you are breathtaking. Let me share a few.

II. We face the certainty that all men do not belong to Christ.
   A. Some have not the spirit of Christ.
      1. Law of flesh & spirit can't abide simultaneously in same person.

Lev. 23:9-14

III. On the other hand!
   A. If Christ be in you certain things happen.
      1. Body is dead because of sin.
         a) No spiritual life there.
         b) United with Christ thus share death of cross; reckoned as dead.
         c) Body doomed to die - it is said to be now what it is sure to be hereafter.
         d) Sin cause of this predicted death.
      2. The Spirit is life because of righteousness.
         a) We are alive here and hereafter.
         b) We live unless we apostatize.
         c) Holiness is the purpose of the incarnation.
         d) Holiness consists in righteousness - the just requirements of the law.
         e) Purpose - to fulfill righteousness in us.
         f) We are set free from law as a way of acceptation but obliged to keep the way of holiness.
B. If the Spirit that Raised Jesus Dwells in You — You too will be raised!
1. God raised Jesus by the Holy Spirit.
2. Note change from Jesus to Christ.
3. If Christ is alive & with God then the sin question has been settled — take hope!
4. In Christ's death believers have the ground of pardon & pledge of purity.
5. If Christ is in you the body is dead on account of sin to which it tends but the spirit is life on account of righteousness to which we attain in Christ — Whiteside.

C. God will raise you!
1. If Holy Spirit dwells in you, you will be made forever alive with Him in great resurrection.
2. Lard says we will get identical body spiritually endowed.
3. I believe a divine seed which even in the grave will burst forth to beautiful life.
4. If God can make us out of dust he can resurrect.
5. The godly rise by the power of Christ as a mediator; the wicked as a judge.
6. We are fascinated by things alive.
7. Life is a thing of growth & development.
8. We are born again then walk paths of progress.
9. We make our bodies alive to the service of God.
10. If God employs same agency used in Christ's resurrection we may rightfully expect the same results.
11. Hodge, "God has made the connection between sin & misery, holiness & happiness, both necessary & immutable.
12. Holy Spirit indwelling is pledge of resurrection.

1 Cor. 15:42-44
100 Plus Class, West End - 9/21/86
1. Not only is the Holy Spirit controversial, but among us the indwelling is particularly so.

A. We must not decide it by the force of brethren; i.e., A. Campbell, Guy Woods, and many Advocat writers vs. Gus Nichols, Garth Black, Moses Lard, Rubel Shelly, H. Leo Boles, T. W. Brents.

B. We seek to grasp it via Scriptures.

II. Balance & Doctrinal Dangers are to be Avoided.

A. Some say only via word.

1. R. Black quote.

2. Note his quote consequence
   Pages 45, 47

3. Note his questions & answers.

B. Why believe otherwise?
   May we attempt to show.

III. Facts on the Indwelling.

Acts 2:38 (Singular – not gifts
(Not Miracles but for all generations)
(What's received is the Spirit himself)

Rom. 8:9-11 "But ye are not in the flesh, but in the Spirit"

A. Dwell means house – note HS dwells (V 9) Christ dwells in (V. 10) God indwells (V. 11).

B. H. L. Boles - God & Christ are there representatives
   Must abide in doctrine (2 Jn 9).

I Jn. 4:13 "Hereby know we that we dwell in him, and
I Cor. 6:19 "What? know ye not that your body is the
Acts 5:32 "And we are his witnesses of these things; and
Eph. 2:22 "In whom ye also are builded together for a
Close Relation of Word & Spirit

A. Born.
Jn. 3:5-8 "Jesus answered, Verily, verily, I say unto you, that every one that heareth the word and believeth on him, hath everlasting life." I Pet. 1:23 "Being born again, not of corruptible seed."  

B. Saved.
Titus 3:5 "Not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewal of the Holy Spirit," James 1:21 "Wherefore lay aside all filthiness and superfluity ofeat, and receive the grace of our Lord Jesus Christ, that we may be made partakers of the divine nature;"  

C. Sanctified.
1 Cor. 6:11 "And such were some of you: but ye are w书写于所列经文之中的旨意，Jn. 17:17 "Sanctify them through thy truth: thy word is truth."  

D. Power.
Rom. 15:13 "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, unto the end of your life." Rom. 1:16 "For I am not ashamed of the gospel of Christ, because it is the power of God unto salvation, in whom I trust." E. R. Shelly makes point if HS not helping you to not commit adultery any more after baptism than before. What is the purpose of baptism? Cotton string can't stand alone - put starch in it, it will.  

How Does He Indwell?

A. Not the word, the instruction of the Spirit, nor one's knowledge of the word or memory of Biblica quotations - T. W. Brents.  

B. Comes by Gospel.
1 Jn. 3:24.
Can't be indifferent to word & receive spirit.  

C. Yet HS a personality - word the instrument. The instrument is not the agent.
IT'S A LIFE OR DEATH MATTER
Romans 8:12-13

1. Often we are presented with:
   A. Multiple choice - no ill effects.
   B. Partial hurt - yet maybe not - seat belts.
   C. Life or death - no in between.

II. So the choices of flesh & Spirit.
   A. We have no obligation to live after the flesh.
      1. It gives us nothing but trouble.
      2. We lose spiritual life in proportion to our
         indulging flesh - illustrate with anger -
         Lipscomb.
      3. Flesh has never done a thing for us.
      4. Appetite its door of entrance.

1 Pet. 4:5"Who shall give account to him that is ready"
Gal. 5:24"They that are Christ's have crucified the flesh

5. We need to satisfy body but not lusts.

B. Flesh brings death.
   1. We get nothing by sin but shame.
   2. More you pay flesh, more in arrears to
      God.
   3. Just 2 eternal states & we prepare for them.

C. Mortify deeds of the body.
   1. "By exercise of your will and aid of the
      Holy Spirit you put to death sinful
      practices of the flesh & thus live" -
      (McGarvey).
   2. We don't eradicate flesh but mortify.
   3. Girl said Paul kept under his body by
      keeping soul on top.
4. Either you or sin must die.
5. Note the use of deeds – it acts.
7. To live is to die; to die is to live.
8. Crucify.

Gal. 5:24" They that are Christ's have crucified the fl.
9. Fight sin by:
   a) Moderate use of creatures in those things which in their own nature are lawful.
   b) Prayer and fasting.
   c) Act of faith in death of Christ.
11. Do mortify = present time.
12. Mortify only here and

Col. 3:5 "Mortify therefore your members which are"
   a) Literally to be in the process of death, as an arm decays – only by severing can body live.
   b) If religion is worth anything it's worth everything.
13. Plato said soul of man like a chariot drawn by 2 horses; one white, broken, well managed, wanting to pull to heaven – other black, evil, unmanageable, trying to lead us to hell.
14. Mortification is "ruthless rejection of all practices we know to be wrong" - Stott.
15. Only attitude to adopt toward flesh - kill it.
16. Note it's in present tense so unremittingly maintain.
17. Anyone living after the standard of flesh is already in the process of dying. -- Ye must.
18. Death spoken of is spiritual - we'll die physical regardless.

100 Plus Class, West End - 10/5/86
SPIRIT LED SONS
Rom. 8:12-15

I. You are different if a Christian.
   A. March to different drummer.
   B. Guided by a different leader.
   C. We are spirit led.

II. 2 Parts: Led by the Spirit - Son of God.
   A. Led by the Spirit.
      1. We are debtor to the Spirit tho not to the
         flesh.
      2. We now recognize success via Spirit.
      3. We via Spirit keep on making dead the
         Flesh.
      4. We are not here told how He leads - only
         that He does.
      5. We can't find way to glory without
         Divinity; can't complete walk without
         Him - Clark.
      6. We will die not withstanding of our
         redemption lest we walk after the Spirit -
         we can apostatize.
      7. Led = voluntary submission.
      8. Disastrous to submit to mistaken obligations.
      9. Life is more than physical.
     10. What is we spend money for pleasure when
         we have legal debts? Or talents wherever
         but not for God?
     11. We are reasonable creatures - willing to be
         led.
12. Picture of dangling halter not tight dray rope. "My name is on the church book vs here I am, send me!"

13. How led?
   a) By word.

Prov. 6:22-23
Ps. 119:105 "Thy word is a lamp unto my feet"
   :133 "Order my steps in thy word"
   b) By prayer.
   c) By minds - argument, instruction of others.
   d) Persuasion - not force.

14. Can you have a more exciting guide?

15. Spirit leads - Devil drives.

16. Spirit leads all time - pilot guides all time doesn't he?

17. No wise man offends guide he is trusting to lead him.

18. This guide becomes a controlling influence.

19. What God has done thru Christ & the Spirit the believer is expected to do by way of response.

20. Spirit leads & protects.

John 16:13 "howbeit when he, the Spirit of truth,"

21. Led like blind person who needs guide, soldier who follows a general.

22. Spirit conducts as a guide where He abides as a guest.
23. Spirit does not supplant Christ. Spirit's work is to communicate Christ to us.
24. He does not make men puppets.
1 Cor. 14:32 "And the spirits of the prophets are"
25. We do have to do our own concluding.
26. Must have help of God to overcome.
1 Jn. 4:4 "Ye are of God, little children,"
Eph. 4:10 "He that descended is the same also that"
27. We can sin ourselves but not overcome alone - the Spirit must help.
28. Heaven is a place for conquerors.
Rev. 3:21 "To him that overcometh will I grant to sit"

B. Sons of God
1. Sonship conveys intimacy.
2. Whole Christian life is identified with God.
3. "They" emphasizes these persons and no others.
4. 1st X Paul uses sons of God - generic - both sexes.
5. As many = only such - all not Israel who are Israel.
Rom. 9:6 "Not as though the word of God hath taken"
6. Children are usually happy.
7. Church work should not be compulsion but joy.
8. Spirit leading proves our sonship.
9. We remain sons - not become - we earlier have by water & spirit & remain such by Spirit's leading.
WHAT HAVE I GOT?
Rom. 8:15

I. Life has its either/or?

II. We often ask what did you get?
   Or a beer commercial "What will you have?"

III. Bible makes it rather simple - it's one or the other - no middle ground.
   A. Spirit of Bondage to fear.
   B. Spirit of Adoption that cries Abba.

IV. No saint has the Spirit of Bondage to Fear.
   A. What does this mean?
      1. Slavery our bondage before conversion.
      2. We do not again enter - that is where we were whether we believe it or not.
      3. Bondage & sonship shows sharp contrast
   B. Fear
      1. Sinner is afraid of God.
      2. Afraid of his conscience too.

V. Rather I have received the Spirit of Adoption - cry Abba.
   A. Look at Spirit.
      1. Position
      2. Attitude
   B. Look at adoption.
      1. Shows position.
      2. Shows privilege.
      3. Adoption.
         a) Deliberately chosen to perpetuate a name and to inherit an estate.
         b) Paul alone uses this.

Rom. 8:23 "And not only they, but ourselves also"
9:4 "Who are Israelites; to whom pertaineth"
Gal. 4:5 "To redeem them that were under the law"
Eph. 1:5 "Having predestinated us unto the adopt."

4. Adoption means:
   a) Exalted dignity.
   b) Guaranteed protection.
   c) Freedom of access to parent's presence.

5. Note family entrance.
   a) Regeneration - act of power.
   b) Adoption - act of love.
   c) Regeneration internal.
   d) Adoption - external.
   e) Either born into or adopted into.

6. God has 3 kinds of sons:
   a) Creation - Adam
   b) Begotten - Jesus
   c) Adopted - Christians

7. We are not naturally in God's family.

8. Adoption takes another into family, calls him son, and treats him as such

9. It lets us become a part of a great family.

10. Adoption takes stranger and treats as own.

11. All this shows:
    a) Believer & his privilege.
    b) If child, should obey the parent.
    c) As a son there is trustful intimacy.

12. Difference between adoption & spirit of - we move child into our circles, not as a servant.

C. Cry Abba, Father.

1. In joy, cry Father.
II. Difficulty comes in defining “Creation”, whether it’s creation or creature. Let’s make it 1st order of business.
A. What is meant by Creation?
1. Moses Lard, "Difficult to ascertain. It includes so much of all creation as fell under the original curse on account of Adam’s sin. It includes earth, inferior creatures perhaps."
2. Whiteside said where students differ so widely it's well to avoid dogmatism but he asks "where did anyone get the idea animals & vegetables hurt by Adams's fall?"
Had not lower creation in mind. He said Paul didn't have in mind lower creation. (seems he offered thus his views).

3. McGarvey - "Means earth and all life same human."

4. Lipscomb - world embracing all animal nature below man. Ps.98:8 "Let the floods clap their hands Isa.55:12"For yet shall go out with joy Gen.7:23"Every living substance was des. Isa.24:5-7

2 Pet. 3:13"Nevertheless, we, according" 5. Interpreters - Hard to reconcile nature in tooth & claw. Can't divide created order into distinct, independent sections. What happens in one area has repercussions in all.

6. Clark - used 2 other times - Heathen world.

Mk. 16:15 Col.1:23"If ye continue in the faith" (Clark things it's Gentiles)

7. Pulpit Comm. "When nothing limits meaning creation must be understood to mean whole visible creation in world of man." Here it includes all mankind and all animal creation.

9. Robertson - present state of creation - not what it was or is to be. The inanimate is personified.

10. Whatever it is, Paul mentions it 4X in v. 19-22 - in each verse.


B. As you see wide diversity of views. Maybe as we study words that describe what it(creation) does we can come to clearer view.

III. Words of Creation
A. It Waits

1. Earnest Expectation
   a) "On tiptoes to see".
   b) From 3 GK words: the head, to wait for, from afar. Thus to wait with head raised looking at horizon from which you expect object to appear.
   c) Idea of longed for - to receive, out of hand, from afar.
d) Watch with neck outstretched, concentrating on 1 single object.

Phil.1:20"Acc. to my earnest expectation

2. Waits

a) Expects, not now possessing.

b) Patient waiting a fit attitude.

c) State of expectancy.

d) It lives - not a brute machine - it waits & desires.

e) If you sat in darkness you'd desire light - even Delia Hall, blind, would not move to apt. where she could not raise windows.

3. Waits the manifestation of Sons of God.

a) Reveal

b) Uncover the covered.

c) Bring to light.

d) Waits contrasting now with what he shall be.

B. Subject to Vanity

1. There is creature again.

a) Whiteside said purpose of passage to encourage - does it help you to know cabbage wants deliverance?
b) Says none but Christians have hope. Lard says he's wrong!

2. Vanity
   a) Some translate frailty.
   b) Signifies feebleness, rapid tendency to death, frustration.
   c) Dying state - not of own choice, placed there by another.
   d) Inward vanity & emptiness of mind - cribbed, cabined, confined!
   e) Why he's subjected not stated but rather seen in consequence of sin - none of us realize how far reaching is the result of even one sin.
   f) Vanity is universal.
   g) Nothing reaches its potential.
   h) Earth produces much that is useless, troublesome, destructive.
   i) Note these poems:
      "The spade, the plow disturb our ancestors
      From human mold we reap our daily bread
      Earth's highest station ends in "here he lies"
      And "dust to dust" concludes her noblest song". Young
"Here every drop of honey hides a sting
Worms wind themselves into our sweetest flowers".

Cowper

3. Subjection was not willingly done tho.
   a) Man fell voluntarily - earth involuntarily
      "Cursed with fertility, dissatisfaction & incompleteness, we shall be released from sin's environment". New
   b) Created very good.

Gen.1:1 "In the beg. God cr. the h. & the e
   :31"God saw every thing that he had
   c) lst subject to holiness.

Gen.1:28 "God blessed them & God said"
   d) Cursed because of man.

Gen3:17-18
   e) At present wheat appears lost in heap of chaff.
   f) Man's voluntary sin brought creation's involuntary suffering.
   g) Man's idolatry caused creatures to be either abused or idolized.
   h) Nature does many things she was not created to do - air bears evil TV & lying words for instance.
i) Wasn't a pleasant change—man driven from garden, does this imply resistance?
j) Smitten on man's account in obedience to a superior power to which it is mysteriously linked.
k) Never achieve the ideal.

4. Who was this superior power that did the subjecting?
a) God, man, Satan, Adam.
b) Believe it was God - He altered plan.

Gen. 3:17-18

(1) Whoever subjected can also give hope - only God can.

(2) Man caused it, God subjected it.

5. There is hope tho!
a) God planted in man the hope of future delivery.
b) Hope applies to the unattained.
c) The sustaining power of God via gospel shows a future deliverance & inheritance for Christians only.
d) Hope relates to future - not bothered by past or present.
8.

e) It does not consider visible or tangible.

f) We all hope for future life.

g) Man sins - God purposes - hope of restoration story of life.

h) Ruin is not final.

i) Deliverance is expected.

j) Time of "no more curse"
   Rev. 22.

Heb. 2:5-9

6. Creature delivered.
   a) Inanimate & irrational creation - it's not angels, wicked, or saints says Barnes.

b) Finite existence, human race or regenerated man- (could be).
   (Barnes says it's Christians)

Matt.10:6"But go rather to the lost sh."
Mk. 16:15"Go ye into all the world"
Col. 1:15"Who is the image of the in. God"

c) B.I. says Regenerated humanity.

d) Delivered - transformed, not annihilated to thus fulfill original purpose of creation.

e) Delivered - not destroyed.
9.

Isa. 65:17 "I create new heavens & a new
f) Enslaved to malignant
power now freed.
g) State of decay is now -
all doomed to die.

7. Liberty
a) God always wanted earth
for man & will not be
defeated - Lard.

1 Pet. 1:18 "Forasmuch as ye know that ye
Acts 20:28 "Take heed therefore unto"

b) From all evil
   Sin (Rev. 21:4)
   Hindrances
   Temptation (Rev. 20:1-2)
   Curse (Rev. 22:3)
   Death (Rev. 21:4)

8. Children of God - true re-
   lationship, dignity of
   believer.

C. It Groans

1. We know.
a) Our understanding brought
   into play.
b) Not to confirm certainty of
   future state but produce a
   strong impression of its
   glorious character. (Hodge)
c) Know via constant observa-
   tion & general conscious-
   ness.
2. Groans
   a) Johnson calls groans a prophesy of sure deliverance.
   b) Means have not yet the inheritance.

2 Cor. 5:2 "For in this we groan"
   c) Whatever shares the groaning surely shares the hope.
   d) Nature works hard for man.
   e) Never heard a groan but if Bible says nature does it does.
   f) Word from like man carrying burden on back, hard to get breath.
   g) God hears & answers.
   h) Creation intended to praise God tho.

Ps. 149
   i) It groans - not sings.

3. Travail in Pain
   a) Figure of childbirth appropriate. Nature wants to reproduce herself in something new.
   b) In labor now.

Ecc.1:5 "The sun also ariseth & the sun
   8"All things are full of labor"
Heb.2:13 "I will put my trust in Him"
c) Remember not meaningless pains but intended to bring a new order.

d) Birth pangs are the expectation of birth - thus hope, not despair.

e) Birth pains are not death pains!
I. Who can say "I've never been disappointed? I cannot define trouble? I've never known puzzle-ment?"

II. Who cannot say "I've faced it all but I still have hope".
A. Perhaps all this has been yours.
B. May this lesson enlarge your rightful optimism.

III. Our text – Rom. 8:23-25
A. We've just learned about creation groaning - the personification of everything other than Christians.
B. Not reasonable to assume saints never groan if everything else does - the same waters wash our beach also! We are in the same world!
C. Paul says "We ourselves".
   1. We share a kindred bondage.
   2. Contrast - may be uncertain as to the future of this groaning creation & what new earth means there is no uncertainty connected with us!
D. Now we groan!
   1. When man sinned, tho he can be forgiven, he became heir to deterioration.
   2. Can't you judge a man by what he groans after?
3. Our groans join that of creation.
4. Caused by:
   Trouble
   Temptation
   Bridegroom’s absence
   Burden of flesh
   Sufferings of others
5. Just hard to live godly in this present world!

IV. Counteracting The Groans is:
   A. 1st Fruits of the Spirit.
      1. 1st Fruits an earnest or pledge - more to come.
      2. Pledge of the harvest - not the harvest itself; not the fulness.
      3. Includes pardon, regeneration, communion.
      4. Inspires hope, aspiration, patience.
      5. Promise of final adoption, glorification of body.
      6. Pledge - modern GK word for engagement ring.
      7. Small in quantity - same in quality.
      8. Inspires trust to believe harvest will providentially follow.
      9. Holy Spirit is the pledge of this.
10. In GK spirit is neuter noun, but OK for us in English to use personal pronouns.

11. Spirit is our identification card.

B. Wait: Adoption & redemption of Body.

1. Adoption
   a) Sonship applies to entrance to family at conversion & entrance to glorified family of God.
   b) We expect complete adoption - not now complete possession but in prospect.
   c) Adoption is a position conferred upon one to whom it is not natural.
   d) It's the final realization of Sonship.

1 Jn. 2:3 "Hereby we do know that we know

   e) Among Romans a child was adopted privately then later publicly. At public ceremony, before magistrate foster Dad put clothes on child kindred to his position in life. God will one day dress us up like his elder son.

   f) Adoption then is the manifestation of believers full status as Sons.

   g) GK means being accepted as a Son.
2. Redemption of our body.
   a) Tied to 2nd coming.
   1 Cor. 15:23 "But every man in his own"
   Phil. 3:21 "Who shall change our vile b"
   b) Redeems body & soul.
   c) Physical body suited to this world-he'll provide similarly for next world.
   d) Redemption means to loosen, unbind, set free, liberate as from a prison.
   e) Heaven does not take perfect beings & make them more perfect - but fallible incomplete ones and glorifies these.

C. Hope

1. Saved unto a salvation which yet exists largely in hope.
2. Faith accepts - Hope expects.
3. Hope sees more good things to come.
4. Sad twin: no hope, w/o God in world.
5. Anticipates a pleasant future, has degrees, is progressive, stimulates.
6. Questions:
   a) What is hope?
      (1) Desire with expectation.
      (2) Anticipation in view of achieving.
b) What is hope's action?
(1) Anchor
Heb. 6:18-19
(2) Better
Heb. 7:19"For the law made nothing perf.
(3) Good
2 Thess. 2:16"Now our Lord Jesus Christ"
(4) Living
1 Pet. 1:3"Blessed be the God & Father"
(5) Blessed
Titus 2:13"Looking for that blessed hope"
(6) Purifying
1 Jn. 3:3"Every man that hath this hope"
(7) We prepare ourselves
for pleasant co. - so
hope fully prepares us
for glory.
(8) Revives, numbs
despondancy.
(9) Does not measure itself
by its abilities but by
God's goodness.
(10) Sustains in trials.
c) What are grounds for hope?
(1) Word of God
(2) Blessed object.
(3) Promises of God.
Col. 1:27"To whom God would make known"
Isa. 55:3"Incline your ear, and come"
d) For what may I hope?
(1) Things God promises.
(2) We do not hope for
misery.
(3) Blessed surety.
7. It can be sustained by
meditation on God, communion
with God, union with Christ.
8. When is hope hope?
   a) If object of hope attained
      hope ceases.
   b) Hope ends in sight or
      realization.
   c) We do not hope for what we
      already have.
   d) Applies only to unattained.
   e) "Seen" as used here means
      possession.
   f) Hope grasps full salvation
      tho not yet attained.

D. Our Waiting.
1. No distinction in Christ frees
   us from burdens now.
2. We await resurrection & glory.
3. Salvation process: begins at
   conversion, faith guides
   obedience, hope stimulates to
   patient endurance, culminates
   in full deliverance.
4. Chr. can be patient, expect
to attain.
5. Wait implies delay.
MEET MY PRAYER PARTNER
Romans 8:26-27

I. Imagine this conversation.
   A. Do you have a prayer partner?  Yes
   B. Do you get together often?  Constantly
   C. Is it a man or woman?  Neuter
   D. Where does "it" live? Within me
   E. Have you ever seen your partner?  No
   F. Would you tell me the name?  Holy Spirit

II. In the Process of Total Salvation Comes My Prayer Life.
   (Salvation is not delivered to us in one package - tho it comes earlier via hope & prayer we grow toward completion.)

III. The Holy Spirit & the Saint
   A. About the Spirit -
      1. Our Partner
      2. Doesn't intercede separately as the Son does before the Throne.
      3. Spirit is not apart from us but in & thru our consciousness.
      4. None nearer than the Holy Spirit - nor one whose presence is more deeply hidden.

(I lent a guy $3000 plastic surgery & now I don't know what he looks like) Tulsa Tribune
5. Spirit is busy.
   a) Frees from sin & death.
   Rom. 8:2 "For the law of the Spirit"
   b) Dwells in us.
   Rom. 8:9 "But ye are not in the flesh"
   c) Quicken.
   Rom. 8:10-11
   d) Mortifies deeds of the body.
   Rom. 8:13 "For if ye live after the flesh
   e) Leads
   Rom. 8:14 "For as many as are led by the
   f) Spirit of Adoption given.
   Rom. 8:15 "For ye have not rec. the sp.
   g) Witness
   Rom. 8:16 "The Spirit itself beareth wit.
   B. Spirit Helps
   1. "Cooperates", a good word.
   3. Assistance against all opposition.
   4. Those who unite in carrying a burden.
   5. Idea of two people assisting each other.
Ps. 73:26 "My flesh & my heart falleth"
Ps. 103:13-14
   6. 2 people cooperating to lift a rock - each on the opposite ends.
   7. He lifts with us; not for us.
   8. He does not render the exercise of our mind unnecessary in religion.
9. Doesn't supercede - but helps.

C. With Our Infirmitities

1. We've many weaknesses so we need:
   a) Strength
   b) Morale to try

2. Infirmities suggest a lingering disease - Sin truly wastes.

3. Would we say our judgement, affection, practice is right always?

4. Things that weaken:
   a) Ignorance
   b) Sense of worthlessness
   c) Pressure in present trials
   d) Temptation
   e) Distractions

5. Not delivered from but helped thru them.

D. Know Not What We Should Pray
   For as we ought.

1. We don't really grasp our needs.

2. When in great trial we don't know what is best.

3. We don't always know God's will for us.

4. What we want & what we need may be unrelated.

"Our zealous mother 'hurra, you are tracking sand into the ocean'"
5. It is not a scarcity of matters to pray for but asking for the right thing that troubles us.

6. Sometimes our prayers are foolish.

Isa. 38:14 "Like a crane or a swallow"

7. We are ignorant of present condition - know only in part.

8. Worldly associations, too many engagements, impatience on our part to wait, strength to partially accomplish, pride all hinder prayer.

E. Spirit Makes Intercessions for us.

1. Peculiar to usage here.

2. Holy Spirit assists us.

3. "Not prays apart from us, but moves & exalts us to prayer alto inadequately expressed" - McGarvey.

4. Intercedes by negotiating and managing as agent & friend - Clark.

5. Holy Spirit intercedes on Earth; Christ in Heaven.

Heb. 7:25

6. Christ for us
   Holy Spirit in us.
7. One draws a poor man's petition for him & another presents it to the King & gets it granted.

F. Groanings Which Cannot Be Uttered

1. His mode - prayer. His mode of praying - groanings which can't be put in human speech (maybe speech has no name for such) - [Lard].

2. Makes groanings express true want & also in harmony with God's will - ([Lard]).

3. Johnson says groanings are Spirits.


5. As little child longs for things can't express so we desire & spirit helps us.


7. Not "2nd Blessing".

8. "Those agonizing longings which never find words" - [J. B. Phillips].

9. Don't be ashamed of wordless prayers.

10. Unuttered

   a) Feelings of needs.

   b) Mingles sacred spices and makes sweet incense.
c) Advocate speaks for client & tells what's needed.

d) Holy Spirit not direct supplication to God but thru us. The man for whom he prays is the organ of his prayers - B.I.

e) Thayer says it means "on one's side".

f) Heart has longings, gratitude, needs that cannot be spoken - "How could I ever thank you" spirit.

IV. God Enters

A. Searches Heart

1. Sees interior of redeemed.

2. Knows our hearts plus Spirit's mind who dwells there. We are not "cut off" as in telephoning.

3. God thus sees our needs.

B. Knows The Spirit's Mind

1. Understands the Spirit.

2. What the Spirit knows of our wants is in mind, thought, intelligence & what He expresses is in its groanings.

3. *2 Sam.1:27* "how are the mighty fallen"

3. Mental disposition, mood produced in us by the Spirit is meaning of mind of the Spirit - Whiteside.
4. Spirit is well acquainted with style of Heaven's court.

C. Intercedes

1. Holy Spirit pleads with God for his children according to real wants - thus God knows us perfectly.

2. Holy Spirit directs & qualifies supplications in a proper manner by his influence.

3. He prays only in the hearts of those who pray - He does not do it all.

Eph. 2:18 "For through him we both have"

D. According to Will of God

1. We should pray this way - The Spirit certainly does.

2. Harmony, pursuant of divine play, way worthy & acceptable to God.

Christian Growth Workshop, Columbus, OH -- 3/7/87
We can't express some spiritual longings in words
Prayer is the soul's sincere desire
    Unuttered or unexpressed
The motion of a hidden fire
    That trembles in the breast.

Prayer is the burden of a sigh
    The falling of a tear
The upward glancing of an eye
    When none but God is near.
I lent a guy $3,000 for plastic surgery and now I don't know what he looks like.

— The Tulsa Tribune
Fatalistic

The hypochondriac was certain he had a particular fatal liver condition. "Nonsense," snorted his doctor. "Besides, you wouldn't know if you had it or not; it causes no discomfort of any kind."

"Good heavens!" gasped the patient. "My symptoms exactly!"

— Modern Maturity

Discipline

Sometimes mothers of small children get into the habit of fussing without even thinking. A mother, whose daughter was playing on the beach, shouted irritably, "Laura, stop that! You're tracking sand into the ocean!"
Survey

The Lord sent one of His angels down to earth to find out if the people were good or bad.

After three months, the angel went back and said, "Well, 90 percent of the people are good and 10 percent are bad!"

So the Lord wrote a letter to all the good people, and you know what it said?

Didn't you get one either?
Topeka, Kan. Ted
The confident young man arose, spread out his notes on the desk, adjusted his glasses, cleared his throat, and prepared to debate the affirmative of the subject, "Modern Education Doesn't Meet the Needs of the Day."

He stared intently at the notes, and bewilderment spread over his face. "I'm sorry," he stammered. "I've got it all written down here but hanged if I can read it."

"Sit down, young man," admonished an old gentleman in the group. "You've won the debate."

Parker, Colo. Nellie

Engagement

The little girl walked angrily away from two small boys. One of the boys muttered, "She broke our engagement. She returned my frog."
WHAT ARE YOUR FEELINGS RELATIVE TO THE HOLY SPIRIT?

Rom. 8:26-28
Gal. 5:22-26

I. In view of our title to the lesson some questions please?
   A. Do you believe such a spirit exists?
   B. Is the Holy Spirit a person, an influence, or the Word?
      1. He knows.
      I Cor. 2:10-11
         2. He speaks.
         John 16:13
         Acts 13:2
         Acts 21:11
      3. He grieves.
      Eph. 4:30
      C. Of what is he a part? Angels, godhead?
      D. Has he always been?
      E. Do you receive him by Holy Spirit baptism or as a gift?
         1. Things about the baptism of the Holy Spirit:
            a) Promised
            Matt. 3:11
            b) Promised to apostles.
            Acts 1:4-5
            Luke 24:46-49
            Acts 2:1-4
2. What power does Holy Spirit 
baptism confer?
a) Speak in tongues.
b) Remember all Jesus said to 
apostles.
c) Work miracles.
d) Discern spirits.
e) Are you able to do these 
things?
F. Are all gifts the same?
  1. At normal baptism.
  2. Early days when no written word.
I Cor. 12:4-11
  3. Philip had more than one gift.
  4. Apostles had them all.
G. Is he essential to you?
John 3:5-8
  1. Is water imperative?
  2. Brewer said it meant buttermilk.
  3. What kind of birth? Flesh or 
spirit?
II. Do you know the help he gives?
Rom. 8:26-29
A. Help
  1. Does he do it all, or
  2. Is there a place for your work?
  3. Lit. "I bear together with 
     another."
4. Take hold of the thing borne on the opposite side and together carry it.

B. Infirmitiy—weakness—any such.
1. Could the world know truth solely by its efforts?
2. Did you need a revelation?
3. Is he going to reveal more than what writings he's inspired?
4. Does he make known to the Father things that well up in our hearts?
5. Does he interpret our feelings to the Father?

C. What about the great promise?
Rom. 8:28
1. Is it spiritual or material?
2. Are oceans (Titanic) good?
   California fires—1,000 homes gone?
3. Does God have a plan and purpose for his child?

John 14:21
I John 5:3
2 John 6


D. What are his fruits?
Gal. 5:22–24
Gal. 5:25–26
1. Do we daily "live by the spirit?"
2. Do we walk by his direction?
Rom. 8:14 "As many as are led by the spirit."

3. Can we fail in this? Over achieve?
4. Vain, conceit, proud?
5. Shall I envy the one that does better than I do?

Matt. 10:20 "For it is not ye that speak."
Amish men refuse to display emblem

MAYFIELD — Seven Amish men in southwestern Kentucky were found guilty of refusing to display slow-moving vehicle emblems aimed at helping motorists identify their buggies at night.

Kentucky law defines the emblem as "a fluorescent yellow-orange triangle with a dark red reflective border." Instead, the men put reflective tape on their horse-drawn buggies.

The Amish men say their church prohibits the triangle because its color and shape could be construed as representing the Holy Trinity.

Following the jury's verdict Friday in Graves County District Court, Judge Deborah Crooks gave the men have until May 28 to pay a $25 fine per violation.

Six of the men must pay $158, plus court costs. One man, Danny Byler, was convicted on four violations and must pay $658.
I. Perhaps no passage more often quoted. II. Perhaps none with greater puzzlement. 
A. Are all things good? Of course not. B. Can evil manufacture good - what does the promise contain? 
1. Strange it offends some.
2. Further strange that error uses this - this creed of Calvanism especially the latter part.
3. Five affirmations and five unanswered questions shortly to come - this is first affirmation.
III. Let's study the verse. A. "We know" 
1. We might ask how do we know anything? 
   a) Experience  
   b) Revelation 
   c) Reason 
2. Implies a certainty - no doubt about it.
3. If this is true for the individual Christian, it will also be true for the Church.
4. Certainty here because:  
   a) God promised and He cannot lie. 
   b) All things are at the all powerful God's disposal, so the nature of events proclaim it. 
   c) History testifies - God is always showing special care over his people. 

Isa. 49:15
B. "All Things"

1. Lord points out we've just been told the Holy Spirit is ours.
2. Further we are abiding in hope.
3. Now to our list of possessions, he adds all other things.
4. What's embraced in "all things?"
   a) Not sin - it works no good.
   b) Could count via context adversities, trials, calamities.
   c) Disease? Does AIDS bring virginity or "safe sex habits?"
   d) Are these ordinary or extra-ordinary he speaks of?
5. Some observations:
   a) All things do not work themselves into a pattern for good; it is God who engineers it all -- even pain." (Stotts)
   b) Is God chained by laws he has made? (B. I.)
   c) Is religion an advantage or disadvantage in this world? (Clay on lapidary's wheel ground to dust - for a diamond the rubbing brightens its beauty.)
   d) Is the world constant or changing? - thus is seen the value of the "constant engineer."
   e) Consequences of one single event can change a life - greatness hinges on veriest bagatelle.
C. "Work"

1. This work is not by inherent force, fate, luck but divine control.
2. Work shows freeness, forwardness, spontaneity.
3. Note events concomitancy.
4. Work is energy. Everything God has works - shall we be idle?
5. No loose pullings or idle belts in God's manner.

D. Works Together

1. Our life not a series of unconnected events - many ingredients enter making our life full.
2. Work together now - present tense.
3. Put a candle in one gas, and it burns with brilliant colors - in another it is an offensive smoke, another it goes out - God places us properly.
4. Different parts of a machine work in a different direction, yet achieve one purpose.
5. Same with chiselling a statue. Don't stop God in the middle of his artistry.
6. Man sees only part - God sees the whole.
7. See the partnership! Wheels move within wheels.
8. God provides the means to do His purpose.
9. We are always overmatched. A new "thing" is born - we need God to meet it.

E. "For Good"
1. Isn't that the slogan of Christianity anyhow? All for good.
2. Not seeing - but real good, from here to eternity.
3. Does he need to say "not for bad" as we ask for extra on Mark 16:16.
4. Illustrate with affliction - brings us to relection, prayer, and a weaning from the world.
5. Without Bible, who knows what is good and how obtained?
6. "We loosen nothing but our rust by scouring."
7. God does it - who chooses the pasture, shepherd or sheep?
8. When wicked men combine, they must use principles of goodness. There must be honesty among thieves to plot anything.
9. God wants only good for you.
10. Every inundation of the Nile leaves the soil more fertile.
11. "God allows nothing out of which he will not elicit good." Augustine
12. If they have worked for good in the past, you are led to believe they will so continue.
13. Not happiness, prosperity but good!
F. "That Love God"
   1. This good is restricted to children of God - it's conditional.
   2. We need to examine ourselves as to whether we love God or not.
   3. Question is not of our ability but who do we love.
   4. Note the character (loves God) the privilege (works for good) the certainty (we know)
   Ps. 1:6 "The way of the ungodly perishes..."
   5. God is discriminate in showing favor.
   6. The darkness across the sky is often the shadow of a great blessing coming.
   7. An axiom: Good is to the good.
   8. The called:
      a) Another way of designating the saved.
      b) Those who love God.
      c) They accepted the call.
I Cor. 1:2
Rom. 1:6-7
I. The religious world, particularly since John Calvin has been divided over a Christian's action. Simply put:
   A. All things are foreordained vs.
   B. Man remains free to make choices and is responsible for his choices.

II. Opponents line up Scriptures.
   A. I'm thankful we go to the Book for answers.
   B. Here are some foreordained folk use:
      2 Thess. 2:13
      Eph. 1:3-4
      Acts 15:18

1. They put it in these words:
   "By the wise and holy counsel of his own will, freely and unchangeably ordained whatever comes to pass God for his own glory ordained to salvation a portion of humanity while ignoring and passing by others, through no merit or action on the part of the former and because of no default or failure on the part of the latter each action of God being by arbitrary decree."

Guy Woods
2. Then quotes Pink and Sproul
C. Opposite of that is that you can hear, believe, obey the gospel and be saved.

III. Some obvious observations.
A. Mourners Bench
B. Rue Porter's action
C. Comic black, "Devil made me do it."

IV. Conclusions drawn in debates.
A. There is no human responsibility.
B. Once saved always saved.
C. In spite of thwarted human responsibility, they taught God not the author of sin—that if ordained one kills another, ordained from all eternity, God did not originate sin.
D. I Peter 1:19-20
1. Does plan of salvation ante date the fall, and provide for more before even creation?
2. Isa. 57:15
   2 Thess. 2:7-9
   1 John 2:4
   Prov. 23:23 "Truths bought with a great prize."
3. Romans 8:28 "Do it backward and in reverse order."

Neely's Bend C/C -- 1/20/08
Whom did God glorify? Those he justified.
Whom did he call? Those he proposed to conform to the image of His Son.
Whom did He propose to conform? Those whom He foreknew.

By what means did He call? Via the gospel.

To whom did He direct the call? The whole world. (Mk. 16:16)

To whom were the blessings given? Those who obeyed.

V. So what was foreordained? Man or plan?
   A. Why condemn a man for what he was forced to do?
   B. Is he not always free to choose?

Neely's Bend C/C - 1/20/2008
imparts the confidence that God most certainly will supply my every need and make all things work together for my good. The knowledge that God has predestinated me unto eternal glory supplies an absolute guarantee that no efforts of Satan can possibly bring about my destruction, for if the great God be for me, who can be against me! It brings great peace to the preacher, for he now discovers that God has not sent him forth to draw a bow at a venture, but that His Word shall accomplish that which He pleases, and shall prosper where He sends it (Isa. 55:11). And what encouragement it should afford the awakened sinner! As he learns that election is solely a matter of divine grace, hope is kindled in his heart; as he discovers, that election singled out some of the vilest of the vile to be the monuments of divine mercy, why should he despair?

It is a distasteful doctrine. One had naturally thought that a truth so God-honoring, Christ-exalting, and so blessed, had been cordially espoused by all professing Christians who had had it clearly presented to them. In view of the fact that the terms "predestinated," "elect," and "chosen," occur so frequently in the Word, one would surely conclude that all who claim to accept the Scriptures as divinely inspired would receive with implicit faith this grand truth, referring the act itself—as becometh sinful and ignorant creatures so to do—unto the sovereign good pleasure of God. But such is far, very far from being the actual case. No doctrine is so detested by proud human nature as this one, which make nothing of the creature and everything of the Creator; yea, at no other point is the enmity of the carnal mind so blatantly and hotly evident.

We commenced our addresses in Australia by saying, "I am going to speak to-night on one of the most hated doctrines of the Bible, namely, that of God's sovereign election." Since then we have encircled this globe, and come into more or less close contact with thousands of people belonging to many denominations, and thousands more of professing Christians attached to none, and to-day the only change we would make in that statement is, that while the truth of eternal punishment is the one most objectionable to nonprofessors, that of God's sovereign election is the truth most loathed and reviled by the majority of those claiming to be believers. Let it be plainly announced that salvation originated not in the will of man, but in the will of God (see John 1:13; Rom. 9:16), that were it not so none would or could be saved—for as the result of the fall man has lost all desire and will unto that which is good (John 5:40; Rom. 3:11)—and that even the elect themselves have to be made willing (Ps. 110:3), and that even will be the cries of indignation raised against such teaching.

It is at this point the issue is drawn. Merit-mongers will not allow

--A.W. Pink

The Doctrines of Election and Justification
It is an important doctrine, as is evident from various considerations. Perhaps we can express most impressively the momentousness of this truth by pointing out that apart from eternal election there had never been any Jesus Christ, and therefore, no divine gospel; for if God had never chosen a people unto salvation, He had never sent His Son; and if He had sent no Saviour, none had ever been saved. Thus, the gospel itself originated in this vital matter of election. “But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation” (II Thess. 2:13). And why are we “bound to give thanks”? Because election is the root of all blessings, the spring of every mercy that the soul receives. If election be taken away, everything is taken away, for those who have any spiritual blessing are they who have all spiritual blessings “according as He hath chosen us in him before the foundation of the world” (Eph. 1:3, 4).

It was well said by Calvin, “We shall never be clearly convinced, as we ought to be, that our salvation flows from the fountain of God’s free mercy, till we are acquainted with His eternal election, which illustrates the grace of God by this comparison; that He adopts not all promiscuously to the hope of salvation, but He gives to some what He refuses to others. Ignorance of this principle evidently detracts from the divine glory, and diminishes real humility—If, then, we need to be recalled to the origin of election, to prove that we obtain salvation from no other source than the mere good pleasure of God, then they who desire to extinguish this principle, do all they can to obscure what ought to be magnificently and loudly celebrated.”

It is a blessed doctrine, for election is the spring of all blessings. This is made unmistakably clear by Ephesians 1:3, 4. First, the Holy Spirit declares that the saints have been blessed with all spiritual blessings in the heavenlies in Christ. Then He proceeds to show why and how they were so blessed: it is according as God hath chosen us in Christ before the foundation of the world. Election in Christ, therefore, precedes being blessed with all spiritual blessings, for we are blessed with them only as being in Him, and we are only in Him as chosen in Him. We see, then, what a grand and glorious truth this is, for all our hopes and prospects belong to it. Election, though distinct and personal, is not, as is sometimes carelessly stated, a mere abstract choice of persons unto eternal salvation, irrespective of union with their Covenant-Head, but a choice of them in Christ. It therefore implies every other blessing, and all other blessings are given only through it and in accordance with it.

Rightly understood there is nothing so calculated to impart comfort and courage, strength and security, as a heart-apprehension of this truth. To be assured that I am one of the high favorites of Heaven

—A.W. Pink

The Doctrines of Election and Justification
the supremacy of the divine will and the impotency-unto-good of the human will, consequently they who are the most bitter in denouncing election by the sovereign pleasure of God, are the warmest in crying up the free-will of fallen man. In the decrees of the council of Trent—wherein the Papacy definitely defined her position on the leading points raised by the Reformers, and which Rome has never rescinded—occurs the following: “If any one should affirm that since the fall of Adam man’s free will is lost, let him be accursed.” It was for their faithful adherence to the truth of election, with all that it involves, that Bradford and hundreds of others were burned at the stake by the agents of the pope. Unspeakably sad is it to see so many professing Protestants agree with the mother of harlots in this fundamental error.

But whatever aversion men may now have to this blessed truth, they will be compelled to hear it in the last day, hear it as the voice of final, unalterable, and eternal decision. When death and hades, the sea and dry land, shall give up the dead, then shall the Book of Life—the register in which was recorded from before the foundation of the world the whole election of grace—be opened in the presence of angels and demons, in the presence of the saved and of the lost, and that voice shall sound to the highest arches of Heaven, to the lowest depths of hell, to the uttermost bound of the universe: “And whosoever was not found written in the Book of Life was cast into the lake of fire” (Rev. 20:15). Thus, this truth which is hated by the non-elect above all others, is the one that shall ring in the ears of the lost as they enter their eternal doom! Ah, my reader, the reason why people do not receive and duly prize the truth of election, is because they do not feel their due need of it.

It is a separating doctrine. The preaching of the sovereignty of God, as exercised by Him in foreordaining the eternal destiny of each of His creatures, serves as an effectual flail to divide the chaff from the wheat. “He that is of God heareth God’s words” (John 8:47): yes, no matter how contrary they may be to his ideas. It is one of the marks of the regenerate that they set to their seal that God is true. Nor do they pick and choose, as will religious hypocrites: once they perceive a truth is clearly taught in the Word, even though it be utterly opposed to their own reason and inclinations, they humbly bow to it and implicitly receive it, and would do so though not another person in whole world believed it. But it is far otherwise with the unregenerate. As the apostle declares, “They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 John 4:5, 6).

--A.W. Pink

The Doctrines of Election and Justification
As we struggle through the doctrine of predestination, we must start with a clear understanding of what the word means. Here we encounter difficulties immediately. Our definition is often colored by our doctrine. We might hope that if we turn to a neutral source for our definition—a source like Webster’s dictionary—we will escape such prejudice. No such luck. (Or should I say, no such providence.) Look at these entries in Webster’s New Collegiate Dictionary:

predestinate: destined, fated, or determined beforehand; to foreordain to an earthly or eternal lot or destiny by divine decree.

predestination: the doctrine that God in consequence of his foreknowledge of all events infallibly guides those who are destined for salvation.

predestine: to destine, decree, determine, appoint, or settle beforehand.

I am not sure how much we can learn from these dictionary definitions other than that Noah Webster must have been a Lutheran. What we can glean, however, is that predestination has something to do with the relationship of our ultimate destination and that something is done about that destination by somebody before we arrive there. The pre of predestination refers to time. Webster speaks of “beforehand.” Destiny refers to the place we are going, as we see in the normal use of the word destination.

—R.C. Sproul
Chosen by God
When I call my travel agent to book a flight, the question is soon raised: "What is your destination?" Sometimes the question is put more simply: "Where are you going?" Our destination is the place where we are going. In theology it refers to one of two places; either we are going to heaven or we are going to hell. In either case, we cannot cancel the trip. God gives us but two final options. One or the other is our final destination. Even Roman Catholicism, which has another place beyond the grave, purgatory, views that as an intermediate stop along the way. Their travelers ride the local while Protestants prefer the express route.

What predestination means, in its most elementary form, is that our final destination, heaven or hell, is decided by God not only before we get there, but before we are even born. It teaches that our ultimate destiny is in the hands of God. Another way of saying it is this: From all eternity, before we ever live, God decided to save some members of the human race and to let the rest of the human race perish. God made a choice—he chose some individuals to be saved unto everlasting blessedness in heaven and others he chose to pass over, to allow them to follow the consequences of their sins into eternal torment in hell.

This is a hard saying, no matter how we approach it. We wonder, "Do our individual lives have any bearing on God's decision? Even though God makes his choice before we are born, he still knows everything about our lives before we live them. Does he take that prior knowledge of us into account when he makes his decision?" How we

R.C. Sproul
Chosen by God
tionship between God's sovereignty and human freedom. We must also be aware of the close relationship between God's sovereignty and God's freedom. The freedom of a sovereign is always greater than the freedom of his subjects.

When we speak of divine sovereignty we are speaking about God's authority and about God's power. As sovereign, God is the supreme authority of heaven and earth. All other authority is lesser authority. Any other authority that exists in the universe is derived from and dependent upon God's authority. All other forms of authority exist either by God's command or by God's permission.

The word authority contains within itself the word author. God is the author of all things over which he has authority. He created the universe. He owns the universe. His ownership gives him certain rights. He may do with his universe what is pleasing to his holy will.

Likewise, all power in the universe flows from the power of God. All power in this universe is subordinate to him. Even Satan is powerless without God's sovereign permission to act.

Christianity is not dualism. We do not believe in two ultimate equal powers locked in an eternal struggle for supremacy. If Satan were equal to God, we would have no confidence, no hope of good triumphing over evil. We would be destined to an eternal standoff between two equal and opposing forces.

Satan is a creature. He is evil to be sure, but even his evil is subject to the sovereignty of God, as is our own

--R.C. Sproul
Chosen by God
that God foreordains whatever comes to pass? Those who protested these words were not denying the existence of God. They were not protesting against Christianity. They were protesting against Calvinism.

I tried to explain to the class that the idea that God foreordains whatever comes to pass is not an idea unique to Calvinism. It isn't even unique to Christianity. It is simply a tenet of theism—a necessary tenet of theism.

That God in some sense foreordains whatever comes to pass is a necessary result of his sovereignty. In itself it does not plead for Calvinism. It only declares that God is absolutely sovereign over his creation. God can foreordain things in different ways. But everything that happens must at least happen by his permission. If he permits something, then he must decide to allow it. If He decides to allow something, then in a sense he is foreordaining it. Who, among Christians, would argue that God could not stop something in this world from happening? If God so desires, he has the power to stop the whole world.

To say that God foreordains all that comes to pass is simply to say that God is sovereign over his entire creation. If something could come to pass apart from his sovereign permission, then that which came to pass would frustrate his sovereignty. If God refused to permit something to happen and it happened anyway, then whatever caused it to happen would have more authority and power than God himself. If there is any part of creation outside of God's sovereignty, then God is simply not sovereign. If God is not sovereign, then God is not God.

If there is one single molecule in this universe running
At this point I should do for you what I did for my students in the evening class. I finished the statement from the Westminster Confession. The whole statement reads as follows:

*God, from all eternity, did by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.*

Note that, while it affirms God’s sovereignty over all things, the Confession also asserts that God does not do evil or violate human freedom. Human freedom and evil are under God’s sovereignty.

**GOD’S SOVEREIGNTY AND THE PROBLEM OF EVIL**

Surely the most difficult question of all is how evil can coexist with a God who is both altogether holy and altogether sovereign. I am afraid that most Christians do not realize the profound severity of this problem. Skeptics have called this issue the “Achilles’ Heel of Christianity.”

I vividly remember the first time I felt the pain of this thorny problem. I was a freshman in college and had been a Christian for only a few weeks. I was playing Ping-Pong in the lounge of the men’s dormitory when, in the middle of a volley, the thought struck me, *If God is totally righteous, how could he have created a universe where evil is*

--R.C. Sproul  
**Chosen by God**
BASEBALL. Hot dogs. Apple pie. Chevrolet. These are all things American. To complete the mix we must add the great American motto: "We will not discuss religion or politics.

Mottoes are made to be broken. Perhaps no American rule is broken more frequently than the one about not discussing religion or politics. We embark on such discussions repeatedly. And when the topic turns to religion it often gravitates to the issue of predestination. Sadly, that often means the end of discussion and the beginning of argument, yielding more heat than light.

Arguing about predestination is virtually irresistible. (Pardon the pun.) The topic is so juicy. It provides an opportunity to spar about all things philosophical. When the issue flares up we suddenly become super-patriotic, guarding the tree of human liberty with more zeal and tenacity than Patrick Henry ever dreamed of. The specter of an all-powerful God making choices for us, and perhaps even against us, makes us scream, "Give me free will or give me death!"

The very word *predestination* has an ominous ring to it. It is linked to the despairing notion of fatalism and somehow suggests that within its pale we are reduced to meaningless puppets. The word conjures up visions of a diabolical deity who plays capricious games with our lives. We seem to be subjected to the whims of horrible decrees.

-R.C. Sproul
*Chosen by God*
that were fixed in concrete long before we were born. Better that our lives were fixed by the stars, for then at least we could find clues to our destiny in the daily horoscopes.

Add to the horror of the word predestination the public image of its most famous teacher, John Calvin, and we shudder all the more. We see Calvin portrayed as a stern and grim-faced tyrant, a sixteenth-century Ichabod Crane who found fiendish delight in the burning of recalcitrant heretics. It is enough to cause us to retreat from the discussion altogether and reaffirm our commitment never to discuss religion and politics.

With a topic people find so unpleasant, it is a wonder that we ever discuss it at all. Why do we speak of it? Because we enjoy unpleasantness? Not at all. We discuss it because we cannot avoid it. It is a doctrine plainly set forth in the Bible. We talk about predestination because the Bible talks about predestination. If we desire to build our theology on the Bible, we run head on into this concept. We soon discover that John Calvin did not invent it.

Virtually all Christian churches have some formal doctrine of predestination. To be sure, the doctrine of predestination found in the Roman Catholic Church is different from that in the Presbyterian Church. The Lutherans have a different view of the matter from the Episcopalians.

The fact that such variant views of predestination abound only underscores the fact that if we are biblical in our thinking we must have some doctrine of predestination. We cannot ignore such well-known passages as:

—R.C. Sproul
Chosen By God
I. In religious circles I introduce 5 verbs of vital importance -- and each needs to be understood! They are:
A. Call (used 2X)
B. Foreknow
C. Predestinate
D. Justify
E. Glorify

II. All the above initiated by God & programmed for my response. I have a great verb for my part - it's confirm.

III. We want to see at least part of the meanings -- the more we see the richer we will be.

IV. 1st - "Called"

A. It has just been given us in that glorious promise of Rom. 8:28 - wherein all things work together for good to a special folk - the called.

B. Moses Lard had a lot to say on this.
   1. Defined
      a) To place out.
      b) To set before - the purpose being predicted of God - not by man.
      c) Mental (not physical act) of placing before so mind can see.
   2. When did this take place?
      a) Not told.
      b) Assumed before time & man began.
c) Whenever God decided to make man he also conceived of this.

d) God saw man from conception to glorification - Adam to Heaven's eternity.

1 Pet.1:20"Who verily was foreordained before

3. Man's part.

a) God could see what each man would do tho man was free to make his choices.

b) God does not have to foreordain to foresee.

c) God could as easily see the end result of a life to whom He gave choice; as to a life to which he gave none.

d) Call by gospel - free to accept or reject.

4. Joy of it all.

a) Since God could see it all, all things can be seen as working together for good.

5. How are we called?

a) Gracious purpose carried out in time by divine call given by the Spirit - Erdman.

b) I am free to hear & obey; or turn deaf ear. (Don't you react to mail - positive or negatively, else what's a checkbook and waste basket for?)

c) Gospel call.

2 Thess.2:14"Whereunto he called you by our g
   a) Holy 2 Tim. 1:9
   b) High Phil 3:13-14
   c) Heavenly Heb. 3:1

1 Pet. 2:9"But ye are a chosen generation"
Gal. 5:15"But if ye bite & devour one another"
1 Cor. 1:9"God is faithful, by whom ye were"

V. Foreknowledge

A. 1st define the term.
   1. To know previously of some assumed or real date or period.
   2. It embraces approving and accepting -God knew what He would like.
   3. To know beforehand.

B. Does Foreknowledge Legislate Against Freedom of Obedience?
   1. First what did God foreknow?
      a) The ideal - not actual persons.
      b) The purpose, not the fact - still as real as tho it's actual.
      c) He foresaw certain ones would become his children - then in purpose he accepted.
      d) It relates to events, not persons.
      e) God foreknew a certain class yet to be born would accept salvation yet to be provided thru the terms of the gospel yet to be made actual - McGarvey.
f) It's a hypothetical case.

g) Foreordination is a purpose but does not imply inevitable accomplishment of the purpose.
(I can guess as to who will be late & who will stay long at services).

h) The chance of knowing before birth the exact characteristics of those who emerge from that union is in the range of 1 to 200,000,000!

i) It's system, plan, scheme that is predestined – not individuals.

C. What method did God employ to do this?

1. Method is not inherent in the word itself.

2. God speaks after the manner of men. Properly speaking, there is neither fore, nor after-knowledge with God.

D. What part does obedience play?

1. Their obedience was not determined by his act of predetermination, but his act of predestination was determined by their voluntary act of obedience.

2. Had God not foreseen their act, his provision would never have taken place.

3. God foresaw who would be qualified by faith thus have justification – Origen.
4. He knew who would be His via their faith.
5. Believes faith was future yet in sight of God he saw it as already existing - this determines his foreknowledge.
6. We must not think things are because God sees them, any more than the sun shines because I see it.
7. Unless one continues in the faith he is cut off.

Rom. 11:21-22

E. Purpose - reason for foreknowledge is to show us God is able, therefore no present misfortune can remove us from Him.

VI. Predestinate Eph. 1:11

A. 1st notice nothing about man is predestined to misery - Text speaks of nothing but what is good for men.
B. Predestine is to mark out beforehand in one's mind.

Eph. 1:5"Having predestinated us unto the" :11"In whom also we have obtained an"

Acts 4:28"For to do whatsoever thy hand"
1 Cor. 2:7"But we speak the wisdom of God"

C. Predestination is never used of sinners in the Bible.

D. Some questions:
   1. Is it absolute?
      a) Pays no attention to how man responds to grace.
      b) All of God.
c) Calvinism: from all eternity of his mere good pleasure God selected certain persons heirs.

2. It is arbitrary.
   a) Irrespective of the Divine foreknowledge of what man would be & themselves deserve.
   b) Arminianism - foresaw who would respond of his own free will to his purpose.

3. Can we offer the invitation?

E. Concluding thoughts:
1. 2 errors men make.
   a) Assume foreknowledge necessitates an act of unalterable pre-figure by decree.
   b) That the predicted called, justified, glorified are actual persons.

2. Those who are accepted are not called differently but willed differently.

3. His predestination was not that they would love God, believe, saved (or lost) but he saw beforehand who would love God and be conformed to the image of his Son.

4. We are not predestined to faith but predestined to glory founded on the provision of faith.

5. Why call those God saw would reject Him? In judgement you will see He made no difference - he had provisions for all - not partial!
VII. What was the Dream of God?

A. We'd conform to Image of His Son.
   1. Purpose of our calling - bear the image of His Son - Boll.
   2. Promises are to character, not persons, therefore conditional.
   3. We are not just forgiven but expected to conform to Image.
   4. Christ our example in suffering, relation to man, regard to Satan, relative to character & to inheritance.
   5. Face of Jesus most lovely to God - He wants you to look like Him.
   6. We ought to live as tho another Christ has come into this world.

2 Tim. 2:19"Nevertheless the foundation of God

7. We need not rules but a pattern - as a carpenter uses one.
8. Are we Christlike in humility, diligence, love, devotion, prayers?

B. 1st Born
   1. Honor & distinction.
   2. We will share his resurrected body.

Heb. 2:10"For it became him, for whom "
   3. They tried to be like him before he went to grave, they shall also be like Him after He came out.

C. Many Brethren
   1. God wants many brethren.
   2. Stresses dignity of Christ's brethren.
   3. Christ oldest in family of many brothers.
   4. No relationship equal to being a brother of Jesus.
VIII. End Result

A. Justified

1. Absolve from guilt & made righteous in Christ.

2. 3 ways:
   a) Never sin.
   b) Sin & pay penalty.
   c) Sin & have another pay penalty.

B. Glorified

1. God's plan so sure spoken of as history even before they happen. (Whiteside)

Gen. 17:5

2. Trivialities of time shall not frustrate God's eternal plan for the called.

3. Not speaking of actualities as shown by term glorified.

4. God's people are certain of that for which now they hope.

5. "Sanctification is glory begun; Glory is sanctification completed". (F. F. Bruce)
From the "Philadelphia Confession of Faith"--
"Man, having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offered the sinner's life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved; and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

"Although God created man upright and perfect and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof; yet he did not long abide in this honour. Satan, using the subtility of the serpent to seduce Eve, then by her seducing Adam who, without any compulsion, did willfully transgress the law of their creation and the command given to
them in eating the forbidden fruit which God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

"Our first parents by this sin, fell from their original righteousness and we in them; all becoming dead in sin and wholly defiled....

"They being the root and, by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature was conveyed, to all their posterity, and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus set them free.

"Although the price of redemption was not actually paid by Christ until after his incarnation, yet the virtue, efficacy and benefit thereof was communicated to the Elect in all ages successively from the beginning of the
world...and all of free and absolute grace, without any condition in them to procure it....

"These angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number so certain, and definite, that it cannot be either increased or diminished."

from "Raccoon John Smith"
by Louis Cochran
pages 69 and 70
BEFORE THE THRONE OF GRACE
MY SURETY STANDS
Rom. 8:34

I. Security – one of the sweetest emotions
of life.
A. Tests – Scholastic, Emotional (will
she have me?), Financial, Physical –
do we pass?
B. But nothing can equal the Soul

II. Romans offers Five Big Questions.
A. If God be for us who can be against
us? (v-31)
B. He that spared – how shall he not
with him fully give? (v-32)
C. Who shall lay anything to the charge
of God's elect? (v-33)
D. Who is he that condemneth? (v-34)
E. Who shall separate us from the love
of Christ? (v-35)

1. They are the 5 most important ones
of your life?
(Priorities straight – #0)
2. There is no answer – we are secure.
3. There is no comfort equal to this.
4. Yet the conditional "[" starts &
maintains itself. (v-36)

Emerson: All I have seen teaches me to
trust the Creator for all I
have not seen.

III. Each one is Precious – But we look only
at one – verse 34.
"Who is he that condemneth? It is
Christ."
A. Who can condemn me?

1. Answer to it, if there is no qualifying conditional associate, is "Multitudes!"
   a) Heart - "if our hearts condemn us?"
   b) Critics
   c) Enemies - W. Wilson "Eyelids" #1.
   d) Demons
   e) Devil - accuser of the brethren.

2. Only one could sentence me to Hell - that's Jesus.

3. But he won't the faithful follower.
   a) He could condemn but he pleads for us.
   b) He could but he died for me.
      As Phillips has it, "who is in position to condemn - only Christ and he died for us!"
   c) Let's shake our doubts - Child & Library - #1½

B. It is Christ - who - then comes 4 reasons He won't!

1. He died for our sins.
   Isa. 53:5-6 "He was despised and rejected... Surely he hath suffered..."
   1 Pet. 1:18 "Blessed be the God & Father of"
   a) Believers die in Him.
   b) He made satisfaction for our debts.

2. He arose
   Acts 17:30-31 "And the times of this ignorance"

3. He reigns in honor & Power.
   Heb. 1:1-3 "God who at sundry times & in"
Ps. 110:1"The Lord said unto my Lord, sit" Matt. 28:18-20 "All Power is given unto me"

4. He intercedes.

Heb. 7:24-25"He is able also to save them"

1 Jn. 2:1"My little children these things write IV. Let's Examine the Four

A. Christ died for me.

1 Cor. 1:30"But of him are ye in Christ Jesus who of God is made unto us:

2. Righteousness
3. Sanctification
4. Redemption

v-31"He that glorieth, let him glory in the"

1. Jesus is the only one who has the right to condemn us and he died for us! More – raised for us – right hand – intercedes.

2. He ever pleases the Father.

Jn. 8:29"For I do always those things that ple.

3. God ever with the Son.

2 Cor. 5:19"God was in Christ, reconciling"

4. God gave him us and He was willing.

Gal. 2:20"I am crucified with Christ; nevertheless

5. Judge won't condemn those for whom He died.

6. Every sentence against us is carried out in full severity against the Son.

Jn. 3:18-19 "He that believeth on him is not condemned. Heb. 2:3 "How shall we escape, if we neglect"

B. Christ Rose For Me
1. Our encounter is no tournament of life but a matter of life & death.
2. Christ's death was digging the well of my salvation - his resurrection the springing up of the water.
3. The resurrection is receipt for sins paid.

C. He is at God's Right Hand.
1. He sits at God's right hand to secure our glorification.
2. This is the only mention of his ascension in Romans.
3. Christ is the 1st guest of Heaven.
4. His aim: reduce the distance between God & man.
5. See him as the man of God's right hand.

Ps. 80:17 "Let thy hand be upon the man of thy power & willingness to save me.
6. Our Surety is a dear friend of the Court of Heaven.

D. He Intercedes for Me.
1. He has both power & willingness to save me.
2. Christ is busy in Heaven - this part of Priesthood He continues.
3. His is a personal appearance on our behalf.
4. What pay does he get for this? Only giving the joy of love.
5. He's neither unemployed nor retired.

Heb. 9:24 "For Christ is not entered into the"

6. Israel's High Priest interceded with the blood of another - He does with his own.
7. Our Advocate has a voice like Aaron's bell.

Exo. 28:33-35

8. He is not indifferent to our needs but feels with us.
9. As we stand at the bar of Justice the wonderful hands of Jesus pleads for me - "O Wounded Feet" - #4.

10. Saddest part of being lost is that one is lost for sins for which the penalty has already been paid.
11. Have you sinned?
   a) Christ died to acquit.
   b) Rose - to prove it.
   c) Right hand - if you are weak he is supreme in power.
   d) Continuance - he intercedes and atones.

Madison Church (Summer Series) - 7/29/87
Earleyville, TN Church - 8/6/87
Broad St. Church, Mineola, TX - 9/15/87
Jefferson Ave. Church, Cookeville, TN - 9/28/87
Refuge, KY (Bible Class) - 7/17/88
Neely's Bend C/C - 1/7/07
One of President Woodrow Wilson's favorite stories was about a group of college professors at a certain university who were in the habit of meeting to consider any acts of misconduct on the part of the students. One afternoon they were talking about some such act by a certain student and one professor who insisted upon a severe punishment for the lad said, "After all, God has given us eyes."

"Yes," replied one of his colleagues with a kinder nature, "and eyelids!" — Good Reading, 8-70.
A soldier heard General Robert E. Lee speak to the President in complimentary terms about an officer and was greatly astonished. "General," he said, "do you know that this man you speak of so highly is one of your worst enemies and misses no opportunity to malign you?" "Yes," said the general, "but the President asked for my opinion of him. He did not ask for his opinion of me."
Arise, my soul, arise, Shake off your guilt, fears; The bleeding Sacrifice In your behalf appears; Before the throne my Surety stands, My name is written on His hands, My name is written on His hands.

He ever lives above, For me, to intercede; His all redeeming love, His precious blood to plead; His blood atoned for all our race, And sprinkles now the throne of grace, And sprinkles now the throne of grace.

To God I'm reconciled, His pard'ning voice I hear; He owns me for His child, I can no longer fear; With confidence I now draw nigh, And "Father, Abba, Father", cry, And "Father, Abba, Father", cry.

– Charles Wesley
Great Songs of the Church
1. O wound-ed feet of Je-sus, So wea-ry seek-ing me, Stand at God’s bar of
2. Those precious hands, O Jesus, Once lift-ed on the tree—Lift up those hands in
3. O liv-ing, ris-en Sav-ior, From death and sorrow free, Tho’ throned in endless

judgment And intercede for me, Stand at God’s bar of judgment And intercede for me.
heav-en And intercede for me, Lift up those hands in heav-en And intercede for me.
glo-ry, Still intercede for me, Tho’ throned in endless glo-ry, Still intercede for me.
The four halves of security:
1. I like low life's refreshment in any language: universal care is security.
2. Babies, birth, infancy, school, job.
3. Future of age, hydrogen time.
4. Kenneth Heuer's "End of World." I a
5. Comet once in 80 mil. yr.
6. Sun now a several trillion chances
8. Receiving to hear a voice say "OK."
9. Shot in arm clip
10. The Lord's prayer. She phoned, that's all I was.
11. The 4 Pillars
Rom 3:24 "Who is he that can condemn? It is
4. Christ died.
1. Death imp. due to its accomplishments.
Isa 53:5-6 "He was wounded for our trans
2. Who is he? Anointed Pre., Priest, King.
3. Believers give to Him
Rom 6:4 "Thus live we on him. . . . Indeed
4. He died for sin... we to sin.
Galat 2:20 "I am crucified with Christ
2) how es many times as God concerned.
5. Troubled by guilt - Christ relieves.
6. Christ is slain
4. Why paid - payment made - is it crude?
He 1:6, 7 is not him, but he is
Acts 17:30-31 "And the times of this ignorance
1 Co 1:3 "Blessed be the God & Father
Eph 6:4 "There for we are . . . glory of the F.
A. Guilt Rom 3:23. For all have sinned, Ezek.
B. Condemn Rom 6:23. For the wages of sin is death
C. Christ only Acts 4:12. Neither is there salvation in any other
D. Not innocence, but assurance, protection, inner light.

Greek: 10/5/55 (missing "1/5/55"
Latin: 12/7/55
Spanish: 12/7/55
English: 12/7/55

Guthrie 11/27/55
Booth 11/27/55
New York 11/27/55
Woods Chapel 11/27/55

Matt 11:29/55
10/5/55

Scot. Northfield 11/6/55
Northfield 11/27/55
Westfield 10/5/55

10/5/55
11/27/55

A. Voluntary res. v. Death. Coats, clothes
B. Holy day, day shows or millenniad.
C. Don't lose beauty of Res. Sat. (doom) Ester, etc.
D. Assurance life mine rope. See Father

C. Rt. Hand: Reign

2. Not a state, is heaven.
3. The highest place that heaven...stands is his 1 Thess 5:8. "Hitch up your heels, O ye gates, I be ye...2. Present self for us. 2. Readministration.
4. Sins of battle—lamb slain—not site in...5. Do you have his favor.
7. Not specialist as lawyer, but all cases, else the...5. "1 Thess 7:9-9. "If we walk in the light, as he is, such. 1 John 5:24. For the Father judgeth..."
Shot in the Arm
An ex-G.I. sauntered onto a used car lot. "Hey," he said, "ain't you the guy who sold me the red sport coupe?"
"Yeah, I did," the salesman bubbled.
"Well," drawled the G.I., "will you give me the sales talk again? I get so discouraged."

Assurance. In mining one strangely rope holds entire longrange. Plot together you are surely secure.

Love
It was as an expert accountant to whom the glories of mathematics had been brought that six year old Bobby expressed his affection for his mother in proper form: "Mommy, I love you as many times as God can count."
—from "Wright Line" as reported in "Quote"
The End of the World: A Scientific Inquiry

Reviewed by CHARLES H. SMILEY

If one were to judge this book by its binding, black cloth with only a single large golden exclamation point on the front cover, one would expect sombre reading filled with celestial cataclysms and catastrophes. Even the jacket strikes a gloomy note; a shattered world and the title share the front cover with an endorsement of the book by Albert Einstein, while the back cover carries a sober-faced photograph of the young author, looking as if he had bad news to tell us. Thus the reader, almost hearing funeral music in his mind, is surprised to find that the book itself is not depressing. In some sections it is downright cheerful and optimistic; only when he looks at the human race does the author shake his head in discouragement.

The book offers an excellent summary of the various possible ways in which scientists have suggested the world may end, with the scientific facts clearly presented and the probabilities estimated in each case. For example, after carefully considering the possibility that the earth may collide with a comet, Heuer decides that on the average, once in eighty million years, a cometary nucleus will strike the earth and concludes that "we do not need to fear comets." In this connection he remarks on the similarity between Whiston's "A New Theory of the Earth" published about 250 years ago and Velikovsky's "Worlds in Collision," which appeared in 1950 and correctly dismisses both as scientifically "completely untenable." Some astronomers will undoubtedly disagree with Heuer when he dismisses the chances of a collision between an asteroid and the earth as "practically non-existent." Viewing the record of asteroids discovered near the earth in the last twenty-five years, Amor, Apollo, Adonis and Hermes, one feels that a full chapter on this topic would have been better than the four pages allotted.

In looking at the possibility that our sun may undergo a catastrophic change and become a nova, radiating energy at a greatly increased rate and perhaps destroying all life on the earth, he follows George Gamow and suggests that "the chances of the sun's becoming a nova once during its lifetime are quite high" but that "the chances of the sun's becoming a nova within the next few years, however, is only about one in several billion." It is likely that Dr. Dean B. McLaughlin, Professor of Astronomy at the University of Michigan and an expert on novae, would make the probabilities even smaller.

Kenneth Heuer has served as a lecturer in astronomy at the Hayden Planetarium in New York and recently has been devoting all of his time to science writing. This is his second book; "Men of Other Planets" was his first. His experience as a public lecturer shows up to good advantage in his choice of material, perhaps even in the title of this book, for there are few questions that are asked more often than the one, "What is going to happen to the world eventually?" In looking to the future, predicting what nuclear energy will bring us in the next fifty years, Heuer demonstrates that the public is well conditioned to the idea of space travel by quoting from letters sent to the Hayden Planetarium reserving space on the first trip to the moon. Again in explaining the extent to which the inhabitants of the earth are indebted to the sun for energy, the author reminds us that "if the Federal government were to have to pay for sunlight for the United States alone, it would bill for an annual budget of $686,000,000,000,000." (That is 686 trillion dollars in case you don't like to count zeros.) One hates to think of a "sunshine tax" and does the phrase, "for the United States alone" imply that the United States might have to pay for sunlight for the rest of the world, too?

The chapter on atomic war is the only really gloomy one; here we are reminded that the human race has finally found the necessary materials for non-selective world-wide homicide. The last two chapters are on the future, The Future of the Earth and The Future of the Universe. I should like to predict that long after the last seven chapters have become outdated and forgotten, the first chapter will still serve a useful purpose. In it, Heuer tells of many of the times when the end of the world has been predicted for a particular day and hour. Doubtless many times in the future similar predictions will be made and young people will read of the past in order to estimate what the future holds. One final comment: if the reader finds this book depressing, he might read next Fred Hoyle's "The Nature of the Universe," in which the universe is pictured as undergoing a continuous re-creation.

Charles Smiley is Professor of Astronomy and director of the Ladd Observatory at Brown University.
HE'S WORTH GOING AFTER
Rom. 9:1-5
1. As we come to the close of a year, there are two thots I'd like to encourage:
   A. What's your attitude toward the lost?
   B. That guy you love is worth going after.
II. I'll do this by showing Paul & the Jew as an example.
Rom. 9:1 "I say the truth in Christ, I lie not, my con-
III. Paul's love for the lost.
   A. I say the Truth - I lie not.
      1. Same thing said 2 ways: + & -.
      2. Shows honesty & intensity.
      3. Conscience testifies in presence of HS - ready for his inspection.
      4. Saying he was not lying - would some so accuse?
      5. Conscience is act of mind by which we decide on lawfulness of our action - thus immediately approve or disapprove.
   B. I have great heaviness & continual sorrow.
      1. Great grief - as woman in travail.
      2. Continuous - w/o intermission.
   C. Wish myself accursed.
      1. He could so wish:
         a.) If allowable.
         b.) If possible - Lard says since neither in fact I do not wish it.
      2. Language of intense feeling.
      3. Accursed = delivered up for destruction.
      4. He deeply loved men - part of being a great preacher.
5. His grief great & unceasing.
6. No man can be the propitiation of the soul of another tho.

IV. Worth of the Jew – 8 marks.
A. Israelites.
   2. Not ashamed of his brethren.
B. Adoption.
   1. Rights & privileges of sonship.
   2. Lit. "son placing."
C. Glory.
   1. Shekinah.
   2. Pillar of cloud & fire.
D. Covenants.
   2. Plural – original renewed time & again.
E. Law.
   1. Sinia.
   2. Never given to Gentiles.
F. Service of God.
   1. Worship.
   2. Ordained priest & told them what to do.
   3. Technical term for divine worship.
      a.) Origin in God.
      b.) Spiritual in nature.
      c.) Humbling, joyful, moral.
G. Promises.
   1. Related to Christ.
   2. Exclusively thru Israel tho not only to them.
H. Fathers.
1. Patriarchs.
1. Christ came. -
1. Jesus of this nation.
IV. We've looked at Paul - now look at yourself.
   A. What spiritual concern have I shown for my fellow man.
   B. Count the worth of that guy in whom I'm deeply interested.

Handwritten: 12-24-78
I. The constant wail—"the church is not growing"—why?
   A. Preachers are pastoring, not preaching.
   B. Hearts are hard; sin is acceptable.
   C. Members are worldly thus no difference.
   D. I'll accept part of all of this—but what about me—1 to 10 what's my level of concern?
      1. Do I teach anybody?
      2. Do I pray for anyone?
      3. Am I zealous in soul winning? — rate me! 1 to 10.

II. One of the most amazing statement of concern is Paul's — it's a 10.

Rom. 9:1-5

A. We want to see what he said.
B. We want to look individually at ourselves.

III. Paul's 3 Emphasis.

A. "I say the truth in Christ"
   1. That's a strong oath.
   2. We need to be honest with ourselves and grateful for our hope.
   3. Our union with Christ, who is the truth, demands we speak truthfully. (Expositors)
   4. He asks the Savior to witness the reality of his statement of concern.
   5. One watches "Christmas is coming"—not Santa!
B. I Lie Not
1. He makes this affirmation.
2. I may not properly evaluate it, but Christ can.
C. My conscience also bearing me witness in the Holy Ghost.
1. Conscience is that faculty of moral judgement which assesses every phase of our conduct.
2. It needs continual discipline and enlightenment.
3. Only reliable when God's spirit quickens. (Interpreters)
4. Safe guide when safely guided. (Bailey)
5. Tender conscience a blessing.

Acts 24:16
7. When conscience is trained right, it leads right. (Winters)
8. It does not determine what is right or wrong--God does this.
9. Conscience helps us follow the right.
10. Calls on the Holy Spirit to witness it.
D. Thus 3 steps to assure hearer of his sincerity.
1. It's important preachers win confidence & disarm prejudice.
2. Hearers must be assured of our sincerity & affection.
IV. Now He speaks of his sadness.
v-2 "I have great heaviness & continual"
   A. Heaviness
      1. Grief as a state of mind.
      2. Spiritual struggles prey on us--like woman in travail.
   B. Continual Sorrow
      1. Brokenhearted.
      2. Note continual--he did not put it out of his mind.
      3. Does not take the lost casually.
V. His Statement of 10.
v-3 "For I could wish that myself"
   A. What did he say?
      1. I could wish to be lost if it would save my folks.
      2. Ferverently he loved his own.
      3. In imperfect tense--assumes a condition of unreality.
      4. It's an impossible wish otherwise.
      5. Imperfect tense shows an incomplete action.
      6. But is he concerned?
   B. Accursed from Christ
      1. Anathema.
      2. Devoted to destruction.
      3. He'd already said he suffered the loss of all things -- now to sacrifice himself!
      4. To be the object of a curse--for a cause.
   C. His love--my brethren, my kinsmen according to the flesh.
1. Refers to Jews, the unsaved, not Christians. Some kin you are closer to than others.
2. Earnestly wants them saved.
3. Paul always put the Jew first.
4. But no man can die for another man's sin.
5. One can have great advantages of birth and still be lost.
6. If forming of his wish admissible he would.

VI. What Is My Score?
A. Judah offered to become a slave in Benjamin's stead (Gen. 44:18-34).
B. David wished he'd died for Absalom (2 Sam. 18:33).
C. Moses asked to be blotted out. (Exo. 32:32).
D. Only Christ can take our curse (Gal. 3:13).
E. How earnestly do I want to save my brother?

So. Harpeth - 1/17/93
Main Street, Manchester, TN (BC) - 4/4/93
Almost one-quarter of U.S. adults have changed religious affiliation at least once, according to a survey by George Gallup’s Princeton Religion Research Center. The study found that switching to Protestantism is nine times more common than converting to Catholicism.

Among Protestant bodies, 19 percent of the switchers left Baptist denominations, followed by Methodists with an 11 percent loss and Presbyterians with a 6 percent loss.

The Roman Catholic Church lost 18 percent. Asked why they changed their religious affiliation, 24 percent cited marriage to a person of another faith or denomination. This was followed by 14 percent who said they preferred the religious teachings of the church they joined, and 11 percent who cited relocation to a new community or the convenience of attending another church. People who change churches were also more likely than non-changers to describe religion as very important in their lives-by a margin of 71 percent to 58 percent.
Praying a Bible into Existence

On November 14, 1983, two American students named David and Ray teamed up to pray for the 40,000 Tira people in Africa. The large group had no Bible in their native tongue.

Two and a half years later, other Christians, Jerry and Jan, joined them in praying daily for the Tira. Then, in March 1990, Jane and Marjeanne wrote to the Bibleless Peoples Prayer Project of Wycliffe Bible Translators, asking for the name of a Bibleless people to pray for. They too began praying that God would somehow move someone to translate his Word for the Tira people.

In August 1990, we heard that Avajani, a young Tira man, was beginning to translate the Bible. Great news! We wrote, telling him of those praying and how he was an answer to their prayers.

“T’m grateful,” Avajani wrote back. “I have never known that there are teams praying for the Tira people. It is wonderful news to me. The same year and month when David and Ray started praying, I got saved. When Jerry and Jan began praying, I was accepted for theological studies. . . . and now I have finished. Jane and Marjeanne can praise the Lord with me, too! In March 1990, a miracle happened. I met a man (a Wycliffe translator) who was able to arrange for me to study biblical translation principles and linguistics.

“God did another miracle. Many young Tira have become Christians. Many Tira from different denominations like the translation.” Today, seven years after David and Ray began praying in faith—with no idea of how God was answering—the Bible is being translated for 40,000 new readers.

—Hyatt Moore
Wycliffe Bible Translators

Underground No More

Many massive changes have shaken the former Soviet-bloc nations. Miriam Charter witnessed one that made her wonder if she were dreaming.

The event in May was “A Conference for Women in the Work of God.” She was conducting it openly in Romania, a country brutalized for decades by the deposed Ceausescu regime.
WHAT HAVE WE GOT GOING FOR US?
Romans 9:4-5

I. Sometimes when we think we happen to have little, we need to compare with others.
A. Let's list what Israel had.
B. Let's see what we have--and act on it.

II. To open the heart of Israel, Paul declares first his great love for them--then he lists what they had--we'll study now & compare.
A. Who are Israelites.
   1. Israel (Jacob) wrestled with God & had his name changed--Prince of God.
   2. El--name of God.
   3. Honorable name.
   4. Rights, privileges yet they see national title, mark of flesh more than spirit.
   5. Chosen people, children of God.
Exo. 4:22"Israel is my son, my firstborn"
6. It was the selection of a nation--not individually.

B. To whom pertaineth the adoption.
   1. Sonship.
   2. Yet we don't inherit adoption.
   3. Result of graciousness.
   4. Exalted position of a son.

C. The Glory
   1. Shechinah
Exo. 16:10 "Glory of the Lord in the cloud"

D. Covenants.
   1. Made to Abraham, Isaac, Jacob, Moses.
   2. Plural?
      a) 1 original repeatedly renewed.
Gen. 15:18 "Covenant with Abraham"
Exo. 2:24 "God remembered his cov. with"
   b) Several mentioned.
Gen. 6:18 "Noah--my covenant with you"
2 Sam. 7:11-16 --with David
   3. Had promise of deliverance by
      sacrifice of Jesus.
   4. (Some MMS evidence for singular)
E. Giving of the Law.
   1. Gave at Sinai.
   2. They had the law without question.
   3. Law & manner of it given.
Deut. 4:33 "Voice of God from midst of fire"
   4. Really big to them.
F. Service of God
   1. Worship
   2. Whole levitical ritual.
   3. He ordained priests and told them
      how to conduct worship.
   4. Technical term for divine worship.
   5. Different from all heathen.
      a) Origin is divine.
      b) Natural spiritual & intelligent
         (heathen worship "they know not
            what").
      c) Effect--humble, joyful, moral
         (Interpreters)
Jn. 4:21-24
G. The Promise
   1. Related to Christ.
   2. Exclusively through though not
      exclusively for Israel.
   3. Jews alone have their history
      written in advance.
H. Fathers
   1. Patriarchs
   2. Founders
   3. We love our heroes.
I. Through Whom Christ Came
   1. Jesus of their nation.
   2. Sad they did not recognize what they'd waited to see.

III. Then The Doxology
A. Christ over all.
   1. Admittedly verse hard to punctuate—is it God or Christ?
   2. Must be Christ—he had another nature beyond "flesh" just mentioned
   3. Shows Jesus' 2 natures.
   4. Paul can't call His name without praising Him.
B. God
   1. Only place Paul ever calls Jesus God.
   2. Teaches equality.

Phil. 2:5-11
   3. See his divinity.

1 Cor. 8:6 (READ)

Jn. 5:26-27 (READ)

Col. 1:15 "Image of the invisible God"
   2:9 "For in him all the fullness"

Titus 2:13 "Our great God & Savior"
   4. Always suitable to magnify Christ.
   5. Most positive statement by Paul of the divine nature of Christ.
   6. See:

Jn. 1:1
Act 20:28
C. Blessed Forever Amen
1. Jesus created & preserves world.

Col. 1:16-17
2. Judges

2 Cor. 5:10
2. Thess. 1:7-10
3. Receives worship.

Acts 7:60

IV. For Me?
Israelite vs. Christian
Adoption vs. Heirs
Glory vs. face of Jesus in Word.
Covenant vs. New Cov. via blood of Jesus
Laws vs. Gift of Spirit
Service vs. Simplicity
Promises vs. Exceeding great
Fathers vs. Martyrs
Christ to come vs. Did & Return

South Harpeth (BC) - 1/17/93
MY ATTITUDE TOWARD THE LOST
Romans 10:1--

I. I know it is politically incorrect to suggest there are people who are lost. Hear it:
   A. You are judgmental.
   B. You are not the one to decide.
   C. They are as sincere as you are.
   D. Have you not heard of the grace of God?

II. Does this mean:
   A. Salvation is universal.
   B. There is no Heaven or Hell.
   C. The death of Jesus was unnecessary.

III. Yet I read a statement by Paul.
Rom. 10:1 "Brethren my heart's desire"
   A. Obviously dissatisfied with the present condition of Israel.
   B. Felt keenly for them.
   C. Wants them saved--does that mean they are lost?
   D. Invested 2 things: desire & prayer.
   E. Do I share the same thing?

IV. As we examine this, we find:
   A. He addresses the matter with the word "Brethren."
      1. Is this the Roman brethren to whom he writes?
      2. Or is it the Jews of whom he speaks?
      3. Brethren refers to those in Christ--born of the same womb.
      4. Can you think of a finer title to have?
   B. Coupled two things vital to the success of any enterprise: desire & prayer.
C. Desire
1. Lard says he opens conciliatoryly yet is firm, sharp, sustained.
2. This is no new feeling of warmth for the Jews.
3. We take no delight in the failure of those who try so hard to succeed.
4. If we felt for the lost as Paul did would there be any untaught?
5. Was not this wish earnest & sincere?
6. How do I feel toward the unsaved?

D. Prayer to God
1. Does not this underwrite his honesty--pray a lie?
2. Are prayers effective in the salvation of others?
3. Form of prayer is a supplication.
4. Is he praying for sinners?
5. Will prayer alone do the job?
6. Suppose it was easy to pray for Israel in view of way he was treated?
7. Is prayer sometime all we have as evangelistic weapon?
8. One wrote "what was impractical to performance may not be impractical to prayer."
9. Anyone you can't pray for?
10. Could you pray for the lost if your heart was not in it?
11. No one knows the resources of God!
12. Did he have to specify how God was to answer this prayer--even as we pray for the sick.
E. Israel Be Saved
1. God casting off Jews not an arbitrary act--Paul prayed for them, therefore they could be saved.
2. They represented ignorance, effort, failure.
3. Anything more precious than salvation--Charlene pled for mercy for drug dying daughter.
4. Rejection determined by them but not by irrevocable decree.
5. There is a ray of hope--they can be saved.
6. Paul showed his concern in writing, preaching, praying.
7. If it had happened to him (Paul) why could it not happen to his people?
8. Biblical Illustrator has this on how to save another.
   a) Our hearts must be at work.
   b) Correctly estimate their state and condition.
   c) Guard them against error and unbelief.
   d) Point them to Christ.
100+ class, West End - 1/5/97
I. On what do we rely for our salvation?
   A. Works?
   B. Heritage?
   C. Number?
   D. Ritual?
   E. Sincerity?

II. Could this be a faulty foundation?

III. Let's study the story of some who had so much—still lost! Jews!!

IV. About them Paul wrote.
   A. I bear them record.
      1. "Them"—Israel, see last verse of chapter 9.
      2. Record—give evidence, knew where-of he spoke.
   B. They have a zeal for God.
      1. "Zeal is good but when blind it is a fearful enemy of change." (Lard)
      2. Yet compliment anything you can, theirs toward God.
      3. Are we their inferior in zeal?
      4. Their zeal hindered their obedience they were so religious.
         A zeal that shuts out or obstructs knowledge & obedience is false. (DL)
         Matt. 7:21
   5. Are we to cool off zeal of others?

Acts 13:27

6. Is zeal without knowledge good?
7. What is zeal?
   a) Passionate ardour.
   b) Zealous effort (Sincere but does that suffice?)
8. Paul shared their zeal before conversion & felt it as a martyr afterward.

9. It was a tradition with them.

10. Some have a zeal for God's will as long as it fits their notion of what it should be. (Winters)

C. Zeal for God
1. Jews felt God belonged to them. Do we?
2. Will zeal, sincerity, morality save?
3. Words of Morgan, "He makes no effort to justify the wrong, even though sincere—held out no false hope for those who persistently refuse."
4. What's the difference between the Jew & the Protestant.

V. What was wrong with their Zeal?
A. Did it have the right object—God?
B. Does God demand knowledge?
1. Limp on the right way rather than run on the wrong. (Augustine)
2. A new will abrogates an old whether we want it to or not.
3. Do we sin more through ignorance or malice?
5. Were they willfully ignorant?

Romans 10:21
6. Sincerity will not get you there if you are on the wrong road.
7. If there is anything worse than ignorance, it's ignorance mixed with zeal.

C. They lacked knowledge.
   1. Needed to understand what God taught on justification.
   2. Why didn't they have knowledge?
   3. Were they to be excused?
   4. Note how little those who were supposed to know the Scriptures really knew. What can you tell about...
   5. Are zeal and knowledge alone sufficient?
   6. Could they know if they wanted to?

VI. So what method did they adopt?
A. Ignorant of God's righteousness.
   1. Rejected his plan.
   2. Ignored his way.
   3. (Locomotive on track is powerful--off track destruction!)
      Remember N.O. freighter with English speaking captain and Chinese crew.
   4. Righteousness is the quality or condition of something.
   5. 2 kinds of righteousness: God's and man's.

B. Set up their own.
   1. Wouldn't open their eyes.
   2. Going about--Old English for trying at.
   3. Endeavoring.
4. Trying to set up that which had no foundation on which to stand.  
5. Are we guilty of such—faith only theory.  
6. Sought to keep the law and obey traditions.  

Matt. 15:3–8  
Mark 7:7–8

7. Assumed their theory infallible thus became impenetrable to arguments against it.  
8. Just worshipping some way then is not enough.  
9. Like man without wedding garment.  

Matt. 23:11–13  

C. Did not subject selves to righteousness of God.  
1. Were not obedient to condition Christ prescribed.  
2. There is belief and obedience.  
3. God requires submission.  
4. Submit—a military term, to arrange under, subordinate.  
5. Righteousness or justification is obtained by faith in Christ.  

VII. Why Did Jews Fail:  
A. Hear this:  

1. Ignorant of God's Righteousness.  
2. Self-sufficient—sought to establish.  
3. Disobedient—didn't subject.  
5. Failure to accept righteousness by faith in Jesus.
B. See:
   1. Religious pride.
   2. Spiritual blindness.
   4. Unyielding stubbornness.

West End - 1/19/97
I. Once wedded to something, even if replaced by a betterment, it is hard to leave it alone.
   A. 3 songs and a prayer.
   B. 11 AM worship.

II. On a matter more serious, where does Law fit into the scheme of Jesus?
   A. v-4 "For Christ is the end of the law"
      1. Lard, "Christ is not the extinction but the ultimate object of law."
      2. Was Christ the goal of the law or superceding of it? (Interpreters) They say the latter.
      3. Law finds consummation in Christ—he bore punishment law demands.
      4. Christ, for you, accomplishes what perfect obedience would have done. (Barnes)
      5. End = termination, fulfillment, aim—law aimed to give you appetite for good things.
      6. Christ is termination, at which the law ceases to be.

B. Law
   1. Law looked to justification.
   2. Law told them what to expect if they'd only accept it.
   3. Law could not free transgressor from guilt.
   4. It proposed a righteousness I could not furnish.
5. Law & gospel confront each other--law has to go.
6. Law brought you to the door of the teacher--it could not save.

C. Righteousness of every believer.
   1. Some use Justification.
   2. Lot of difference between obtaining and attaining.
   3. Simple in statement and requirements in God's righteousness.
      a) It's like our criminal law making hanging the penalty for murder.
      b) It's designed for preservation of life.
      c) Murderer finds it a law to death.

D. Believer
   1. By belief in Christ and through the efficacy of his blood we are justified, and being sinless we are in fact righteous.
   2. No one but a believer is justified.
   3. Belief is never understood to be without obedience.
   4. Disobedient belief is not contemplated in the Bible. (Lard)
   5. Gospel humbles man's pride.
   6. Whoever receives it admits he's not good enough to earn it.
   7. Gospel exalts Christ and makes Him our salvation.
8. Lit.—to everyone believing.
9. God recognizes not national or racial dissention.

III. Then He describes Moses' Righteousness.

Deut. 30:11-14

(Does this anticipate a higher dispensation for which the OT was to prepare?)

A. Moses' Righteousness

1. Story of how Israel missed & Gentiles found salvation.
2. Describes Lit. writes.
   a) Paul accused of reading into OT quotes larger meaning than they seemed to warrant.
   b) Exact quotes not his.
3. Obedience must be perfect.

Deut. 27:26
Gal. 3:10
James 2:10

4. No one ever did it but Jesus.
5. Rt. of the law never accomplished by man.
6. His righteousness was acquittal deserved by merit.
7. God's — bestowed by grace in response to faith.
8. Keep statutes—if a man does he shall live by them.
10. Two ways: obtain by doing (Lev.18:5) or by faith (Deut. 30:11-14).
11. Theoretically right—Rt. by law—but impossible in practice.
12. Rt. by law an achievement.
B. Does These Things
1. Jew never rendered perfect obedience but sought justification on these grounds.
2. Purely potential that justification by perfect obedience would grant salvation--no man ever did.
3. Never could you break one law.
4. Solely on grounds of merit.
5. A debt, not a gratuity.
6. Sought to be good men without being God's debtors.
7. Sought to climb to Heaven via Mt. Sinai--not Calvary.

C. Live By Them
1. Man who has done law's requirements should live by them.
2. None ever has so none shall ever live by them.
3. Live here and hereafter.
4. Man's pride always prompts him to substitute his own methods.

IV. Now Let Faith Speak
A. Righteousness of Faith.
1. Justification personified--it speaks.
2. Law--do to live.
   Faith--live to do.

B. Say not in Heart--Ascend to Heaven & Bring Christ Down.
1. Heart--thinking part.
2. Ascend
   a) Philosophers of old made long journeys to get knowledge.
b) Jews wanted a visible King—so bring Christ back from Heaven where you say he now is.

c) His personal presence is not essential to our salvation—so bring Him not down from Heaven or up from abyss.

d) Say not bring Him back so I'll believe.

e) Don't demand impossible conditions—that's knowledge, not belief.

f) He's already supplied such proof.

3. Vincent said Christ did 2 great things necessary to salvation—he came down and he rose from the dead.

4. Don't have to climb heaven's steps--Christ came down--nor probe lowest deeps for Christ arose.

5. Deep
   a) Hades
   b) Sea—illustration in infinity.
   c) Deep—opposed to Heaven.


7. Perpetual disbelief—"Unless you do what we know you can't do we will not believe."

8. Some bothered by Christ's death wanted to see Him again and be sure.

V. Was There Reason for This?

A. What saith it?

1. What does justification really say or demand?
2. It's easy--things hard are afar off.

B. Nigh

1. Substance of gospel is near and simple.
2. Demands of justification lie in reach of all.
3. Note how near it is--mouth!
4. Word is accessible (near), apprehendable and certain.
5. Not beyond him, not irrational or uncertain.

C. Mouth & Heart

1. Word finds its place in heart--it's changed and lovingly rendered is service.
2. It can be seen in truth by those who will.
3. It is available to all.
4. Heart = intellect, feeling, will.
5. Heart without mouth is cowardice.
6. Mouth without heart is hypocrisy.

D. Faith--a doctrine in which faith or belief is the chief component.

E. Preach

1. Power in preaching.

Matt. 10:32-33

2. Present participate--keep on telling the story til we get home.

West End 100+ class - 1/19/97
West End 100+ class - 2/2/97
ESSENTIALS OF SALVATION
Romans 10:9-10

I. Can you think of any words in Romans that's better known?
   A. The reason being you've heard it so often.
   B. Preachers, at the close of their sermons, when the invitation was offered, quoted these words.
      1. There may arise the question as to whom Paul had in mind—saint or sinner's obedience.
      2. Nevertheless, somewhere in the salvation of your soul these words are of essential importance.

II. Just What Is Said?
   A. Please remember Paul is setting forth the way of salvation—it is my faith and not by meritorious deeds of the Law.
   B. It is Christ that has the emphasis, not the deeds of man.

III. The Conditional Essentials Are Set Forth.
   A. It is assumed that intelligent people have heard the plan of salvation set forth.
      1. This puts one in the region of responsibility.
      2. It places on the hearer an obligation of response.
   B. Confess with thy mouth.
      1. Confession is to acknowledge that this matter is truth.
2. "They"—not yours, but by me personally, "God has no grandchildren."

3. Is this a single or oft repeated, reoccurring act?

4. David Lipscomb said this is not a formal confession after aisle walk—rather Paul was seeking evidence of faith, not a formal confession.

5. If a man said I believe in Jesus as he came to baptism would you ask him again in front of folk?

6. Christ life has a clearly defined beginning.

7. Tell story of DL who had a woman say "I've believed in Jesus as Savior a long time." On this he baptized her. A brother criticized him saying, "You forgot to take her confession." DL answered, "Well, she didn't forget to make it." This man valued form above substance.

8. Ironside calls this the soul's confession.

9. Confess neither sin nor salvation but the Savior.

10. Profess is to speak that which agrees with something which others speak or maintain.

11. We agree with God!

12. Confession makes you commit yourself to a course.

why confession cited by faith? it follows from passage - mouth by heart
13. Again, to confess is to speak the same thing; agree with a person with reference to something.

14. Confession is right now—action is now taking place.

C. Confess the Lord Jesus.
   1. Lord = Master, one of authority.
   2. See Joel 2:32.  
   3. Jer. "This is his name whereby He shall be called, the Lord of our righteousness."
   4. Joel uses word Lord = to Jehovah. Paul uses Christ. Therefore Christ is divine. 

D. Believe in Thine Heart. 
   1. Now places doctrine of belief in a practical form.
   2. Believe with simple, unaffected sincerity.
   3. Belief alone is not enough. 

1 Cor. 15:2
   4. Belief does not come after confession literally.
   5. Faith must change us.

James 2:17
   6. Belief in heart shows our sincerity.
   7. It's more than an intellectual conviction.
   8. It's in your heart—that's where confession is made.
   9. Heart & mouth show what a person is.
E. God raised Him from the dead.
   1. Resurrection demonstrated the accuracy of Christ's claims.
   2. Shows God's approval.
   3. To believe in the resurrection is to believe in his Lordship.
   4. If resurrection is true all is true.

   Matt. 10:32

   5. Died for our offenses--raised for our justification.

F. Shall Be Saved
   1. Here are at least 2 conditions of salvation--are there more?
   2. We must see Gospel is:
      a) Universal
      b) Conditional
      c) Emanating from proper source.
      d) Effective to those that receive it.

G. Parallels--heart of man believes unto righteousness; mouth confession to salvation.
   1. All this for one glorious aim--our salvation.

   Isa. 28:16

   2. Rich in mercy as He provides for our salvation.
   3. Thomas had these Elements of the Gospel:
      a) Substance--Righteousness and Salvation
      b) Foundation--Finished work of Jesus.
      c) Accessibility--nigh, mouth, heart.
      d) Channel--Faith
e) Maintenance—Confession.
f) Scope—Whosoever will.
g) Certainty—not be ashamed(v-11).

West End 100+ class - 2/9/97
I. Some themes one is reluctant to leave--none more imperative than salvation.
   A. I remember S.P. Pittman--what's the theme of the Bible?
   B. Paul--we preach Jesus--salvation of Jehovah.
   C. Here theme continues.

II. What's been said so far about salvation?
   A. Israel's Salvation Paul's Heart's Desire (v-1).
   B. Failure to submit to God's righteousness (v 2 & 3)
   C. Christ vs Moses (v 4-8)
   D. Confess--Believe (v 9 & 10)
   E. Faith in Heart--believe; mouth confession--salvation (v-10)

III. We now add:
   A. Scripture's teaching (v-11)
   B. Believe vs shame (v-11)
   C. Universal common ground (v-12)
   D. Calling on God

IV. Examine Individually These Essential Conditions.
   A. Testimony of the Scriptures.
      1. Must have basis for our faith.
         Heb. 11:1
      2. It's a unit--quotes O.T.
      3. All point to divinity of Jesus.
      4. "Saith"--Keeps on saying with rock solid feeling.
      5. Jesus said It stands written--during temptation.
B. Belief is:
1. For everyone—whosoever.
2. Personal faith.
3. Universally possible.

II Tim. 1:11-12
5. Does this refer to Judgement day?

C. Gospel is for all.
1. No difference = no advantage, no diversity in calling.
2. No national distinction—one door to pass through.
   a) Romans spoke Greek so Greek became anonymous for all Gentiles.
   b) Greek's obedience did not impoverish Romans.
4. Not grace for one and law for another.
5. Adam Clark had this contrast:

   LAW                      GOSPEL
1. No provision to pardon  1. Christ atones, forgives
2. No help to perform duty  2. Christ aids constantly.
3. No allowance for imperfections  3. No trial too great to bear.
4. Supposes righteous soul and vigorous body
5. Requires perfect obedience (kills)
   5. Mercy (gives life)
6. God that's rich to all.
   a) Rich = abundance, much in store
      for present usage.
   b) Also future usage.
   c) Rich in all his creatures' needs.
   d) Never selfish.

V. Our Most Important Call
   A. To call on Christ must recognize Him
      as God's son.
      1. Requires perfect respect.
      2. Call on Jesus personally--name
         stands for all that He is.
      3. Use his name in your call.

Acts 22:16
   4. From that moment on we are never
      to ignore his name.
   5. Must call in right way.

Matt. 7:21-23
   6. Specifically call on Jesus--do it
      right way.
   7. Call is to invoke.
   8. Necessary to make the call--"it's
      your call."
   9. Unlike Naaman--call in His way.

B. Not saved by good works, or miracles
   (v-6), but by personal reception. Word
   brings this (v-8).

C. Call is universally extended for
   salvation.
   1. Call on the Lord himself.
   2. Saved--our word again.
      a) Includes primary & lasting
         salvation.
b) By this we become naked Christians--add the adornment of the gospel.
c) Saved = delivered or escaped.

West End 100+ class - 2/23/97
I. If there's anything I appreciate it's preaching the gospel.
   A. Today we put the premium else­where.
   B. Praise services of new songs take the day and preaching is reduced to 10 minutes.
   C. Shall we once again see what the Holy Spirit said about preaching.

II. Our text is Romans 10:14-15.
   A. It has 4 major features and really the impact is to read it backwards.
   B. We want to see the 4 then see the inversion.
   C. Items are:
      Call - Believe - Hear - Send
   D. Now start at the right and go left to see the end results of preaching.

III. We see them in the order given.
   A. How shall they call on Him in whom they have not believed?
      1. It's a natural question and the answer is "can't."
      2. He deals with impossibilities.
      3. Form of question demands "They shall not."
4. Plummer calls it the golden chain of what's used in man's salvation.

Romans 8:28-29

5. Note the "call."
   a) If salvation is to be universal the publication of the gospel must be also.
   b) The call can come only to Christ - no other saves.
   c) We persuade men to call.
   d) They must have knowledge of who Jesus is.

Isaiah 52:7

e) "Those who do not call will not be saved." (Luther)

Proverbs 12:28

f) The call is more than saying His name - must obey.

Luke 6:46
Acts 2:21
Romans 10:13

6. Belief evidently is not a gift of God. (Laud)

7. Message is designed to produce faith that is essential.

B. Now study Believe in Him whom they have not heard.

1. Believe is not directed toward an abstraction - but person, Jesus. (Pendleton)
2. Laurin points out there is no more difference the way men are saved than in the way they are born - all are alike.

3. This faith comes by hearing.
   a) Take heed to what we hear.
   b) Some hear and don't heed.
   c) The Word is potent.
   d) Harken to hear attentively to obey, give heed.

C. How shall they hear without a preacher?
   1. Herald, one sent, ambassador to convey Heaven's message.
   2. (Thus see what happens when there is no preaching.)
   3. Corley calls preaching the pledge and proof of God's saving purpose.
   4. Close connection between proclaimed word and presence of Christ.
   5. Preacher to convey an authorized message - word of God.
   6. Message designed to produce faith.
   7. Heralds are not upstarts.

D. How shall they preach except they were sent.
   1. This is the last step as we reason backward.
2. Doesn't mean just supplying missionary transportation, but the divine commission to go.
3. God sent Jesus - messenger and message.
4. Next 12, then 70, then great commission as church is sent.
5. Not all called to preach, but all called to send.
6. Send is cognate verb of noun apostle.

E. Now do it backward and you'll see steps of salvation.

IV. Then comes the compliment of preaching

A. It's written.
B. Beautiful Feet
   1. Premature preachers went on foot.
   2. Means how beautiful is the coming of such a herald.
   3. Feet comprises respect to things internal and spiritual.

Ecc. 5:1

4. Swift, eager feet
5. Beautiful - full
6. Feet stands for whole person.

Acts 5:9

C. That Preach
   1. God provides world with preachers
2. Lard said three things. 
Constitute the call to the ministry. 
   a) Be a genuine Christian. 
   b) Have the truth - not sent to proclaim error. 
   c) Possess ability (man with impediment was told his feet were not beautiful.)
3. Lard said the secret divine call to preach popular with people in the inverse ratio of their intelligence.
4. No one commissions himself.
5. We are not sent with new revelation, but teach what the apostle preached.

John 16:13-14
Gal. 1:12

6. Seed is the word. Luke 8:11
7. Note God has not dispensed preaching nor does He miraculously plant faith.
8. Preach - proclaim gospel to man.
9. Lit. evangelize peace.
10. Christ sent men to preach.
11. Church does not send men to pervert gospel.

D. They bring glad tidings of good things.
1. God does not send impulses, but personalities to dispense the message.
2. Sent to those who will hear.
3. They do not proclaim gospel to their own advantage, but to obey God and save sinners. (Luther)
4. Beautiful - lovely and pleasant.
5. Good things - granting of grace and peace to remove the evil.
I. Salvation of the soul is life's greatest achievement.
   A. It's from God.
   B. It's available to all.
   C. It comes in logical progression.
II. We see 4 questions.
   A. Note their nature.
      1. They are as natural as ones could be.
      2. They are filled with impossibilities.
      3. The form of the question demands a "They Shall Not" answer.
      4. All imagined objections are housed in these verses.
      5. We see the golden chain of what's used in man's salvation.
      6. It is somewhat like the progression in Romans 8:28-29.
      7. But here, we study them, then read in reverse order to see the progression.
   B. Read now the 4 questions with their dividing "ands".
III. Question #1
   "How shall they call on him in whom they have not believed."
   A. The Calling.
      1. It's not all who fall but all who call.
      2. Salvation not on basis of creation but on calling. (Laurin)
      3. If salvation can be universal, the publication of the gospel must be also in order to activate the call.
4. Morgan: To declare that God has arbitrarily chosen some to salvation so that they must be saved; and that then he spread out his hands in the attitude of mercy toward such as cannot be saved is surely little short of blasphemy.

5. Ingredients of the call:
   a) To Christ.
   b) Intelligently done.
   c) Embracing the idea I will do what he says.
   d) May need some encouragement to make the call.
   e) Must know who Jesus is and believe His ability.
   f) Obviously those who do not call will not be saved. (Luther)
   g) Prov. 12:28 "In the way of Rt."
   Isa. 52:7
   h) Call is more than uttering his name.
   i) Must obey.
   Lu. 6:46 "And why call ye me Lord"
   Acts 2:21 "And it shall come to pass"
   Rom. 10:13 "For whosoever shall call"

   B. Essential to the call is Faith.
   1. Evidently belief not a gift of God.
   2. Belief not directed toward abstraction--but the person Jesus.
   3. Belief born of hearing & hearing by reason of the word.
   4. Message is designed to produce faith.
IV. Question #2
"How shall they believe in him of whom they have not heard?"

V. Question #3
"And how shall they hear without a preacher?"

A. Hear
1. This shows the Jew his present responsibility lies with himself.
2. Hear in order to heed.

B. Preacher
1. Preacher is an apostle, herald, ambassador conveying an authorized message.
2. Heralds are not upstarts.
3. One sent--convey message by one who authorized him to deliver it.

VI. Question #4
"How shall they preach except they be sent?"

A. Preach
1. Proclaim Gospel to man his job.
2. Lit. evangelize peace.
3. Preaching is called the pledge and proof of God's saving purpose.
4. God has not dispensed with the preacher--he does not miraculously plant faith.

B. Sent--Last step as we reason backward.
1. God sends preachers.

Jn. 16:13-14
Gal. 1:12
2. No one preaches like this now. We are not sent with new revelation. We are to teach what they preached. (DL)

3. It does not mean a church is to send out preachers. This rebukes the idea taught here that early preachers were supernaturally endowed. (DL)

4. Does not mean just supplying missionary transportation, but divine commission to go.

5. God first sent Jesus, both messenger and message.

6. Next 12, then 70, then great commission, lastly church was sent. (4,5,6 Pendleton)

7. Christ sent men to preach.

8. Perversion of gospel to prove now preachers cannot preach unless church sends them.

9. Here he is speaking of original sending. (Whiteside)

10. How does God send men today?

11. God will provide the world with preachers.

12. God sends preachers to nations who will hear—he never works in vain.

13. Three things constitute the call to ministry.
   a) Be a genuine Christian.
   b) Have the truth—God does not call us to teach error.
   c) Possess the ability.
14. Secret divine call popular with people in the inverse ratio of their intelligence. 11-14 (Lard)

15. No one commissions himself--God gives the task. (Interpreters)

16. Sent is cognate verb of noun apostle.

C. Compliment of Preaching.
1. It is written.
   Isa. 52:7

2. How beautiful.
   a) One translates timely.
   b) How seasonable or how at the right time.
   c) Full bloom, development.
   d) Lovely and pleasant.

3. Sometimes feel work in vain--was it at the right time?

4. They do not proclaim gospel to their own advantage but to obey God and save sinners.

5. Feet
   a) Primitive preachers went on foot.
   b) Feet shows how beautiful is the coming of such a herald.
   c) Clark says feet sometimes has respect to things internal and spiritual.
      Ecc. 5:1
   d) Need to be swift and eager.
   e) Feet stands for whole person.

Acts 5:9
   a) Granting of grace.
   b) Remove evil.
   c) Grant contentment.

West End 100+ class - 3/9/97
OPPORTUNITIES SQUANDERED
Romans 10:18-21

I. How many opportunities have you missed out on?
A. Didn't know it in time.
B. Didn't understand what chance I had.
C. Could not believe it would ever amount to anything.
D. Saw it--evaluated it--could have taken it--but stubbornly refused to grasp it--this is Israel's case.
E. Let's read the text: Romans 10:18-21

II. Revealing questions
A. Did they not hear? Qt. #1
   1. 1st of 4 questions--Also Chapter 11.
   2. We can apply these to the extent of our mission work.
B. Number 1 is answered.
   1. Of course they did.
      a) Negative of a negative amounts to a strong affirmation.
      b) Gospel extensively known to both Gentiles & Jews--recall the synagogue preaching.
      c) Witnesses:
         (1) Voice of Heaven's messengers.
         (2) Saving faith of Gentiles who heard & obeyed.
         (3) Faithfulness of God.
   2. Their refusal to hear pronounced them unworthy of further favor.
C. Now told how extensive was the opportunity granted.
1. "Their voice" statement.
   (a) Uses Psalms 19:4.
   (b) Line, string, harp string, tone chord hence pleasant sound.
   (c) Tone of a string instrument.

2. All the earth.
   (a) Preachers covered Jewish land.
   (b) Remember "sending" is the last step as we reasoned in reverse order on earlier statement.
   (c) Wherever Jews were the gospel had been preached to them.
   (d) Are we doing as well in our mission work?

D. "Did Not Israel Know?" Qt. #2
1. Above we saw "verily."
2. Sound affirmation--strong, intense.
3. Paul will show what he is now saying was taught in the Old Testament.
4. Know means to understand.
5. Despite all advantages Jew rejected gospel through unbelief.

E. Moses' statement.
1. God told them how he'd use Jew & Gentile but they refused to see it.
2. Was Moses first in prophetic line?
4. He was 1st in order, in the 1st place.
5. Provoke to Jealousy.
   a) Jews should have been glad to see Gentile response--not jealous or envious.
b) We want something sometimes just because someone else has it.
c) To provoke to jealousy was to move to emulation.
d) They'd provoked God to jealousy by worshipping a false God—now He'd do them by a no people.

6. Those Not a Nation
   a) No nation in Jews' estimation.
   c) Yet should have known Gentiles to have their day—Genesis 12:3.
   d) A people with no convenant, nor made wise by revelation was excelling above Jews.

7. By a foolish nation I'll anger you.
   a) He'd accept Gentiles in their obedience.
   b) He'd reject Jews on their disobedience.
   c) Foolish was the estimate Jew had of them.

8. (We'll need to look at Isaiah in another lesson.)

West End 100+ class – 5/11/97
"WHEN I CONTEMPLATE GOD--IT'S 'O'"
Romans 11:33-36

I. Our text comes at the end of a long treatise on salvation through Jesus and the reconciliation of the Jew & Gentile problem with the hope of Salvation by God's grace for both! Wow--who could do this but God. When I consider Him no sound is better than "O".

II. We seek to partially grasp the majesty of God and see some of the greatness of his dealings with man.
   A. Our truths & comprehension will know a lifetime of growth.
   B. Yet about God there are specific facts of gratitude to express.

Rom. 15:33-36 "O the depth of the riches"

C. Holy Spirit with so massive amount of truth just said "O".

D. With Him (the Spirit) we lift our adoring praise of God.

III. We face immediately the depth of three things.
   A. Word depth belongs to riches, wisdom and knowledge--all are magnificent.
   B. Infinite resources are employed by God for the salvation of man.

C. Depth
   1. Anything vast and incomprehensible.
   2. Like abyss, ocean.
   3. Denotes that which cannot be fully fathomed or expressed.

Ps. 36:5-9 (READ)
1 Cor. 2:10 "For the Spirit searches the depths of God"
Rev. 2:24 Deep things of Satan
D. Riches
Rom. 2:4 "Or do you think lightly of the
    riches of his kindness, forbearance, 
    patience"
Rom. 10:12 "Abounding in riches for all who call"
Eph. 1:7 "In whom we have red. blood—forgive"
Eph. 2:4 "God being rich in mercy"
Eph. 3:8 "Preach unfathomable riches of Christ"
  1. Riches denote the abundant blessings
     and mercies conferred on sinful man 
     by the gospel.
  2. Some are: pardon of sin, atonement, 
     hope of heaven, peace of the gospel, 
     fellowship with the saints.

E. Wisdom
  1. It directs all these resources of God.
  2. It's God's comprehensive view of all 
     things.
  3. It shows his design.
  4. It's the choice of the best means to 
     accomplish the best ends.
  5. Wisdom seen as he adapts his plan 
     to the condition of all men.
  6. Man has no power to save himself 
     by his own wisdom.

F. Knowledge
  1. It is comprehension.
  2. Immediately seen in earlier part of 
     chapter if Jews object then are 
     Gentiles saved.
  3. If Gentiles are saved they are made 
     subservient to reaching Jews with 
     the Gospel. All things good or bad 
     conducive to one end. (Lard)
4. Knowledge is penetrating perception of details.

5. God can adapt love to all forces and circumstances—even to failure and unbelief—He can work out plans for His grace.

6. Knowledge is the means to accomplish his design.

7. It means what we can know about Him.

8. God knows man and in view of time and circumstances in which it would be best to introduce the scheme of salvation.

9. Knowledge precedes wisdom. It gathers facts, ascertains truths, perceives meanings—then wisdom enters and traces relations of truth to truth—utilizing thus the raw material to effect ends, accomplish purposes and achieve results. (McGarvey)

10. Knowledge applied to apprehension of truth—divine intuition which foreknows the outcome of all factors in history before they come to pass. (Corley)

11. These are of God—we assume there is one of Absolute Power & infinite love—we are grateful for the outcome of his dealings.

12. Hope of man is secure if rooted in the truth of God rather than a truth about man himself.
IV. Now We See More About Him.

A. His judgements are unsearchable.
   1. Only here in NT.
   2. Inscrutable.
   3. Cannot be investigated.
   4. Cannot be fully understood.

B. Judgements
   1. God's providence arranges the best ways for all.
   2. God is the original cause, the sustaining cause, and the ultimate purpose of all existence.
   3. Judgements--his arrangement, plan preceding.

C. Ways
   1. Path, road on which we travel.
   2. It's God's manner of doing things.
   3. His ways we may not grasp are never self-contradictory, nor are they the opposite of God's ways unplanted in man pertaining to justice and birth.
   4. God's ways are not man's ways.
      (Isa. 55)
   5. Never vindictive but gracious.
   6. Past finding out--cannot be discovered until developed & executed.

D. Past Finding Out.
   1. His plans defy the penetration of the human mind.
   2. His plans surpass the ability of man to trace & find out.
3. Lit. that which cannot be tracked or traced out.
4. Path from track, step, footprint, thus untrackable.
5. Can't discover his path, only his footprints after his walk. When the work is done we may know something then and not before.
6. Plans are deep & beyond comprehension.
7. We can see that He is everywhere but cannot grasp how He does it.

V. Man Must See This:

A. For who hath known the Mind of the Lord?
1. To whom has the Lord imparted secrets? None.
2. Who can penetrate His mind?
3. (Some conclude they do search out and make plain His will)
4. What we are not able to grasp God fully understands.

Isa. 40:13
5. Such infinite wisdom no man can trace.

B. Who has been His Counselor?
1. God has no confident or brain trust.
2. Counselor only here in NT.
3. Yet some are ready to give him advice.
4. He is not obligated to lean on another for advice.
5. He sits alone--does not call on any of his creatures to advise Him.
C. Who Puts God In Debt?

v-35 "Or who hath 1st given to him"

1. Who gave to God before He gave to him?
2. God is debtor to no man--Keeble and his shovel.
3. No one has given to God in making provision for salvation; consequently, God is under no obligation to repay anyone. (Wesley)
4. He is not dependent on man for assistance.

Job 41:11

5. This silences all opposition to his plan and hushes all murmuring.

D. Need Recompense?

1. Who can make demands on God; to whom is He indebted?
2. Easier to account for his justice than his mercy--why does He need be good to me? (Clark)
3. Who by his service has put God under obligation?
4. Recompensed as a matter of debt?
5. He is the original source and fountain of blessing.
6. No creature has a claim on God.

VI. Then Praise Him for All Things.

A. Things are of Him.

1. From Him as 1st cause.
2. All things are for His pleasure and nothing can prevent their service.
3. We should adore in silence & obey with alacrity.
4. He is creator and proprietor of all things.

B. Through Him

1. He formed all and has the right to use all—it's His!
2. He is the source of life and has the right to direct or withdraw the gift.

C. To Him

1. He has the right to moral government.
2. To govern the mind requires more wisdom than to govern matter.

D. All Things Are His.

1. All is formed by God and He has the right to dispose of all.
2. Evil was not created by Him.

E. To Whom Be Glory Forever.

1. Glory, honor, praise his absolute due.
2. He is worthy of worship by every standard.

Ps. 73:17

3. He is infinitely wise, just, and good.
4. Man must be humble.
5. Nothing more absurd than for men to reject or contend with God.
6. Our duty to submit.
7. Duty of man to seek the honor of this infinitely wise and holy God.

Southern Hills, Franklin, TN - 8/6/97
Mayfair church, Huntsville, AL - 8/27/97
The treasures of earth are not mine;
I hold not its silver and gold
But a treasure far greater is mine;
I have riches of value untold.

The treasures of earth must all fail;
Its riches beyond decay,
But the riches of love that are mine—
Even death cannot take them away.

Come take of the riches of Christ;
Exhaustless and free is the store
Of its wonderful fullness received
Til you hunger and thirst never more.

For the depth of the riches of love;
The riches of love in Christ Jesus,
For better than gold or wealth untold
Are the riches of love in Christ Jesus.
I. Because in the plan of salvation we are called to repent, it stands that we turn from the opposite of sinfulness to holiness.
   A. It simply means to be set apart.

Rom. 12:1 "I beseech you therefore, brethren by the mercies of God, that ye present your bodies in a living sacrifice, holy, acceptable unto God, which is your reasonable service."

2 Cor. 7:1 "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

B. Holiness is active, "Be ye holy."

II. Go to the Old Testament and see some things that are specified.

Lev. 19:1-4 (Read)

A. We see parental respect.
   1. Age will give each of us added wisdom in doing this.

   1. Fifth of ten Commandments:
"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

3. Penalty for failure to do so.

Deut. 21:18

4. Worship only God—so easy to forget; Aaron quickly made of stripped earrings the golden calf.

5. Are we idol worshippers?

Col. 3:5

B. God's ever emphasized honesty and truthfulness.

Lev. 19:11-18 (Read)

1. Remember the poor.
2. Remember the sojourner.

Gal. 2:10

Eph. 4:27

4. Generosity toward poor makes us be more honest, less greedy.

5. So greedy we steal? from the government?

6. Are we dishonest in any transgression? Word of Donald Kirby with big company and their fertilizer.

7. Stealing leads to lying to hide our failures.
8. Do we perjure ourselves?
Eph. 4:28  "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."
Col. 3:9 "Lie not one to another, seeing that ye have put off the old man with his deeds."
(I remember taking back over supplied valentines).
Eph. 4:25 "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

C. Do we take advantage?
Lev. 19:13-14 (Read)
1. Do we take advantage of each other?
2. Could be we do not properly pay.
3. On other hand not give full day's work.

Deut. 24:14-15
James 5:4  "Behold the hire of the labourers who have reaped down your fields. . . ."
4. Deaf man can't hear your cursing.
5. Nor the blind you stumbling blocks.
D. Do no unrighteous judgment.
Lev. 19:15-16
1. Does partiality sway us?
2. Bribery?
3. Men of wealth cause us to compromise?
4. Vary truth just because he is poor?
5. Right is always right regardless?
6. Tale-bearer?
7. Rumor peddler?
8. Remember what James taught:
   a) Unbridled tongue.
   b) Set on fire by hell.
   c) Restless evil.
   d) Full of deadly poison.
Matt. 12:34
E. Hatred out!
Lev. 19:17-18
1. We are to be active in love to our neighbor.
2. Love him as ourselves.
Luke 17:3 "If thy brother trespass against thee, rebuke him; and if he repent, forgive him."
2 Tim. 4:2 "Reprove, rebuke, exhort with all long suffering and doctrine."
1 John 3:15 "Whosoever hateth his brother is a murderer..."
F. Respect age.

Lev. 19:32-34
1. Show respect.
2. Timothy told "rebuke not an elder.'
3. Do we teach this?

Rom. 15:4 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

(All these thoughts come from Annual Lesson, September 5, 1943).
WHAT WILL I DO WITH THIS BODY?

Rom. 12:1

I. Our bodies—we all have one and we all consider it. Plans?
   A. I'll feed it.
   B. Reduce it.
   C. Pamper it.
   D. Embalm it.
   E. Burn it.
   F. Ignor it.
   G. Use it to the glory of God what little time I have it.

II. Since God gave it to me, does he say anything about it?
   A. I beseech you brethren.
      1. Great doctrines of Roman letter presented.
      2. Now comes practical part.
         a) Weighter, argumentative part of letter is over.
         b) Practical matters approachd.
         c) Spiritual and physical matters joined.
   3. Beseech
      a) Earnest exhortation thus shows importance of matter—body not to be hidden or despised.
      b) Authority is lovely when concealed by entreaty.
c) Brethren - we stand on same level with Paul.

B. Approach through mercies of God.
1. Plural
2. Sum of all that God's done for us.
3. As the sun descends millions of miles to touch the petals of the tiniest flower, so the highest Christian doctrine is intended to affect the lowliest Christian duties. (Thomas)
4. He that has compassionate feelings is easily moved to do a kindness. (Clark)
5. Until men really appreciate how much they owe to the mercy of God, they will never with the right feeling worship him nor be effectually stimulated to fear and obey him. (Calvin)
6. Because of God's mercy we should be more anxious to serve him. (Haldane)

C. That ye present your bodies.
1. Bodies must be a living sacrifice and minds changed by renewal. (Lard)
2. Presentation continuative its mind to do--not yours.
3. Christ saves the whole man--no religion values the body as highly as the Christian one.
4. To the Greek only the spirit was important—the body was its prison house.
5. Members of the body are the instrument by which we execute our purposes. (Calvin)
6. Bodies are the outward concrete expression of what we really are.
7. It represents our aims made visible.
8. Our bodies are important—no command of God can be obeyed without them. (Whiteside)

D. A living sacrifice.
   1. We live daily—therefore daily present yourself.
   2. God's done so much for us we use all we have for him.
   3. Animals put to death as a sacrifice—now we are living ones.
   4. We respond to God in service.

E. Holy
   1. Pure and free of immorality.
   2. Be "wholly" to the Lord—like a burnt offering, not partial.
   3. No longer live to ourselves, but under obligation to serve God in all that we do.
   5. Without reservations, altogether committed.
6. Their sacrifices free of defilement—so are we.

F. Acceptable to God
1. He gave us his best—must we not do the same?
2. Whatever he calls for.
3. Requires nothing but what elevates you and forbids nothing except what debases you.

G. Reasonable (spiritual) service.
1. Not sacrifice of irrational creatures like lambs, but rational ones involving heart and soul.

H. Not conformed to this world.
1. Stop being conformed, but be transformed.
2. World is inconsistent with birth.
3. This age where Satan rules.

2 Cor. 4:4
4. See pride, luxury, vanity, extravagance.
5. Conform= assures an outward expression that does not come from within.
7. Stop masquerading in the way of the world—speech, expressions, style, habits.
8. Germans have a word that we put on costume that hides the Lord—an opaque covering through which the Holy Spirit cannot radiate the beauty of Jesus.

9. The modernism of your appearance nullifies the fundamentalism of your doctrine.


I. Rather transform.
   1. New person and habits.
   2. We face the danger of being gradually modified into conformity into something which cannot last.
   3. Striking alteration in appearance, abrupt change.
   4. Christian is different from what he was before.
   5. Change your circumstances, not circumstances change you.
   6. Via mind renewal.

J. Prove what is tood, acceptable, perfect will of God.
   1. It means to test—as metal.
   2. Evaluate God's will.
   3. Prove—an assayer's term to test purity.
   4. Does it meet the specs?
   5. Must know what God wants and what he forbids.
6. What he approves is our strong motive for doing it.
7. Use only what God accepts.
8. Can't take away anything God adjoins or fault anything he approves.
9. God's will always:
   a) Benefits
   b) Avoids the obnoxious.
   c) Is flawless, mature, nothing lacking.
10. It's always related to revelation thus one knows right and wrong.
11. Always rational.
12. Perfect= finished, complete.
13. God speaks through his word.
Intro.
1. Kangaroo - do hope the weather is nice
2. I'm in sales, not management
3. 12 yrs. to develop love for children

I. At St. Pete I sat by a tall bird cage - "tell me about your bird"
A. Doesn't know much - obvious, he's in a cage.
B. Doesn't talk much - world's brought to him, how could he - covered up at night.

Herring Leads
C. Doesn't get out much - wants to fly, doesn't want to get back in. (Bird's not so stupid.)
D. Doesn't know when he's well off - cat sits on window sill and watches him - won't let celery stay in his cage (bird either if he gets a lucky paw). Cat'd get him in no time if out - you ever see a cat flying on the ceiling?

II. I wouldn't be happy caged
Rom. 12:2 "Be not conformed to this world
Goodsp. You must not adopt the customs of Wy. Stop living in accordance with the cust.
Amp. Do not conform to this age, fashioned after and adapted to its external, superficial customs.

Phillips Don't let the world squeeze you into its own mold.
A. One man wrote of eagle “Made for the skies and crammed into a cage.”
1. H. G. Werner "Many of us settle for too little - narrow religious shibboleth, one-string occupation a political fad, some hobby that’s become a dugout not a means of recreation, belittling person in authority - all eclipse life.
2. World squeezes you, made a little lower than angels, into its mold.
   (a) Kierkegaard’s Wild Duck
   (b) Domesticated and made captive by modern life.
B. What are some of our cages
1. Shall we name some
III. These cages
A. Cage of the Common
1. My life is filled with the incidental.
2. Trading stamps, deodorants & aspirin.
   (a) I didn’t know what a headache looked like till we got TV!
3. I allow little things to erode.
   (a) Chas. F. Keltering "You can buy a fiddle today but you can’t expect to give a concert in Carnegie Hall tomorrow."
   (b) "Our churches are full but our people are empty."
   (c) Foreign mfg. - insists it can’t be done.
B. Cage of Custom
1. It's always 3 songs and a prayer!
   (a) Indian smoke signals
2. Phillip Stern wrote about Civil War - story of McLeans
   (a) Live in Va. - farm was scene of Battle of Bull Run.
   (b) Shell of Union crashed into home - move out, have nothing to do with it "we've been here long enuf"
   (c) Moved to Western Va. - never to be touched by war again.
   (d) Lee signed surrender in their front room - moved to Appomatox.
3. We get satisfied c status quo
   (a) Capt. of losing row team said: "I can tell you how we lost - too many of our men rowed too long in the same place."
   (b) Didn't win but nobody drowned
   (c) Letter "To the Station to which you are list.
C. Cage of Center
1. Our ego gets us - it all has to be for me.
2. I'm not a part of a team.
3. Mutual is a word I don't know.
4. One man described a woman named Edith. "She's an island bounded on the North by Edith, on the South by Edith & on the E & W by Edith."
5. Divorce "What's Her Name" says no attention.

D. Cage of Corruption
1. Yea, yea - Nay, nay
2. Man in Calif. is "fairly honest Joe"
3. Great Wall of China never breached, crossed, torn down - yet 3 times foes from the North passed thru it - bribes to gate keepers.
4. Henry Ford II "No amount of false front will keep the real character of your business from showing thru. Staying w/i the law is not enuf; business must seek to stay also w/i the right."
5. Douglas Johnson, L.A., found Brink's $240,000 in st. Gave him $10,000.00 'I wish we'd let the money set in the st. & rot. It made me a poor man" because we ridiculed his honesty.
   (a) IRS wish the gov. as fussy how it spends its
   (b) Find billfold - genuine leather

E. Cage of Caboose
1. Just supposed to be last
2. Kindergarten "Please excuse Johnny for being late. 9:00 A.M. came sooner than we expected."
IV. There is a Cage of Freedom
A. Be transformed
   1. Free from common, custom, center, corruption, caboose, it's Christ. In. 8:36 "If the Son therefore shall make you free, ye shall be free indeed!

Rev. 3:7 "I have given you a door flung wide open, which no man can close (Rev. 3:7 Phillips)

E. L. C. Chapel, 10 a.m. & 2 p.m., 2-3-69
   Simpson Co. Farm Bureau Appreciation Dinner
   Franklin, Ky. Country Club, 2-2-69
   East Chester St. Church, Teachers Banquet
   Thunderbird Hotel, Jackson, Tenn., 2-1-69
   Donelson, Harmitage Hills Church, 2-24-69
   Teachers Appreciation Dinner
   Hickson, Hall St. (Tea & Horses Dinner) 3-16-69
   Harpeth Hall School, 3-12-69
   North Tulsa Rotary, 4-8-69
   Greater Atlanta Christian School, Atlanta, Ga., 5-9-69
   Fund raising dinner.
   Rotary Speech, Murfreesboro, 4-29-69
   Pilot Rocking Spring High School Baccalaureate
   Florence, Ala., Mars Hill Bible School Commencement 5-18-69
   Lipscomb High School, 5-29-69
   Holy Birmingham Christian School, 3-8-69
The New York City Post Office, which normally can deliver most of the mail it receives from persons responding to radio and TV exhortations, was stumped recently. The letter was addressed: “To the Station to which you are listening, New York City.”

January 1966 / Page 7
The airliner flew into a violent thunderstorm and soon was swaying and bumping around the sky. One nervous lady happened to be sitting next to a clergyman and turned to him for comfort.

"Can't you do something?" she demanded forcefully.

"I'm sorry, madam," said the reverend, gently. "I'm in sales, not management."

* * * * *

Mother Nature is providential. She gives us 12 years to develop a love for our children before turning them into teen-agers.


* * * * *

When a man is constantly pressed for time, the creases show in his forehead.

* * * * *

"I do hope the weather is nice today," said one lady kangaroo to another. "I just hate it when the children have to play inside."
THE QUICKEST DRAW IN THE WEST

"I had this halfback," draws Jack Curtice, "fastest starting back in Texas. So fast he was always drawing penalties for being in motion. One day I told the official to watch the boy closely and he'd see that the boy wasn't jumping the gun--he was just getting away like a jet.

"On the very next play the official penalized us again. I screamed that the boy wasn't in motion.

"'No, he wasn't,' the official told me, 'this penalty is on the rest of the team for delaying the game."

--from "A New Treasury of Sports Humor"
by Herman L. Masin
page 49
SOUL EROSION: ITS CAUSE AND CURE
Romans 12:1-3

I. In Ecology we are concerned about conservation.
   A. Clean vs. Pollution.
   B. Conserved vs. Consumed.
   C. Spiritually transfer it to soul erosion of more
      importance than soil.

II. What causes defections today?
   A. Saturation – not needed?
      1. Hammarskjold quote on Holiness.
      2. World population.
   B. Liberalism?
      1. How many leave church?
      2. How many remain faithless?
      3. Book review on churches.
   C. Secularism – This Worldness – Campion of Human
      Efficiency.
      1. Card on "Do It Yourself Church".
      2. Father & son looking at stars.

III. Secularism Rears its Head.
   A. We are satisfied c status quo.
   B. We sense no need.
   C. Religion that's Bloodless.
      1. Leslie quote.
      2. Little girl & bulldog.
   D. Snifs of the wind.
      1. College students on priorities.
      3. 2 Richards cards on Adultery.
IV. Cure.

A. Renew your mind.
Rom. 12:1-3

B. See the sacrifice of Jesus.
Eph. 5:2 "And walk in love, as Christ also hath loved us.
1. Christ gave self - only begotten.
   Jn. 15:13 "Greater love hath no man than this, that a man lay down his life for his friends.
Gal. 2:20 "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
2. He gave himself.
   Heb. 10:10 "By the which will we are sanctified:"
   John 10:18 "No man taketh it from me, but I lay it down of myself, that it may be accomplished, as my Father hath commanded me."
3. He sacrificed for enemies.
   Rom. 5:10 "For if, when we were enemies, we were reconciled to God through the death of his Son, even so, much more, being reconciled, we shall be saved by his life."
   (a) It was an offering, thus sin is enormous.
   Heb. 10:18 "Now where remission of these is, thence is theoffer of sacrifice for them."
   Heb. 10:14 "For by one offering he hath perfected forever those who are sanctified.
   Heb. 7:27 "Who needeth not daily, as those high priests, to offer up sacrifice, first for their own sins, and then for the people's: for this he did,一次, and sat down on the right hand of the throne of the Majesty in the heavens."
   (b) His pain is our gain - It was "for us."

C. Return to Holiness.
Rom. 13:13 "Let us walk honestly, as in the

1. Lincoln Story.

2. Hope for Your Church Clip.
I Cor. 3:3 "For ye are yet carnal: for whereas there
Rom. 13:14 "But put ye on the Lord Jesus Christ, and
Consider the potential burden of one newborn baby on the environment: Every eight seconds a new American is born. He is a disarming little thing, but he begins to scream loudly in a voice that can be heard for seventy hears. He is screaming for fifty-six million gallons of water, 21 thousand gallons of gasoline, 10,150 pounds of meat, 28,000 pounds of milk and cream, 9,000 pounds of wheat, and great storehouses of all other foods, drinks and tobaccos. These are his lifetime demands of his country and its economy. He is requisitioning a private endowment of 5000 to 8000 dollars for school building materials, $6,300 worth of clothing, $7,000 worth of furniture - and 210 pounds of peanuts to pass
through his hot, grasping little hand. Yet he is yelping for a Paul Bunyan chunk in his own right, of the nation's pulpwood, paper, steel, zinc, magnesium, aluminum and tin. He is heralded as a prodigious consumer in a nation that accounts for one-fourth of the earth's people but consumes half its total product. In one year we use up enough big trees to build a ten-foot boardwalk thirty times around the world at the equator.

The Church and the Ecological Crisis
Barnette
P 33 and 34
For Dag Hammarskjold, the divine presence was not known only in quietness, in withdrawal. He was plunged into the maelstrom of world life with all its conflict and bitterness. He found God was in the midst of the struggle, leading to one of his most important discoveries of faith. It is expressed in one of his memorable sentences: 'In our era the road to holiness necessarily passes through the world of action.'

Breakthrough, Rediscovery of the Holy Spirit
Alan Walker, pg. 38

Throughout the 19th century, the population of the world was growing slowly at an annual rate of 5/10ths of 1 per cent.

By 1975, the population is expected to be 4,021,765,000 and by 1985 almost 5 billion. If this rate of growth continues, man will find himself one hundred years from now on one little acre - one little acre on which to live, work, grow his food and manufacture his clothing and all his other material needs - one little acre per person, including the vast desert regions of Africa and Asia, the jungles of Latin America and the world's highest snow-capped mountains.
Some church members are settling for do-it-yourself worship. They claim to be worshipping God at the beach, in the mountains, or in front of their TV screen. One minister tried to cope with the problem by suggesting a do-it-yourself worship kit for his do-it-yourself worshippers. He recommended a portable pew; an abridged songbook; an abbreviated New Testament; a mouth organ to substitute for the church organ; a set of responsive readings suitable for use wherever there is an echo; a miniature offering plate. 'The size of the plate doesn't matter,' the minister argued, 'since the worshipper will get his offering back anyway.' The minister also gave the additional advice that the service would be enhanced if, at its conclusion, the worshipper would rush to a mirror somewhere and shake hands with himself."

Published by Haven of Rest, Hollywood, California, 90028. Bob Bowman, "The Log of the Good Ship Grace", Vol. 37, No. 3,
A father and his son stood looking up into the night sky at the twinkling stars. The boy surprised his father by asking, "How many of them did we put up there, Dad?" Only a secular child of the space age would ask this. A child with a different heritage would have a sense of awe and reverence at God's vast universe. This boy—so typical of many in our day—thought only of the few trinkets that man has thrust up into the sky.

First Corinthians for Today
Robert J. Dean,
pg. 16-17

Dag Hammarskjold's naming of his diaries MARKINGS is itself significant. 'Markings' are the signs set up by a skier who is journeying over trackless snow, so that should he become lost, he can retrace his steps knowing the way he has come. So in his life he has set up 'markings' which show the direction and the advance of his journey.

Breakthrough, Rediscovery of the Holy Spirit
Alan Walker, pps. 37-38
A little girl was making faces at a bulldog. Her mother saw her and scolded her severely, explaining that people should be kind to animals. "Well, he started it," said the little girl, as she only partially straightened up her face. The mother explained to the child that she was entirely mistaken in supposing that the bulldog was making faces at her. She explained that the bulldog was only wearing his natural normal face and meant no harm at all. In fact, he was a very friendly dog. "If that's his normal face," said the child, "then he ought to wear his unnormal face."
Leander Keck in his book on Acts, *MANDATE TO WITNESS*, says that modern Christian witnesses are closer to the situation in Acts than believers have been for sixteen hundred years. Then as now Christians faced the frontier situation of a world without Christendom. Keck believes that the modern spirit of secularism and humanism makes this generation post-Christian in its outlook and actions: "This is not an anti-religious, anti-God movement because it does not regard religion or God as worth fighting any longer. In fact, this view simply bypasses God altogether and regards the whole idea of religion as being as outdated as a hitching-post."

FIRST CORINTHIANS FOR TODAY
Robert J. Dean, pg. 17
On Both Sides

Abraham Lincoln used to tell a story about an Illinois farmer whose corn was being destroyed by a huge hog which kept breaking into his field. The farmer finally decided to make away with the hog, even if he had to shoot it.

So one rainy day the farmer took his double-barreled shotgun and his hired hand, John, into the field to make quick work of the hog. Sure enough, there in the mud were great tracks made by the hog and great stalks of corn strewn around.

Setting out on the trail of the hog, the farmer and his hired hand soon came to a creek, muddy and swollen by the rains. They could plainly see on the opposite bank where the hog had landed. Both of them plunged in waist-deep and got across the creek. They circled a short distance and found tracks indicating that the hog had recrossed the stream.

Waist-deep in the muddy water, they crossed over and saw where the hog had managed to pull himself up the slippery, muddy bank. Picking up the trail, they found that the hog had circled for a few rods through the corn and had again returned to the creek and crossed it.

“John,” said the farmer, “you go across and walk down the other bank. I’ll stay on this side and walk down this bank. I believe that crazy hog is on both sides of this creek.”

I was just thinking, as I read Lincoln’s droll story, of how truth is on both sides of many an argument.
THREE THINGS THAT WOULD CHANGE A CITY--EVEN A CHURCH! Romans 12:9

I. We see the Parthenon (temple to the glory of the Virgin) & think of the Golden Age of Pericles. It lasted less than 50 years, but it revolutionized the world & carries its impact today.

II. Of Michelangelo it was said he was a man c 4 souls because he excelled in architecture, sculpture, painting & poetry. At 88 and dying, friends gathered at his graveside & said, "M., how will Rome get along w/o you?" With a wave of his hand toward the open window & the city filled c creations of his genius, he said, "Rome will never be w/o me."

III. What could I do that would revolution Nashville? Rom. 12:9 "Let love be w/o dissimulation, Abhor that

A. We see 3 things:
   1. Let love be w/o dis.
   2. Abhor evil.
   3. Cleave to good.

B. Shall we not understand that we might practice?

IV. The 3 Revolutionary Things.

A. Love.
   1. Up to this point in Rom. spoke about man's love to God once.

Rom. 8:28 "And we know that all things work together
   2. Has often spoken of God's love for man.
   3. Now it's man's love for man.

Jn. 13:34-35 "A new commandment I give unto you, T
   4. This is a love that does something on behalf of others.
a.) We must want to do it.
b.) We must have the skill to do it.
5. It's love w/o hypocrisy.
   a.) Nothing needs be as free of love as hypocrisy.
   b.) It's w/o pretense.
   c.) We must not assume what we do not possess.
   d.) Peter call for fervent – white hot love!

Eph. 4:32 "And be ye kind one to another, tenderhearted.
   e.) Love takes off all disguise & walks for the world to see.

6. Chief characteristic of God is love – not power – it must be so in all Christians.

7. Love's easy to withhold for fear we'll be hurt.

8. Here is the high call to sincerity.

9. It's love "w/o mask" – not feigned.

10. It's agape.

B. Evil Abhored.

1. Evil the Christian hates.

2. From evil he turns away. Where do you put adultery, drunkenness, dishonesty, lies, lust?

3. Evil here tho is malicious iniquity.

4. It is the intent to injure.

5. Such an action you despise.

Heb. 1:8-9 "But unto the Son he saith, Thy throne, O

Prov. 6:16-19 "These six things doth the Lord hate: ye

6. Use your imaginations for good things, not evil.

7. Each man can go to hell in his own way – to
   heaven only in God's.

Isa. 1:12-15 "When ye come to appear before me, wha
8. Abhor is used only here.
9. No word of stronger aversion.

C. Cleave to God.
1. Not satisfied c abstaining from evil – practice good.
2. Good is to afford aid & assistance to others.
3. Affection of mind in unison c duty.
4. Participies in GK. are abhoring – cleaving.
5. Let our standard be high – good music, fellowship, recreation.
I. In the time of resolutions please see three commands by the Holy Spirit.

II. First, rejoice in hope.
   A. Consider other translations.
      1. "In hope to be joyful."
      2. Any place for drugery and being down, grumpy?
      3. "Let your hope be a joy to you."
      4. Rick Orman so wrote in his Bible.
      5. "Let hope keep you joyful."
   B. Patient in tribulation.
      1. Tribulations common to all.
      2. Take folk to lunch and we all share trials.
      3. Tribulation – rake.
      4. "Patient under affliction."
      5. "In suffering be steadfast."
      6. "In affliction be enduring."
      7. Wears us down—we reach for the unlawful.
      8. Steadfast in times of trouble.
   C. Continue instant in prayer.
      1. Many things interrupt.
         a) Iniquity
         b) Family
      2. In prayer persevere.
3. Story of unrighteous judge, gave me a black eye.
4. Persistent in prayer, steadfastly.
5. Maintain the habit of prayer.
6. We just completed weeks of posture study.

III. Let these be not a New Year's resolution but a constant practice of the New Year.

Heritage C/C - 12/30/07
Rom. 13:1

I. As Ironside wrote, "Christian is a citizen of another world, he passes as a stranger and pilgrim here."

A. Does the Lord speak about government?

1. Romans 13 most noted passage for Christian guidance.

John 19:32. There are other passages:

Acts 5:29-30
Dan. 6:7-10
Jer. 25:9 & 29:4—
Acts 18:2
1 Tim. 2:1-2
Titus 3:1
1 Pet. 2:4
15-19
Dan 2:20-22
626/66, Jer 50:23

B. Note this Roman passage.

1. Count times "of God" - 5, 5 times in four verses.

2. Minister, revenger, tax collector is minister (V-6), "attending continually upon this very thing" sounds like the IRS!

3. Who is included? Every soul.

4. Written AD 58--what if letter fell in hands of Caesar--complimented or condemned by it?
II. What have men written?
   A. Without justice what are kingdoms but a great gang of robbers - Augustine.
   B. Best government in the world has seed of own destruction since it does not acknowledge Christ. A. Campbell
   C. Citations of earlier American documents.
   D. Their civil authority has no statutes with the church.
   E. Scripture does not say obey--some governments you could not obey. Expositors.
      Acts 5:29
      "Subjection is not blind, docile conformity" - Expositor.
      "God's servant 's expression state is not God but serves Him" - Expositor.
   F. Christian yielded the most passive obedience to the laws, though they declined the active cares of war and government. They were a singular people who held an inoffensive mode of faith and worship. (Gibbons)
   G. He does not deal with questions of opposition to an evil government nor justification of a successful revolt - Interpreters.
II. The state is a body of men banded together and so covenental to maintain certain relationships with each other by observing certain laws. (Barclay)

I. God permits no revolution— it would divide God against himself. (McGarvey)

Neely's Bend C/C - 3/30/08
Heritage C/C - 3/30/08
Here is a new name for God revealing his essential nature. In Hebrew it is Yahweh. This powerful new name for God has a special meaning. It is based in the Hebrew infinitive hayah, "to be, or to cause to happen." When Ya is added, it becomes third person singular in the masculine, future tense. Thus the new name meant, "He who will make things happen." The Hebrew word Yahweh stands for the Lord's divine self-disclosure—he is Lord of creation, Lord of our destiny, Lord of our circumstances, Lord of victory in our struggles. That's exactly what Moses and his people needed to know, "I am would help them. He would act on their behalf as a God of liberation and deliverance.

--Lloyd John Ogilvie
The Bush is Still Burning  pg. 16-17

In Greek, the divine name, Yaheh, is ego eimi, present tense. "I am" the One who makes things happen now. He is Lord of the past, the present, and the future. Because he makes things happen now, in the present moment, we can trust him to forgive the past and we can surrender the future to him. All because of the nowness of his intervention.

--Lloyd John Ogilvie
The Bush is Still Burning  pg. 18
New items replace secure
me 7-24
 P-42-1-2
 55-9
 11:33-36
 P-104-24-25

Never did not race
Oct 45 12
E-0 33:20

E-0 20-4-16 no mark

1K at 8:27
Dec 45:15

Do the in verbs ever?

Deirdre (TJ & Frank) no
1. Please note one word: God - Your 1st picture - boy drawing
2) Reason for confidence
3) Coin - in God trust Endored by our Creator
4) Heart of Him

Luke 1:46-58

Features of Him

1. Magnify  Ps 34:3
2. Power
3. Drive power
300 yrs - " Sun
75 million - " Alpha Centauri
Ps 89:3-5
Mystery = To shut ones mouth
Names Stars  Is. 40:27-28
3. Forgives  2 Coi. 5:17-18
Became Man  John 1:14, 18
Name Jehovah cards

Titus Search
I. I will ask you to review teachings of others.
   A. Moses and Lard
      1. Both governments when they do good and civil officers are designed by God. Resist them and you resist God.
      2. Ought to be obeyed for two purposes--1) avoid punishment and 2) not violate our conscience.
      3. We should go so far as to honor those in authority.
      4. By this we please God and promote our own happiness. Above is Lard's summary.
      5. Obey as long as nothing inconsistent with Christian duty.
      6. Beyond this obligation to obey ceases.
      7. Chapter also reannounced ancient law of our neighbor.
      8. In V-1 apostle speaks of Christian only.
      9. Says should be "ruling authority."
10. It says nothing about their character—it might be monarchy, oligarchal or republican. It is simply the constituted authority of the country.

11. It means the authorities over the people.

12. Object of government is to protect their subjects in great natural rights of person, property and liberty and to suitably punish evil doers.


14. Within this limit scrupulously obey.

15. To fail in these respects brings duty of disobedience.

16. No earthly power can command the Christian to do wrong.

17. If just oppression, still obey.

18. Give government benefit of doubt.

19. There is no legitimate or rightful authority but from God.

20. Other types of authority never from him.

21. God never sanctions them to do wrong.

22. He may tolerate, as he does man sinning, but doesn't approve.
23. One clause relates to origin, the other to disposition.

24. In giving government God never totally disregards will of the people.

25. To the Christian Jew—forced from his home, it was hard to obey government.

26. Usually his conqueror was an idolator.

27. Since he knew he was divine he might be prone to disobey earthly government.

B. Erdman

52. Church and state occupy different spheres.

53. Yet both are divine.

54. Christianity obligates a Christian to perform duties to state with a greater faithfulness.

55. Duty of submission to civil authorities is without exception—no matter one's social position, theories (politically) held or religious view expressed.

56. Origination of civil government is God.

57. To resist is to resist God.

58. Government exists to benefit man.
59. We obey both as a matter of conscience and of prudence.

1. Remember no particular form of government is commended by the apostle.
2. Thomas—"The Christian is a citizen as well as a church member."
3. Barclay wrote "No man can take everything and give nothing."
4. Thomas—"Submission is the great law."

I Peter 2:13-17

5. Christianity and good citizenship go together (Barclay).
6. Also he said "Man can't claim all the privileges and reject all the duties of the state."
7. Every man must be obedient to the civil government under which the providence of God has put a man. (A.Clark)

Titus 3:1 "Put in mind to be subject to..."

I Peter 2:13-15

8. Remember Paul under Nero—sensuous, sensual brute who ripped up body of his own mother to see the womb that bore him.
9. God for his own purpose sets up and also disposes governments.

10. The government in force and the ruler in power in any country at any given time are defacto, God approved (McGarvey).

11. Individuals can do things as agents of government that would be wrong if they did it as an individual (Ben West and Oral Roberts) – Winters.

12. Civil government springs out of the root of disobedience to God (Bell).

Hos. 13:10-11

a) Bell – Jesus told Peter to put up the sword.

b) What can war but endless war still breed? (Milton)

II. On subjection= to place yourself under To God

James 4:7

To Leaders
I Cor. 16:16

To civil authority
Titus 3:1
I Peter 2:13
Wives to husbands
Ephesians 5:22
Colossians 3:18

Slaves to masters
I Peter 2:18

Young to elders
I Peter 5:5

Church to Christ
Ephesians 3:24

A. Not one case in gospels or Acts where believers disobeyed civil laws for their own benefit (Gutzke).

B. Theory of all government is to uphold justice and punish evil (P.C.).

C. No public edict has a right to coerce any man's conscience (Russia and the psychotic punishments).

D. Treason is a business outside a believer's function (P.C.).

E. God holds government responsible.

Ps. 75:7
Dan. 4:25-26
Exo. 9:16
Job 34:29-30

F. If a ruler speaks against God, he is not from Him, therefore we ought to resist. (MacKnight)
THE SAINT & THE STATE
Romans 13:1-7

I. As a Christian, I am in several "institutions"
A. Schools
B. Clubs
C. Church
D. Government
   1. What is my duty to all?
   2. In this complex and overlapping world has the Lord spoken to us?

II. Romans 13:1-7
A. Called the most famous statement on civil government to be found.
B. Covers the principles that should govern my life.
C. Keep in mind:
   1. Christ is first.
   2. Loyalty to church exceeds all organisms.
   3. They, government & church, occupy different spheres, yet both are divine.
   4. Christian obligated to obey both. I am a civil citizen and a church member, heavenly citizen.

III. Though every question may not be answered these things are clear:
A. That which is said is for every Christian--no exceptions--"Every Soul."
   1. Soul--nobler part of man put for the whole.
   2. Not a single Christian is exempt from the laws of the State.

*I cannot obey all commands: Wives be in subjection to elders oversee flock.
3. "Every man must be obedient to the civil government under which the providence of God has put a man."
    (Clark)

B. Be Subject

1. Defined: It's the great law.

1 Pet. 2:13-17

a) No case in Acts or gospels where believers disobeyed civil law for their own benefit.

b) To place yourself under somebody else.

2. Obey as long as nothing is inconsistent with Christian duty.

3. No earthly power can command you to do wrong.

4. "Duty to submission to civil authorities is without exception—no matter one's social position, political theories held or religious views expressed." Erdman???

5. Note no particular form of government is cited or commended.

6. Also notice State is called "higher power."

7. If the ruler obeys the governmental constitution, though his life is impure, still follow him via constitution.

8. Christian is subject to whatever government is in power. Has to do with the principles of government.
9. Many subjections:
   God       James 4:7
   Church Leaders      1 Cor. 16:16
   Civil Authorities     Titus 3:1  1 Pet. 2:13
   Wives & Husbands      Eph. 5  Col. 3:18
   Slaves to Masters     1 Pet. 2:18
   Young to Elders        1 Pet. 5:5
   Christ to Church       Eph. 5:24
   Higher Powers          Romans 13

10. Christianity obligates a Christian to perform duties to State with a greater faithfulness—Erdman.

11. Christianity & good citizenship go together.

   a) Government is necessary to:
      (1) Protect life & property.
      (2) Repress crime.
      (3) Reward & encourage virtue.
   b) "State is a body of men, banded together and so covenanted to maintain certain relationship with each other by observing certain laws." (Barclay)
   c) "Christians yielded the most passive obedience to the laws, though they declined the active cares of war & government. They were a singular people who held an inoffensive mode of faith & worship." (Gibbons)
   d) Society needs government.
   e) They exist to benefit man.
f) Not told their character: monarchy, oligarchal, republican

g) Man by himself can't have municipal service—social security.

Acts 5:28-29

Dan. 6:7-10

C. Governments Exist by the Power of God.

1. There is no legitimate or rightful authority but from God. (Lard)

2. Other type of authority not from Him.

3. He never sanctions wrong; He may tolerate, as a man sinning, but never approve.

4. Origination of civil government is God.

5. 5X in 4 verses uses "of God."

6. God has decreed government but not what form it is to take.

7. God sets them up & also disposes, therefore obey. Berhin well? saddam ?

8. He authorized whatever is necessary to carry on government.

9. Nothing can exist apart from God's will & pleasure.

10. Assyria his hammer. Cyrus his shepherd.

11. It's God's permission not governmental forms that guarantees their existence.
D. Resistance means one resists the ordinances of God & will consequently receive damnation.
1. To resist government is to resist God.
2. Man can't claim all the privileges & reject all the duties of the State.
3. Resisters are doubly sentenced: by God and by man.
4. Willing subjection is the spirit of Christianity.

E. Rulers Roles
1. Defined—ruling authorities.
2. It means the authorities over the people.
3. They should be folk of character, justice, motivated by highest standards.
4. Not a terror to good works.
   a) They protect subjects in natural rights of person, property, liberty, character.
   b) Punish evildoers.
   c) God expects men to rule for the benefit of community, not for self aggrandizement.
5. They are a terror to evil.
   a) Thus must keep themselves clean.
   b) Without such bad & selfish men would be supreme.
6. Not to be feared (unless we do evil) but he will praise your doing good.
   a) No Christian has the right to do wrong as an official commission.
b) If the government favored anything other than morality it would break down.

c) Doing good protects & honors you.

d) If you want to be beyond fear of authorities, be above any suspicion of wrongdoing. (Interpreters)

e) Government should love & salute Christian morality.

Matt. 22:21
Ps. 76:10

7. Minister of God for Good.
a) Servant of another.
b) Civil authorities carry no status in the church.
c) He is appointed to do you good. (Lard said when this no longer happens no need to obey.)
d) Exists not to serve self but you.
e) A minister for good is not one who perverts their office but rather enforces justice. If a ruler does not perform his duty he is disobeying civil authority & divine justice--Grubbs.
f) Function: protect good, punish evil.
g) Thus if you do evil be afraid.
h) Only the guilty have reason to fear.
8. Ruler has Sword, Revenger to execute wrath on evildoer.
   a) Sword—badge of authority & instrument of punishment.
      (1) Right of capital punishment.
      (2) Don't go by magistrate's feelings but rather by the law.
      (3) God's judgement comes now via those who bear the sword.
      (4) Swords not decorative but symbol of retribution wrong-doing brings.
      (5) Individuals can do things as agents of government that would be wrong if they did it as individuals—(Winters).
      (6) Avenger inflicts anger.
      (7) You will suffer reward due to your disobedience.
      (8) Bear is to wear, invested with it.

F. In Summation
v-5 "Wherefore ye must needs be subject"

1. Obey in order to escape punishment.
2. Goodness receives praise.
   3. 2 powerful motives to restrain.
      a) Dread of punishment.
      b) Keeping a good conscience.
         (1) Conscience our sense of right or wrong formed by the word of God.
         (2) Don't break conscience.
(3) Thus a limit of obedience.
   (Thomas)
(4) No public idiot has a right to
   coerce any man's conscience--
   (P.C.)
(5) Proclamation of Neb. & Darius
   went unheeded.

4. Augustine, "Without justice, what
   are Kingdoms but great gangs of
   Robbers."

IV. A Supportive Duty
   A. Pay Tribute
      1. Tax collectors are God's servants.
      2. Government can't carry on without
taxes. & The Herman's breathe necessity?
      3. No man can take everything and give
         nothing.
      4. They are God's ministers--even the
         IRS?
   B. Render to All Their Dues.
      1. Saints have a given obligation.
      2. Obey--Pay--Pray for rulers.
      1 Tim. 2:1-4
      3. Jesus taught on taxes.
      Lu. 20:20-22
      4. Give back is idea that presupposes
         a value received. We do not give
         to the government--we give back.
      5. Do not be delinquent--be prompt in
         payment.
   C. 4 Forms of Dues
      1. Tribute
         a) Property Tax
b) Even to a foreign power.
c) Whatever we owe another be it love or money, fully pay.
d) 3 reasons to obey State: divinely ordained, minister of justice as State carrying out things Christian cannot do, and franchise of public consciousness. (Corley)

2. Custom
   a) Duties imposed on merchandise--imported or exported.
   b) Toll on goods.

3. Fear
   a) Fear brings strickness in duties discharged.
   b) Reverential, respect.
   c) Obedience to laws.
   d) Owe to one in office.

4. Honor
   a) Respect--profound veneration, due the highest person in the State.
   b) Honor those in authority.
   c) Never behave rudely--respect those in office.
   d) Praise & commendation.
   e) Hold in high esteem.

Franklin, Ky - 7/7/91
Franklin, KY (radio) - 7/8/91
One sign that we are no longer a rural nation is that hailstones, which used to be classified as the size of hen's eggs, are now compared to golf balls and baseballs.

—Bill Vaughan in Kansas City Star

Teacher: "Greg, tell the class what is meant by compromise."

Greg: "A compromise is a deal in which two people get what neither of them wanted."

Flight Plan

Our plane had just been cleared for landing in Denver. The captain requested passengers to remain in their seats with seat belts fastened until the plane stopped and the seat-belt sign went off. But just as soon as the plane touched down, passengers stood in the aisle reaching for luggage stored overhead. Again came the captain's request. Everyone continued gathering belongings. The captain then commanded, "Please clear the aisle so I can see to back up." There was immediate compliance with his orders.

—Contributed by Esther T. Smith

A doctor was explaining to his young assistant, "When a man comes in with a nervous stomach, I ask him if he plays golf. If he says 'yes,' I advise him to stop. If he says 'no,' I advise him to start."
PURE WORSHIP FOR A PURE GOD

By E. Ray Jones

Harley Procter and his cousin James Gamble were looking for a new approach to selling the white soap that Gamble had just invented. It had distinct advantages over the hard yellow soap P&G had been selling for years as a by-product of the candle and tallow business that made up a large part of the company’s sales. But how do you communicate these advantages to the consumer? In 1878 advertising and communications didn’t exist as they do today.

Three things happened, partly genius, partly happenstance. First, a P&G worker mistakenly churned a batch of the new soap too long, making the whipped bars light enough to float. Orders for “the soap that floats” poured in.

Second, Procter established a benchmark for the purity of soap, defining any ingredient besides fatty acids and alkali as foreign and unnecessary substances. By that definition, the new soap was 99.44 percent pure.

Third, Procter sat in church one Sunday musing on the words of the forty-fifth Psalm, which has the words, “All thy garments smell of myrrh, and aloes, and cassia, out of ivory palaces, whereby they have made thee glad” (v. 8). On Monday Procter changed the name from White soap to Ivory soap. P&G then launched an advertising blitz in magazines that smothered the competition and created a soap empire.

Worship may not increase your bank account, but regular worship will make you rich. Things happen in a worship service when we sincerely participate in it—things that will transform our perspective towards life. We need to be reminded of some facts about worship.

We all worship someone or something. Say a man spends 12 hours a day every day at his work. In the process he sacrifices his home, community, and the development of his life outside his business interest. He has made his work the central pillar of his life, from which he hopes to acquire meaning. Thus work has become his god. Other gods can be material possessions, another person, or a political or philosophical ideal. The critical issue is that we bow to the living God, who gives significance to our life.

When we really enter into worship, we catch a fresh vision of God. I became a Christian when I was about 20 years old. I had to make some momentous changes from my former way of thinking and lifestyle. Over the next few months I did make some of those changes. I even decided to enter a Bible college and prepare for the preaching ministry.

But once I arrived at college, I was hit with an overwhelming sense of inadequacy. The significance of what I had done bore down on me. I had left the

continued on page 8
CAN A CHRISTIAN BE REVOLUTIONARY?
Romans 13:2

1. There are many questions that confront the Christian, who claims not to be a citizen fully, with this world but with the Heavenly Kingdom.

A. Read Romans 13:2 -- then
B. Ask these questions.

1. Can a Christian oppose a government where he is a citizen?
2. May a Christian agitate for a better government?
3. What is the Christian's duty if the state persecutes him? Why does it?
4. What type of relationship does a Christian hold with a government that does not do its duty?
5. What terms would you use to define the duty of government?
6. Should a Christian head a revolution? The Church?
7. Would God ever authorize a government to do what's wrong?
8. Will God for a while tolerate what's wrong? (He lets me sin without being immediately punished)
9. Can you bow to a government that runs you out of your home? (Priscilla & Aquila--today and Supreme Court)
10. What is your duty if your government is overrun and an idolater is in charge? Do you submit?
11. Since the Christian is a heavenly citizen, are you to obey an earthly government?

12. Where does prayer and providence enter the equation?

II. Let's turn to some scriptures that involve citizenship.

Acts 18:2 And he dwelt in Joppa
Acts 18:12-17 Struck down the judge. governor
Acts 19:35-41 Discussion with the assembled people
Rom. 13:2 Text

III. Now some facts further.

A. Jesus used Simon the Zealot.
   1. They were the "Dagger Bearers."
   2. Peter had a sword to be put up.

B. Purpose of Government
   1. Protect the good.
   2. Punish the Evil.
   3. Our responsibility is a willing subjection.
   4. Corley wrote of 3 reasons to obey.
      a) Government is divinely ordained.
      b) Ministers of Justice carry out tasks forbidden Christians to do.
      c) Franchise of public conscience.
   5. Macknight taught:
      "It is not passive obedience to things sinful but obedience to wholesome laws enacted for the good of the community by common consent."
6. Another wrote: "Remember we can gain the disfavor of both God and government."

7. Martin L. King taught you do not need to obey laws with which you did nothing in enacting.

8. Do you need to know the religion of the magistrate that passed the laws?

C. Does anything exist without God knowing about it?

D. Was Paul out of place when he told that sea captain not to sail?

E. Are we to be loyal in spite of poor politicians becoming extremely wealthy?

F. May we use government for our protection—Paul thus escaped the lash.

G. When Jesus prayed things not come in wintertime, just what does that say to you?

Neely's Bend C/C - 4/6/08
Neely's Bend C/C - 4/20/08
1
2
3-4
4-6
5-8
6-9
7-10
8-11
9-12
10-C
11-D
12-E
13-F
14-G

Den Gureye. A low voter turnout is an indication of few people going to the polls.
WHAT IS THE JOB OF GOVERNMENTAL OFFICIALS?

I. We see many people in government jobs, but look to the ones in high office--how does God outline their duties? This He can do since they work for Him!

II. He teaches first what they are not. "Rulers are not a terror to good works."

A. Moses Lard wrote, "The object of government is to protect their subjects in great natural rights of person, property, and liberty, and to suitably punish evil doers." He added "Authority must let people do what God commanded."

1. How would they know this?
2. Do you think rulers do this?
3. They should praise you for doing good--if they are honest themselves.
4. Lard went so far as to say if he does not appreciate you, there is no need to obey--is this not wrong?
5. Over and over you hear them say, "I am a servant of the people," --then how do they get so rich?
6. Government should be dedicated to benefit man.

7. So if you want to be beyond fear of authority as a citizen, you be a citizen above suspicion of wrongdoing.

8. What about the preacher up home who preached every Sunday and made whiskey during the week?

9. We are always to maintain loyalty to God's Word.

10. How are we to act if government is tyrannical, rewards evil, and suppresses good?

11. The Expositor says, "Christians will not as a church lead a rebellion, only as an individual."

12. Is it right to point out unfairness? Be a whistle blower?

B. Verse 4 describes him:

"For he is the minister of God to thee for good, but if thou do that which is evil be afraid, for he beareth not the sword in vain for he is the minister of God, a revenger to execute wrath upon him that doeth evil."
1. Define "minister" — one who works for another.
   a) Serves God
   b) Serves man
2. Define "bears" — invested with it.
   a) Shows strength
   b) Law has both
   c) He's used various men.

   Jer. 25:9
   Isa. 44:28
   Job 34:29-30

3. Define "sword."
   a) Symbol retribution
   b) Symbol power
   c) Symbol punishment
   d) Washington and Adams were one when inaugurated.
   e) Thomas Jefferson first president not to wear one at inauguration.
   f) Garfield was asked to take his off when he preached at Murfreesboro.
   g) Symbol of a judgment that comes quickly now.
   h) Capital punishment?
      1) Winters wrote it's ridiculous to say sinner can use it but saints can't.
      2) Are there just wars?
3) He says Christians can wage war, throw the switch, spring the hanging platform.

C. What are some obvious lessons?
1. Do wrong expect to be punished—all the way from traffic school to jail?
2. Misbehave need to be punished—the avenger cometh!
3. God expects Christians to behave. Do not resist the right.
4. Only the guilty need be afraid.
5. Maintain respect for rulers, if they have no power society is in jeopardy.
6. Remember this is the will of God.

III. There is one further arresting power—V-5 says it's our conscience.

A. Two reasons to obey government—ordained of God and not violate our conscience.

B. Conscience is our sense of right and wrong taught by Word of God.
1. George Baily "Conscience is a safe guide so long as conscience is safely guided."
2. Breaking consciences is sin.
3. Conscience joins prudence in our obedience.
5. Hold your opinions. Milton wrote, "What can war, but endless war bring?"
6. "A man in armor is his armor's slave" - Browning.
7. Our government respects a man's conscience--but as John Hooker's interview showed there must be consistency.
8. Thus fear of punishment and conscience motivates us.
10. Our resource is prayer - not rebellion.

Neely's Bend C/C - 4/20/08
I. There could be no discussion of government without sometime looking at the taxes placed on citizens.
A. Whethr we have a voice or not we are to pay them.
B. No government can operate without them.
C. We'll see that the Bible knew how the USA IRS would operate.

II. There is no doubt we are to be good citizens of whatever government exists with us.
A. In Rome the early Christians were brought face-to-face with Imperial Rome, thus relationships are outlined.
B. Fact that some governments turn out wrong and bad does not prove Paul's statements untrue.
C. Devil sometimes controls leaders' acts but does not mean government belongs to him.

Titus 3:1
I Pet. 2:13-15

D. Rulers discharge a divinely ordained service—in spite of Bismark's "God's on the side of the best battalion."
E. Three times calls government "servants of God."
I. Our duty—obey, pay, pray.

I Tim. 2:1-4

G. This raises the question of some like D. Lipscomb—can we, being subject to government, have it preclude out inaugurating and operating it. (Bell)

We recognize base men can set one up.

Dan. 4:17

H. Mills put it this way outlining life's duties.

1. Pay taxes
2. Discharge all obligations with all honesty and integrity.
3. Revere God.
4. Honor value and hold it precious.
5. Note it embraces every soul to all phases.

III. Paul moves to the specific item: Taxes


B. Jesus called a tax collector as an apostle.

C. We obey to escape punishment.

D. Specifically (V-6) told to pay taxes—called tribute.

E. Those who collect are God's servants as shecking as it may sound!

F. Obviously government cannot exist without taxes.
G. Our legal dues are our obligation submission taught.

I Pet. 2:13-17

H. We can't claim the benefits and reject the duties--roads, police, etc. given us.

I. Note five times V-4 uses "of God."

J. Government ought not to extract nothing inconsistent with Christian duty.

K. Christians maintain allegiance to both God and state.
   1. We give back and it presupposes a value received.
   2. We do not give to the government--we give back.
   3. Man in authority may be unworthy--institution is not since God wills it.

L. Tribute means public due of any kind.

IV. Romans 13:7 gives further enlightenment.

A. Several words use: tribute, customs, fear, honor--all to be paid.
   1. Tributes - public dues of any kind.
      a) Even to foreign powers.
   2. Customs
      a) Duties imposed by merchandising.
      b) Could be imported or exported.
c) Various government supports.
d) Taxes on goods, merchandise.
e) Don't be delinquent, be prompt.

3. Fears – strictness in discharge of duties (Mal. 1:6).
a) Submission without exception—no matter social position, theories, variant views.
b) Awe to one in office.
c) Law is fulfilled by our deeds.
d) Reverence, respect.
e) Obedience to laws.

4. Honor
a) High respect—salute the office.
b) This grants respect, peace.
c) Never behave rudely, respect his office.
d) Praise and commendation.
e) Hold in esteem.
f) To lower officials too.

B. Next verse teaches whatever we owe another in love or money, fully pay.

Neely's Bend C/C – 4/27/08
In 1789, Adams urged Congress to confer a "regal" title on the President, such as "His Most Benign Highness" or (better yet) simply "Majesty," which Jefferson dismissed as "the most superlatively ridiculous thing I ever heard of." Expressing his republican sentiments, Jefferson added, "I hope the terms of Excellency, Honor, Worship, [and] Esquire forever disappear from among us.

"For I have sworn upon the altar of god, eternal hostility against every form of tyranny over the mind of man." Clearly, Jefferson saw himself as the righteous party in this dispute.
Bucer worked with the pastors of the church in Basel to produce in 1532 the Confession of Basel. In that confession, concerning magistrates, we read:

Moreover, God hath assigned to the magistrate, who in His minister, the sword and chief external power, for the defence of the good, and for the revenging and punishing of evil (Rom. Xiii.4; I Pet. II.14). Therefore every Christian magistrate doth direct all his strength to this: that among those which are committed to this charge, the name of God may be sanctified, his kingdom may be enlarged, and men may live according to his will, with an earnest rooting out of all naughtiness.

--David Lawrence

Martin Bucer: Unsung Hero of the Reformation

pg. 67
In times like this in which we live, it will not do to be overscrupulous, Hamilton argued. "The scruples of delicacy and propriety, as relative to a common course of things, ought...not to hinder the taking of a legal and constitutional step, to prevent an atheist in religion and fanatic in politics from getting possession of the helm of the State."
Bucer's concept of the relationship of church to state is summarized well in this excerpt from his articles for discussion at the Strasbourg Synod in 1533:

The civil authoritie, who exercise the sword and the highest outward power, are servants of God; they ought therefore, to direct all their abilities, as God in his law has commanded and as the Spirit of Christ himself teaches and urges in all whom he leads, to the end that through their subjects God's name be hallowed, his kingdom extended and his will fulfilled, so far as they can serve thereto by virtue of their office alone. Therefore the spirit of those who want the authorities not to concern themselves at all with Christian activity, is a spirit directed against Christ our Lord, and a destroyer of all good.
Martin Bucer: Unsung Hero of the Reformation

pg. 65-66
DEFICIT LOVING
Rom. 13:8

Intro.

1. Roamin' Umpire.
2. Ride in car - Ruin whole day.
3. Hiccup - $150.00 - Blood pressure.

I. We all know deficit spending. Do we deficit loving?
   Rom. 13:8 "Owe no man anything but to
   A. Everybody tells you how to make success
      1. Wagon - star, ear - ground,
         Shoulder - where, Watch - wall.

II. What is love?
   A. This won national newspaper contest,
      "Love is the doorway thru which the
      human soul passes from selfishness to
      service; and from solitude to kinship
      with all mankind."
   1. All other debts I discharge - love I do not.

(a) Do we pay our debts?
   (1) One lady called her husband Theory
       he so seldom worked.
   (2) Goethe, "Energy will accomplish
       everything possible. No array of
       talents, circumstances, or
       opportunities will make a two-legge
       animal a man w/o it."
(3) Don Morris would be a warden - no alumni.
(4) Call Car Flattery - it seldom gets him anywhere.

B. What is love?
1. It's goodness - fulfills law.
   (a) Ira North told his mother he'd be good for a quarter - any boy of mine will be good for nothing.
   (b) Love commits no offense against another.
   (1) Read v. 9 & 10.
   (c) Control tower - Y'all be careful.
   (d) Non-Speaking, call me at 7:00 A.M.
2. Love gives.
   (a) Contribution plate
       $1.00 or ck. - quiet.
       50¢ - rang bell.
       25¢ - blow whistle.
       10¢ - fired shot.
       0¢ - took your picture.
   (b) Ft. wall not as tough - one Tex. stadium has been wired for elect. outlets for blankets.
   (c) Man arrested for non-support - dad repossess.
3. Love gracious
   (a) Volunteer fire brigade.
DEFICIT LOVING

E.L.C. Chapel - 10-14-69 - 10 A.M. & 2 P.M.
A.C.C. Week of 10-5-69
Harding Chapel - 11-12-69
Tent. Chapter of American Association for the Blind
801 West Andrew Jackson Hotel - 11-20-69
Cumberland College Chapel, Lebanon - 12-18-70

Park Street C/C -
Bowling Green, KY - 7/20/08
SUCCESSFUL LIVING

CONRAD N. HILTON, the well-known hotel executive, is credited with the following ten rules for successful living:

"Find your own particular talent. Be big. Be honest. Live with enthusiasm. Don’t let your possessions possess you. Don’t worry about your problems. Look up to people when you can—down to no one. Don’t cling to the past. Assume your full share of responsibility in the world. Pray consistently and confidently."
The result of the battle ended in a draw, with both armies holding their ground. The remnants of the fighting continued until dusk, as soldiers and civilians alike struggled to escape the violence.

As the sun began to set, the remaining soldiers formed a close-knit circle, huddled together for warmth and protection. They shared stories of their families and homes, making the best of the current situation.

The night brought a temporary respite from the chaos, but the memories of the battle lingered on. The atmosphere was heavy with the scent of smoke and the sound of only偶尔的炮声.
I. Talk about meddling—with this lesson I get into two vital places—your pocketbook and your heart.
A. How could a preacher be more inquisitive?
B. I ask you, "Are you in debt? House, car, doctor, groceries, taxes?"
C. Further, have you a debt on which you will be paying til you die? Yes, loving your fellowman. -- Agape

II. We've just seen governmental obligations but as the Expositor wrote: "We return to the theme of love—a constant debt we owe." This we never liquidate.
A. Debt to give the gospel to those that have never heard.
Rom. 1:14-15
Hodge: "Acquit yourself of all obligations except love, which is a debt that remains ever due."
B. But there is also a monetary one and it's stated first. Let's go to it first.

III. "Owe no man anything."
A. We earlier saw our duty to the state—now to our fellow citizens.
1. Christianity is no excuse for refusing our obligations to our fellowman. It is rather the reason for most fulfilling them. -Barclay

2. Some latitude in the command.

Matt. 5:42

3. Pulpit Commentary: "We have the right to live, share sacred relationships, own property, be secure from unlawful desires of another."

B. Am I to take this statement in the absolute?

1. Is this a prohibition to going into debt?
   a) My taxes on my house are accumulating as I speak--do I pay them hourly?
   b) Is it not against contracting a debt I know I cannot pay?
   c) Speculation on a big new house and only a car table in it??
   d) It means pay all you owe--not that you all times must be debt free. -- Lard
   e) McGarvey: "Earlier we saw obligations to those above us, now to those about us. Debt not prohibited, but to be able to pay when it's due."
f) Lipscomb: "This prohibits going in debt." What would he say of Lipscomb today?

g) "Debt is not wrong, it is dangerous, but sometimes unavoidable." - Lard

h) Thomas: "Owe no man anything covers entire field of duty to fellowman." Neighbor is not necessarily a Christian. Men judge Christians by their promptness in paying debts. "A spirituality that is not ethical carries its own condemnation."

i) Barclay: "A Christ pays."

j) Laurin: "This means don't leave a debt unpaid. It is un-Christian to assume more than we can pay."

k) Grubbs: "Do not refuse to meet your obligations." (Winston & Smithville Bank)

l) Literally, "Let my debt remain outstanding."

m) Pulpit Commentary: "Pay your debts otherwise you live continually on stolen goods."

n) Psalms 37:21 "Breach of debt is wicked."

o) Not being in debt to others teaches industry, frugality. (Barnes)
p) Haldane: "Don't withhold from any man what is due."

q) If you have a friend you want to get rid of loan him money. - McClain

r) Don't spend on yourself what you owe others. - Scott
   (Al and his diamonds)

IV. There is a debt we can never pay.
   A. First, to Jesus for salvation.
   B. Then to loving our fellowman.
      1. Never paid fully.
      2. Never discharges.
      3. If you love, you will never injure another.
      4. If you love you will not commit adultery. (See next verse), nor any other offense.
      5. Neighbor is more than next door folks.

I Thess. 3:12
WHAT IS THE END RESULT OF LOVE?
Romans 13:8-9

I. Perhaps the most highly acclaimed word in all Christendom is love.
   A. Wonder why?
      1. Eros, Phileo, Agape
      2. "These 3"
      3. "God so loved."
   B. Can we find why love is held in such reverence & adoration.

II. We learn it is the debt we can never liquidate; we are to love all men, because love is the fulfilling of the Law.
   1. Its debt is magnificent.
      a) Great - due all - many.
      b) Requires so much to pay it, even our lives.
   1 Jn. 3:16 Hereby perceive we the love of God
      c) Lasting - never paid.
      d) Pleasant
   Phil. 2:1 Fulfill my joy - having same love
      e) Honorable
   Eph. 4:32 Be ye kind one to another, tenderly loving,
      5:1-2 Be ye followers of God - walk so
   1 Jn. 4:8 He that loveth not, knoweth not God
   2. Law is not fulfilled by sentiments but by deeds. (Robinson)
   3. It is active, creates decisions of good-will.
   4. In one act of loving is fulfilled duties prescribed by law.
      "Let no debt remain outstanding"
      Matt 5:42 "Do not turn away from one who wants to know"
B. The Law
2. It was given that grace might be sought since none are perfect.
3. Law discovered wounds for which it had no healings – Bell.
4. As a mother who cares for a sick child and thus turns "hard duty to holy delight."
5. Christianity requires nothing economic, academic, nor character entrance tests.
6. It does not ask its adherents to define love & to explain the philosophy of its subtle workings.
7. Love fills to overflowing.
8. The more intensively it is exercised the better the world is.

III. Things Love Will Not Permit
A. Adultry
1. Doesn't sound like modern ideas.
2. He that loves another will not deprive him of his wife.
3. Love would stiffle at birth thoughts that lead to adultery.
4. Love is very careful about another's comfort & chastity.
5. "Love affair" - "boy friend" "Live in one" - we call the foulest things by fairest names. (Robinson)
6. "A spirituality that is not ethical carries its own condemnation" – Thomas.

B. Kill
   1. "Hold still while I lovingly slit your throat!"
   2. We avoid all injury to others – watch our driving!
   3. Love can't hurt another.

C. Steal "Not overcrowded field"
   1. We do not rob those we love.
   2. Added reason for honesty.

D. False Witness "Fishing-caught everything"
   1. ASV omits.
   2. Destroys Adventest agreement that 10 Words are for today – no mention of Sabbath.
   3. Really no commandment but love – God & man.

E. Covet "Thief" "Philanthropist"
   1. Same as desire.
   2. It is for a desire indulged to an unlawful degree, or for an object that is wrong.
   3. No man wants to be robbed, harmed, murdered, have his marriage disrupted, suffer purgery, be defamed.

F. Any Other Commandment
   1. Moses, Christ, Paul, James in 9 times repeat all or part of 10 commandments.
2. Paul makes no effort to cite Mosical order.
3. We've rights: to live, to have sacred relationships, own property and be secure from unlawful desires of another. Scents - forgotten - Mother?

IV. All Sustained Love Neighbor As Self

A. Neighbor "Hit one who is near"
   1. More than just Christian.
   2. It's whoever is close at hand - whether for a moment or permanently.
   3. Love is the settled will to see the good of all those who come within the range of our influence.
   4. Love in particular gets to each individual and this universally.

I Thess. 3:12

5. Christianity deepens the meaning of three terms: God, Love, Neighbor.

B. Love negatively "No Ill" and positively "Fulfills".
   1. Duty draws rigid lines for fear of excess; cool, calculating.
   2. Love rises to a boiling pitch - longs for work.
   3. Law of obligation is a huge skeleton-love clothes it with flesh & sinew, endues it with life & beauty.
   4. Love is the full content - the SUM TOTAL OF THE LAW.
   5. Love gives when nothing is really due.
6. Do you send Christmas cards to all who send to you or those you want to remember?

Nu. 23:19

7. Love worth continuous action.

8. If you love you won't injure another thus keeps the whole law.

9. Fulfills
   a) Religion of principles not rules.
   b) It completes.

Cheap Hill church, Ashland City, Tn - 6/19/90
Too Late Then

One day Tommy slipped away and went fishing. When a friend asked if he had caught anything, Tommy replied: “Not until I got home.”

Zelma Hardwick, Kentucky.

December 1964 67

A ROAD CONTRACTOR wanted to keep up his goodwill with a certain public official and offered to give him a new automobile.

The office holder said, “Sir, the ethics of my office and my personal integrity would never allow me to accept such a gift.”

“I can understand how you feel about that,” the contractor said. “Instead of me giving you this car, suppose I sell it to you at a greatly reduced price – say for $50.”

The official thought for a moment and then said, “In that case, I think I’ll take two.”

She’s Essential

A Scoutmaster, noticing that his recruit Scouts were having difficulty organizing their first cook-out, asked whether they had forgotten any essential equipment.


“Why do you want to enter the United States?” the immigration official asked.

“I want to lead a peaceful life and make an honest living,” replied the immigrant.

“Good,” said the official, checking his lists. “That’s not one of our overcrowded fields.” — Baltimore Sun Magazine

Face Value

Comedian Joe Smith tells of a banker who sat for his portrait, then refused to pay the $3000 fee, insisting, “It’s not me.” Later the portrait was exhibited, titled “Thief,” and the banker phoned the artist to complain. “But it’s not you,” said the artist. “You said so yourself.” He finally sold the portrait to the banker, for $5000, changing the title to “The Philanthropist.”

— Leonard Lyons
I. In Christ and the fellowship of the saints I know I have certain things.
A. Goethe, "Tell me of your certainties, I have doubts enough of my own."
B. Read Rom. 14:1-12 and pick out for me what I know. Then based on the absolute, unalterable truths I know: I'll see what liberties I have.

II. This an Absolute Truth I Absolutely know!
1. A. God intends reception and fellowship in His family by all his children. "Receive Ye"
2. B. The reason for this unity is that earlier God has received him and if we have the same Father we must be brothers. "God hath received him."
3. C. A servant is responsible to his master. "To his own master he standeth or falls."
4. D. God is able to make each servant stand. "For God
All of the Christian's life must be motivated on an "unto the Lord" principle.

1. Read V. 6-8 and count "unto the Lords.
   a. "To the Lords" = 7X
   b. Give God thanks = 2X

F. Christ proved his right to Lordship V. 9. For to this end Christ died: 

7. We will all stand before Christ's judgement seat - not Christians as judges. V. 10-12 But why dost thou judge thy brother?

8. Finally, universally it is to God we give account. V. 12 So then every one of us shall give account to God

III. But as startling as it may seem (to some Pharisees) some other folks found that straight and narrow road, there a "few" are on the way besides me!

A. 51 references to "folks" in 1st verses

1. Some are "him", "ye", "one", "Who", "Them"

It's to be applied to people, not in abstract.
B. What am I going to do with you as we journey together - that's our question?

IV. We often divide humanity into camps
   A. Jew - Gentile
   B. Rich - Poor
   C. Male - Female
   D. Weak - strong - here in Rev 14

V. Who are the weak and the strong?
   A. R. C. Bell wrote "differences are inevitable." Avoidance of differences is impossible. Yet differences are desirable for it gives the church "What every joint supplieth."
   1. He further said "men may differ w/o being inferior"
   2. Differences though can be fertile soil for friction.

B. Who is weak?
   1. Thomas said we called weak a hindrance or a trouble maker
   2. Barclay said it was an ultra-scrupulous man.
a). "At heart he's a legalist."

b). "All life governed by laws - hasn't discovered the beauty of grace."

c). He thinks he gains God's favor by doing certain things.

3. Laurin said he's a man who overlays his faith with tender scrupulositys.

4. Ironside wrote its "those who have uninstructed conscience who trouble at things indifferent."

Grubb says it has nothing to do with enlightenment - it is not a narrow minded ignorant but he is weak in moral conviction - not steady, swayed by influence of others.

(a) "His weakness is located in his conscience."

C. Who's strong?

1. He's the opposite - the instructed, conscientious man who is loyal to his convictions.

2. He's received nourishment of word and exercised it in his life.
D. Even before shows differences Paul says "receive ye" - God has!

1. Lord wrote "his correctness or incorrectness is not our problem.

2. In matters of indifference (not doctrine) each man is a law unto himself. There are liberties in the absence of divine command!

Accept = hold in Christian fellowship, don't spurn or treat c contempt.

Accept him - but not his conclusions!

(a) If a man's thoughts do not lead him into wrong, don't disturb him.

(b) Don't leave him w/o instructions.

VI. What were some points of difference?

A. Food

1. Some ate idols meat.
2. Some ate vegetables.
3. (It doesn't say meat offered to idols - we so infer)
4. He just eats meat - no idol in his thought

(a) Note its pure indifference & not vital doctrine.
5. Weak are always more exacting.

6. Erdman said somethings are unquestionably right & some unquestionably wrong - this is in realm of opinion.

7. Can we make a law where God made none? (Whiteside)

8. Does conviction or custom govern?

9. Interpreters Bible said "not a sign of virtue to believe your salvation is effected by what you eat."

B. Days

1. One esteem one above others that they are all alike

2. Some see the Jewish carry-over & and others see all days alike.

VII. How are we going to handle it all? - 5 Things

A. I'm going to make up my own mind.

V.5 "Let every man be fully persuaded in his own mind,

1. Thus I am my own man!

a). Difficulties are not to be discussed - doubts are not to be
discriminated.
Judgements are not to be passed.

2. Scripture speaks of
in my own mind "but like a boat seeking
its course unguided
either in narrow
channel or spacious
lake."

E. Let each know he lives
with man.

1. Be cordial to the
brother-weak or
strong.

2. Don't ridicule and
laugh at what others
hold sacred.

3. We may differ but not
divide.

4. "If God has a man in
His hands we must
leave ours off."

B. Let each know he lives
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1. Be cordial to the
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3. We may differ but not
divide.

4. "If God has a man in
His hands we must
leave ours off."

Laurin

5. Don't take too gloomy
view of your brothers
chance of Heaven.

Our world is filled
with the "invisibly
wounded." (Bell)
C. Let each keep in tact his own conscience.
1. Each must act on his own conscience — how can I know your thoughts?
2. If a man's thoughts do not lead him unto wrong do not disturb him.
3. Bell "Conscience is not to ascertain the truthfulness of things but to see that its owner is true to himself and follow his corrections. To tamper with conscience is to tamper with the compass of the soul."
4. Christianity is the only religion that produces true, noble individualism and independent personality which progressivley grows stronger for all both strong and weak.

D. Let none judge his brother in things non-essential.
1. Recall Lord's "when Christ speaks conscience ceases."
2. I cannot violate anything Christ commands. That's not opinion!
3. Don't confuse weakness & wickedness
4. Wuest: "Censorious is the peculiar error of the ascetic; contemptousness of the liberal."
5. Don't engage in presumptuous meddling

E. Let each crown Christ to be conscious of our calling to appear before his throne.
1. My final accountability is to God.
2. Man's judgement doesn't reach man - God's does.
3. Recognize God in it all - give Him thanks.
4. In all that I do I must magnify God.
5. Battle cry - "TO THE LORD!"
   a) All that I do is answered in the capsule "Can I do it in the Lord?"
6. Bell: "Rom. 14 calls the Christian from the vain wanderings in the fringes to its center by telling again what the Kingdom of God is."
7. In Christ, I'm free.
Trying to teach his parrot to talk, the bird owner said "Good Morning" to it upon arising each day for several months. The parrot refused to cooperate, and said absolutely nothing.

One morning, the man, out of sorts, walked right by the bird without his usual greeting. The parrot eyed him coldly and said: "Well! What's the matter with you this morning?" — *Dental and Economics*, 9-69.

It was reported that on the Long
I Know 8 Things

1. God intends fellowship & reception in his fan.
2. We have one new because earlier had God.
3. Servant is responsible to his master's ultimate.
4. God is able to make each servant stand.
5. All of a Christ's life motivated by 'united toward'
6. Christ purchased rights by blood, of Resurrection
7. He will all stand before Christ's judgment seat.
8. Finally & universally God we gave account.
3. Let every man be fully persuaded in his own mind.
2. Let me know I love a man.
3. Let each employ fact in the enforcement of his own conscience.
4. Don’t judge your brethren through non-essential.
5. Let each crown Christ Lord and Sovereign.
TO SEE THE SPIRIT IS TO LOVE THE SPIRIT
Romans 14:17

I. Did you ever dread meeting someone--only to find he or she was so nice once you came to know them?

II. I've got a feeling we are that way about the Holy Spirit. We dread Him because of his:
   A. Name--ghost, It.
   B. Work--we feel we have to understand how it works in medicine, sports, business--can I thus dissect the Spirit?
   C. Claims--men in error claim guidance, healing power, security, all attributed to the Spirit.

III. I just want to read about Him--you'll see He is quite a nice "guy."

IV. Questions about the Spirit.
   A. (This is another difficulty--I "see" Jesus but can't see my own Spirit, much less God's.)
   B. Where do we first meet Him?
      1. In Creation.
         Gen. 1:1-2 "In the beginning God"
         "And the earth was without"
         Gen. 1:26 "And God said, Let us"
      2. In the Word
         2 Pet. 1:21 "For the prophesy came"
         Eph. 6:17 "Take the helmet of"
   C. Next Question--"What is He like, I don't know whether I like Him or not?" I'll describe some features & you decide.
      1. Do you like truth?
         Jn. 14:17 "The Spirit of Truth"
      2. Do you like a friend who helps?
Rom. 8:26-27 "Likewise the Spirit also"
3. Do you like one who comforts?
Jn. 14:26 "But the Comforter, which is"
4. Do you like a gift giver?
1 Cor. 12:4-11 (READ)
5. Are you impressed by Power?
Acts 1:8 "But ye shall receive Power"
6. Does holiness impress you?
1 Thess. 4:6-8 (READ)--That's his Name.
7. What about consistency & honesty that's expected?
1 Cor. 2:10 "The Spirit searcheth all things"
8. If you like truth, assistance, comfort, gifts, power, holiness and honesty, you will like the Holy Spirit.

D. Next, was Jesus favorably associated with Him?
1. Rather close--conception!
Matt. 1:18-21 (READ)
2. Led by
Matt. 4:1 "Then was Jesus led up of the Spirit"
3. Starting the church
Acts 2:32-33 (READ)
E. What will He do for me?
1. Come into me.
Acts 2:38
2. Guide me by his teachings.
Rom. 8:4 "Walk not after the flesh"
2 Cor. 3:3 (READ)
3. Grants assurance
Rom. 8:14-17 (READ)
1 Jn. 3:23-24 (READ)
4. Sealed
Eph. 1:13-14 (READ)
2 Cor. 1:22 "Who hath sealed us...Earnest"
5. Temple
1 Cor. 6:19-20 (READ)
6. Helps pray.
Eph. 6:18 "Praying always, with all prayer"
Jude 20 (READ)
7. Fruit
Gal. 5:22-23 "Fruit--love, joy, peace, LS
8. Communion
2 Cor. 13:14 "The grace, love God & comm."
F. He's Precious
Ps. 51:11-12 (READ)
Rom. 14:17 "For the K. of God is not meat"

Berry's Chapel - 5/23/93
WHAT IS THE KINGDOM?
Rom. 14:17-19

I. We sing the song "I Love Thy Kingdom, Lord"—how would you answer the qt., "What is it?"

A. It's the fulfilled promise of Matt. 16.
B. It's the church of the Lord, "present church" — Lard. Col 1:13 translated into the K.
C. It's the reign of God in the human heart. Matt 25:34 Inherit the K. 2 Pet 3:13, 14

II. Further we want you to see how Paul described it to the Romans.
Rom. 14:17-19 "For the Kingdom of God is not"

III. From this text we see what it is and what it isn't.

A. Not meat & drink.
   1. That is not prohibition in eating in the church house.
   2. It is not the absence of sweet fellowship & get-together.
   3. But means it's not trivialities.
      a) They have been concerned about meats & conscious objection to them.
      b) Meat from brōma = food in general.
   4. Food & drink are not the characteristics of the Kingdom as special foods like the Harpers' oysters are to this family.
   5. Food a mere spiritual accident.
   6. The Kingdom is concerned with greater matters.
   7. It is not outward things.
8. Our Kingdom, contrasting others, has not to do with temporalities.
9. Food is absolutely insignificant to the real worth of the Kingdom.
10. Sad to stunt the growth of a Christian over a thing so unimportant as a particular kind of food.
11. We'll see the Kingdom is concerned with bigger things.
12. "God doesn't look on our digestive system for our destiny." (Mills)
13. You have the liberty to use or abstain from these things.

B. It is:
1. Righteousness
   a) General godly conduct.
   b) Christianity is internal not external.
   c) Righteousness means the pardon of sin & holy living.
   d) You can serve God without meat and drink but not without righteousness.
   e) Rt. is conformity to God's will--his standard.

Phil. 1:11
2. Peace
   a) Clark says peace of soul is produced by God's mercy.
   b) Is your soul at rest--ready for the return of Christ?
3. Joy in the Holy Ghost
   a) Delicate regard for the feelings of others.
   b) These are the weightier matters of chief concern—not trivia. (Lard)
   c) Solid spiritual happiness.
   d) Spirit mentioned—these are His fruits.

Gal. 5:22 "But the fruit of the Spirit is"
   e) The Spirit shows us what is real joy.
   f) Chr. is not gloom!

IV. This Brings About Certain Things.
   A. In these things serve Christ.
      1. Only way to preach God is to serve Jesus.
      2. Such service is always righteous.
      3. Serve Christ as your Master.

John 20:28 my Lord & my God.

   4. We do not serve unless we obey Him.

B. He is acceptable to God & Approved of Men.
   1. Quite a standing!
   2. Not accepted unless you do the things of which the Kingdom consists.
3. Great for the servant to gain God and man's favor.
5. Note word "approved" of man.
   a) Means all mankind, not just Christians.
   b) Meets specifications.
   c) Approved after exam & trial.

Prov. 3:4 "So shalt thou find favour & good u."
Lu. 2:52 "Jesus inc. in wisdom & stature"
   d) They find in you nothing to condemn.

V. Then let us Follow—
   A. Things which make for Peace.
      1. Follow
         a) Vigorously pursue
         b) Work for it
         c) Eagerly seek
         d) Duty of whole church
         e) Not merely wish & talk about it—do it.
      2. Peace
         a) Aim for right relations with each other.
         b) Christ alone gives hope so promote peace.
         c) It is not peace at the expense of truth.
   B. Things wherewith one may edify another.
      1. Like a house build up one another.
I Cor. 3:9 "We are labourers together with God"
2. For trivia don't tear down church.
3. Aim to upbuild—never the other.
4. Confusion does not edify.
5. Promote the advancement of the whole body.

Walnut Street, Dickson, TN - 1/28/90
I owned and operated a day-care center called The Kids’ Kingdom and was accustomed to the active, noisy preschool environment. One parent, picking up her child on a Friday afternoon, dropped off a check. I had to laugh—she made it payable to “The Wild Kingdom.”

—Contributed by Andi Murray

While on a cross-country auto trip, I stopped for gas in a small town somewhere in the middle of Kansas. After filling the tank, the young attendant said, “Have a good trip, Mr. Bingman.” I had driven a few miles up the road, when I suddenly realized that this stranger had called me by name! Needless to say, the mystery haunted me for the remainder of my vacation.

After returning home, I told this perplexing tale to some friends, one of whom was my regular gas-station owner. Laughing, he cleared everything up. He told me that he prints the last name of his customers on adhesive tape and puts it on the inside of the gas cap to aid his helpers in remembering names.

—Philip D. Bingman (Scottsdale, Ariz.)

Robert Ardrey:

The loneliness of man is the loneliness of the animal. We must have one another. The baboon seeks his troop, the bookkeeper his busy office, the buffalo his herd, the weary bricklayer his fellows at the corner pub, the herding his school in the cold North Sea, all for quite the same reason: because we cannot survive without one another. —The Social Contract (Athenaeum)

An elderly man on the beach found a magic lamp. He picked it up and a genie appeared. “Because you have freed me,” the genie said, “I will grant you a wish.”

The man thought for a moment and then responded, “My brother and I had a fight 30 years ago and he hasn’t spoken to me since. I wish that he’ll finally forgive me.”

There was a thunderclap, and the genie declared, “Your wish has been granted. You know,” the genie continued, “most men would have asked for wealth or fame. But you only wanted the love of your brother. Is it because you are old and dying?”

“No way!” the man cried. “But my brother is, and he’s worth about $60 million.” —Contributed by Joan C. Brown

Stopping his car in front of a Vermont village store, a New Yorker got out and spoke to a man sitting in front of the store. “Is this a peaceful place to live?” asked the New Yorker.

The man yawned, then replied, “It sure is. I get plenty of sleep every night, without any interruptions. There’s never any noise night or day, and no one ever bothers you with a lot of talk.”

“It sounds wonderful,” said the New Yorker. “Were you born here?”

“Yes,” said the New Yorker. “Born and died here.”

—James Morgan
I. Anyone who knows Christ knows:
   A. God is love.
   B. God so loved the world He gave.
   C. By this shall all men know ye.

II. But sometimes love is not easy—still it's necessary.
   A. When you are not lovable.
   B. When I am falsely accused.
   C. When you use it to beat me over the head.
      1. When it takes from me my liberty.
      2. When your demands are foolish.
   D. Yet as the Woody-Lady "Be perfect" story—then be perfect for all I care.

III. We want to examine a Roman passage:
     Chapter 14:10-21.
     A. First see, and this softens objection how valuable a single individual is.
        1. Jews saw approval via being part of a nation.
        2. Do we by being part of the church?
     B. Kingdom entrance.
        1. It is an individual matter.
        2. None thereby proxy or heritage.
        3. It is by a prescribed course.
4. It's your obedience to the gospel - the loss of everyone does not damn you.
5. It is not by relationships, tradition, wealth, but obedience.
6. God does not save by groups, it is personal and individual.

Gal. 6:5 "For every man shall bear his own burden."

C. Many influences come.
   1. Our parents.
   2. Their example.
   3. Abilities.
   4. Still it's individualism.

2 Cor. 5:10

IV. Worth of the individual should temper our text!
   A. Why do you judge your brother?
      1. Not discussing matters of faith, but of indifference.
      2. It has to do with divisions.

Rom. 16:17
   3. Matters of faith know liberty.
   4. Matters of meat--eat or not eat, indifference.
   5. We are being taught to respect each other.
   6. Some brothers are weak.
7. Weak brother is protected but is asked him not to judge the brother "who has faith to eat all things."
8. There is give and take.

B. Next question: Why do you set at nought your brother?
1. This question comes to the strong.
2. Weak condemns his strong brother for taking too great liberties.
3. Strong brother with contempt on weak who could not see the strong's liberties.

C. Won't we all stand before the Judgment seat?
1. God our judge.
2. If we judge do we usurp His place?
3. Can we judge at all?

Matt. 7:1
John 7:24
1 Cor. 5:12 "Do not you judge them that..."
4. Yet don't judge indifference--things not moral, religious, commanded.
5. "Every knee shall bow."

Isa. 45:23

a) Total submission.
b) Give account of himself.

D. No man put a stumbling.
1. Word to the strong.
2. Your conscience not violated by meat eating.
3. You have great liberty.
4. But you may need to curb.

1 Cor. 8:13
   a) Cause one to become discouraged
   b) Cause him to violate his conscience.

Rom. 14:23
   5. Remember cranks in the church cause trouble—asking they not be displeased in anything.
   6. Teach them not to judge others in their liberties.

E. Nothing is unclean of itself.
   1. Refers to things under the law.
   2. No meat is unclean today.

1 Tim. 4:4
   3. Opinion does not make meat unclean.

F. Walk no longer in love. Destroy not with meat brother.
   1. Thus a brother can be lost.
   2. Not always saved.

G. Let not your good be evil.

H. Kingdom is not eat and drink. But rightness, peace, joy in spirit.
   1. Rightness—right living, faithful, discard of all duties.
   2. Peace—with God and man.
4. In the Holy Spirit.
I. Well pleasing to God and approval of man.
   1. God first.
   2. Man second.
   3. "Let peace follow after things that make for peace."
Rom. 12:18
   4. Thus "Edify one another."
   5. For meat do not overthrow work of God.
   6. Eating is right in itself, but do not cause to stumble.
   7. Hodge - "Though a thing may be lawful, it is not always expedient. The use of the liberty which every Christian enjoys under the gospel, is to be regulated by the law of love; hence it is often morally wrong to do what, in itself considered, may be innocent."
THE SERVICE OF THE SCRIPTURES
Rom. 15:4
1. In this crowded world, I must rightfully answer the reason for my space occupation.
   A. We cut down the non-productive tree.
   B. Urban renewal takes our worn-out buildings.
   C. Even life, if fruitless, must cease.
2. W/o disrespect we ask, "Why are the Scriptures here?" Of the making of books no end—why this one? They give answers.
Rom. 15:4 "For whatsoever things were written aforetime
   A. The background for the statement (Lin 44b-46b)
   1. Paul has appealed for the balance of life (V. 1)
      (a) Strong bear weak
      (b) Please neighbor for edification
      (c) Cite example of Christ who pleased not Himself.
   2. Paul then quotes Ps. 69:9 & applies it to Jesus.
   B. Since O.T. is quoted to a NT group, that opens a whole vista of thought. This brings one to the Service Rendered by the Scriptures.
III. The Service of the Scriptures.
   A. Scripture Equals That Written.
      1. I receive it.
      2. I did not originate it.
      3. Men wrote by inspiration.
   II Peter 1:21 "For the prophecy came not in old time
      4. Some Scriptures have been here for a long time, before our time.
      (a) Since Paul quotes from Psalms, he went a step further & showed purpose of whole O.T., (A. Barnes).
(b) Justifies us of O. T.
(c) O. T. inspired - Matthew quotes OT 66X - (Coffman).
(d) If before our time I sure can’t claim credit for their message.

B. It’s for our learning. 
1. Scrp. have value for men of faith.
2. They give instructions, not an amulet, charm.
3. They encourage steadfastness.
4. They offer encouragement.
5. Facts are there for our instructions.
6. Lenski, "God had the purpose for man & stored it all up in the Scripture for him."

C. It produces fruit. 
As God was patient,
1. Patience. We must be, we become like a.) Steadfast endurance. What we worship b.) Resignation vs. stocism.
c.) We remain under the load as long as there is a load. Gandhi quote d.) Patience holds up under trying circumstances.

   a.) 4 words for comfort in N. T. comfort to be shared by God.
   (1) PAREGORIA (Col. 4:11) only here - console, comfort, soothe, appease - paregoric medicine sedative.
(2) PARAMUTHEOMAI = to speak or address one by way of admonition, incentive, encourage one.
(3) THARSEO = good cheer, comfort, hopeful, confident, bold.
(4) PARAKALEO = to call beside, call alongside, to beg, entreat, urge.
(5) Our word is akin but not exactly these - it's PARAKLESIS = a calling near, a summons, imploration, supplication, entreaty, solace. Aid to a needy person.
(6) Word has a suffix, thus can't be comfort but admonition or comforting of.
(b) Barnes says word not easy to define - means exhortation.
(c) Scriptures offer encouragement.
(d) Perseverance & encouragement the Scrp. beget.
3. Note Scriptures are God's design, for purpose of salvation & sanctification. They have a purpose as surely as an architect designs a stairwell - round at 6th & Izard to match rest of bldg.
(a) They exist for a purpose.
1 Cor. 10:6 "Now these things were our examples, to
1 Cor. 10:11 "Now all these things happened unto the
(b) Whatever is attributed to the Scriptures is attributed to God.
(c) Let me see God deal c faithful & unfaithful, thus learn my lesson.
(d) Produces graces via Spirit via Word.
(e) G. Thomas Clipping.
"And this it is which makes this Bible, not only a blessed Book, but our Book. It is this universal applicability of Scripture which has made the influence of the Bible universal: this Book has held spell-bound the hearts of nations, in a way in which no single book has ever held men before."

"This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they prepare to give solemn evidence affecting life, death, or property, the sick man is almost afraid to die unless the Book be within reach of his hands, the battle-ship goes into action with one on board whose office is to expound it, its prayers, its psalms are the language which we use when we speak to God, eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible."

4. It genders hope.
   a.) In my trials I have a boost of spirit.
b.) Scrp. prevent despondency.
c.) Wants us to continue to have hope yet there as Maclaren points out is nothing in man's trouble alone to produce hope - takes God.
d.) Scrp. encourage via records & revelations of principles. 1st wave that goes over boat looks like it will sink it, as others pass over one sees it will weather the storm.

e.) Faith is besting your whole life there is a God" - a WWI soldier.
f.) Dink Bennett quote

9.) How do they produce hope?
   (1) We get there
   (2) "... guidance & deliverance
   (3) "... Heaven promised.

Pan American Missionship, San Salvador, El Salvador, Central America 11-2-76
West End 11-14-76
"The test of friendship," Gandhi said, "is assistance in adversity, and that, too, unconditional assistance. Co-operation which needs consideration is a commercial contract and not friendship. Conditional co-operation is like adulterated cement which does not bind."

"Facing Grief and Death" - By William P. Tuck - Page 60

Ah, Lord
We have become reversed, haven't we?

We spend more hours working on our budget than we do studying Your Word.

We put more miles on our speedometer in going shopping for our family than we do for visiting others who don't know You.

We spend more time dieting and worrying about our appearance than we do in feasting on Your Word; thus we starve ourselves spiritually.

"Living Reflections" by Dink Bennett.
and despair by reason of our inability to realize it, is brought closely home to our daily needs by the assurance of grace sufficient.

2. The Power of Holy Scripture. Herein is another secret of power in the Christian life. Whatever grace is needed is found in Holy Scripture. It was intended for this very purpose, and it always accomplishes its end when properly used. It contains truth because it is a Divine revelation. It assures us of God's pardon as our consolation, God's presence as our cheer, God's power as our confidence. It reveals His will as our rule, His grace as our provision, and in its record of the life of God's people it shows that what has been done can be done again. Its promises elicit our faith, its experiences sustain us in difficulties. It is ever pointing onward to "that blessed hope," and this provides an "anchor" which keeps us from drifting (Heb. vi. 19), and an "helmet" which shields us from danger (1 Thess. v. 8). The more thoroughly, therefore, we become intellectually and spiritually acquainted with the Bible as the Word of God, the more deeply will it affect our character and transform our life. There is nothing in Christianity so potent for Christian living as a daily, definite, first-hand meditation of the Word of God. It is as impossible to exaggerate its power, as it is impossible to over-estimate the loss that accrues when our Christian life is not supported, sustained, and guided day by day by this close contact with Holy Scripture.

3. The Provision of Prayer. As the Apostle turns from Scripture to the Source of Scripture, so we in our daily life must resolve everything into prayer. Prayer means power, because it links us to the Fount of power, God Himself. Scripture and prayer are frequently associated in the New Testament, because in the one God speaks to us, and in the other we speak to God. With the channels of the spiritual life thus open at both ends and clear all the way through, we receive grace for daily living from "the God of all grace," and find ourselves enabled to fulfil the will of God, and live lives well-pleasing to Him.
"WHAT IS THE FULLNESS OF THE BLESSING OF THE GOSPEL OF CHRIST?"

Romans 15:29

I. Some terms I don't understand.
   A. He'll cop out
   B. Auf Wiedersehen
   C. By mere bis do shan
   D. What about "the fullness of the blessing of the gospel of Christ?"
      1. What is that? That's what our work is to!!
      2. That's what this lesson is all about!

II. Setting for our text and application.
   A. Paul desires to see Rome.
      1. Never had
      2. Wanted prosperous journey
      3. Expected not only to impart but receive a blessing.
   B. What are some of the blessings?
      1. They are boundless--"riches of love in Christ Jesus."
      2. Specifically here are some:
         (a) Peace
         (b) Life
            John 10:10

"Unsearchable riches"
(c) Hope--barrier removed to Heaven.

(d) Purity

I Jn. 3:1-3

(1) Heir of Grace (2) State of Religion

(e) Strength

Phil. 4:19

(f) Fellowship

Grace be with you

(f) Grace be with you that love our lord Jesus Christ

Gal 6:22 with the love incorruptible

(g) Service--blessed to be a blessing.

3. Be it remembered there is nothing the gospel offers Christ's presence does not confer.

4. What area of our life does Christ enrich?

5. Is there any phase where he disappoints? or is thin?

Acts 4:12 "Neither is there salvation

6. Christ is my:

(a) Ransom paid

(b) Life hidden

(c) Advocate at Throne

(d) Brother at side

Rom 2:16 God shall judge the secrets of men

by Jesus Christ

Neb 4:13 All things are naked and open to him.
C. Note how God measures them.
   1. Come in fullness
      2) Not partial
         6) Not content with payment
   2. There is fulness for everyone—not first served basis.

3. So certain was it Paul could say "I am sure".
   (a) Yet he was submissive to the will of God.
   (b) He'd expressed possibilities
      (1) Prosperous journey (1:10)
      (2) Readiness (1:15)
      (3) Spanish desire (23, 24)
   (c) I don't know where I'll go but where ever it is, I'll do good! This is Christian's calling.

D. It's end result.
   1. Best thing Paul could bring to a city was the gospel.
   2. It has:
      (a) Love
      (b) Mercy
3. He felt gospel was communicable if:
   (a) You know the message and
   (b) If you know the Savior.

4. Tho Paul came as a prisoner--he brought a blessing.
   (a) We communicate by our character--how well do we do?
      II Cor. 3:2-3 "Ye are our epistles
   (b) Are we content to allow God to pick mode of our going--be it free or prisoner?

5. Do we see going where the field is ripe?

6. God saves the sinner completely--His gospel is full.
7. Gospel comes via revelation from an impeachable source.

8. It imparts:
   (a) Knowledge of God
   (b) Deliverance from sin and guilt.
   (c) Consolation amid sorrow.
   (d) Warning to disbelievers.

West End 1/10/68
Whitehaven, Memphis 2/9/68
Carrolton Ave., New Orleans 1/1-69
Eastdale, Chattanooga 2-13-69
Stamford, Conn. 3-4-69
Highland, Abilene 10-10-69
Procter St., Pittsboro 10-19-69
Rippley, Tenn. Radio 11-5-69
Harding College 11-10-69 (un note 11-69)
Cleburne Texas 11/12/69
According to a recent Gallup poll, 57% of the American people think that religion is losing its influence in American life while only 23% think that its influence is increasing. This marks a dramatic shift in opinion during the past ten years. In 1957 a similar poll showed only 14% of the opinion that the influence of religion was decreasing and 69% who felt it was gaining.

"Let every sect give up its opinions as a bond of union, and what will remain in common? The gospel facts alone. Every sect, Catholic and Protestant, admits all the historic facts recorded in the five historical books of the New Testament. Their various interpretations, additions, and new modifications of opinions concerning these facts, and not the truth or falsehood of the narratives, create all the confusion, build the whole Babel, and set all the machinery of the contending interests in motion. Now, will not the slowest to apprehend see that, if, by any means, they could be induced to abandon their opinions, and retain the plain incontrovertible facts, the strife would be over?"
MARK TWAIN AND SCIENCE

"Since my own day on the Mississippi cut-offs have been made at Hurricane Island, at Napoleon, Arkansas; at Walnut Bend; and at Council Bend. These shortened the river, in the aggregate, sixty-seven miles. In my own time a cut-off was made at American Bend, which shortened the river ten miles or more."

"Therefore, the Mississippi between Cairo and New Orleans was twelve hundred and fifteen miles long one hundred seventy-six years ago. It was eleven hundred and eighty after the cut-off of 1722. It was one thousand and forty after the American Bend cut-off. It has lost sixty-seven miles since. Consequently its length is only nine hundred and seventy-three miles at present."

"Now, if I wanted to be one of those ponderous scientific people, and 'let on' to prove what had occurred in the remote past by what had occurred in a given time in the recent past, or what will occur in the far future by what has occurred in late years, what an opportunity is here! Geology never had such a chance, nor such exact data to argue from! Nor 'development of species', either! Glacial epochs are great things but they are vague—vague. Please observe:
"In the space of one hundred and seventy-six years the Lower Mississippi has shortened itself two hundred and forty-two miles. That is an average of a trifle over one mile and a third per year. Therefore any calm person, who is not blind or idiotic, can see that in the Old Oolitic Silurian Period, just a million years ago next November, the Lower Mississippi River was upwards of one million three hundred thousand miles long, and stuck out over the Gulf of Mexico like a fishing rod. And by the same token any person can see that seven hundred and forty-two years from now the Lower Mississippi will be only a mile and three quarters long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under a single mayor and a mutual board of aldermen.

There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact."

--Life on the Mississippi, p. 207

(This tongue in cheek spoof by Twain is humorous but it does point up the necessity of being careful of the scientific method used and the conclusions drawn. Especially is this true if the conclusions conflict with the statements of the Bible. "Let God be found true but every man a liar." (Romans 3:4.)

--MDT)

* * *

RECORD
(October 20, 1968)

Bible Study 383 Wednesday, Oct. 16
Morning Worship 527 Ladies' Class 33
Evening Worship 381 Study-Worship 506
Contribution $1,322.23

Budget to date $4,461.00
Contribution to date 3,908.72
DEFICIT to date $552.28
Gallup Opinion in 12 Western Nations

Opinion on State of Religion, Morality

PRINCETON, N. J.—Western opinion on the state of religion and morality is grim, according to the Gallup Poll.

During recent comparable periods, a cross section of citizens of 12 Western nations were surveyed by Gallup organizations. In seven nations, 50 percent or more questioned said life is getting “worse” in terms of religion.

Fifty percent or more in all but two nations said life is getting “worse” in terms of morals, and in eight lands half or more said life is “worse” in terms of honesty.

The United States was the most pessimistic on the issue of morality. Seventy-eight percent said morals are declining; 8 percent said morals are “better”; 12 percent saw no change; and 2 percent had no opinion.

The Netherlands showed the greatest degree of pessimistic opinion on the decline of the state of religion. Of the Dutch polled, 77 percent said the level of religious life is “worse”; 9 percent said “better”; 8 percent felt no change; and 6 percent had no opinion.

In the U.S., 50 percent said life is “worse” in terms of religion; 26 percent said “better”; 16 percent saw no change; and 8 percent had no opinion.

The Gallup Poll observed that in 1960 twice as many people said life was “better” in terms of religion as said “worse.”

On the question of honesty, 61 percent in the U.S. felt a decline; 13 percent saw improvement; 19 percent observed no change; and 7 percent had no opinion.

Nations other than the U.S. and the Netherlands surveyed were Austria, Canada, Finland, France, Great Britain, Greece, Norway, Sweden, Switzerland and Uruguay.

The text in third place was the first three verses of John 14.

A spokesman for the Greater Sydney Conference of the Seventh-day Adventist Church, which conducted the survey, said that it also showed people were reading Bibles less than they were when a similar poll was conducted a decade ago.

Executives of UCC Support Vetted Retraining Program

NEW YORK—Executives of the United Church of Christ have thrown their support behind a program in a Pacoima, Calif., church to retrain 30 “hard-core” gang leaders.

A $242,316 Office of Economic Opportunity grant for the project was vetoed by Gov. Ronald Reagan after some Pacoima residents complained about the plan.

Truman B. Douglass, executive vice-president of the United Church Board for Homeland Ministries; Joseph Merchant, chairman of the department of ministries to communities of special need; and Ralph M. Moore, Jr., the denomination’s secretary for youth program, asked Bertram Hardin, OEO director, to override the governor’s veto.

Negro Congregation Finances

2nd Factory in Philadelphia

PHILADELPHIA—The opening of a second Negro-owned and operated factory here was announced by Leon H. Sullivan, pastor of the Zion Baptist Church and founder of the Opportunities Industrialization Center.

Called Progress Garment Manufacturing Company, the enterprise has employed 20 persons and has received its first contract.

Mr. Sullivan’s opportunity center encourages improvement of the Negro’s social and economic status by self-help. It has spread to scores of other American cities.

The first Philadelphia enterprise opened by the center was Progress Aerospace Industries, Inc., which began operations in June. Both businesses are owned by Zion Investment Associates, funded by monthly investments of the 650 members of Mr. Sullivan’s congregation.

Australian Survey Shows John 3:16 Favorite Text

SYDNEY, AUSTRALIA—A survey among 20,000 persons here showed that the favorite Bible text is one that promises “overlasting life” to those who believe in Jesus Christ.

The text is John 3:16, which states: “For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.”

Second most cited was Psalm 23.
I. We must learn and practice this apostolic example.
   A. I believe us weak in prayer.
   B. I believe it can change for the better.
   C. That's the purpose of this lesson.

II. Near the end of the Roman letter Paul makes, via KJV, a triple request.
   A. We call it Life's Three Thats.
   B. It contains principles dear to all of us.
   C. It underscores he knew what he wanted --do we?

III. The Text Examined
   A. Now--Beseech--Brethren--Lord's Sake
      1. Timely
      2. Earnest
      3. Brethren--yet requesting prayers of those he'd never seen.
      4. Lord's sake.
         a) Name me a higher motive.
         b) Note how skillfully he will work into this all the Godhead.

   6. Love of the Spirit
      a) Shows He is a personality, not in influence.
      b) You can love Him.
      c) With confidence you can be grateful for gift you have received.

   B. Strive
      1. Lit. to carry on a combat.
      2. Conflict in company with another.
      3. Join in deep effort.
4. Agonize at athletic games.
5. Fervent.

James 5:16
6. Surely we get hungry for prayers of others.
7. A kindly word of spiritual appreciation is valuable. (Mills)
8. But this is more intense!
9. Felt intense effort would get God's attention better.
10. Do we, and if so, how do we strive in prayer?

C. Prayers
1. Laurin, "Christian's enemies are not defeated on the battlefield but in the closet."
2. A kindly word of spiritual appreciation is valuable—better still—pray for one another.
3. Was Paul the only apostle to ask for prayers of others?

Col. 4:3 Praying always for us that God would open unto us a door for the word to speak the mystery of Christ.
Eph. 6:19 Pray without ceasing for all the saints.
1 Thess. 5:25 Pray for us that the Lord may establish your hearts perfect in holiness.
2 Thess. 3:1 Pray for us that we may be preserved from false brethren.
Heb. 13:18 Pray for us, that the Lord may give you compassion and mercy, that ye may do good works, and be well thought of by all men.

4. We need prayers of others in times of need.
5. He asks folk he's never seen to pray for him.

D. The Three "Thats"—obviously he knew what he wanted.
1. Delivered from those who do not believe in Judea.
a) Doesn't expect to convert them—all he asked for deliverance.
b) He understood their narrow prejudices.
c) Great thing to go on knowing we are wrapped in the prayers of those that love us.
d) High courage to know something perilous awaits yet go ahead anyhow.
e) Deliver = dragged out of danger.
f) Was it answered?
(1) Partially—we don't always get a yes (Acts 23:27).
(2) Whatever comes is what God sees as best for us.
g) Believers should not shrink from any assignment given them.
Like Shadrach, Meshach, etc. as to outcome.
h) Know what I should do. (Armstrong

2. Service for Jer. be accepted of the saints.

a) Some doubt about it but only name he called his fellow Christians was saints.
b) Not sure his brethren would accept him.
c) Difference over doctrine or application?
d) It was accepted!

f. Roane Church & Shasta
3. **Come to you in Joy.**
   a) Prosperous journey to Rome and Spain.
   b) Went as prisoner.
   c) Thus partially ans.
   d) Joy is the them of Phil. letter—he's Christ's, not Nero's prisoner.

4. **Subject to will of God.**
   a) He is absolute--none can say with certainty what he will do.
   b) Yet all right for Paul to have a pleasant dream & ambition.

5. He would experience "refreshment" in their company.

6. Luther near death wrote, "Aged, worn out, weary, spiritless and now almost blind in one eye. I long for a little rest and quietness. I am weary of the world and the world is weary with me." Contrast with Paul.

**IV. He Prays for Them!**

A. **To God of all Peace.**
   1. Lard calls it sum of all the prayers and embodiment of all good wishes.
   2. Angel had peace theme at birth of Jesus.

3. This chapter has God as:
   a) God of Patience (v-3).
   b) God of Hope (v-13).
   c) God of Peace (v-33).
   d) God of Consolation (v-5).

4. What titles do you give Him?
B. He asks much of Roman brethren but notice he gives much too!

West End - 100+ Class - 11/24/91
Beville Rd., Daytona Beach, FL - 1/26/92
Hendersonville church (BC) - 2/2/92
Maryville, TN (BC) - 2/9/92
Huntington Park, Shreveport, LA (BC) - 3/1/92
Dardanelle, AR - (BC) 3/15/92
Harding Graduate School Chapel - 3/23/92
Plainview, TX (BC) - 3/29/92
Skyline - Jackson, TN (BC) - 4/5/92
Pratt, KS - 4/19/92 (BC)
Flat Rock, MI (BC) - 4/26/92
Woodbury, TN - 5/10/92
Wildwood Valley, Hurricane Mills, TN - 6/14/92
Laurel church, Knoxville, TN (BC) - 8/30/92
West 7th church, Columbia, TN (BC) - 9/20/92
Westvue, Lewisburg, TN - 10/11/92 (BC)
Washington Ave., Fayetteville, TN (BC) 10/18/92
Ridgewood church, Beaumont, TX - 11/1/92 (BC)
Central, Pascagoula, MS - 6/6/93 (BC)
SHOULD THERE BE DEACONESSES TODAY?
Romans 16:1-2

I. I am a part of a great church that wants to restore all that's proper the NT church had.
A. Elders?
B. Deacons?
C. Deaconess?
D. Preachers?

II. There is only one place to find our answers--the Bible.
A. Not:
   1. Tradition
   2. Men's writings.
   3. Pressing needs--baptize with a font.
B. What are we told from the Scriptures?

III. In the feminist movement should we have:
A. Women preachers?
B. Lady elders?
C. Grossed over words--such as man?
D. Women deaconess?

Romans 16:1-2

IV. In our text we meet a special lady about whom 6 things are said:
A. Name--Phebe.
B. Our Sister.
C. Servant of the church in Cenchrea.
D. Actions becometh saints.
E. Succor of many.
F. Succor of me.
   1. Would that we are content with this.
   2. Our times demand an inclusion of woman leadership.
V. We study the Text.

A. I commend unto you Phebe.
   1. Christian travelers needed credentials—what would be better than a letter from a church leader?
   2. Letters today would help protect against unworthy professions.
   3. What does it do to you when confidence is expressed in you?

B. Lady Commended is Phebe.
   1. As no one else was he commends Phebe—why?
   2. Was she alone?
   3. Did she bear the letter written at Corinth—there was no postal service in those days.
   4. Church letters enable the church to know that a stranger arriving and seeking hospitality is a fellow Christian, a genuine member of the Christian society and not a parasite or a spy. (Bruce)
   5. Commend—introduce to favorable regards.
   6. Phebe first named of 35 folks—various nationalities—middle wall of partition broken—all one in Christ.

C. Our Sister
   1. What better way to describe a fellow Christian—brother or sister.
   2. First of 6 designations of Phebe.
D. Servant of the church.
1. I shall list some names of brethren divided on whether she was a deaconess.
2. Servant from word for Deacon.
3. Served in charity and in hospitality that belongs to every Christian.
E. As brethren and others write.
1. Lard
   a) Was a deaconess--after each person Paul usually gives a distinctive reason to praise that person as he studied character.
   b) Female servant without saying what type of service was rendered (nor do we know the qualifications as for an elder or deacon--JBM)
   c) Raises the question was she appointed or did she assume the service?
   d) She is doing service with apostolic sanction.
   e) That makes it right.
   f) Other churches should do what Cenchrea did.
   g) He says she was officially a deaconess.
   h) Worked with the sisterhood.
   i) Worked with the poor, sick, untaught, erring, unfortunate.
   j) He wishes other churches would do the same--(then they had not at his writings?)
2. Erdman—uncertain to assume she was a deaconess.
3. Whiteside—our minds run to officialdom too much.
4. Tyndale—feels each woman or man should seek an office.
5. Winters—not a deaconess—no where else in NT—word means to minister or serve.
6. Barnes—yes she was—word confirmed in early ecclesiastical history—quotes Apostolic Constitution.
7. Floyd—No
   a) Means servant, a word not translated.
   b) Romans 13 government called a deacon.
   c) John 2 deacon, servant.
   d) Word has a general and a specific use—for those who have a special task.
   e) Here in general she is a servant.
   f) Feminist movement wants word to be "leader" but not proper here.
8. Obviously she served the church as my sisters do today.

E. Church at Cenchrea.
1. Only NT mention of church there.
2. Who started it?
3. Seacoast town—8 or 9 miles from Corinth—east side—town Asia Minor.
4. Rough city?
F. Receive her in the Lord.
1. There is a proper way that Christians should treat each other.
2. Receive her as becomes the holy on both sides of the ledger.
3. 10X in 16 verses uses "in the Lord."
4. Most frequent thing in this chapter "for Christ," "in Christ," "in the Lord," "of Christ"--see the emphasis.
5. "The impulse of love, the bond of service, the principle of fellowship all result from union with Christ." (Morgan)

G. Assist Her
1. We don't know what her special business was other than honorable.
2. Play on words--help her for she is a helper.

H. Succourer of Many.
1. She's a helper of man.
2. Her noble service entitled this good woman to high praise.
3. As we do to others they are under obligation to us.
4. Helper = patroness--maybe wealth and social position hers.
5. "We don't know how she befriended but it brought her imperishable fame." (Erdman)
6. Hospitality grows out of awareness of needs of others.
7. It enriches the lives of those that practice it.
8. It increases fellowship, promotes wiser understanding, cements ties of common faith.

9. Wealth imposes an obligation. (Interpreters)

10. Thus word used in other climes is one who presides over an assembly, one who aids or defends others in their cause, those who manage the cause of a stranger in court—she was no ordinary woman!

I. Paul adds "of myself also."

1. Let us be mindful of our benefactors.

2. Let us publicly thank them for what they do.
In my opinion, the question of female appointees in the early church turns upon the interpretation given to two New Testament passages, both of which are indecisive, and in turn the interpretation given them has to be examined in the light of the history of the early church.

Phoebe was a *diakonos* of the church in Cenchrea (Rom. 16:1); but one is immediately confronted with definition problems. Was she an appointee of that congregation or merely one of the thousands of females through history who have served the church? *Diakonos* is an indeclinable Greek word which occurs many times in the New Testament (Mt. 20:26; 22:13; 23:11; Mk. 9:35;
In the case of Phoebe, who is the only female in the New Testament to whom \textit{diakonos} is applied, Tyndale (1525) used "minister"; and that term was used in the Great Bible (1539), the Bishops' Bible (1568), and the Rheims (1582). It was the Geneva Bible (1560) which contributed "servant," and it was followed by the KJV (1611), the ASV (1901), the NIV (1973), and the NKJV (1979). The RSV (1946) made the innovation for the English Bible by transliterating the term as "deaconess," and the NIV gave this reading as a marginal option. Translations do not determine the meaning of New Testament passages; they merely reflect the understanding of translating groups. In view of the non-technical use of \textit{diakonos} in many New Testament passages, no man can say on the basis of New Testament material alone whether Phoebe was merely a servant or was an appointee.

Equally ambiguous on the question is the second New Testament passage where, in qualification lists (1 Tim.
3:11), we read “even so must their wives be grave . . .” (KJV; emphasis mine). This passage stood as “wives” in English translations from the time of Tyndale until the RV/ASV (1981, 1901) except for the Rheims which had “the women.” The RV/ASV take up “women” and in that they are followed by the RSV. The NIV gives “wives” in the text, but has “deaconesses” as a marginal option. The English translations reflect the inbuilt obscurity that there is in the Greek word γυνὴ. As in rural America, “woman” may describe either a female or a wife—a man may say “that is my woman”—so γυνὴ may describe a female or a wife. Which is implied must come from the context; but the context in 1 Tim. 3:11 is not dogmatically clear as the above cited variants in the English translations reflect. One interprets the passage in keeping with presuppositions he holds. If he thinks the early church had female appointees, then he understands the list to be talking of deaconesses. If he thinks that it did not, then he takes the term and its qualifications to be describing the wives of the deacons. On the basis of the New Testament text alone, neither side of the debate is likely going to persuade the other. Γυνὴ occurs many times in the New Testament, and in the letter to Timothy has the meaning of “female” in 1 Tim. 2:9-12, 14. But it also has the meaning of “wife” in 1 Tim. 3:2, 12; 5:9.

There is not much way to make progress in the discussion but to have recourse to church history to see what the situation was in the early church. In the documents of the early church, there were in the congregations elders and deacons, and after the time of Ignatius there was the monarchial bishop; but there is very little evidence for female appointees in the second and early third centuries. Before Ignatius, presbyter (presbuteros) and bishop (episcopos) were used interchangeably; but
after that time a pyramid organization with the bishop at the top and under him elders and deacons is to be seen.

The one item in this period relevant to women's position in the organization is Pliny's letter to the Emperor Trajan. This correspondence, dealing with how Pliny treated Christians in Bithynia about A.D. 110, is in Latin.

I judge it so much the more necessary to extract the real truth, with the assistance of torture, from two female slaves, who were styled deaconesses; but I could discover nothing more than depraved and excessive superstition.¹

The Latin term is *quae ministrae dicebantur*; however, *ministrae* has within it the same obscurity that *diakonos* has with which we started. They could be servants of the church, or they could be appointees of the church. No one can know. However, in light of the fact that Christian sources of this century do not mention such female appointees though they do discuss church organization, the person who wants to make them appointees needs to prove his case. He cannot do that.

When we come to the third-century church orders, the situation is entirely different. By that time, the church does have female appointees in its organization. The Syrian *Didascalia* of the late third century has deaconesses who assist at the baptism of women, go into the houses of heathen where there are believing women, visit the sick, minister to them, and bathe them.² Shepherd in *The Interpreter's Dictionary of the Bible* says, "Our chief sources about the order of deaconesses derive from the

¹Pliny *Epistle* 10.97.
Church Orders and conciliar decrees of the fourth-fifth centuries. The order does not appear to have been in existence in the church of Rome.”

In light of this evidence, I think the drive to have deaconesses (in the appointee sense) in the church is very hard put to prove that it has New Testament authority.

A further significant contribution to the on-going discussion might be made if one noticed that when deaconesses did appear in the church organization, they kept the doors, aided in female baptisms, and did other work with women. The modern drive for deaconesses would not be at all satisfied with doing such tasks.

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"I COMMEND UNTO YOU" --  
Rom. 16:1-2

I. We haven't restored NT Preaching!
   A. In 53 words Paul does a cameo of great beauty on Phebe. The same would take me 5300 words -- to the pain of many we've not restored the brevity of NT preaching.
   B. But may an uninspired man take an inspired 2 verses & try to lift your spirits about a great person

II. From Phebe I learn several things:
   A. I know her name.
      1. Lot of nameless women in Bible -- she's not one of them.
      2. Name means Pure -- Radiant.
      3. It came from the Moon -- Goddess of the Gks.
         (a) Artemis nicknamed Phebe.
         (b) Identified c Light of the Moon.
         (c) She wore it w/o change & in her shone the Light of the World.
         (d) Start from when you aren't build

B. I know some of her circumstances.
   1. She was able to go from Cenchrea to Rome.
   2. Lady of means?
   3. Lady of pluck.
   4. Many feel she took Roman letter of Paul to the church.
   5. Don't know her age, beauty, sexy
      (a) Sophia Loren quote.
C. She was a sister.
   1. Spiritual relationship.
   1 Cor. 7:15– Brother & Sister relationship cited.
   2. God's got a family.
   4. NT uses no exalted terms — She not the Divine but Slave Rev. 1:18
D. I Commend Her — Paul Harvey Quote.
   1. Wonderful to have confidence.
   2. Good to go out on a limb for some — take a risk.
   3. Receive her in the Lord — family of God doesn't need strangers. "Hit 'em between the eyes!"
   4. Assist her in whatsoever business she hath need of you — confident she won't fill in blank Ck. improperly.
   5. Husband need to commend wives.
      (a) Longfellow Clip.
      (b) Watson Clip.
E. Servant of the Church — Churchill Quote
   1. One thing to be a member — another a servant of the church.
   2. From diakanos = servant, deacon.
   3. See her teaching, helping poor, fulfilling many duties.
4. Official ministry? No, a work beautifully done
5. See her hard work. Psychologist say don't argue c a tired woman - that's better than with a rested one.

F. Succor of Many & Myself Also.
1. Word Succourer means lit. "one who stands by in case of need."
2. Like trainer in Olympic Games - stood by athlete to see he was properly trained, rightly girded & lined up for the signal.
3. She stands up for others.
4. Note the personal touch - "and of myself also!"
5. No wonder he wanted her received in the Lord.

Una Church Ladies Retreat, Montgomery, Bill 10-12-74
West End, 10-20-74
Laker Jackson, 1st Church 10-15-74
Broadway Church, Lubbock, 1st Ladies Bible Class 10-30-74
29th St., Church, Tulsa, Okla. 11-14-74
Union Ave. Church, Ladies Class, Memphis 5-13-75
Lochwood, Nov. 7-6-75
Arlene Lynn, 7-13-75
South Side Church, Huntersville, N.C. 10-28-75
A reporter was interviewing Sir Winston Churchill. "What do you say, Sir," he asked the venerable statesman, "to the prediction that, in the year 2000, women will be ruling the world?"

Churchill smiled and said, "They still will, eh?" — Voice, 5-11-70.

Many of these are important. Some are very vital to her marriage. However, for a woman's happiness she needs three essential ingredients. 1) Deep love and devotion of her husband, where she is loved, cherished and treasured. 2) Her human dignity must be preserved and, 3) her heartfelt desires granted. Without these ingredients she will be unfulfilled.

Many a woman has the mistaken idea that a career is the answer to her fulfillment. When basically she is only bypassing the fact that she lacks real love and acceptance in her marriage. Unwilling to face the truth, she only creates a wider gulf between herself and her husband.
to another about her.

In Longfellow's account of John Alden and Priscilla, John spoke tenderly of Priscilla:

"There is no land so sacred, no air so pure and wholesome as is the air she breathes, and the soil that is pressed by her footsteps. Here for her sake will I stay, and like an invisible presence, hover around her forever, protecting, supporting her weakness."

"I am, all that has come to me in life, I owe to you... I could not be what I am, if I did not take such serene happiness from my union with you. You are the spring of content; and so long as I have you, and you too are happy, nothing but good and power can come to me. Ah, my incomparable little wife, may God bless and keep you."

"And after being married for 28 years, he writes from the White House: 'I adore you! No President but myself ever had exactly the right sort of wife! I am certainly the most fortunate man alive.' . . .

"These were taken from 'The Priceless Gift,' a collection of letters written by President Wilson to his wife Ellen. Each letter is a love letter, warm and intimate."
A COUPLE IN DANGER OF DEATH
Romans 16:3-5a

I. In a greeting list of almost 30 folk, that lets us see Christianity in the work-a-day world, 6 listed are women, a few are couples.
A. The best known is Priscilla and Aquila.
B. We know several details of their lives but we don't know when they risked their lives for Paul.
   1. How dear is a fellow Christian.
   2. How sacrificial are we today.
   3. Let's study this couple for the inspiration they give us.

II. The History of them we know.
A. Met at Corinth. 
   1. Worked together 1½ years
   2. Made tents.
Acts 18:2 "Came to C. and found a certain Jew"
   :3 "Because he was of the same trade"
   3. Shared trade & task of spreading the gospel. 
   4. Aquila was a Jew, so we see Christianity crosses lines.
   5. Extended hospitality to Paul.
B. Went with Paul from Corinth to Ephesus
   1. Third move we know. 
Acts 18:4 "Sailed... with P & A... came to Eph."
   3. They stayed in Ephesus while Paul went to Jerusalem Antioch
   4. Don't know how long they stayed.
   (Jump to conclusions story) #1
   Dog's Head

[Handwritten notes and corrections]
C. Event in their life—Apollos.

Acts 18:24-28

2. Eloquent.
4. Instructed in the way of the Lord.
5. Fervent in the Spirit.
6. Spake & taught diligently the things of the Lord.
7. Knew only the baptism of John.
8. What do you do with such a fellow?
   a) He spoke boldly in the synagogue.
   b) Heard—listen to him. Truth seeking.
   c) Took him unto them.
   d) Expounded unto him the way of God more perfectly.
   e) Note both a man & woman taught him.
   f) Kept open heart & open door.

III. The Roman Message

A. Greet

1. Love shows itself in address.
2. Robinson says salutations valuable as
   a) Source of gratification to person named.
   b) Stimulus to themselves & others.
   c) Tribute to church in Rome
      (P. & A. are back after banishment)
   d) Shows genuineness of Epistle.
B. Priscilla & Aquila. Mr. Muny pronunciation
1. 2X out of 5X Aquila is mentioned first.

Acts 18:2"He found a certain Jew named Aquila"
1 Cor. 16:19 "Aquila & Priscilla salute you much"

2. Priscilla
   a) Old fashion name.
   b) Prisca diminutive
   c) Glad women vital to work of the Lord.
   d) Chapter starts with Phoebe.
   e) Her name as well as his is Roman.

C. My helpers in Christ.
2. Note their hospitality, teaching, companionship & courage.
4. Not just church members--took gospel to world--remember their moves.
5. Lit. "fellow workers."
6. Private can help as well as public servants.
7. In Christ Tyndale Word #6
   a) Phrase popular & often used.
   b) All labors to be of value must be in Christ.

D. "Who for my life laid down their necks"
1. Paul in danger at Corinth.

Acts 18:12-17 Insurrection against A. - Corinth
2. Also at Ephesus. MARY COMPROMISE

Acts 19:30-35 2hr. Greet's Dienz - Eph
3. At Ephesus
1 Cor. 15:32"After the manner of men I fought"
4. Paul further said: 1 Cor. 15:31 "I die daily" 
2 Cor. 11:23-27 "In deaths oft" 
5. They placed their necks under the sword. 
   a) Acted on Paul's behalf & imperiled their own lives in so doing. 
   b) Willing to expose their lives to save Paul's. 
6. Yet we do not know the exact occasion. 
7. We live securely. 
   a) Thank our country. 
   b) Remember those in peril. 
   c) Be grateful for our forebearers who endured. 
   d) Early church felt it. 
2 Tim. 3:12 "All that will live godly in Christ J"! 
E. Thanks from Paul & Gentile churches. 
1. Gratitude must be expressed. 
   a) Paul eternally grateful & said it. 
   b) Leaders need to voice it. 
1 Thess. 5:18 "In every thing give thanks" 
2. Gentile churches also. 
   a) Helped both Jew & Gentile. 
   b) Whole church said thanks. 
   c) If folk have done something for you or church, thank them. 
F. Greet church in their house. 
   1. Early church had no meeting house--came third century. 
   2. Met in synagogues & homes, plus wherever they could--even Catacombs.
A Coast Guard officer of my acquaintance was ordered from Norfolk, Va., to a new duty post in Tulsa, Okla. He was told that the government would pay for moving his household and personal goods, but regulations would not permit payment for moving his canoe.

The officer carefully filled his canoe with dirt and planted begonias in it.

When the movers arrived, he handed them an itemized list of his belongings, including "one 15-foot fiberglass planter." — Carl Cashel (Chesapeake, Va.)

Disciples' Departures

Brookhollow Christian Church (Disciples of Christ), Abilene, TX, has published a "Church Policy on Baptism."

"We practice baptism by immersion for those who have reached an age of understanding and make a confession of their faith. For those interested in transfer; we accept other forms of Christian baptism. If you have been baptized in another tradition, it is not necessary to be immersed." Handout, from Brookhollow Christian Church pew.

A Disciples of Christ Convention, meeting in Indianapolis, IN, postponed a vote on a "Jesus Resolution" which would affirm that salvation is possible only through Jesus. A report from the Disciples' Commission on Theology suggested, "It might be inappropriate and self-righteous to say salvation is only possible through Jesus." Some church officials stated they feared "a statement excluding non-Christians from salvation would harm inter-faith dialogues."

Times-Union, Jacksonville, FL, 8/5/89, via John T. Smithson, III, Starkville, MS, Church Newsletter.
In one of the most comprehensive studies of older adults ever undertaken in the United States—more than 20 years’ interviews begun with 1,700 rural elderly in 64 culturally diverse towns in Missouri—researchers have determined that participation in formal social networks (church and community groups) is an even more important predictor of mortality than one’s health.

Richard Hessler, Ph.D., professor of sociology and family and community medicine at the University of Missouri-Columbia School of Medicine, says: “Regardless of health problems, people who had formal social networks in 1966 [when the study began] were more likely to remain independent and survive.”

In his landmark study of the physical and social changes involved in the aging process, the professor found four factors that most influenced whether a person lived or died during the research period: age, sex, health and formal social networks, with the latter being foremost.

According to Hessler, staying active and remaining involved is important because of the expectations and sense of responsibility such participation produces. “When people are counting on you, you have a reason to get up in the morning,” he says. “Stimulation is the key.”
When a Young Man Changed His Family's Religion for Business Reasons

In Germany, a young Jewish boy had great love and admiration for his father. He eagerly followed as his dad centered their life around his Jewish faith. The family was zealous in their attendance at the synagogue. And, as Jewish tradition demanded, the boy was schooled by the rabbis and his parents in the faith.

But, while a teenager, the family moved to another German city. In this new city the leading business men were Lutherans. It was a shock to all when dad announced that they were giving up their Jewish faith and joining the Lutherans. "Why, dad?" the teenager asked. The father said it was to help his business. The boy was upset and confused. This soon gave way to feelings of intense bitterness that were to stay with him all of his life.

In his most famous book, "DAS KAPITAL," he described religion as "the opiate of the people." You see, the kind of "Dad" you are will profoundly influence your children. "Fathers, do not exasperate your children..." (Eph. 6:4). Oh yes! The name of the young Jewish boy? KARL MARX!

The Rylie Ramble

Because of an ear infection, my young son, Casey, had to go to the pediatrician. I was impressed with the way the doctor directed his comments and questions to my son. When he asked Casey, "Is there anything you are allergic to?" Casey nodded and whispered in his ear. Smiling, the pediatrician wrote out a prescription and handed it to me. Without looking at it, I tucked it into my purse.

Later, the pharmacist filled the order, remarking on the unusual food-drug interaction my son must have.

When he saw my puzzled expression,

he showed me the label on the bottle.

As per the doctor's instructions, it read: "Do not take with broccoli."

—Jackie DiGennaro (Sitka, Alaska)
His name was Johnny and one day he came home from school looking so miserable that his mother asked what was wrong. Out of his pocket the boy fished a note from the teacher which said: "Johnny has been a very naughty boy. Please have a serious talk with him."

"What did you do?" asked Mother.

"Nothing," sobbed Johnny. "Except the teacher asked a question and I was the only one who could answer it."

"What was the question?" asked Mother.

"Who put the dead mouse in my drawer?" answered Johnny.

At the end of my factory shift, I was asked to purchase some supplies. The machines' conveyor belts needed talcum powder to prevent them from sticking, and we had run out of aspirin for workers with noise-induced tension headaches. I drove to the nearest store and loaded a shopping cart with four cases of baby powder and several boxes of aspirin. As the man behind me in the checkout line peered at my purchases, he laughed and exclaimed, "Must be one heck of a kid!"

—Contributed by Lonnie Aspen
The Alexandria Library

The library in Alexandria, Egypt, was the most famous in all antiquity and one of the greatest of all time. It was intended to house nearly every work in the Greek language—from the epics of Homer to the most recent writings of fact and fiction—and Greek translations of foreign works, including the Torah. The library was founded early in the third century B.C. by Ptolemy I Soter, ruler of Egypt upon the death of Alexander the Great. To build the collection, Ptolemy II ordered his soldiers to seize books from all the ships that docked in Alexandria, then had them copied for inclusion in the library. Eventually, the library spilled out into a complex of buildings containing study rooms, lecture halls, and offices as well as manuscript rooms. By 250 B.C. the library contained about half a million volumes. It suffered damage and decline at the beginning of the first century B.C. as a result of wars and civil unrest, but continued into the Christian era until it was finally destroyed in the late fourth century A.D.

Books in the Alexandria library were written on rolls of papyrus, a paperlike substance made from strips of pith taken from the stalks of the papyrus plant. Long works were divided into tomes (from the Greek word for "cut"), carefully labeled, and stored in buckets. The collection of manuscripts at Alexandria was the largest in history to that time.
I. How do you do a sermon on a man of whom you know nothing except 12 words (two hyphenated)
Rom. 16:5"Salute my well-beloved Epaenetus"
A. It occurs in a most unusual chapter of names.
  2. Then he said if Paul could talk about multiple names he could now tell us about the church & its people in NYC.
B. How many names are in the chapter?
  1. Carroll says 35.
  2. Barclay says 24 individual names.
  4. Tyndale says 26 individuals & 5 households.
  5. Halverson--29 and says Paul implies could name more.
  6. 26 for Morgan.
  7. All underscores men can nod--you count for yourself.
II. But what can a chapter like this say to us?
A. From Robinson
  1. Grace sanctifies the courtesies of life & refines the manner.
  2. 5 classes of salutations.
     a) Helpers & fellow laborers.
     b) Relative & countryman.
     c) His own converts & well known friends.
     d) Churches
     e) Households
3. Conveys this:
   a) Paul had a special regard for individuals.
   b) Gratitude expressed for past kindnesses.
   c) Variation of labors rendered.
   d) Care of churches did not efface remembrance of persons.

4. About the church:
   a) Includes various nationalities as middle wall of petition is broken down.
   b) Various degrees of service--fellow worker (v-3) much labor (v-6) labored much (v-12).
   c) Yet none so insignificant as to be forgotten or left out of Lamb's book of life.
   d) See the everyday world of the 1st century church.
   e) Great diversity of individuals: women, slaves, prominent free men, imperial household, Jewish & Persian nobility.
   f) All barriers of race, culture, sex removed.
   g) Paul says nothing about their faults--no evil report.
   h) 2/3's those named are Greek.

B. Truly the chapter says much but emphasis one theme: "in Christ."

III. Now let's go to our little friend from Caribo --as Dr. Seffert used to say.
A. Salute
1. A special greeting.
2. Paul remembered the man's courage.

B. Epaenetus
1. Well-beloved.
   a) Was he one of Paul's converts?
   b) There is a special relationship with the preacher & his sons in the gospel.
   c) He's remembered with peculiar pleasure.
   d) Beloved used 4X (v-5,8,9,12).
   e) Love was returned surely.
2. Epaenetus
   a) Know nothing other than what's said here.
   b) "We have one little sentence about those going to Heaven; volumes about those who have turned the world into a slaughter house." (Lard)
   c) His name only here.

C. 1st Fruits of Achaia
1. 1st one in Asia to embrace Gospel, says Lard--yet Achaia was Greece! NIV has Asia!
2. Corinth the capitol.

1 Cor. 16:15
3. Suppose others baptized at the same time--or he alone.
4. Takes courage to be 1st in your family.
5. See

Exo. 22:29
Neh. 10:35
D. Unto Christ

Rev. 14:4

1. All believers are in Him.
2. End of all labor is to bring men unto Christ.
3. Note--not to the apostle, the preacher, even the church but unto Christ.
4. Tell how we get into Him.

Antioch (BC) - 1/25/98
IN THE SHADOWS, FOUR FOLK
Romans 16:5-7

I. I make a challenge to you—I'll give a subscription to 21st Century Christian for each one prior to the announcement of the text that will tell me something of these Names.

A. They are Epenetus, Mary, Andronicus, Junia—(not Priscilla & Aquila of v-5(A)).
B. Do you know about any of these folk?
C. Let's see what we can learn.
   1. 26 names.
   2. Peter not in the list.
   3. About some know nothing other than here.
   4. But it shows:
      a) Love in Christian fellowship.
      b) An apostle knew them whether we do or not.
      c) Names are important.
      d) Greetings are meaningful.
      e) Sincerity is conveyed.

II. Of the 4 we study now the 1st is Epenetus (E-paen'e tus) worthy of praise.

A. Was he one who went to Rome?
   1. Know nothing other than what is said here.
   2. No MMS exists on Romans that does not contain this chapter.
   3. Some names so ambiguous don't know if it's man or woman.

B. Do know he was 1st fruits.
   1. This is one of the many descriptive terms in the chapter.
a) My beloved  
b) First fruits  
c) Of note among the apostles  
d) My beloved in the Lord  
e) Approved  
f) Chosen  
g) Mother & mine  
h) Kinsman  
i) Endeared himself  
j) 1st convert  
k) Very dear  
l) Fellow worker  
m) Laborers  

2. First Fruits  
a) Courage  
b) Pioneer spirit  
c) 1st convert  
d) Small part of a coming harvest, as I looked for 1st July 4 tomato.

3. Unto the Lord  
a) Given to Him  
b) A decision was made  

Exo. 22:29 Thou shalt not delay to offer thy burnt offering,  
23:16 ... fruits of thy labors  

Lev. 2:12  
Deut. 18:4  
4. Paul surely knew interesting folk—great variety in the church.  
5. This man "well beloved."  

C. Greet Mary  
1. One of 6 Marys.  
2. Know nothing about this one—even the meaning of the name.
3. Who bestowed much labor.
   a) Slave for Paul.
   b) Word for intense effort amid pain.
   c) Don't know what she did but question not it was done.
   d) Whatever it was, it was with apostolic sanction.
   e) What lady labors are proper today?

D. Salute An/dro/ni'cus & Junia.
   1. All we know about them is here.
      Means Conqueror.
   2. Male & Female??
   3. Still no mention of Peter.
   4. My kinsmen.
      a) His kinfolk--remote kin?
      b) Called all Jews his kinfolk.

Rom. 9:3 My BR, my KINSMAN according to flesh

5. Fellow Prisoners.
   a) Paul frequently in prison.

2 Cor. 9:23
   b) Don't know where they were in jail together

6. Of note among the apostles.
   a) Distinguished among them.
   b) Note = marked, designated, distinguished--either good or bad--here good sense.
   c) Known to other apostles--does not mean they were apostles.

7. In Christ
   a) Union with Christ
   b) In His cause.
   c) In His Spirit.
d) It's not in vain!
1 Cor. 15:58
e) It satisfies.
Isa. 55:2 Spend money for that which is
f) Means they were a Christian.

8. Before Me—converted before he was.

9. Junia = belongs to Juno—but no more!

III. To Whom Do You Belong?

Church St., Lewisburg, TN (Ladies Class) 3/11/98

Harding Graduate School Chapel – 4/2/98
A growing movement in the Roman Catholic Church wants the pope to proclaim a new, controversial dogma: that Mary is a Co-Redeemer. Will he do it, maybe in time for the millennium? Should he? By KENNETH L. WOODWARD

This week a large box shipped from California and addressed to “His Holiness, John Paul II” will arrive at the Vatican. The shipping label lists a dozen countries—from every continent but Antarctica—plus a number, 40,383, indicating the quantity of signatures inside. Each signature is attached to a petition asking the pope to exercise the power of papal infallibility to proclaim a new dogma of the Roman Catholic faith: that the Virgin Mary is “Co-Redemptrix, Mediatrix of All Graces and Advocate for the People of God.”

Such a move would elevate Mary’s status dramatically beyond what most Christians profess. But in the last four years, the pope has received 4,340,429 signatures from 157 countries—an average of 100,000 a month—supporting the proposed dogma. Among the notable supporters are Mother Teresa of Calcutta, nearly 500 bishops and 42 cardinals, including John O’Connor of New York, Joseph Glemp of Poland and half a dozen cardinals at the Vatican itself. Nothing like this organized petition drive has ever been seen in Rome. But then, it isn’t often that Catholics beg a pope to make an infallible pronouncement.

If the drive succeeds, Catholics would be obliged as a matter of faith to accept three extraordinary doctrines: that Mary participates in the redemption achieved by her son, that all graces that flow from the suffering and death of Jesus Christ are granted only through Mary’s intercession with her son, and that all prayers and petitions from the faithful on earth must likewise flow through Mary, who then brings them to the attention of Jesus. This is what theologians call high Mariology, and it seems to contradict the basic New Testament belief that “there is one God and one mediator between God and man, Christ Jesus” (I Timothy 2:5). In place of the Holy Trinity, it would appear, there would be a kind of Holy Quartet, with Mary playing the multiple roles of daughter of the Father, mother of the Son and spouse of the Holy Spirit.

“Personally, I’m confident that there will be this recognition of Marian truth before the year 2000,” says Prof. Mark Miravalle, 39, the leader of the petition drive and a lay theologian at Francis University in Steubenville, Ohio. Miravalle has met with the pope several times and published three books since launching his bold initiative at a Marian conference in 1993. An infallible papal definition, he says, would put these doctrines “at the highest level of revealed truth.”

Rumors of the potential new dogma have triggered blistering criticism from other Christian denominations and ignited a battle within the church itself. “Calling Mary a Co-Redeemer is a heresy in the simplest sense,” says the Rev. George G. Passias, chancellor of the Greek Orthodox Archdiocese of America. “It is one thing to ask Mary to intercede with her son, but it is another thing to exalt her as the Mediatrix between God and men.” Episcopal theologian R. William Franklin, a veteran of the ecumenical dialogue between the Anglican and the Roman Catholic Churches, is equally outraged. A new papal dogma on Mary, he warns, “would be a further nail in the coffin of ecumenism” by stressing two points that Protestants cannot accept: “the Marian de-emphasis of Jesus and the re-emphasis of the dogmatic authority of the pope.” But, says Franklin, “I don’t think the church gives a damn. It’s an arrogance which stems from the mystical Marian devotion of the current pope.”

The proposed dogma would likely cause serious rupture among Catholic theologians as well. Last June the Vatican newspaper, L’Osservatore Romano, reported that the Holy See had asked a commission of 23 Mariologists to study the proposal. These are specialists in the theology of Mary and the scholars most likely to applaud the initiative. But, by a vote of 23-0, the commission advised against promulgating the new dogma. It was, the panel argued, contrary to the teaching of Vatican
Council II, ambiguous in its wording and insensitive to "the ecumenical difficulties" such a definition of dogma would cause.

But the Virgin Mary is no ordinary religious figure, nor just another pretty face. For nearly two millennia, she has been the dominant female figure in Western culture. For her, men have erected many of the most beautiful churches in the world: Chartres and Nôtre Dame in France, Hagia Sophia in what was once Constantinople and Santa Maria Maggiore in Rome. In her, poets from Villon and Dante to Hopkins, Eliot and Auden have found inspiration for their genius, and Schubert—among numerous composers—for his sublime "Ave Maria." The Annunciation, when an angel of the Lord appears before the startled teenage virgin to announce that she will bear a child, may well be the most painted scene in the history of Western art.

In many ways, the 20th century has belonged to Mary. From almost every continent, visionaries have reported more than 400 "apparitions" of the Virgin—more than in the previous three centuries combined, Miravalle estimates. Taken together, these visions point to what the Marian movement believes is a millennial "Age of Mary," which will produce a final dogma that confirms her ongoing maternal mediation between God and humankind.

To traditional points of pilgrimage, such as Lourdes and Fatima, the movement has added Medjugorje, a backwater Croatian-speaking enclave of 250 families in Bosnia and Herzegovina, where six children say they began receiving visions and messages of the Virgin in 1981. Today, it has become the new Fatima, visited by an estimated 10 million to 20 million pilgrims to date. On returning home, many report their own visions of the Virgin, so that places like Phoenix and Cleveland now have their resident seers. Tracking Mary has become a cottage industry. In the ripening apparition subculture, there are hundreds of small-circulation Marian newsletters, magazines and newspapers—not to mention illustrated books and pamphlets, plus graphic videotapes showing weeping statues, miraculously bleeding communion hosts and visitations with prophesying hometown seers. Mary has her Web sites, too, where devotees post the latest messages from visionaries abroad and provide chat rooms to discuss the meaning of it all. Here, old-fashioned Catholicism blends easily into New Age hunger for the supernatural. "It seems like everybody and his brother is having visions, and I try to keep my distance," says conference regular Wayne Weibel, who converted to Catholicism after making a pilgrimage to Medjugorje.

"We don't need this," says the director of the International Marian Library in Dayton, Ohio. "Why waste so much [spart] instability?"
I. Once more we turn to the 26 names of Romans 16. Some are totally obscure—but from the sparseness of information we can gain valuable lessons. Let's have a look—verses 8-11.

II. First there is Amplias

A. As you'd imagine his name means "enlarged."

B. Telephone directory he'd be toward the front of the book

1. You'll find this common name in the catacombs—but as Visa says about American Express, you won't find a crucifix.

2. It was often a slave designation.

C. He was a beloved brother in the Lord.

1. Slave or Emperor—Paul loved all


3. If you love one in the Lord do you tell and show this. (Mark took Barry to lake when he was so troubled.)
III. Our second friend is Urbane

V.9 "Salute Urbane, our helper in Christ, and Stachys my beloved."

A. Helper - implies a good stay of time as they worked together - not told where tho.
1. Name your partners
2. I've had young folk and older ones to work with
3. Who is your Urbane?

B. As suspected, name means "belonging to the city" - but may not mean all their work was urban.
   Lit belonging to the urbs.

C. Also means Polite - was common name for a slave.

D. Name found in imperial households.

IV. Our third friend is Stachys

Stā-chyś, Greek

A. Of him know nothing other than this reference

B. "My beloved"
   1. Paul great in intellect yet ardent & tender in feeling
   2. Knew affection like a woman

C. Word means ear or grain - also associated with imperial households.

D. Could mean yoke.
V. Fourth we look at Apelles
A. All we know of him is told here.
1. It was a Jewish name
2. It means separate or excluded.
B. What we do know is that he was tried.
1. Weymouth--"greeting to Apelles the veteran believer"
2. "Approved in Christ" is quite a compliment.
3. His fidelity had been tried and stood the test.
4. Do not know the ordeal-only that he won
5. He via this letter is protected against any unworthy profession
6. 6X adjective of worthiness is used

Col. 1:10 Worthy of the Lord
Eph. 4:1 Worthy of vocation
Rom. 16:2 Worthy of Saints
3 Jn. 6 Worthy of God
1 Thess. 2:12 Worthy of God
7. It's great to be approved of God and brethren
VI. Reference is made to Aristobulus household as our fifth person
   A. Name means Best Counselor
   B. Tradition that he was of the 70 disciples & preached in Britain
   C. Not mentioned by name – was he dead-or even an unbeliever Lord asks
   D. Or was he away from home?

VII. Our sixth and seventh names are:
   v.11 "Salute Herodion my kinsman
   A. About Herodion–know only what is here
   B. Called my kinsman – part of the delicate touches, tender revelation and slight difference of commendations found in the chapter.

VIII. And the 8th name Narcissus
   A. Note he is not addressed
   B. His name a flower causing lethargy or astonishment
   C. Know nothing about him
   D. Was only part of this family in the Lord? Paul greets only those who are in Christ.
   His divided?
   E. Household consists of family, slaves, servants, the who establishment
F. History tells of a Narcissus who was secretary to the Emperor. All correspondence went through his hands — took bribes for favors — then suicide ending

G. Level of Christianity reached Rome's highest levels.

IX. So ends our little study — where is your name written?

Antioch — 2/1/98
I. As Paul closed his letter to the Romans, he had many salutations.
A. Some names make impossible the identification of the sex.
B. But at least 6 of the list definitely are Christian women.
C. List of names shows the reality of the gospel's interest in human beings.
D. Paul highly evaluated human friendship - some even risked their life for him - many names we'll find nowhere else.
E. Particularly do I want you to see the honor to women.
   1. At all times, her work is of infinite value.
   2. She tho held no official position in the church.
   3. Some say 35 others 24 named here - 6 women.
   4. Women always useful in the church & were permitted to perform all such matters as opportunity provided & the state of public opinion allowed.
   5. Were not deaconesses.
   6. No. of women mentioned shows how they were honored.

II. Meet Tryphena & Tryphosa.
Rom. 16:12 "Salute Tryphena & Tryphosa, who labou
A. Who were they?
   1. Twin sisters?
   2. Good personalities that were amicable & lovely
3. Sisters c similar sounds like Jean & Joan?

B. Names.
1. Pagan names.
2. Meanings.
   a.) Dainty & Delicate.
   b.) Lit. those that live voluptuously."
   c.) Wanton & Luxurious.
3. Implication.
   a.) Delicate health? b.) Idle rich?
   b.) Paul not afraid to associate c such names.

C. Who Labor in the Lord.
1. They are now laboring - verb of current action.
   a.) Had labored & continued to do it.
   b.) They endured steadfastly.
2. Labor not identified.
   a.) Teaching? Sec.?
   b.) Hospitable? Support?
3. Labor.
   a.) Difficulty usually lies not in finding the work
to do but in finding the will to do it.
   b.) Word used is one for "toil" - to work to point
of exhaustion.
   c.) Give it your all.
   d.) Put aside life of ease to be a hard worker.
   e.) Worked so hard they grew weary.
   f.) Belie their names - from delicate to work like
trojans for the Lord.
   g.) This bit of humor in the words.
4. In the Lord.
   a.) Union c Christ.
b.) In his cause.
c.) In his spirit.
d.) Not in vain.

I Cor. 15:58 "Therefore, my beloved brethren, be ye:
e.) Found satisfaction.

Isa. 55:2 "Wherefore do ye spend money for that whic

III. See Persis.

A. Only Bible mention.
1. Don't under estimate work of women.
2. See power of one woman.

B. What do we know?
1. Was she single? Freed slave?
2. Name means Persian lady - often geography in
   name to show where they were from.

   a.) Paul does not say "my" beloved as with
       Ampliatus, a man. Amplius (v-8)
   b.) Delicately brought no reproach by stepping
       across the line of decorum.

4. Labored much.
   a.) Different degrees of activity.
   b.) Much love much labor.

Lu. 7:44-47 "And he turned to the woman, and said u
2 Cor. 5:14 "For the love of Christ constraineth us; b
   c.) Paul noticed who did much.
   d.) Praise should stimulate others.
   e.) Her laboring was in the past.
      (1) Was she old?
      (2) Aorist may point to some special occasion in
          the past.
f.) Her laboring not just what she should do - but that which is in the Lord!

g.) Wonder what motivated her?

h.) Several elements of service in this chapter.
   (1) Fellow worker (V. 3).
   (2) Much labor (V. 6).
   (3) Labored much (V. 12).

i.) She worked very hard.

West End. Med. Night Class 6-1-83
Blue Ridge Encampment, Black Mountain, N.C. 6-21-83
Pine Valley Church, Wilmington, N.C. 8-27-83
Westhill Church, Coraline, TX 9-27-83
Vipar. Texas Church Ladies Class 10-13-83
First Med. Church, Sheffield, Al. 11-1-83
Richmond, Ky. Ladies Class 12-19-84
Robinson Center Church, Conway, Ark. Ladies Class 3-2-84
Perryton, TX 10-11-84
Pratt Co. Ladies Class 1-28-85
Mt. Vernon Church, Prescott, AZ (Ladies Class) 3-5-85
Detroit Metro Lectureship - 3-22-85
Union Ave., Memphis, Ladies Class - 5-7-85
Western Hills Church (Weekday Service) - 8-21-85
Effingham, IL Church (Ladies Class) - 11-4-85
I. Anyone that's ever read Matthew & Romans knows they abound with hard names.
A. Burton Coffman only man I ever knew to quote Matt. 1.
B. More amazing still I never met anyone who preaches on Rom. 16:13-16 --but I plan to try it.

II. Those Hard Names
A. Let's begin with Rufus--the one name I can pronounce.
   1. Salute
      a) Is he the same one in Mk. 15:21?
      b) Was he the son of Simon who carried Jesus' cross?
      c) Was he well known?
      d) No wonder he is to be especially remembered.
   2. His name means Red.
   3. Chosen in the Lord.
      a) Excellent
      b) Highly valued
      c) Chosen for some special assignment?
      d) Choice individual.
   4. His Mother and Mine.
      a) Literally salute his mother--literally his.
      b) She is mine by choice, figuratively.
      c) Note delicacy & tenderness of Paul.
      d) Makes you feel you are one big family.
Matt. 12:47-50

e) Religion binds the hearts together of those that embrace it. (Barnes)

B. Now pronunciation and revealed facts become harder!

1. A-syn'cri-tus
   a) Of him we know nothing.

2. Phleg'on
   a) Same story--don't know anything about this one.
   b) Just know I don't know a single namesake.

3. Hĕrmās
   a) Same strong story--know nothing.
   b) Why are they listed?--someone in Rome knew them.
   c) A lot of young preachers I don't know.

4. Pat'ro bash
   a) I don't know how they know the diacritical markings are right.
   b) Know nothing.

5. Her'mes
   a) Did he write the shepherd?
   b) Name of God of Good Luck.
   c) Commonly a slave's name.
   d) Know nothing of the brethren which are with them.
   e) Thus a whole verse goes into the category of "we know nothing."
   f) Just know Peter is not in the list.
C. We now go to verse 15 and I fear we'll do little better.
1. Phi-lol'-gus
   a) We start a verse in total darkness as to whom these folk were.
   b) This word means lover of learning.
   c) Next time you meet a good student say "Hello Philologus"—that way he'll learn still more!
2. Julia
   a) Was this a woman?
3. Nē-reus
   a) Which sex would you allocate here?—evidently a man--had a sister.
   b) Great to see whole families united in Christ.
4. O-lym'pas
   a) We don't know anything here.
5. All the saints that are with them.
   a) Did they come from the same locale?
   b) Church strong in their area.
   c) And so our list of names closes.

III. And Now the Holy Kiss. Ps 125:10
A. The Bible has different kinds of kisses.
   1. Idolatrous Hos. 13:2 Coves
   2. Deceitful Ps 27:6 Enemy
   4. Passionate Song of Sol. 1:2
   5. Penitent Luke 7:45 Tenez
   7. Sorrowful Acts 20:37 Paul
   8. Affectionate 1 Pet. 5:14 Babylon, Mark, One another
B. Was he establishing a command?
1. With a man in Colorado who wrote a paper—without this you were not the church of Christ.
2. Takes an act common among the Jews and the Orient.

3. Is it a bound custom today?
   a) Lard "Apostles would not enjoin a custom so easily abused" "No desire to create a custom, only purify it—holy"
      "Where custom exists make it holy"
      "We are not compelled to kiss"
   b) "Was not establishing kiss of peace as permanent ordinance" (Erdman)
   c) When used be holy "Interpreter"

   a) "Let the kiss be holy and the handshake sincere" (Grubbs)
   e) "He was not starting a new custom but just keeping one these folks already had refined."
      (McGarvey)
   f) "Not saying we had to do it but if it be used be holy". (Winters)
5.

   g) Greet affectionately, kind and loving. (Barnes)
   h) Holy with word kiss guards this greeting from improper familiarity and scandal. (Barnes)

B. And The Church Salute
   1. Churches cooperated.
   2. A relationship by which they are known.
   3. No one title to exclusion of another.

Harding University chapel - 10/24/97
Germantown, TN (Bus. Associates Luncheon) 10/28/97
Harding Graduate School Chapel - 1/30/98
Lipscomb University Chapel - 2/18/98
Behaving In Church

"Did you behave in church?" asked Junior's mother.
"I sure did," Junior answered. "I heard the lady, sitting behind me, say, 'I never saw a child behave like that before in all my life.'"
WHEN YOU SAY "UNDENOMINATIONAL CHRISTIANITY", WHAT ARE YOU TALKING ABOUT
Rom. 16:16

I. There are some things in the Churches of Christ

you do not hear anywhere else.

A. It isn't:
   1. Love.

B. It is:
   1. According to the Pattern. Dr. Shriver "Disconnected"
   3. Undenominational Christianity.

II. This later expression has its friends & foes.

A. Among us, not sure it's understood.
   1. I'm a Church of Christ. "Stone's Friends"
   2. Always West End Church of Christ.

B. But surely the beauty of the appeal - you can be

   just a Christian - is still there.

   1. Old plea - I don't claim to be the only Christian
      but I do claim to be a Christian only.
   2. I've no desire for fellowship with the denominational
      idea. See Wesley Article #1
      a.) No NT teaching on how to build a denominational
      b.) It gives no authorization nor desire for such.

C. Defined.

1. Inner denominational? Union church? Divided?
2. Is it sectarian? Do I develop the West End spirit
3. Is it duplication of 1st century Christianity?

Names? Duties?

(hipscord & Shelbee) #2
a.) Christian, disciple, saints, followers, brethren
b.) Authorimous.
c.) Seed is word Lu. 8:11
   (Reproduce regardless of whether man or bird
   planted it - same plant). How to reestablish
d.) Jimmy Allen's baseball illustration. The game.

III. Can it become reality?
A. Is any group devoted to this aim thus a denomination?
   1. Can I be born again & not join a sect?
   2. Suppose a baptized believer will not come out of
      sectarianism, does not that negate the appeal?
      If one is worldly, does that make you worldly?
   3. Was it only a posture of the 19th century times?
      Is ecumenism it? Mt 23: Can name you Father Rabbi
B. If we can if we: Mt 11:28 "Come & learn of me
   1. Emphasize Christ - not men. In 14:6 I am way
   Gal. 2:20 "I am crucified with Christ: nevertheless I
   2. Let NT be the rule - not creeds, manuals,
      traditions.
   Isa. 8:20 "To the law and to the testimony: if they se
   3. All born again are in the church. They can be
      in denominational world but shouldn't be!
      Note Sygley quote.
      Also Allen & Hardeman.
   4. Use Bible language.
   Neh. 13:24 "And their children spake half in the spe
   5. Faithful service in the local congregation.
      liberty & freedom - not uphold part truth of
      denomination but all of pillar & ground.

End 1-16-83
The history of the Restoration Movement in Warren County is unique in that it predates the accepted time frames attributed to Barton W. Stone and Alexander Campbell by several years and is contemporary with a similar restoration movement by John Mulkey near Thompsonsville, Kentucky.

Around 1805 a number of Presbyterian and Episcopal pioneers moved into the southern area of Warren County from Virginia and North Carolina and founded the community of Old Philadelphia. Religious people, but without a preacher, they studied the Scriptures together. By 1810 they were worshipping as one body, calling themselves Christians and the church only as the Church of Christ. Predominant among the families involved in this early church was the Price family. Four brothers, Elisha, John, Hugh, and William, arrived in Asheville, North Carolina, from Ireland in the late 1700's and part or all of these eventually arrived in Warren County. Hugh was here in 1806 having signed the petition to form the county. John and William are listed on a tax list in 1812 and the 1820 census. Both Elisha and William Price were pioneer church of Christ preachers. While it cannot be proven, it is probable that the Prices and others were influenced by the evangelism of James O'Kelly who was active in the restoration movement in North Carolina in the late 1700's. One thing was certain, the movement in Warren County predated the Stone-Alexander evangelism by 10-15 years. The Old Philadelphia church grew and prospered, becoming a profound influence in the growth of the restoration movement in Warren County.

When we speak of the church of Christ, do we include all who have believed and been baptized (Mark 16:16) or only part of them? People scripturally baptized are added to the church (Acts 2:41, 47). All any sect claims to be is a part of the church. Repeatedly, we have pointed out that the word “denomination” will not fit any New Testament definition of church. A denomination is too big to be a local congregation because it includes many assemblies. It is too small to be the universal church because, by its own admission, many of God’s people are beyond its borders. If, in reference to the church, we use a Biblical expression but limit it to less than all who have entered the kingdom, we are guilty of denomi-
F. D. Srygley, long-time writer for the *Gospel Advocate*, in his inimitable style, made this point evident, when he wrote: "In the midst of all the denominations that beset this age and country, it would be absolutely miraculous if some Christians did not get into some of them occasionally. If there are no Christians in any denominations, it is the only place except hell they have all kept out of. Where there are Christians—not the best variety of Christians, to be sure, but the same sort that lengthen the lists of members on all 'our church books'—in saloons, on the race track, at the theater, in the ballroom, around the gambling tables, in the calaboose, behind the jail doors, in the penitentiary, and on gallows, it should not create surprise or start a scandal if a few of the meanest specimens of them should occasionally be found temporarily in the most respectable and pious religious denominations of this degenerate age and God-forsaken country" (*The New Testament Church*, p. 68). At a later time, N. B. Hardeman added: "I do not claim, and have never done so, that those who have taken no stand with denominations are the only Christians upon the earth; but here is the contention: Having simply believed and obeyed the gospel, we purpose to be Christians only. Now, there is a wonderful difference between saying that we claim to be Christians only and that we claim to be the only Christians. The Bible clearly predicts that the Lord's people, some of them, will engage in a state of confusion; and the Lord bids his people to come out of that state and just stand, if you please, as humble Christians only" (*Tabernacle Sermons*, II).
I. No book like Romans - even as it ends it's a classic.
   A. Our purpose is to see the last sentence.
   B. It is also to ask what would be your last words to a local church?
      1. Glad to be free of you.
      2. You elders have gotten what you deserve.
      3. If you keep sliding 20 years from now won't even know you.
      4. Keep on doing the work you do so splendidly.
      5. Or would it be a magnification of the Lord - it was the latter for Paul.

II. The Doxology
   A. Via Introduction - a doxology is a lofty ascription of praise.
   B. "Now to Him that is of power".
      1. Power is impressive.
      2. Only God not only is wise as we see later but absolute power.
      3. His power he never loses.
      4. Confidence we have - God can do for us whatever needs to be done for our betterment.
C. Establish you.
   1. Stablish - make firm.
   2. Steadfast.
   3. God can do this.

Rom. 1:11"For I long to see you, that I"
4. Sea captain was asked if he knew every rock in a dangerous channel - "No, but I know a safe course".
5. God can render you unmovable.
6. He has a stabilizer as we'll see.

D. The Gospel.
1. This is the rule, means, matter of our establishment.
2. No resemblance between this church and RC.
3. Not one distinguishing doctrine of RC found in Roman epistle: Abbey, Pope, monastery, crossing self, rosary, priest, confessional.
4. Pity more churches do not follow the Book (above Adam Clark).
5. Gospel is what makes a man stand firm.

Ezek. 2:1"Son of man, stand upon thy ft.
6. Due to three qualities - constancy is:
   a) Obedience with an adequate understanding of what
Christianity is and faithful acceptation of demands such knowledge lays upon us including both insight and discipline.

b) Wise to good.
c) Guileness to evil.

7. Not by my gospel but conformable to it.

8. My gospel - preached by me.

9. Have to preach it like Paul if we declare his.

E. Preaching of Jesus.

1. Christ the authority & pattern of Paul's gospel.

2. Gospel offered by Jesus takes its source in him.

3. Christian's duty to transmit the gospel.

4. Gospel & preaching of Jesus are means God provided for enlightening our understanding.

5. Preaching which respects Jesus—has him as its object moves men.

6. This does not mean the preaching Christ does or causes to be done.

7. The preaching that has Jesus as its message - only time Kerygma, proclamation, is used in Romans. Other usages:
1 Cor. 1:21 "For after that in the wis."
2:4 "My speech & my preaching"
15:14 "If Christ be not risen"
F. Revelation of the Mystery.
1. Another title for gospel now revealed.
2. Proclamation & Revelation contrast mystery & hidden.
3. "Which was kept secret".
   a) Lit. kept back in silence.
   b) O.T. a clock which is struck only in N.T.
4. Now manifest.
   a) Veil to temple rent.
   b) Gospel is confirmation of history.
   c) After Christ came the world could never be the same.
   d) By Scriptures of the prophets.
      (1) All Scripture is inspired of God.
      (2) See Jesus in prophetic writings.
      (3) Now fully thru Christ.
      (4) Prophets intimate Apostles made known.
      (5) God commands it be known.
      (6) Purpose of this was to lead all men to believe & to induce obedience springing from it.
e) Commandment of the Ever-lasting God.
(1) Jesus’ last words — Preach.

Mark 16:16

(2) God changes not!
(3) Command — a mandatory requirement.
(4) Jesus makes known the depth of divine purpose & our approach to God.
(5) Never before revealed and only in Jesus.

G. Gospel is for all nations.
1. Made known — now like electric — here all time but no one knew it.
2. God always had Gentiles in mind.
3. Always meant for all men.
4. Wish of Heaven that all men bow to it.

H. Obedience of Faith.
1. God’s final work is not creation but salvation.
2. Gospel begets an obedience founded on faith, utter trust, on complete yieldedness.
3. It is founded on a surrender which is the result of love.
4. Obedience never precedes faith but follows.
5. These are the two terms of man's requirements: faith and obedience.

6. We must currently identify with Christ - his will is made known to all nations for the obedience of faith.

I. To God - only wise - be glory thru Jesus forever, Amen.
   1. 2 terms - wise, only.
   2. God is eternal wisdom - none apart from him.
   4. Everything must culminate in the glory of God.

5. Life is in the Son.

1 Jn. 5:11"God hath given us eter. life

6. Jesus makes it all possible.


8. We must be in conformity and terms of the gospel.

9. God who gave us Christ gave correct biography of Him.
THE APPEARANCE OF THE GREAT WHORE AND THE SCARLET BEAST. 
Rom. 17:3-6

I. From the Wilderness John saw the Great Whore & the Scarlet Beast.
A. How could this encourage one?
B. What did he see?
II. He was Taken to the Wilderness.
V. 3 "So he carried me away in the Spirit
A. Wilderness is place of God's people against the city. (Desolation-wicked) world is desolate
B. In wilderness one is safe from the city.
III. He saw a woman sit on a Scarlet Colored Beast.
A. The woman was the Harlot. Noted by people for
1. Woman - the fallen church associates with evil.
2. Great harlot sits on a succession of empires.
3. Evil woman constantly supported by the beast.
4. She's shameless.
5. World patronizes her. Satan world to God
B. The Beast is Described tho not Identified.
1. He's scarlet.
   a.) Shows violence.
   b.) Don't know how he is but if I was a cardinal I'd take off my red hat.
   c.) Dragon, Beast, Harlot all same color. Red = Sin.
2. Full of names of Blasphemy.
   a.) Satanic in character.
   b.) Different in description from earlier Beast so far as details are concerned. Only natural as John ever enlarges what he earlier introduced - thus no inconsistency - Banowsky.
   c.) Same as one Chapter 13 - R. H. Boll.
d.) Not a little but full of blasphemy in fullest measure.

3. Had 7 heads & 10 horns.
   a.) 7 heads - universality of earthly domain.
   b.) 10 horns - plenitude of power.

C. So also is the woman described.

1. Arrayed in purple & scarlet.
   a.) Royalty wore this.
   b.) With it mocked Jesus.
   c.) Attracts attention & excites wonder.
   d.) Not dresses in white.

Isa. 1:18

2. Decked c -- (gilded, liberal adornment).
   a.) Gold.
      (1) Her treasures are earthly.
      (2) Her interest - temporal.
      (3) Imperial status & wealth adorn her.
   b.) Precious stones.
   c.) Pearls.

3. Has a golden cup in her hand.
   a.) Inviting looking cup.
   b.) Leo XII, 1825, had a medal struck - one side his image, on the other the church of Rome symbolized as a woman holding a cross in left hand & a cup in her right with these words, "the whole world is her seat". She would dominate mankind.
   b.) Full of abominations - its contents - not a satisfactory drink!

4. Name on her forehead.
a.) Mystery not part of her name. Some Catholics try to enlarge mysteries - in church it's simple.
b.) Babylon the Great.

Jer. 51:7
(1) She wants not union c the state but dominion over it.
(2) Henry IV stood outside Pope's castle 3 days barefooted in snow in garb of penitent before absolved from guilt Jan. 1077.
(c) Mother of Harlots.
(1) Roman harlots wore labels on brows inscribed with their names on them.
(2) As Mother she spawns evil.
(d) Abomination of the Earth - name she has written is really her reputation.
1.) Her glamor conceals her base hostility toward God.
5. Drunk c the blood of saints & martyrs.
   a.) Crimson - bloody minded & blood stained.
   b.) She appeals to all to drink & wants to attract all men.
   c.) Drunken is present tense - a continuing state for her.