

PREACHING AND TEACHING THE WORD OF GOD

Book Three (of 3) comprising

HOW TO WORK FOR CHRIST:

A Compendium of Effective Methods

By R. A. Torrey

How To Work For Christ

PREACHING AND TEACHING THE WORD OF GOD;

BOOK THREE of by R.A.Torrey

Contents:

BOOK THREE -- PREACHING AND TEACHING THE
WORD OF GOD

Chapter Page

1. How to Prepare a Sermon 321
2. Preparation and Delivery of bible Readings 332
3. Illustrations and Their Use 337
4. Teaching the Bible 344
5. Textual Sermons in Outline 356
6. Topical Sermons in Outline 454
7. Expository Sermons and Bible Readings in Outline 486

BOOK THREE

PREACHING AND TEACHING THE WORD OF GOD

{321}

01 CHAPTER ONE

HOW TO PREPARE A SERMON

There is no intention in this chapter of presenting an elaborate treatise on homiletics. It simply aims to give practical suggestions for the preparation of sermons that will win souls for Christ and edify believers.

I. FIRST GET YOUR TEXT OR SUBJECT.

A great many neglect to do that, and when they get through preaching they do not know what they have been talking about, neither does the audience.

Never get up to speak without having something definite in your mind to speak about. There may be exceptions to that rule. There are times when one is called on suddenly to speak, and one has a right then to look to God for subject matter and manner of address. There are other times when one has made full preparation, but it becomes evident when he is about to speak that he must take up some other line of truth. In such a case also, one must depend upon God. But under ordinary circumstances, one should either have something definite in his mind that he is to speak about, or else keep silent. It is true God has said in His Word, "Open thy mouth wide and I will fill it" (Psalm 81:10), but this promise, as the context clearly shows, has nothing whatever to do with our opening our mouth in speaking. Most people who take this promise as applying to their preaching, and who make their boast that they never prepare beforehand what they are going to say, when they open their mouths have them filled with anything but the wisdom of God. Christ did say to His disciples, "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it {322} is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:19-20); but this promise did not have to do with preaching, but with witnessing for Christ in circumstances of emergency and peril. In all cases of similar emergency, we have a right to rest in the same promise, and we have a right also to take the spirit of it as applying to our preaching. But if one has an opportunity to prepare for the services before him, and neglects that opportunity, God will not set a premium upon his laziness and neglect, by giving him a sermon in his time of need.

How shall we select our text or subject?

1. ASK GOD FOR IT. The best texts and topics are those which a man gets on his knees. No one should ever prepare a sermon without first going alone with God, and there definitely seeking His wisdom

in the choice of a text or topic.

2. KEEP A TEXT BOOK. I do not mean the kind that you buy, but the kind that you make for yourself. Have a small book that you can carry in your vest pocket, and as subjects or texts occur to you in your regular study of the Word, or in hearing others preach, or in conversation with people, jot them down in your book. Oftentimes texts will come to you when you are traveling somewhere or going about your regular work. If so, put them down at once. It is said that Ralph Waldo Emerson would sometimes be heard at night stumbling around his room in the dark. When his wife would ask him what he was doing he would reply that he had a thought and he wanted to pin it. Oftentimes when you are reading a book, a text will come to you that is not mentioned in the book at all. Indeed, one of the best ways to get to thinking is to take up some book that stimulates thought. It will set your own mental machinery in operation. Not that you are going to speak on anything in that particular book, but it sets you to thinking, and your thought goes out along the line on which you are going to speak. Very often while listening to a sermon, texts or subjects or sermon points will come to your mind. I do not mean that you will take the points of the preacher, though you may sometimes do that if you will thoroughly digest them and make them your own, but something that he says will awaken a train of thought in your own mind. I {323} rarely hear a man preach but his sermon suggests many sermons to me.

Put but one text or subject on a page of your text book. Then when points or outlines come to you jot them down under the proper text or subject. In this way you will be accumulating material for future use. After a while texts and topics and outlines will multiply so rapidly that you will never be able to catch up with them, and will never be at a loss for something to preach about.

3. EXPOUND A BOOK IN ORDER. Take a book of the Bible and expound it. You should be very careful about this however, or you will be insufferably dry. One of the best preachers in an eastern State undertook to expound one of the long books of the Bible. He made it so dry that some of his

congregation said they were going to stay away from church until he got through that book, they were thoroughly tired of it. Study the masters in this line of work, men like Alexander Maclaren, William H. Taylor, and Horatius Bonar. F.B.Meyer's expositions on Abraham, Jacob, Elijah, Moses, etc. are very suggestive.

4. READ THE BIBLE IN COURSE, AND READ UNTIL YOU COME TO A TEXT THAT YOU WISH TO USE. This was George Muller's plan, and he is a safe man to follow. He was wonderfully used of God. When the time drew near to preach a sermon, he would take up the Bible and open it to the place where he was reading at that time, first going down upon his knees and asking God to give him a text, and then he would read on and on until he came to the desired text.

II. FIND YOUR POINTS.

I do not say make your points, -- find them, find them in your text, or if you are preaching on a topic, find them in the various texts in the Bible that bear upon that topic. It is desirable often to preach on a topic instead of on a single text. Never write a sermon and then hunt up a text for it. That is one of the most wretched and outrageous things that a man who believes that the Bible is the Word of God can do. It is simply using the Word of God as a label or endorsement for your idea. We are ambassadors for Christ, {324} with a message. Our message is in the Word of God, and we have no right to prepare our own message, and then go to the Word of God merely to get a label for it.

How shall we find our points?

1. BY A CAREFUL ANALYSIS OF THE TEXT. Write down one by one the points contained in the text.

Suppose for example your text is Acts 13:38-39:

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sin, And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

By an analysis of the text, you will find the following points taught in it:

- (1) Forgiveness is preached unto us.
- (2) This may be KNOWN (not merely surmised, or

guessed, or hoped, or believed).

(3) It is known by the resurrection of Christ (this comes out in the "therefore" and the context). Forgiveness is not a mere hope, but a certainty resting upon a solid and uncontrovertible fact. The one who here speaks had seen the risen Christ.

(4) This forgiveness is through Jesus Christ. In developing this point, the question will arise and should be answered, How is forgiveness through Jesus Christ?

(5) Every one who believeth is forgiven. Under this point there will be four special points:

- (a) He IS forgiven (not SHALL be).
- (b) EVERY ONE that believeth is forgiven (RV).
- (c) He is forgiven ALL things.
- (d) The meaning of justified.

2. ASK QUESTIONS ABOUT THE TEXT. For example, suppose you take Matthew 11:28 as a text:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." {325}

You might ask questions on that text as follows:

- (1) Who are invited?
- (2) What is the invitation?
- (3) What will be the result of accepting the invitation?
- (4) What will be the result of rejecting the invitation?

One of the easiest and simplest ways of preaching is to take a text and ask questions about it that you know will be in the minds of your hearers, and then answer these questions. If you are preaching upon a subject, you can ask and answer questions regarding the subject. Suppose, for example, that you are to preach upon the subject of the new birth; you could ask the following questions and give Bible answers to them, and thus prepare an excellent sermon:

- (1) What is to be born again?
- (2) Is the new birth necessary?
- (3) Why is it necessary?
- (4) What are the results of being born again?
- (5) How can one be born again?

If you answer the questions that suggest themselves to your own mind, you will probably answer the questions that suggest themselves to

the minds of others. Imagine your congregation to be a lot of interrogation points. Take up their questions and answer them, and you will interest them.

3. IF YOU ARE GOING TO PREACH UPON A TOPIC, GO THROUGH THE BIBLE ON THAT TOPIC AND WRITE DOWN THE VARIOUS TEXTS THAT BEAR UPON IT. As you look these texts over, they will naturally fall under different subdivisions. These subdivisions will be your principal points. For example, suppose you are going to preach on "Prayer." Some of the passages on prayer will come under the head of "The Power of Prayer"; that can be your first main point. Others will come under the head of "How to Pray"; that will be your second main point, with doubtless many subordinate points. Other passages will come under the head of "Hindrances to Prayer," and this will make your third main point.

{326}

III. SELECT YOUR POINTS.

After finding your points, the next thing is to select them. You will seldom be able to take up all the points that you find in a text, or upon a topic, unless you preach much longer than the average congregation will stand. Few ministers can wisely preach longer than thirty or forty minutes. To a person just beginning to preach, twenty minutes is often long enough and sometimes too long. At a cottage meeting fifteen minutes is certainly long enough, and usually too long. The more you study a subject the more points you will get, and it is a great temptation to give the people all these points. They have all been helpful to you, and you wish to give them all out to them, but you must bear in mind that the great majority of your congregation will not be so interested in truth as you are. You must strenuously resist the temptation to tell people everything you know. You will have other opportunities to give the rest of the points if you give well the few that you now select; but if you attempt to tell all that you know in a single sermon, you will never have another chance. In selecting your points, the question is not which points are the best in the abstract, but which are best to give to your particular congregation, at

this particular time. In preaching on a given text it will be wise to use certain points at one time and certain other points at another time. The question is, which are the points that will do the most good and be the most helpful to your congregation ON THIS SPECIAL OCCASION.

IV. ARRANGE YOUR POINTS.

There is a great deal in the arrangement of your points. There are many preachers who have good points in their sermons, but they do not make them in a good order. They begin where they ought to end, and end where they ought to begin. What may be the right order at one time may not be the right way at another time. There are, however, a few suggestions that may prove helpful:

1. MAKE YOUR POINTS IN LOGICAL ORDER. Put those first that come first in thought. There are many exceptions to this rule. If our purpose {327} in preaching is not to preach a good sermon but to win souls, a point will oftentimes be more startling and produce more effect out of its logical order than in it.

2. DO NOT MAKE YOUR STRONGEST POINTS FIRST AND THEN TAPER DOWN TO THE WEAKEST. If some points are weaker than others, it is best to lead along up to a climax. If a point is really weak, it is best to leave it out altogether.

3. PUT THAT POINT LAST THAT LEADS TO THE IMPORTANT DECISION THAT YOU HAVE IN VIEW IN YOUR SERMON. It may not in itself be the strongest point, but it is the one that leads to action; therefore put it last in order that it may not be forgotten before the congregation are called upon to take the action that you have in mind.

4. _Give your points in such a way that the first leads naturally to the second, and the second to the third, and the third to the fourth, etc._

This is of great importance in speaking without notes. It is quite possible to so construct a sermon that when one has once gotten well under way everything that follows comes so naturally out of what precedes it that one may deliver the whole sermon without any conscious effort of memory. When you have selected your points and written them down, look at them attentively and see which point would naturally come first, and then ask

yourself which one of the remaining points this would naturally suggest. When you have chosen the two, in the same way select the third, and so on.

V. PLAN YOUR INTRODUCTION.

One of the most important parts of the sermon is the introduction. The two most important parts are the introduction and conclusion. The middle is of course important; do not understand me that you should have a strong introduction and conclusion and disregard all that lies between, but it is of the very first importance that you begin well and end well. In the introduction you get the attention of the people; in the conclusion you get the decisive results; so you should be especially careful about these. You must {328} catch the attention of people first of all. This you should do by your first few sentences, by the very first sentence you utter if possible. How shall we do this? Sometimes by a graphic description of the circumstances of the text. Mr. Moody was peculiarly gifted along this line. He would take a Bible story and make it live right before you.

Sometimes it is well to introduce a sermon by speaking of some interesting thing which you have just heard or seen -- some incident that you have read in the paper, some notable picture that you have seen in a gallery, some recent discovery of science. In one sermon that I often preach, and that has been used of God to the conversion of many, I usually begin by referring to a remarkable picture I once saw in Europe. I start out by saying, "I once saw a picture that made an impression upon my mind that I have never forgotten." Of course everybody wants to know about that picture. I do not care anything about the picture; I only use it to secure the attention of people and thus lead directly up to the subject. If you have several good stories in your sermon, it is wise to tell one of the very best at the start. Sometimes a terse and striking statement of the truth which you are going to preach will startle people and awaken their attention at the very outset. Sometimes it is well to jump right into the heart of your text or subject, making some crisp and striking statements, thus causing everybody to prick up his

ears and think, "Well, I wonder what is coming next."

VI. ILLUSTRATE YOUR POINTS.

Illustrate every point in the sermon. It will clinch the matter, and fasten it in a person's mind. Think up good illustrations, but do not over-illustrate. One striking and impressive illustration will fasten the point. More will be said about illustrations in a future chapter.

VII. ARRANGE YOUR CONCLUSION.

How shall we conclude a sermon? The way to conclude a sermon is to sum up and apply what you have been saying. One can usually learn more as to how to close a sermon by listening to a {329} lawyer in court than he can by listening to the average preacher in a pulpit. Preachers aim too much at delivering a perfect discourse, while a lawyer aims at carrying his case. The sermon should close with application and personal appeal. It is a good thing to close a gospel sermon with some striking incident, an incident that touches men's hearts and makes them ready for action. I have often heard men preach a sermon, and right in the middle they would tell some striking story that melted and moved people, then they would go on to the close without any incident whatever. If they had only told the story at the close, the sermon would have been much more effective. It would have been better still if they had had that moving story in the middle, and another just as good or better at the close.

A true sermon does not exist for itself. This, as has already been hinted, is the great fault with many of our modern sermonizers. The sermon exists for itself as a work of art, but it is not worth anything in the line of doing good. As a work of rhetorical art it is perfect, but as a real sermon it is a total failure. What did it accomplish? A true sermon exists for the purpose of leading some one to Christ or building some one up in Christ. I have heard people criticize some preachers, and say that they broke nearly all the rules of rhetoric and homiletics, and that the sermon was a failure, when the sermon had accomplished its purpose and brought many to the acceptance of Christ. Again, I have heard people say, "What a

magnificent sermon we have just heard!" and I have asked, "What good did it do you?" and they would say, "I do not know that it did me any good." I have further asked what good it did any one else, what there was in it that would particularly benefit any one. It was a beautiful sermon, but it was a beautiful fraud. A few years ago a well-known professor of homiletics went to hear Mr. Moody preach. He afterwards told his class that Mr. Moody violated every law of homiletics. Perhaps he did, but he won souls to Christ by the thousands and tens of thousands, more souls, probably, in one year than that professor of homiletics ever won to Christ in his whole lifetime. A scientific angler will get a fishing rod of remarkable lightness and elasticity, a reel of the latest pattern, a silk line of the finest texture, flies of the choicest assortment, and he will go to the brook and throw out his {330} line with the most wonderful precision. The fly falls where he planned that it should, but he does not catch anything. A little boy comes along with a freshly-cut willow stick for a rod, a piece of tow string for a line, a bent pin for a hook, and angle worms for bait. He throws out his line without any theoretic knowledge of the art and pulls in a speckled trout. The boy is the better fisher. The man has a perfect outfit, and is wonderfully expert in throwing his line, but he does not catch anything. A good deal of our pretended fishing for men is of the same character. Let us never forget that we are fishers for men, and our business is to catch men alive for Christ. Let us not try to save our sermons, but to save men's souls.

VIII. THINK YOUR SERMON OUT CLOSELY.

I would not advise you to write your sermons out, because what you have written might afterwards enslave you, but I would advise you to do a great deal of writing, not for the sake of preaching what you have written, but for the sake of improving your style. Most emphatically would I advise you never to read a sermon. The more preachers I listen to, the more firmly convinced do I become that a sermon ought never to be read. Of course, there are advantages in writing the

sermon out and reading it, but they are counterbalanced many times over by the disadvantages. I once heard a man deliver an address, who said before beginning, that as he wished to say a great deal in a very short time, he had written his address. It was a magnificent address, but he had no freedom of delivery, and the audience did not get it at all. So far as practical results were concerned, it would have been a great deal better if he had said less and spoken without his manuscript. Furthermore, it is not true that a man can say more without a manuscript than he can with it. Any one who really has a call to preach can train himself to speak just as freely as he writes. He can be just as logical. He can pack his sermon as full of matter and argument. His style can be just as faultless. It will be necessary, however, that he should think out closely beforehand just what he is going to say. After thinking your sermon all out carefully, when you come to preach, your mind will naturally follow the lines along which you have been thinking. You set the mental machinery {331} going, and it will go of itself. The mind is just as much a creature of habit as any part of our body, and after one has thought consecutively and thoroughly along a certain line, when he takes up that thought again his mind naturally runs in the grooves that have been cut out.

{332}

@02 CHAPTER TWO

PREPARATION AND DELIVERY OF BIBLE READINGS

I. DIFFERENT KINDS OF BIBLE READINGS.

There are many different kinds of Bible readings, and it is well to bear in mind the distinctions between them.

1. THE WHOLE BIBLE TOPICAL BIBLE READING. By this we mean the Bible reading that takes up some topic and goes through the whole Bible to find its texts for the study of the topic. For example, if the Bible reading is on the subject, "The Power of Prayer," passages for the illustration and exposition of the subject are taken from any book in the Bible where they are found.

2. THE BOOK TOPICAL BIBLE READING. By this we mean the taking up of a topic as it is treated in a

single book in the Bible; for example, the Holy Spirit in John's Gospel, or the Believer's Certainties in the First Epistle of John. These subjects are handled simply as they are treated in these individual books.

3. THE CHAPTER TOPICAL BIBLE READING. In this the subject is handled simply as it is found in a single chapter in the Bible; for example, the Freedom of the Believer in Romans 8; or, the Priceless Possessions of the Believer in Philippians 4; or, the Glory of the Believer in 1 John 5; or, Christ as seen in 1 John 2.

4. THE GENERAL SURVEY OF A BOOK BIBLE READING. In this form of Bible reading there is a rapid survey of the salient facts or great truths of some book in the Bible. {333}

5. THE GENERAL SURVEY OF A CHAPTER BIBLE READING. This varies from the preceding one, in that a single chapter is considered instead of an entire book.

6. THE RUNNING COMMENTARY BIBLE READING.

7. THE MUTUAL HELP BIBLE READING.

II. THE CHOICE OF SUBJECTS.

The first matter of importance in the construction of Bible readings is the choice of subjects. The following suggestions will help in this choice of subjects:

1. There are some great subjects that every pastor and teacher and evangelist should take up, such as the following:

- (1) The Power of the Blood of Christ.
- (2) The Power of the Word of God.
- (3) The Power of the Holy Spirit.
- (4) The Power of Prayer.
- (5) How to Pray Effectually.
- (6) Justification.
- (7) The New Birth.
- (8) Sanctification.
- (9) God's Plan for Every Believer's Life.
- (10) Assurance.
- (11) Faith.
- (12) Repentance.
- (13) Love.
- (14) Thanksgiving.
- (15) Worship.
- (16) Future Destiny of Believers.

- (17) Future Destiny of Impenitent Sinners.
 - (18) The Second Coming of Christ.
 - (19) Fulfilled Prophecies.
2. Go through Bible Text Books and Concordances, noting subjects for Bible Readings. {334}
3. GET SUGGESTIONS FROM SUGGESTIVE BOOKS OF BIBLE READINGS. For example, Inglis' "Pegs for Preachers and Points for Christian Workers." Do not adopt these plans outright, but simply get suggestions.
4. Keep a blank book and note down such subjects as occur to you from time to time.
5. Get your subject for the meeting immediately in hand by prayer.
- III. THE GETTING TOGETHER OF MATERIAL FOR BIBLE READINGS.**
- Having chosen your subject, the next thing to do is to get your material. This can be done in the following way:
1. LOOK UP IN THE CONCORDANCE THE PASSAGES HAVING THE WORD OR SYNONYMOUS WORDS IN IT. Suppose, for example, that the subject is "The Power of Prayer"; look up passages in the concordance under the words pray, prayer, intercession, supplication, ask, cry, call, and synonymous words. Some of these passages you will reject at once; many will not relate to prayer at all; others will relate to prayer, but not to the power of prayer; other passages you will note, to be used or rejected later. It will save time, if, instead of writing the passages down on first going through the concordance, you mark them by some sign on the margin of the concordance.
 2. LOOK UP THE SUBJECT AND RELATED SUBJECTS IN YOUR TOPICAL TEXT BOOK. Suppose, for example, the subject in hand is "The Power of the Blood"; look up passages under the following subjects: Reconciliation, Atonement, Redemption, Death of Christ.
 3. Look up the subject and related subjects in the book, "What the Bible Teaches."
 4. In your general Bible study be always on the watch for passages bearing on the subjects upon which you intend to teach. There are many passages which bear upon a subject which you {335} will find neither in a concordance nor a

text book; but if you study your Bible with an alert mind, these passages will be noticed by you and can be jotted down as you come to them.

5. PUT ON YOUR THINKING CAP AND SEE IF YOU CANNOT CALL TO MIND PASSAGES ON THE SUBJECT IN HAND.

Sometimes it is well to construct a Bible reading absolutely without reference to concordance or text book. Of course this will be impossible for one who has not a good general knowledge of the Bible, but a Christian worker should always be growing into a walking concordance and Bible text book.

IV. THE SELECTION AND ARRANGEMENT OF MATERIAL.

1. Having gotten your material together, see what you can dispense with, and strike it out at once._ The following four points will be helpful in the exclusion of material:

- (1) Substantially the same material in different forms.
- (2) Comparatively unimportant material.
- (3) Material not adapted to the needs of the congregation for which you are preparing.
- (4) Material about which you are uncertain.

2. FORM YOUR PRINCIPAL DIVISIONS AND ARRANGE YOUR REMAINING MATERIAL UNDER THEM. When you have excluded all the material that you can dispense with, look carefully at the material remaining. As you look at it, it will begin to classify itself.

Some of it will fall under one division and some under another. When you have obtained your main divisions, look at the material in each division, and this oftentimes will begin to arrange itself in subdivisions.

3. Get your divisions in the best possible order, and the subdivisions under them also in the best order._ The following suggestions will help in this:

- (1) Bring together points that naturally go together.
- (2) As far as possible have each point lead naturally up to the next point.
- (3) When possible, have a climax of thought with the strongest point last. {336}
- (4) Put the points that lead naturally to decision and action last.

V. THE DELIVERY OF THE BIBLE READING.

1. SOMETIMES GIVE THE PASSAGES OUT TO OTHERS TO READ.

(1) Write them out on slips of paper and hand them out. In such a case, be sure that those who take the passages will really find them and read them in a clear tone. Have them stand up to do it unless the audience is very small.

(2) OFTENTIMES READ THE PASSAGES YOURSELF. In order to do this you will have to acquire facility in the use of your Bible, but this comes readily with practice. Some find it helpful to write in red ink in their Bible at the close of the first passage where the next one is to be found, and at the close of the second where the third is to be found, etc. If this is done, an index should be made on the fly-leaf of the Bible of subjects, and of the first text under a subject. When the same text comes in a number of Bible readings, use various colored inks, or number the marginal text that follows it, so that you will know which applies to the particular subject in hand.

{337}

@03 CHAPTER THREE

ILLUSTRATIONS AND THEIR USE

Nothing goes further toward making an interesting and effective speaker than the power of illustration. All preachers who have been successful in reaching men have been especially gifted in their power of illustration. Much of the power of Spurgeon, Moody, and Guthrie lay in their power of apt and impressive illustration.

I. THEIR VALUE.

1. TO MAKE TRUTH CLEAR. No matter how clearly an abstract truth is stated, many minds fail to grasp it unless it is put in concrete form. Ministers are probably better able to grasp abstract truth than any other class of people, and yet I have noticed that even they, in order to understand truth, need to have it illustrated in concrete form. It was once said of a certain minister by one of his parishioners, "He is a remarkable man: he is so profound that I cannot understand him." This was said in honest admiration and not as a criticism, but obscurity is not a mark of profundity. It is possible to take the profoundest truth and make it so plain and simple that a child

can understand it. Obscurity is rather a mark of intellectual weakness than of intellectual power, for it requires brains to make a profound truth clear and simple. But nothing will go further to make clear a truth which is of difficult statement and profound, than the skillful use of illustrations.

2. TO IMPRESS THE TRUTH. It is necessary in a public speaker that he not only make the truth clear, but that he impress it upon his hearers. A truth may be so stated as to be clearly understood, and yet make but little impression on the mind. There is perhaps {338} nothing that will do more to impress the truth upon the mind, than the wise use of illustrations. Take for example Romans 1:16:

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

This verse may be clearly understood and yet make little impression upon the mind of the hearer, until you tell the story of some poor degraded wretch who has been wonderfully saved by the Gospel. Then the truth is not only understood but impressed upon the mind.

3. TO FASTEN THE TRUTH. How often you have heard a sermon, and the only thing that fastened itself in your memory was the illustration. You cannot forget an illustration, and with the illustration you remember the truth which it was used to illustrate.

4. TO ATTRACT AND HOLD ATTENTION. There is little use in talking to people unless you have their attention. Nothing is more effective in accomplishing this object than the apt use of illustrations.

5. TO REST THE MIND. If you talk continually for twenty minutes without an illustration, people begin to get very tired. Most people are not used to thinking consecutively for twenty minutes, and when you require them to do so without giving an illustration to rest and refresh the mind, they become very weary; but if here and there you drop in a good illustration it serves to rest the mind.

A two-hour sermon by a man successful in

illustration will tire you less than a ten-minute sermon by others. I once heard a man talk two hours to children. He held their attention spell-bound from beginning to end, and they did not seem to be tired at the end, but would have liked to have him go on. The whole secret of it seemed to be that he had marvelous power of illustration. When you find that your audience is growing tired or listless, drop in an illustration. This was Mr. Moody's constant practice. When he found his audience was heavy or getting restless, he would bring in one of his best stories out of his inexhaustible fund of anecdotes. {339}

II. CLASSES OF ILLUSTRATIONS.

1. BIBLICAL ILLUSTRATIONS. That is, incidents from the Bible and pictures of Bible scenes. Christ made much use of this kind of illustration. There is reason to believe that it is the very best method of illustrating a sermon. One of Mr. Moody's greatest gifts was his power to make a Bible incident live before you; Zaccheus, the woman who was a sinner, the woman with an issue of blood, and many other Bible persons, became living, breathing beings in whom your deepest interest was aroused. In order to acquire this gift, study Bible incidents carefully, then write them out; study them over and over again and rewrite them; tell these incidents to others, especially to children; endeavor to make them as living and interesting as you possibly can. The power to do this will grow rapidly. About the only genius there is in it is the genius of hard work. This is true of almost any form of genius. There is scarcely anything that a man cannot accomplish if only he puts his mind to it. Hard work will accomplish almost anything. If you are going to gain this power of Biblical illustration you must try and try and try again. Never be discouraged. You can certainly cultivate this faculty if only you work hard enough.

2. INCIDENTS FROM YOUR OWN EXPERIENCE. There is power in an incident that happened in your own experience that there is not in an incident which you have taken from somebody else. There is also great danger in the use of this class of

illustrations; the danger is that you will make yourself too prominent. One has to be on constant guard against that. Unless one is very careful, he will soon find himself parading himself, his excellences and wisdom and achievements. It is a very subtle snare. In using these incidents from your own experience, you must put yourself in the background just as far as possible. Cases are not rare where the imagination, in use of incidents, has grown to such an extent that workers have been found borrowing incidents from the experiences and lives of others, and transferring them to their own experience. Within the past month I have received information of one who is going up and down the country telling of things which are known to have happened in the life of Mr. Moody as though {340} they had happened in his own life.

There is danger too that as you repeat a story again and again it will grow in its proportions, and at last there will be little likeness between the incident as you tell it and the event as it really occurred. And yet you will yourself get to believe, unless you are scrupulously truthful, that it actually happened that way. It may not be that "all men are liars," but most storytellers get to be liars unless they are on their guard.

When it is once found out that a man is given to exaggeration (lying), and it will always be found out sooner or later, his usefulness is at an end.

3. ANECDOTES. Almost every one is interested in a story. The great power of one of the best-known after-dinner speakers in our country lies in his power to tell a good story. Lawyers and politicians and platform speakers generally make a large use of the anecdote in their speeches.

Preachers of the Gospel do well to make use of the same form of illustration. Anecdotes may not be as dignified as illustrations from science and poetry, but they are more effective, and effectiveness is what the true preacher is aiming at. There is, however, great danger that the matter of storytelling be much overdone. One hears sermons which are simply a string of anecdotes, and after a while this becomes disgusting to an intelligent hearer.

4. HISTORY. Illustrations from history have the

advantage of dignity as well as forcefulness. The question is often asked me by young men preparing for the ministry and evangelistic work, "What do you think a man ought to study outside the Bible?" and I always advise them, whatever else they study, to study history. It is a most useful branch of knowledge in itself, but is of special value to the public speaker. Very few people know much about history, and if you can bring forward from history well-chosen incidents, both the truth and the illustration will be interesting, instructive and effective. It serves furthermore to awaken the confidence of the people in the speaker. An argument from authentic history is one of the most unanswerable of arguments.

5. ILLUSTRATIONS FROM SCIENCE. The natural sciences afford many beautiful and suggestive illustrations. Striking and impressive {341} illustrations of Bible truth can be found in astronomy, botany, chemistry, geology, physics, and other natural sciences. But this is a form of illustration in the use of which one needs to exercise great care. Be very careful that your illustration illustrates. I have heard scientific illustrations used when the illustration needed more explanation than the truth it was intended to illustrate. Be very careful that your science is correct. What is considered scientific knowledge today is likely to be found to be scientific error tomorrow. I have heard much scientific falsehood used in illustrating sermons. Do not use exploded science to illustrate Gospel truth. One great fault with the use of scientific illustrations is that the average preacher is likely to accept a scientific doctrine just about the time the scientific world gives it up.

6. ILLUSTRATIONS FROM THE POETS. An apt quotation from the poets often serves to illuminate and fix the truth. These are very easy to get, for there are excellent collections of classified quotations from the poets.

7. ILLUSTRATIONS BY VISIBLE OBJECTS. It is sometimes well to use objects, not only in talking to children, but to grown-up people as well. For example, Rev. E. P. Hammond makes a very successful use of the magnet and different kinds

of nails; small nails, large nails, straight nails, and crooked nails, in illustrating the doctrine, "I if I be lifted up from the earth will draw all men unto me."

III. HOW TO GET ILLUSTRATIONS.

1. BE ON THE LOOKOUT FOR THEM. Cultivate the habit of watching for thoughts, watching for texts, watching for points, and watching for illustrations; in other words, go through the world with your eyes and ears open. One of the greatest faults in the training of children in the past has been that we have not trained the child's faculty of observation. Cultivate your own power of observation. Henry Ward Beecher was a striking example along this line. He was one of the most gifted men in the power of illustration. Wherever he went, he was always on the lookout for something with which to illustrate the truth. He would talk with all {342} classes of men and try to get from them illustrations for his sermons.

James A Garfield was another example of the same thing. One day he was walking down a street in Cleveland, Ohio. He heard a strange noise coming out of the basement of a building he was passing. He said to the friend who was with him, "I believe that man is filing a saw. I never saw a saw filed, I am going down to see how he does it." Spurgeon was a most illustrious example. He not only went through the world with his own eyes open, but it is said that he kept three or four men in the British Museum all the time looking for illustrations for him. The one who would be a mighty preacher to men must associate much with men.

2. KEEP A BOOK OF ILLUSTRATIONS. Take this book with you wherever you go. Whatever you see on your travels that seems to afford likely matter for an illustration, jot it down. Whenever you hear a good illustration in a sermon or address, jot it down. The book of illustrations that you make for yourself is far better than the book of illustrations that you purchase; too many others have that book, and sometimes when you are telling some of the stories in it you will see a smile pass over the faces of your congregation at the familiarity of the story. And some one may come up

to you at the close of the sermon and say, "I always liked that story."

3. STUDY THE MASTERS OF ILLUSTRATION; Such men as Moody, Spurgeon, Guthrie. Do not adopt their illustrations too extensively, but see how they do it.

4. CULTIVATE THE HABIT OF TALKING TO CHILDREN. I do not know of anything that will make a man more gifted in the power of illustration than talking to children. You are simply obliged to use illustrations when you talk to children, and thus you acquire the power to do it. By talking to children you will not only cultivate the gift of using illustrations, but also a pure Anglo- Saxon style.

IV. HOW TO USE ILLUSTRATIONS.

1. BE SURE YOU HAVE SOMETHING TO ILLUSTRATE. Do not preach a sermon for the sake of the illustrations. One hears many sermons where it is hard to avoid the conclusion that the sermon was gotten {343} up for the sake of the stories that are told in it rather than for the sake of the truth it professes to teach. Indeed, it is sometimes hard to tell what the truth is that the man is trying to illustrate. A literary friend once come to me in great disgust after a service he had attended. I asked him how he enjoyed the service. "It was all bosh. The man preached his whole sermon to work up to the point of getting off a quotation from Scott's 'Marmion' at the end. He did that well, but the whole performance was disgusting." Yet this preacher was considered by some a great pulpit orator.

2. Be sure that your illustrations illustrate.

3. AVOID THREADBARE STORIES. But it is well to bear in mind that a story that is threadbare in one place may be perfectly new in another. It is well, however, to be overcautious rather than undercautious in the matter of threadbare stories.

4. DO NOT MAKE UP STORIES. If you make up a story and tell it as if it were true, it is a lie. There are religious adventurers in our country, sometimes calling themselves by the noble name of evangelists, who go here and there making up the stories that they tell. It is time this sort of thing was stamped out. True evangelists are

suffering much injury from this class of men.

5. WHEN YOU TELL A TRUE STORY, TELL IT EXACTLY AS IT IS, OR DO NOT TELL IT AT ALL. There are some who exaggerate their stories because they think in this way they will be more impressive. Perhaps they call this a pious fraud, but pious frauds are the most impious and blasphemous on earth.

6. _Do not take a story that some one else told of his friend, and say, "A friend of mine" did so and so._

7. OFTEN BEGIN YOUR SERMON WITH AN ILLUSTRATION.

In this way you get the attention and gain the interest of your audience at the very outset.

8. OFTEN CLOSE YOUR SERMON WITH AN ILLUSTRATION.

This, if wisely done, will serve not only to fix the truth, but to touch the heart.

{344}

@04 CHAPTER FOUR

TEACHING THE BIBLE

I. THE IMPORTANCE OF BIBLE TEACHING.

1. THE BIBLE IS THE WORD OF GOD. The man who is really teaching the Bible may be confident that he is doing a good work, for beyond a doubt he is teaching the truth of God.

2. THERE IS A GREAT DEMAND IN OUR DAY FOR BIBLE TEACHERS. The man who takes up the teaching of the Bible, and does it in an interesting way and in the power of the Spirit, is bound to get a hearing and to do great good. In the city of Chicago popular evening Bible classes have been in operation for four years. The first year there was one class, the second year four classes, the third year five classes, and the fourth year it was necessary to reduce the number of classes in order that the teacher might go two evenings in the week to Detroit and St. Louis. In the five classes there was a weekly average attendance of about six thousand. The great interest people have today in studying the Bible is illustrated by the Saturday evening class at the Chicago Avenue Church. People come out at five o'clock and remain until nine. From five until six there are about seven hundred in attendance, from seven until nine between twenty and twenty-five hundred. Similar interest in Bible study has been shown in other cities. In every city and village there should be systematic

Bible teaching; nothing else will draw and hold such large and interested audiences.

II. METHODS OF BIBLE TEACHING.

1. EXPOUNDING THE SCRIPTURES.

This consists in the simple reading of a passage of Scripture with such comments as illuminate its meaning and enforce its {345} teaching. Mr. Spurgeon had a great gift in this direction. Mr. Moody used to say, "I would rather hear Mr. Spurgeon expound the Scripture than preach, I get more out of it." The following suggestions are offered to aid in expounding the Scripture to edification:

(1) MAKE THOROUGH PREPARATION.

There are those who think that it takes no preparation to expound the Scripture, that all that is necessary is to go into the pulpit and read a chapter and make such desultory comments as come to mind. There may be some profit even in that slipshod way of expounding the Scripture, but it has done much to bring Bible exposition into disrepute.

(2) AVOID RAMBLING.

There is a great temptation to the expositor, when he has started out upon one line of thought, to branch from that on to another and from that still on to another, until it is almost impossible to get back to the chapter.

(3) AVOID TEDIOUSNESS.

(4) SEEK FOR CONNECTED LINES OF THOUGHT.

Suppose, for example, you are expounding the fourth chapter of Philippians; instead of reading through with disconnected comments, go through the chapter with this line of thought: Seven Present Privileges of the Believer:

- (a) Constant joy (v.4).
 - (b) Absolute freedom from care (v.6).
 - (c) Abounding peace (v.7).
 - (d) An ever-present friend (v.9).
 - (e) Never-failing contentment (v.11).
 - (f) All-prevailing strength (v.13).
 - (g) Inexhaustible supplies for every need (v.19).
- Or take for example the 23rd Psalm; it can be divided as follows:
- (a) Every need met (vs.1-3).
 - (b) Every fear banished (v.4).

(c) Every longing satisfied (vs.5-6).

Or take Psalm 1:1-3. Entitle your exposition, "God's Picture of a {346} Happy Man." Three leading features of this picture will be, in the first verse, the happy man's separation from the world, the second verse, the happy man's occupation in the world, and the third verse, the happy man's fruitfulness before the world. A still different division would be, the first verse, the happy man's separation unto God; the second verse, the happy man's communion with God, and the third verse, the happy man's fruitfulness in God.

Or suppose you are expounding the second chapter of 1_John. Your exposition might begin with the introduction, "This chapter presents to us seven comforting views of Jesus":

- (a) Jesus as an advocate with the Father (v.1).
- (b) Jesus as a propitiation for our sins (v.2).
- (c) Jesus as our light (v.8).
- (d) Jesus as the anointer with the Holy Ghost (vs.20-27).

(e) Jesus as the Christ and Son of God (vs.22-23).

(f) Jesus as the great promiser (v.25).

(g) Jesus as the Coming One (v.28).

If you are using 1_John 3, you could begin with an introduction like this, "This chapter brings to us seven great facts about believers":

- (a) Believers in Jesus are now children of God (vs. 1-2 RV).
- (b) Believers shall be like Jesus when He comes (second part v.2).
- (c) The believer does not make a practice of sin (vs. 5-6, 9-10).
- (d) The believer knows that he has passed out of death into life (v.14).
- (e) The believer has boldness before God (vs. 19-21).
- (f) The believer may have power to obtain from God by prayer whatsoever he asks (v.22).
- (g) Believers in Jesus have the gift of the Holy Spirit (v. 24).

Of course these are only outlines, and the points made are the headings for different divisions of our exposition.

(5) _A Bible with a wide margin, or an interleaved Bible is very useful in expository work._ {347}

(6) The Synthetic Bible Study Course (from Genesis to Revelation), by James M. Gray, D.D., LL.D., is replete with sermonic suggestion for one who would know how to expound the Scriptures interestingly and profitably. (Send for literature.)

(7) The Book of Psalms is a good book with which to begin your expository work.

Of course we do not intend by this that every Psalm should be expounded.

2. THE CONVERSATIONAL BIBLE CLASS.

This is a very interesting method of teaching the Bible.

(1) Have the class meet in a very informal way, if possible around a long table.

(2) Take some book in the Bible and assign a portion for careful study.

(3) Read verse by verse and give each one an opportunity to state what he has gotten out of the verse, or ask questions upon the verse.

(4) Hold your class to the passage and subject in hand.

(5) Avoid trifles.

In almost every class there is likely to be some empty-headed member who will want to spend all the time in discussing some trifle.

(6) It is often well to assign questions before hand to be looked up by individual members of the class.

3. THE TOPICAL OR DOCTRINAL BIBLE CLASS.

Such a class is of immense importance in a church.

Very few people in our day are being carefully indoctrinated in the great fundamental truths of the Bible. In consequence of this they are likely to be led off by any errorist that comes along, provided he is a bright talker, or skillful in producing the impression that he has an unusual amount of Bible knowledge. The following are suggestions as to how to conduct these classes:

{348}

(1) Make a careful list beforehand of the great doctrines that you wish to teach.

Take these doctrines up in systematic order.

(2) Arrange all the Scriptures that bear upon these doctrines in an orderly and logical way.

(3) In the class you can either read from the

Bible and expound what the Scripture says on these doctrines, or you can have the different passages of Scripture read by members of the class, and let the class put the contents of the Scripture into systematic form for themselves.

The latter is the better way provided your class is of sufficient intelligence to do the work well.

Sometimes it is better yet to give out the Scripture beforehand, and have the class bring in the results of their own study and thought in systematic shape. Three important points must be borne in mind in all this work:

- (1) Be systematic.
- (2) Be thorough.
- (3) Be exact.

The book, "What the Bible Teaches" is the outcome of a topical doctrinal Bible class conducted through two years, and may be suggestive to others as to how to do this work.

4. STUDY OF INDIVIDUAL BOOKS.

This is the best and most important of all methods for continuous work. By this method of study a class can be continued from five to ten years, or indefinitely.

(1) INTRODUCTORY WORK.

Assign the lessons to the class beforehand; have them find and bring in answers to the following questions:

- (a) Who wrote the book?
- (b) To whom was it written?
- (c) Where written?
- (d) When written?
- (e) Occasion of writing?
- (f) Purpose for which written? {349}
- (g) Circumstances of the author when he wrote?
- (h) What were the circumstances of those to whom he wrote?
- (i) What glimpses does the book give us of the life and character of the author?
- (j) What are the leading ideas of the book?
- (k) What is the central truth of the book?
- (l) What are the characteristics of the book?
- (2) _Have the class divide the book into its principal sections.
- (3) Take it up verse by verse and study.
At each lesson have the class bring in an analysis

of a certain number of verses. Insist:

(a) That nothing shall be in the analysis that is not in the verse.

(b) That as far as possible everything that is in the verse shall be in the analysis.

To accomplish this, when any member of the class gives an inadequate analysis, ask him if that is all there is in the verse, and keep on asking him questions until he has brought out all that you see in the verse.

(c) Let what is found be stated as accurately and concisely as possible.

Do not be content when a member of the class puts something into his analysis somewhat like what is in the verse, but demand that it be a precise statement of what is in the verse.

(4) Have the class bring together all the teachings on the various subjects scattered through the book.

(a) To this end, have them first make a list of subjects treated in the book.

(b) Arrange these subjects in their principal subdivisions.

(c) Go through the analysis already made, and bring the points in the analysis under the proper headings in the classification of teaching.

5. CLASSES FOR THE RAPID SURVEY OF ALL THE BOOKS IN THE BIBLE.

This is sometimes called "the Synthetic Method of Bible Study." Assign the class a certain number of chapters, wherever {350} possible an entire book, to read over and over again, and then when they come together, go over the book rapidly, bringing out the salient points about it and its teaching. Dr. James M. Gray's book, "The Synthetic Study of the Bible," will be suggestive for this work.

6. CLASSES FOR THE STUDY OF THE BIBLE BY CHAPTERS.

(1) These classes can be conducted in a variety of ways. Perhaps the simplest method is to give out four questions for the class to be prepared upon, writing answers to these questions for each chapter. The Bible can be covered in about two years in this way if two chapters are prepared each day. The questions are:

(a) The subject of the chapter. (State principal

- contents of the chapter in a single phrase or sentence.)
- (b) The principal persons of the chapter.
 - (c) The truth most emphasized in the chapter.
 - (d) The best lesson in the chapter.
 - (e) The best verse of the chapter (memorized).
- (2) A somewhat more elaborate, and much more valuable method is to give out eight questions:
- (a) The leading facts of the chapter and the lessons they teach. These facts with the corresponding lessons should be given one by one and written out.
 - (b) Wrong things done and mistakes made. That does not mean mistakes made by the author of the Bible, for there are none, but the mistakes which are recorded in the chapter as made by various persons.
 - (c) Things to be imitated. That is, things different persons have done as recorded in the chapter that are worthy of our imitation.
 - (d) Most important lessons in the chapter. It is best to restrict the number of lessons to not more than five (or not more than ten) or such number as you deem best.
 - (e) The most important lesson in the chapter.
 - (f) The great texts in the chapter (written out in full).
 - (g) The truth most emphasized in the chapter.
- {351}
- (h) The personal blessing received from the study of the chapter.
- This is an especially helpful way to study the Acts of the Apostles. The author has obtained one of the greatest blessings that he has ever received from Bible study in the study of the Acts of the Apostles in this way.
- (3) A still more elaborate method for the study of the Bible by chapters is to give the class the following twenty questions and suggestions:
- (a) Read chapter five times.
 - (b) Note any important changes in RV from AV.
 - (c) Discover and study parallel passages and note variations.
 - (d) Date of events in chapter?
 - (e) Name of chapter?
 - (f) Outline of chapter?

- (g) Best verse? Mark and commit to memory.
- (h) Verses for meditation; note and mark.
- (i) Verses for thorough study; note and mark.
- (j) Texts for sermons; note, mark and outline the sermons.
- (k) Characteristic, striking and suggestive words and phrases; mark and study.
- (l) Leading incidents?
- (m) Persons; what light upon their character and lessons from their lives?
- (n) The most important lessons in chapter?
- (o) The most important lesson in chapter?
- (p) Central truth?
- (q) Places; locate and look up their character and history.
- (r) Subjects for further study suggested?
- (s) Difficulties an chapter?
- (t) Personal blessings received from the study of the chapter.

First. What new truth learned?

Second. What old truth brought home with new power?

Third. What new course of action decided upon?

Fourth. Any other blessing received from the study of the chapter?

Of course these suggestions and questions can be varied to suit the class and the judgment of the teacher. {352}

7. CLASSES FOR THE STUDY OF THE BIBLE FOR USE IN PERSONAL WORK.

Such a class should exist in every church and mission. Book I of this volume will give hints for the conduct of such a class.

8. TEACHING THE INTERNATIONAL SUNDAY SCHOOL LESSON.

Whatever other lines of Bible teaching we may take up, we cannot afford to exclude the International Lessons. Whatever imperfection there may be in the lessons assigned by the international committee, they have one advantage which cannot be overlooked; they are studied by the great mass of evangelical church members throughout this country and Great Britain. The minister or Christian worker who is not studying these lessons and teaching them will be out of line with the Bible thinking of the great mass of the church of Jesus

Christ. Helps for the study and teaching of these lessons are so abundant and so excellent that there is no need that anything be added in this book. The author's own method of teaching the lessons is sufficiently indicated in his book,

The Gist of the Lesson. * {Now edited by Ralph G. Turnbull. Fleming H. Revell Company, publishers.}

It might be added, however, that he teaches the lessons, not by lecturing to his class, but by asking them questions. It is far better to get people to see the truth by asking them questions, than it is to tell them the truth. We give for illustration his questions as prepared beforehand on the following lesson:

JESUS AND CAIAPHAS

(Matthew 26:57-68)

I. PETER WARMING HIMSELF AT THE ENEMIES' FIRE,
57-58.

57. What did they do with Jesus when they had arrested Him? Did they lead him first to Caiaphas? To whom? Why not to Caiaphas first?

Who were assembled with Caiaphas? What was the name of this body? What was there illegal about their assembling?

58. What are we told about Peter that sounds well? What two words are added that make it sound badly? If we follow Jesus, how should we follow Him? How are {353} many professed Christians today following Jesus? Did Peter really follow Jesus at all? What followed Him? What did not follow Him? (cf. Matthew 16:24). How far did Peter follow?

What led Peter to follow Him? What foolish thing did Peter do? (cf. Ps.1:1; Ps.26:4-10; 2_Cor. 6:14-17). Into what trouble did Peter's following Jesus get him? What will be the usual result of following Jesus without following Him with the whole heart? What ought to have kept Peter from following at this time? (John 13:38; John 18:8; John 13:36).

What had Peter done with all the warnings of Christ? What question had he asked of Christ when He said, "Thou canst not follow me now"? (John 13:37). What boast had Peter made? What is he now undertaking to do? Which knew Peter better, the Lord or Peter himself? Why did not Peter sit by himself instead of with the enemies of the Lord?

What arguments are produced today for conformity to the world? How much value is there in them? How much of the peril that he feared did Peter escape? How alone did he escape finally? What is the only way that any one can escape who seeks to make friends with the world? (James 4:4; 1_Cor. 15:33 RV; Prov. 13:20; Eph. 5:11-12). When, alone, should we associate with bad company? If we do not go with them for the definite purpose of leading them to Christ, how will our association with them result? Did Peter have such a purpose in associating with these servants? (John 18:18). When a follower of the Lord Jesus seeks to warm himself by the enemies' fire, what will you soon hear about his doing?

II. THE SON OF GOD SLANDERED AND SILENT, 59-63a.

59. What was the one fixed purpose of Jesus' judges? In order to carry out this purpose, what did they not hesitate to do? Were these judges respectable men as the world goes? Were they religious men? Of what have we an example here? (Jeremiah 17:8; Romans 8:7).

60. With what success did they meet in their attempt to find false witnesses against Jesus? Were there any who were willing to curry favor with the authorities by swearing falsely? What was the trouble with their testimony? (Mark 14:56). What conclusive proof have we here of the spotlessness of Jesus' character and life? How did Jesus feel about these false testimonies against Himself? {354} (Psalm 35:11-12 RV). What is there today that parallels the utter unfairness of these judges? When all the other false witnesses failed, who came?

61. To what did they swear? Was there any truth in that to which they took oath? (v.61, cf. John 2:19). What is the most dangerous of all lies?

62-63a. What reply did Jesus make to these false charges? Why did not Jesus reply? What prophecy did He fulfill? (Isaiah 53:7). To whom did He commit His case? (1_Peter 2:23). What example is there in all this for us? (1_Peter 2:21; Psalm 37:5-6). How was the high priest affected by Jesus' silence?

III. THE SON OF GOD REVEALED AND REJECTED, 63b-68.

63b. What did the high priest finally say to

Jesus? What was the intention of the question? Did it result in entrapping Jesus?

64. In what did it result? What was Jesus' answer?

If Jesus is not divine, what is He?

How did Caiaphas feel when he heard Jesus' unequivocal assertion of His Deity? Why was Caiaphas glad? What did Jesus add that changed the gladness of Caiaphas into fear? In that coming judgment day, who will be the judge, Caiaphas or Jesus? What position will Caiaphas occupy? What should all who are now sitting in judgment on Christ remember? (Acts 17:31; John 5:22-23). What is meant by saying that He is coming "on the clouds of Heaven"?

65. How did the High Priest treat this claim of Jesus? Upon what charge was Jesus sentenced to death? Who today practically assent to the justice of this charge?

66. What was the sentence pronounced?

67-68. What did they do with Jesus after pronouncing this sentence? (cf. Luke 23:11; Mark 15:16-20). For whom was it He suffered so? (Isaiah 53:6). What was fulfilled in all this? (Isaiah 50:6; 53:3). What is revealed about the human heart in its treatment of the Son of God?

GENERAL QUESTIONS

What lessons do we learn from Peter's action? What proofs have we in the lesson of the Deity of Christ? What proofs of the {355} desperate wickedness of the human heart? In what points does Jesus set us an example in this lesson? In what points did the Jewish rulers do wrong? What is the most important lesson of the passage?

{356}

@05 CHAPTER FIVE

TEXTUAL SERMONS IN OUTLINE

We print in this chapter a number of outlines of textual sermons. It is not intended that these outlines shall be used exactly as here given; they are simply offered by way of illustration and suggestion. We first give outlines of sermons for Christians, and afterward outlines of sermons for the unsaved.

LOVE TO CHRIST

"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts

21:13.

INTRODUCTION.-- This text reveals the secret of the beauty and untiring activity and matchless success of the life of Paul. This secret can be put in three words, LOVE TO CHRIST. The Lord Jesus had Paul's whole heart. There have been many great men and great women in the history of the church of Jesus Christ. Some of their names we know. Some of their names we do not know now, but we shall some day. These great men and women are the men and women who have had a great love for Jesus. A man may have great gifts, but, if he has not great love for Christ, he is after all as a sounding brass and a clanging cymbal. Men and women who have a great love for Jesus -- that is what the church needs today. And a great love to Christ is what each one of us needs in our own heart.

I. WHAT LOVE TO CHRIST WILL LEAD TO.

1. To Obedience to Christ. John 14:15.

To the one who loves Jesus the words of Jesus will be his most precious treasure. John 14:21,23. The one who loves the Lord Jesus will not be content with doing the will of {357} Jesus when the knowledge of that will is forced upon his attention. It will be his constant study to discover more and more about the will of Jesus.

2. Purity.

Jesus is the Holy One of God. He is infinitely pure. He hates sin. He hates sin in the life. He hates sin in the heart. If I love Him I will wish to be all that pleases Him.

3. Study about Him.

We all wish to know all we can about those we love. If we love Jesus we will study about Him. We will study the four gospels and the prophecies and the epistles and the Revelation of Jesus, Not from a sense of duty but because we want to know about Jesus.

4. Communion with Jesus.

We always delight in communion with those we love.

5. Love to Christ will lead to likeness to Christ.

We grow like those we love.

6. Love to Christ will lead us to work for Christ.

7. Love to Jesus will lead to sacrifices for Jesus.

Listen to the catalogue of what Paul gladly bore for Christ. 2_Corinthians 11:24-27.

8. If we love Jesus we will proclaim Jesus.

II. HOW LEARN TO LOVE HIM.

Some of us have said in our hearts, "I wonder if I do love Christ?" Well, the Bible tells how to have love.

1. We learn to love Christ by dwelling upon His love to us. 1_John 4:19.

2. To learn to love Jesus we must study much of Him in the Scriptures. The way to learn to love Him is learn to know Him.

3. It is the Holy Spirit who teaches us to love Jesus. He takes of the things of Jesus and shows them unto us. He bears witness of Jesus. He imparts to us His own love for Christ.

4. We learn to love Jesus at the Lord's table.

There we see Jesus. {358}

LOVE FOR SOULS

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:31.

INTRODUCTION. -- This text gives us a look into the life and into the heart of Paul that stirs one's soul to the very depths. It is one of the most wonderful pictures in the Bible. (Picture.) It opens to us one of the great secrets of Paul's power.

I. The Importance of Love for Souls.

1. Because love for souls is an essential element of Christlike character. Not to have a love for souls is to be radically unlike Christ.

2. Because love for souls is necessary to successful efforts for their salvation.

3. Because lack of love for souls reveals either great hardness of heart or inexcusable ignorance.

II. How Manifested.

1. In a deep concern for their salvation.

2. In earnest efforts for their salvation.

3. In our being in a constant lookout for opportunities to have some one.

4. In going out to seek for them.

5. In joy over lost souls saved.

6. In sacrifices made to save them.

7. In deep sorrow of soul for those who will not be saved. Too often we are provoked rather than

sad.

III. How Obtain.

The great fact to bear in mind in seeking an answer to this question is that love for souls is the work of the Holy Spirit. This we all believe theoretically. I wish we might be made to see it vividly and feel it to the very depths of our soul. Feel it deeply that the Holy Spirit alone can impart to you this glorious grace.

But on what conditions does He impart it?

1. A deep and genuine desire on our part for a love of souls. {359}

2. Prayer. Luke 11:13. The prayer should be definite. Not merely for the work of the Holy Spirit in general, but for this specific and definite work of the Spirit. It seems to be a law of the Holy Spirit's operation that He only gives that which we definitely see to be His work and definitely seek. Prayer. Expectant. Personal.

3. The Spirit works through instrumentalities. The Truth. What Truth?

(a) The value of the soul.

(b) The peril of the soul.

(c) Christ's love for souls. 2 Corinthians 3:18.

4. The Spirit works more largely as we put into operation what He has already wrought. Go to work.

SOUL WINNING

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Proverbs 11:20.

INTRODUCTION: -- Men's answers to the question who is the wise man. God's answer, "He that winneth souls is wise." Every wise man will make soul-winning the business of life.

I. Because it is the work Christ has appointed us to do. Matthew 28:19; Mark 16:15.

This is Christ's commission to His disciples. Not to apostles only. The apostolic church undoubtedly understood that the commission was for the whole church and not merely to the officials. Acts 8:4.

The idea of the church so prevalent today that soul winning is the business of a few officials in the church is utterly foreign to the New Testament ideas of the church. There every believer is a soul winner.

II. Because it was the business of life with Jesus Christ and by making it the business of our lives

we are following Him. Luke 19:10.

No one has a right to call himself a follower of Christ who is not a soul winner, who is not going out to seek and save the lost. {360}

III. Because it is the work in which we shall enjoy the unspeakable privilege of Christ's personal presence. Matthew 28:20.

It is a wonder that men pay so little attention to the very clearly stated condition of the promise. It is when we go His way that He goes ours. It is when we go forth with Him that He goes forth with us.

IV. Because it is the work for which the gift of the Holy Spirit is bestowed and in which we enjoy the fullness of the Spirit's power. Acts 1:8.

The gift of the Holy Spirit is bestowed for a special purpose and enjoyed in a special work.

That we may be witnesses, that we may have power in soul winning, not merely for our own personal blessing and enjoyment.

V. Because it is the work that produces the most beneficent results. James 5:20.

It saves souls from death. Three things here to notice.

1. The value of that which is saved, a soul. Mark 8:36.

2. The second thing to notice is the awfulness of that from which the soul is saved, "from death." Not a mere cessation of existence but the degradation of existence, eternal shame and infamy, agony.

3. That to which the soul is saved.

To happiness.

To holiness.

To glory.

To fellowship, and likeness to God.

VI. Because it is the work that brings the largest and most enduring reward. John 4:36; Daniel 12:3.

Many wish to shine here on earth. I would rather shine up there in eternal splendor. The brightest star in any galaxy of earthly glory soon fades.

Earthly glory is not worth the seeking. But it pays to shine up there, to shine as the stars forever and ever.

CONCLUSION. -- Will you make soul-winning the great business of your life? Oh for a church of

men and women who would {361} say, and say honestly, "From this time I live for one purpose. I live to seek and save the lost. As God gives me health, by consecrated living, by earnest and unceasing praying, by unwearied working, I will do what lies in me to rescue the perishing."

SAVING SOULS FROM DEATH

"He which converteth a sinner from the error of his way shall save a soul from death." James 5:20.

I. The Glory of the Work.

Those are stirring words. -- Startling words. Are there souls in danger of death? There are. Where? About us everywhere. Every soul that has erred from the truth is in the way of death and unless converted will perish forever. The darkness eternal and eternal death will soon close in upon him. But if we arise and by the power that God gives us convert that soul from the error of his way we will have saved a soul from death. It is a great privilege to save a human life. But what is that from saving a soul from death? The life we save must soon be given up after all. But when I save a soul I save its eternity. One soul saved for eternity is worth a million lives saved for ten, fifteen, twenty or fifty years. And how much more fearful is that from which the soul is saved. When the soul finally dies there is no hope beyond.

II. Who Can Save Souls?

Every one of us. It is God of course in the last analysis who converts sinners and saves souls. But the text makes it very plain that He does this glorious work through us. There are some who would sit down and wait until God saw fit to convert the sinner. The farmer might as well sit down and wait until God saw fit to give a harvest. God saves no souls without us. The number of unsaved men on the earth today who will be saved depends entirely upon the faithfulness of those who are already saved.

III. How Can We Convert Sinners.

1. First of all by prayer. 1_John 5:16. Prayer avails more than any other thing for the conversion of sinners. {362}
2. In the next place we can convert others from the error of their ways, and so save them, by

taking them to the place where they will hear the Word of God preached in purity and in power.

3. We can convert sinners from the error of their ways and so save their souls from death by ourselves giving them the Word of God in the power of the Spirit. You may not be able to preach, but you can do personal work.

4. We can convert sinners and so save their souls by giving our testimony of what the Lord has done for us.

5. By the use of tracts and books. If you cannot talk much you can give others a good tract and get them to read it.

CONCLUSION. -- These are some of the ways to save souls. There may be others but these are enough to begin with. Now begin. Begin today and then keep it up as long as you live.

WHY EVERY CHRISTIAN SHOULD WORK WITH ALL HIS MIGHT FOR THE SALVATION OF THE LOST

"He which converteth a sinner from the error of his way shall save a soul from death." James 5:20.

INTRODUCTION. -- Every Christian should work with all his might for the salvation of the lost. There is something seriously wrong with any professed Christian who is not working constantly and working hard to get men to forsake sin and to accept Jesus. Such a person is fearfully backslidden. One of the most important marks of a true and satisfactory Christian experience is an earnest desire to see others saved, and constant efforts to that end. Luke 19:10.

I. Why?

1. Because God is glorified by the salvation of the lost. Nothing glorifies God more than the conversion of a sinner. John 17:4; John 3:16.

2. Every Christian should work with all his might for the salvation of the lost, because God has commanded us to do this work.

3. Every Christian should work, etc., because of love to them. It is an awful thing to think of what it means to be lost. It {363} is an awful thing to think of what it means to be lost now, to say nothing of what it means to be lost hereafter. What can we do for others like saving them from sin and from its consequences? How our hearts are stirred when we hear of millions whose bodies are

starving in India and elsewhere, but what is this to millions whose souls are starving, who are in sin away from God and without Christ? It is better far to save one perishing soul than to save ten million starving bodies.

4. Every Christian should, etc., for his own sake. Our eternal reward depends upon our earnestness and untiring activity in soul winning. Daniel 12:3. Every new soul won is a new jewel in our Savior's crown and a new jewel in our crown.

II. How?

1. By prayer. Praying for the lost is not only our duty toward the lost, but it is our first duty. We can accomplish more in that way than in any other single way.

2. By effort. Prayer is the first thing but not the only thing. Begin trying to lead men to Christ.

3. By training. We must train for the work in order to do the best work.

4. Seek and obtain God's power. Acts 1:8. This power is for us all. Luke 11:13; Acts 2:39; Acts 5:32. Every Christian man and woman here can have the power of the Holy Ghost. Give yourself wholly to God. Ask, believe, claim and go to work.

WITNESSING

"A true witness delivereth souls." Proverbs 14:25.

INTRODUCTION: -- Our text today tells us one way

and a most effective way of saving souls, that is, by witnessing, "A true witness delivereth souls."

By testifying to the truth, especially to the truth concerning Jesus, we bring men to accept Jesus and thus deliver them from guilt and sin and from eternal death. This was the work of John the Baptist. John 1:7. This was the work of the apostles. John 15:27. This is the work of the Holy Spirit. John 15:26. This was the work of Jesus Himself. Isaiah 55:4; John 18:37. {364}

I. Who Should Be a Witness?

To this question the answer is very plain, every one who knows Jesus. If you have found Jesus, there rests upon you a solemn obligation to tell others about Him. What would you think if people were dying by the thousand of a plague and some man had knowledge of a sure cure and kept it to himself for fear some one might not listen to him

or might laugh at him?

II. To What?

1. First of all and most of all to Jesus Christ.
Acts 10:43; John 15:26. It is not so much of doctrines as of a person that we should speak, of Jesus, His death, His resurrection, and the power of His death and resurrection, as we know them in our own lives.

III. When and Where?

Testify wherever you get a chance and whenever you get a chance. Paul is a pretty good example. We find in giving his testimony in the synagogue, in the market places, from house to house, in the open air, by the riverside, in jail, on shipboard, in camp, at his work, at meals, to Jews, to Gentiles, to theological professors, to ecclesiastical courts, to governors, to kings and queens, to jailors, to soldiers, to sailors, everywhere and all times of the day and night, and to everybody. A few specific places:

1. In our homes. Mark 5:19.
2. In our places of business.
3. On the streets.

4. The church meetings for testimony.

IV. What Are the Conditions of Effective Witnessing?

1. The first condition is a true life back of the testimony. If a man is not straight in his business, the more he keeps his mouth shut about Christ, the better it is for the Christ and His cause.

2. The second condition of effective testimony is personal knowledge of the facts. If we are to be effective witnesses {365} for Christ and His truth we must seek the largest and clearest possible knowledge of Him and of the truth as it is in Him.

3. The third and crowning condition of effective witnessing is the enduement of the Holy Spirit.

Acts 1:8. There is great power in Holy Ghost testimony. There is little power in our testimony if the Holy Ghost be not upon us.

SPREADING THE GOSPEL

"Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:4.

INTRODUCTION. -- Seven years after Pentecost the

church and the Gospel were still very largely confined to the city of Jerusalem. Then God stirred up the nest and sent them forth. The Gospel was spread by preaching it. There are four things in the text to notice. Who preached, what they preached, why they preached, where they preached.

I. Who Preached?

"They that were scattered abroad," i.e., the rank and file of the church (cf. Acts 8:1). They simply spoke the Word. Wherever they went they told the story of Jesus and salvation in Him and what He had done for them. This is the most effectual and the most needed kind of preaching. This is the only way the Gospel will ever have that spread that Christ intended it should have, by everybody who knows it and believes it and has felt its power telling it out among those with whom they come in contact.

II. What They Preached.

Notice what they preached. "Preaching the Word," or if we were to translate literally, "telling the good news of the Word." They declared God's own Word.

III. Why They Preached.

1. First of all they preached the Word because they believed it. 2_Corinthians 4:13. How can any one believe this book and the wonderful promises it contains and not speak? {366}
2. They preached in the next place because they believed men were perishing. That was what the Word told them. John 3:36.
3. Because they had themselves been blessed by the Word. How can any one who has tasted the blessings of the Gospel and keep it to himself?
4. Because their Master had so commanded them.

Matthew 28:19.

IV. Where They Preached.

They preached "everywhere."

PENTECOSTAL POWER

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the houses where they were sitting. And there appeared unto them cloven tongues like as a fire, and it sat

upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

INTRODUCTION. -- The second chapter of Acts forms one of the most inspiring, if not the most inspiring, page of Christian history. There is a hush. Then suddenly there comes straight from the throne of the ascended Christ a sound of a mighty rushing wind. They know what it means. Startled and yet filled with unutterable joy at the fulfillment of the promise for which they had so long waited they look up. A strange sight fastens their gaze. Describe. Summarize rest of chapter. This Pentecostal power is the subject of our study.

I. The Character of Power.

Acts 1:8. It was power for testimony and service.

II. The Source of the Power.

Acts 1:8. The Holy Ghost. The Spirit of God Himself wielded the Sword of the Spirit. {367}

III. The Human Conditions of the Power.

In other words, what had the 120 done that prepared the way for and made certain the coming of the Holy Spirit in this Pentecostal Display of Power?

1. The disciples were wholly surrendered to Christ.
2. The disciples were obedient. Ch. 1:4, comp. 2:1.
3. The disciples recognized their need. Ch. 1:14. There must be a clear recognition.
4. The disciples intensely desired. Ch. 1:14; ch. 2:1. For ten days they bent their thought and prayer largely to this one point.
5. The disciples prayed. Ch. 1:14. Luke 11:13.
6. The disciples believed. They expected. 1 John 5:14-15.

IV. How Manifested.

1. Spoke in the Spirit's power. v. 4. Gave up their own strength and wisdom and used God's.
2. Testified to "the mighty works of God." No talk of self. Self was lost sight of.
3. Preached CHRIST. vs. 22-35.

R. Results.

1. Multitude, amazed, marveled, perplexed. vs.

6-7, 12.

2. Some mocked. v.13.

3. "Men pricked to their hearts." v.37. Genuine conviction. The need of this day.

4. Genuine conversion. vs. 41-42.

CONCLUSION. -- Can we have this power and similar results? Yes, if we will meet the conditions.

Hebrews 13:8. Acts 2:39.

THE PRAYER OF A RIGHTEOUS MAN

"The supplication of a righteous man availeth much in its working." James 5:16 RV.

INTRODUCTION. -- The Revised Version is a decided improvement upon the Authorized Version. First, because it brings out the character of the prayer, "supplication." Secondly, because the {368} Authorized Version produces the impression that the petitions of a righteous man avail much when they are offered in fervency, while the Revised Version correctly gives the impression that all petitions of a righteous man are effective.

The central thought of our text is that there is a great force or power, great ability to effect results, in the prayer of a righteous man. The word translated "Avaleth" is precisely the same word translated "can do" in Philippians 4:13. If it were translated the same here the verse would read, "The prayer of a righteous man can do much because (or while) it worketh." The prayer of a righteous man can do much.

I. For Whom can the Prayer of a Righteous Man Do Much?

1. First for himself.

If we wish anything for ourselves the most effective way to get it is to ask for it. Prayer avails much in our own lives. It obtains what can be obtained in no other way, and things that can be obtained in other ways are oftentimes obtained in a less questionable way and in a way much more to God's glory by prayer.

(a) Prayer can get victory over besetting sin.

(b) Prayer obtains wisdom. James 1:5.

(c) Prayer obtains an insight into and understanding of the Word of God. Psalm 119:18.

Prayer will remove more difficulties in the understanding of the Word than the Commentaries will.

- (d) Prayer brings Christ to dwell in our hearts by faith. Ephesians 3:14,17.
 - (e) Prayer avails to bring the Holy Spirit in all His fullness, with all His graces and bestowments of power into our hearts and lives. Luke 11:13. In every direction prayer avails for our spiritual welfare and strength and growth as almost nothing else does. Isaiah 40:31.
 - (f) Prayer not only avails in spiritual lines but in temporal as well. Philippians 4:6.
2. The prayer of a righteous man can do much not only for himself but for others. {369}
- (a) It can do much for the unsaved. 1 John 5:16.
 - (b) Prayer can do much for your preacher. It will bring him wisdom, and the power of the Holy Ghost. Ephesians 6:19-20.
- There are other directions in which prayer can do much for the church, for missions, for civil government.
- CONCLUSION. -- In closing, note whose prayer it is that so avails. "The prayer of a righteous man." That is the prayer of a man who orders his life according to God's will as revealed in His Word. John 3:22.
- # A MIGHTY PRAYER
- "Then the fire of God fell." 1 Kings 18:38.
- INTRODUCTION. -- This world has been witness to many mighty prayers -- prayers that have wrought marvelous results. But there have been few prayers recorded in the world's history that have produced more marked and astonishing results than the one whose answer is described in our text. Describe circumstances and scene. That prayer brought the fire of God down to this earth. A mighty prayer. He was a man with "like passions with us." James 5:17 RV. So we can by prayer effect as great things as Elijah did.
- How Elijah Prayed.
1. We notice first of all that Elijah's prayer was to the true and living God.
 2. Elijah's prayer was the prayer of a man who was obeying God. (v.36). God demands reciprocity. If He is to do what we ask of Him, we must do what He asks of us.
 3. Elijah's prayer was for God's glory ("Let it be known this day that thou art God in Israel").

4. Elijah's prayer was for something God had promised or had stirred him up to ask for. ("Let it be known," etc., "I have done all these things at thy word.")

If you wish to pray as Elijah did, wait upon God as he did to teach you by His Word or by His Spirit what to pray for.

5. Elijah's prayer was based upon shed blood.

{370}

6. Elijah's prayer was earnest.

7. It was a believing prayer. Elijah had no doubt that he would get what he asked.

WORSHIP

"The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4:23.

INTRODUCTION. -- This text informs us that God is seeking worshippers (RV). The one thing above all else that God desires of men is worship. It is sometimes said "we are saved that we may serve."

This is true, but it is still more profoundly true that we are saved that we may worship.

I. What is Worship?

It is a definite act of the soul in relation to God. The term is used in our day in a very vague and general and unscriptural way. The worship of God is the soul bowing down before God is absorbed contemplation of Himself. "In our prayer we are occupied with our needs, in thanksgiving we are occupied with our blessings, in worship we are occupied with Himself."

II. The Duty and Blessedness of Worship.

1. We owe worship to God. It is our first duty toward Him. There is definite commandment in the N.T. as well as the Old that we worship Him. If we do not worship God we are robbing Him of that which is His due.

2. But worship is not only a duty, it is a privilege, a privilege full of blessing.

(a) There is no deeper joy, no purer joy than that which springs from the adoring contemplation of God.

(b) It also brings likeness to Him. It is by looking at Him we are made like Him. Our complete transformation into His likeness will come through

the complete and undimmed vision of Himself.

(c) Worship is a blessed privilege again because it brings power, power for life, power also for service. {371}

III. How to Worship Acceptably.

1. "In the Spirit." This means in the Holy Spirit.

Compare Philippians 3:3 RV. The only true worship, the worship which is acceptable to God, is the worship which the Holy Spirit inspires.

2. The only acceptable worship is worship offered through Christ. John 14:6.

3. "In truth." That is, in reality.

CONCLUSION. -- Shall we not say that there shall be more of worship in our lives from this time, and that our worship shall be of that character that God seeks from us?

SEPARATION

"Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty." 2_Corinthians 6:17-18 RV.

INTRODUCTION. -- In this text we have a very precious promise, but also a very plain and explicit commandment.

All of Israel's ills in the Old Testament arose from the fact that they did not heed Jehovah's call to separation. Psalm 116:34-36, 39-42. The believer's failure to heed God's call to separation is the cause of the powerlessness and lack of blessing in the individual and the church.

- I. First of all it is clear that we must separate ourselves from every form of sin. Ch. 7:1.
- II. In the next place there should be separation from the methods and practices and fashions of the world. Romans 12:1-2.

A Christian is a citizen of another world, and has no right to take his pattern from this.

(Philippians 3:20 RV.)

- III. There should be separation from worldly affiliations.

This comes out clearly in the words which precede our text. Vs.14-16. The child of God has no right to enter into any partnership with the unsaved. A woman who is a believer, {372} i.e., who has a

saving faith in Jesus Christ, has no right to enter into a matrimonial yoke with an unbeliever, i.e., one who has not a saving faith in Jesus Christ. Nehemiah 13:26.

A Christian has no right to be yoked together in business partnership with an unsaved man.

IV. There should be separation from everything that entangleth. 2 Timothy 2:4.

V. There should be separation from professed Christians who are living in known sin.

1 Corinthians 5:11.

VI. There should be separation from professed Christians who walk disorderly, i.e., who refuse to obey the teachings of the Word. 2 Timothy 3:6,14.

This does not mean that there should be separation from a brother who is merely {weak} in the faith.

VII. The Commandment is not, "come out from the church."

It was coming out from unbelievers and idolaters that Paul was talking about. Read vs. 14:18.

Nothing was further from Paul's thought than telling people to come out of the church. True separation is not merely separation from but separation to. Our separation is from all uncleanness UNTO CHRIST.

VIII. True separation will not only be a separation unto Christ but also a separation unto all those who belong to Christ.

A REMARKABLE ROBBERY

"Will a man rob God? Yet ye have robbed me."

Malachi 3:8.

INTRODUCTION. -- When the strange question of the text is first put to us, we are disposed to answer at once, "No, certainly not, certainly no one will reach such a pitch of blind and desperate wickedness as to rob God." But God gives a different answer. He says, "Ye have robbed me."

{373}

I. How Can a Man Rob God?

A man can rob God by holding back from Him anything that is His due.

1. The gifts and offerings that are His due. All our money belongs to God.

2. The time that is His due.

3. The service that is due Him.

4. The surrender that is due Him.
5. The glory that is due Him. No glory is due to ourselves for any of our achievements, physical, mental or spiritual. No one of us has a right to boast of anything we accomplish. The Glory all belongs to God, and to Him we should render it. If we take to ourselves this glory that rightfully belongs to God we have robbed Him of His due.
6. The confession that is due Him. We owe to God the Father and to His Son Jesus Christ to confess them as our God and Savior before the world.
7. The thanksgiving that is His due.
8. The worship that is due. Worship is due to God from man. This is God's first great claim upon man. This is His supreme right. If you do not give it you rob Him.

II. The Monstrous Guilt of Robbing God.

"What of it?" "What of robbing God?" To rob God is infinitely more monstrous than to rob man.

1. God's rights are the supreme rights. All our modern moral philosophy is out of joint because it puts the rights of the finite above the rights of the infinite -- the rights of the creature above the rights of the creator.

2. The monstrousness of robbing God is seen if we think of the way in which God has dealt with us.

God is love and all His ways with man are ways of love.

III. The consequences of Robbing God.

Malachi 3:9. "Ye are cursed with a curse." The whole land of Israel was cursed because they robbed God. The fundamental {374} cause of the want and misery and ruin that fill this land today is that the nation has robbed God. What is true of the nation is true of the individual. Our robbery of God is withholding from us the fullness of blessing God has for us.

CONCLUSION. -- We have seen some of the ways in which man robs God, we have seen the enormity of this sin, we have seen the curse and blight that come into our own lives from it. The practical conclusion of the whole matter is self-evident. Let us repent of our sin today, let us confess it to God today, let us render to Him today and from this time on the full measure of that which is due Him, and He will open the windows of heaven and

pour into our lives a blessing that there shall not be room enough to contain it, an overflowing blessing.

WALKING WITH GOD

"Enoch walked with God; and he was not; for God took him." Genesis 5:24.

INTRODUCTION. -- This is one of the most fascinating and thrilling verses in the Bible. It sounds more like a song from a heavenly world than a plain statement of an historic fact regarding a humble inhabitant of this world of ours.

I. What is it to walk with God?

To walk with God means to live one's life in the consciousness of God's presence and in conscious communion with Him, to have the thought constantly before us, "God is beside me," and to be every now and then speaking to Him and, still more, listening for Him to speak to us. In a word, to walk with God is to live in the real, conscious companionship of God. Enoch walked with God not on a few rare occasions of spiritual exaltation, such perhaps as most of us have known, but for 300 consecutive years after the birth of Methuselah.

Genesis 6:22. It is possible for us to have the consciousness of the nearness and fellowship of God in our daily life, to talk with Him as we talk to an earthly friend -- yes, as we talk to no earthly friend -- and to have Him talk to us, to commune with Him {375} too in a silence that is far more meaningful than any words could be.

II. The Results of Walking with God.

1. Great joy, abounding joy. Psalm 6:11.

In one of the loneliest hours of His lonely life Jesus looked up and said, I am not alone because the Father is with me. John 16:32.

2. Abiding peace. Psalm 16:8,11.

3. Spiritual enlightenment.

Communion with God rather than scholarship opens to us the mind and thoughts of God.

4. Purity of heart and life. Nothing is so cleansing as the consciousness of God's presence.

5. Beauty of character. We become like those with whom we habitually associate.

6. Eminent usefulness.

Enoch has wrought out immeasurably more good for man than Nebuchadnezzar, who built the marvelous

structures of Babylon; than Augustus, who "found Rome brick and left it marble"; than the Egyptian monarchs, who built the pyramids.

7. We please God. Hebrews 11:5 RV. This is more than to be useful.

8. God's eternal companionship. "Enoch walked with God: and he was not; for God took him."

III. How to Enter into a Walk with God.

1. First of all we must trust in the atoning blood of Christ. Hebrews 11:5, cf.v.4.

God is holy and we are sinners. Sin separates as a deep and impassable chasm between us and Him. There can be no walking with Him until sin is put away, and it is the blood that puts away sin. Hebrews 9:22.

2. If we would walk with God we must obey God.

John 14:23 RV. {376}

3. If we would walk with God we must cultivate the thought of His presence. We must "practice the presence of God."

THE BELIEVER'S DEAREST TREASURE

"Yea verily, and I count all things to be loss for the excellency of knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ." Philippians 3:8 RV.

INTRODUCTION. -- It is evident from this text that the believer's Greatest Treasure is Christ Himself. To the true believer Christ is infinitely dearer than all else. He counts all things but refuse in comparison with Christ. But why is Christ the believer's Dearest Treasure?

I. Because of What He has Done for Us.

When we learn the meaning of Paul's words, "He loved me and gave himself for me," then we cannot help but cry with Paul, "I count all things," etc.

II. Because of What He has Brought to Us.

1. First of all, Christ has brought us pardon.

2. He has brought us peace.

3. He has brought us victory. He has brought us victory over sin.

4. He has brought us fruitfulness.

5. Eternal life. ETERNAL LIFE. _E_T_E_R_N_A_L_ _L_I_F_E_.

III. Because of What He Himself is.

Jesus Christ is vastly more than anything He has

done or brought. If we must lose all and everything and could have Jesus He would satisfy every longing, and fill every crevice and corner of the heart. Do you know the most precious promise of this Book? Listen! "We shall see him as he is."

CHRIST AND THE CHURCH

"Christ loved the church," etc. Ephesians 5:25-27.

I. Christ's Relation to the Church.

Christ's relation to the church is summed up in one word. He LOVED it. That love has manifested itself in the past in one {377} way. It is manifesting itself in the present in another way. It will manifest itself in the future in still another way.

1. Christ's love for the church in the past has manifested itself by His giving Himself for it.
2. The love of Christ is manifesting itself in the present in sanctifying it and cleansing it. In separating it from the world unto God, and in cleansing it from its sin. This He does by His Word. This sanctifying and cleansing by the Word is really effected by Christ Himself coming to dwell in us. So we may say that Christ manifested His love for us in the past in giving Himself FOR us, and He is manifesting His love to us in the present by giving Himself up TO us.

3. Christ's love has not completely manifested itself even yet. It has a future manifestation.

This same epistle tells us that the great manifestation of His love lies in the future. That it is "in the ages to come" that God is to "show the exceeding riches of his grace in kindness toward us in Christ Jesus." Ephesians 2:7. What is to be the future manifestation of Christ's love for the church? Read v. 27 RV. He is going to take the church by the hand and present it to Himself as His own bride -- all glorious -- not having one single spot -- not having one smallest wrinkle -- not anything of that sort -- but holy, and without blemish. Oh, stand and contemplate the Bride of Christ as Christ Himself shall make her in the future manifestation of His love at His coming. "A GLORIOUS CHURCH."

GRIEVING THE SPIRIT

"Grieve not the Holy Spirit of God, in whom ye

were sealed unto the day of redemption." Ephesians 4:30 RV.

I. Meaning of the Text.

1. These words bring out very clearly the personality of the Holy Spirit.
2. The words again bring out the love of the Spirit. The Holy Spirit's deep personal love for the children of God.
3. The words of the text bring out very forcibly the absolute holiness of the Spirit. {378} The Holy Spirit is grieved by our foolish and wicked words and deeds and thoughts, not merely because He loves us, but because He is holy, and abhors all that is unholy, and grieves when anything unholy touches those He loves.

II. To Whom does Paul Write these Words?

To Christian people, to saved saints. In our text itself he speaks of those to whom he writes as being "sealed unto the day of redemption." It is the child of God who grieves the Holy Spirit of God. He does not leave us when we grieve Him. It is not the Bible, but modern perversion of the Bible that speaks of the "grieving the Spirit AWAY." We are sealed by Him not for a day or a week or a year, but "unto the day of redemption."

GRIEVING THE HOLY SPIRIT OF GOD

"Grieve not the holy Spirit of God." Ephesians 4:30.

INTRODUCTION. -- The fact that our wrong acts, words and thoughts cause such deep grief to our great friend and constant companion, the Holy Spirit, is a mighty motive for a life pure in word, deed and thought.

By just what sort of acts is the Holy Spirit grieved? The Apostle mentions some of them very definitely in the passage of which our text is the keynote.

I. First of all, lying is one of the things that grieves the Holy Spirit. v.25.

The Holy Spirit is "the spirit of truth," and He hates with immeasurable hatred all falsehoods --all lies-- black lies and white lies. It causes great grief to Him when a lie escapes the lips of a child of God. {379}

II. We grieve the Holy Spirit by uncontrolled anger. v.26.

III. The next thing that is mentioned as grieving the Holy Spirit is stealing. v.28.

Some of you think, That surely doesn't mean me. Are you quite sure about it? What does it mean to steal? To take something from another without giving him a just equivalent.

IV. The Holy Spirit is grieved by corrupt conversation. v.29.

"Corrupt speech" literally translated would read "rotten speech." But you will note that it is not enough to abstain from corrupt speech; we must speak "such as is good for edifying, as the need may be, that it may give grace to them that hear. " The Holy Spirit is grieved not only over our use of corrupt speech, but also over our neglect of good speech.

V. There is a whole class of actions, words and feelings that grieve the Holy Spirit.

You will find them in v.31.

1. Bitterness.
2. Wrath, sudden anger.
3. Anger, settled anger.
4. Clamor. That means the noisy assertion of our own rights and wrongs.
5. Evil speaking.
6. All malice. That is the root of all the rest of the evils mentioned.

In contrast with these actions that grieve the Holy Spirit cited in v.31, verse 32 sets forth the attitude of heart and life toward one another that is well pleasing to Him. Unless we are thus "Kind, tender hearted," the Spirit is grieved.

CONCLUSION. -- Let me say in closing there is one way in which we may always be sure of pleasing Him, i.e., by surrendering to Him the absolute control of all our thoughts, words and acts, by being "filled with the Spirit" in every realm of our being and life. {380}

GRIEVE NOT THE HOLY SPIRIT

"Grieve not the holy Spirit of God." Ephesians 4:30.

INTRODUCTION. -- These words should be so deeply engraved upon the heart of every child of God that they should never be forgotten. They are words that should ring in our ears day and night, in all our temptations to do unholy things; in our

personal lives, in our home life, in our social life, in our business life, in our church life. Reflection upon these words will help us to solve many perplexing problems. Ought I to do this thing? many a Christian has often to ask. Always settle such questions in the light of the text, Will it grieve the Holy One of God, or will it delight the Holy Spirit of God if I do it?

I. Why not Grieve the Holy Spirit?

1. First of all we ought not to grieve the Holy Spirit out of consideration for Him.

The claims of the Holy Spirit upon each of us are infinitely greater than those of a mother. We should have a more tender consideration for Him than for her. Not only is He a being of wondrous dignity and glory, a Divine being, whose rights are supreme, but He is a being of wondrous, matchless tenderness and love. A mother's love is nothing to the love of the Spirit.

2. We ought not to grieve the Holy Spirit out of consideration for ourselves.

The results of grieving the Holy Spirit are very grievous to ourselves. What are they? The Holy Spirit cannot do His whole work when He is grieved. He is hindered from doing in us what He would do. For any measure of blessing and power in any direction we are absolutely dependent upon the Holy Spirit.

(a) If the Holy Spirit is grieved, our prayers will be hindered.

(b) The great secret of profitable Bible study is studying the Bible under the Holy Spirit as our teacher. If then the Holy Spirit is grieved, we lose something of our joy in Bible Study and almost all of our profit. {381}

(c) Again, true joy is the fruit of the Holy Spirit. Galatians 5:22. If, then, the Spirit is grieved, our joy will be hindered. We may even lose altogether the joy of our salvation.

(d) Power in service is lost by grieving the Spirit. The warning of our text is a very important and very solemn one. How much depends upon our heeding it!

II. How We Grieve the Holy Spirit of God.

Anything that is unholy or wrong in deed or word or act grieves Him.

BE FILLED WITH THE SPIRIT

"Be filled with the Spirit." Ephesians 5:18.

I. The Exact Meaning and Force of the Words.

1. Look at the word "filled." That is a big word, and it grows upon one as he looks at it. "Filled."

"Be filled with the Spirit." How many of us can deliberately and honestly say, "I am FILLED with the Spirit"? "Filled." To be filled with the

Spirit means to have the Spirit pervading with His holy and glorious presence every chamber and nook and corner of your being, controlling every purpose, every affection, every thought, every fancy, every action, every utterance.

2. The tense of the verb is the present, which indicates that the process of filling must be continuous and constant. It will give Paul's thought, to translate it, "Be continually getting filled." Yesterday's filling will not do for today. We must be like glasses that are kept full of water by being kept constantly under the ever-flowing fountain. And each new filling should be larger than the last.

3. Notice the word "with." Literally translated the passage would read, "be filled in the Spirit." The thought is that the sphere of the believer's life is "in the Spirit," and he must let this Holy Spirit in which he is and lives get into him and fill him. If we are believers in Christ we are "in the Spirit." He surrounds us and rests upon us with His glorious and holy presence, but He may not be in us yet in any {382} large measure. We may be half full still, or nearly full still with the muddy water of our own pleasures and notions and purposes and ambitions. Paul's thought is to let this water of life in which you float flow in and expel all else until the tumbler itself is full of that in which it floats.

II. The Obligation.

Having found the exact meaning of the words, let us look at the solemn obligation of obedience to them.

1. Paul's words are a command. They are in the imperative mood.

2. But there is a further obligation to be filled with the Spirit because if we are not filled we dishonor Jesus Christ. Every Christian who is not

filled with the Spirit dishonors Jesus Christ.

3. Not being filled with the Holy Spirit is not merely a serious lack, it is a grievous sin. It is a sin out of which many other sins spring. The only way to prevent the flesh bringing forth its awful brood of vices and sins is by being filled with the Spirit.

III. The Results of being Filled with the Spirit.

1. The first result would doubtless be new love. Galatians 5:22.

2. The second result will be great joy. The fruit of the Spirit is first love, then joy. The Holy Spirit is "the oil of gladness." Get filled with the Spirit and you will be filled with gladness.

3. Other graces of character will follow. "Peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Galatians 5:22-23. A spirit-filled man will be a lovely man and a spirit-filled woman will be a lovely woman.

4. Thanksgiving. v. 20.

5. Power in prayer. Eph. 6:18.

6. Power in service. Acts 1:8.

IV. How?

The truth is, the Holy Spirit is dwelling in each one of us {Christians} and wants to fill us if only we will let Him. Our chief business in the matter is to let go the hindrances. {383}

1. The first one is sin. The Spirit is holy. The Holy Spirit.

2. The second hindrance is pride.

3. The third hindrance is everything that is of self or of the flesh.

Having done this, having let go every sin, having let go all pride, having let go everything that is of self and the flesh, just look to the Holy Spirit to come in and fill every part of your being, to take complete possession of everything, of every thought and purpose and affection and plan and act, and word. Ask Him to do it, expect Him to do it. Wait patiently, quietly upon Him. That is all; He does all the rest.

TRAVAIL FOR SOULS

"For as soon as Zion travailed, she brought forth her children." Isaiah 66:8.

INTRODUCTION. -- This text applies primarily and historically to Israel, but it states a great

principle that has been illustrated over and over again in the history of the church and of individuals -- that travail of soul is necessary if souls are to be born into the kingdom of God.

I. The Need of Travail for Souls.

Every great religious awakening has been born out of travail of soul on the part of some one. Martin Luther, Wesley, Whitfield, Jonathan Edwards, James Brainerd, Finney, the Irish Revival, Moody. It is doubtful that ever a single soul is born again without travail of soul on the part of some one.

II. Absence of This Travail of Soul Today.

That this travail for souls does not exist widely today is evident from several things:

1. The comparatively small attendance of the membership of the church upon special meetings.
2. The small effort made to bring others out to the meetings.
3. The conduct of Christians who do attend the meetings.
4. The small amount of agonizing prayer that is going up to God. {384}

III. How This Travail of Soul may be Brought about. Two things are evident:

1. That travail of soul is necessary if there is to be a great work.
2. That this travail of soul does not exist to any great extent today.

The question then that confronts us is, How can we secure this all-needed travail for souls.

1. By confessing its absence -- confessing it to God. God forgives our sins when we confess our sins. He supplies our lack when we confess our lack.
2. By being willing to endure agony of soul that others may be saved. Many want an easy, happy religion. Many a woman never has a child because she is not willing to pay the price of having a child. Many a Christian, etc., because, etc.
3. By giving ourselves up to do all in our power to save the lost.
4. By prayer. Romans 8:26-27; Luke 11:13.
5. By dwelling upon the truth that will bring us to realize the wretched condition and awful peril of those who are out of Christ.

HOW TO SECURE HEAVENLY TREASURE

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matthew 6:19-20.

INTRODUCTION. -- It is one thing to be saved and another thing to gain a reward. It is one thing to get to heaven and quite another thing to lay up for ourselves treasures in the heaven we are to enter. Earthly treasures have little worth. How can we use these years, how can we use our lives so as to make eternity richer? How can we secure heavenly treasure? We go to the Word of God for our answer to this question, and we easily find it. {385}

1. The first of the answer we find in Matthew 19:21.

By using the means we have, not for ourselves but for others, we secure heavenly treasure. If you would secure heavenly treasures, give, give, give.

II. The second way of securing heavenly treasures is very closely akin to the first. Matthew 19:29.

By forsaking the things that are naturally dear to us for Christ's name's sake we secure heavenly treasures.

III. We can secure heavenly rewards or treasures by suffering persecution and reproach for Christ's sake. Matthew 5:11-12.

IV. We gather fruit unto life eternal. We secure heavenly treasure by reaping souls, i.e., by winning souls to Christ. John 4:36; Daniel 12:3.

V. We gain a heavenly crown, a crown of righteousness, a most desirable heavenly treasure, by loving His appearing. By looking forward with glad, joyous anticipation to His coming again.

CONCLUSION. -- The way to secure heavenly treasures is simple enough. The Word of God makes it plain.

AN APPROVED WORKMAN

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

INTRODUCTION. -- These words were originally addressed to a minister of the Gospel, but they properly apply to all Christians; for every

Christian should be in some sense, and in some sphere, a preacher of the truth. So the exhortation of the text is an exhortation intended for us.

I. The first thought it contains for us is that we are to seek to present ourselves "approved unto God."

The approval of men we are not to seek. {386}
The approval of God we are to always bear in mind and to seek in all we do and all we are.

II. The second thought our text contains is that in order to present ourselves approved unto God we must "give diligence," or make it a matter of earnest study and effort. There is no possibility of drifting into a life or work well pleasing to God.

III. The third thought our text contains is that in order to be approved of God we must be workmen. God is a worker, and He desires all His children to be workers. There is a kind of teaching nowadays that seems to say, "It is not so important that you work. The important thing is that you get right with God yourself." But our text says that you cannot get right with God unless you become what He Himself is -- a worker.

IV. But our text teaches us that in order to be approved of God we must not only be workmen, we must be certain kind of workmen, "a workman that needeth not to be ashamed." It is not enough to work, you must do good work.

V. The fifth thing our text teaches is that in order to be workmen who need not be ashamed we must "rightly divide," or "handle right," literally "cut straight," the word of truth. In other words, we must know our Bible and know how to use it.

It is useless for a man to seek to be a workman that needeth not to be ashamed and neglect the constant, prayerful, thoughtful study of the Word of God.

THE TRIUMPHANT CRY FROM THE CROSS

"It is finished." John 19:30.

INTRODUCTION. -- What did this dying utterance of our Lord and Savior mean? What was finished?

{387}

I. First of all, His own sufferings were finished.

Luke 12:50.

The horrible dread of all these years, yes of the ages, was over.

II. The mission upon which God had sent Him into this world was finished. John 17:4.

III. The prophecies concerning the sufferings and death of the Messiah, which angels and the prophets themselves desired to look into (1_Peter 1:11-13), were finished.

This is the immediate thought of the context where our text is found.

IV. The work of atonement was finished. There is absolutely nothing left for you or me to do to atone for sin. It is all done.

V. Another thing still was finished, and that is the Mosaic law -- so far as its claims on the believer are concerned. Colossians 2:14, Romans 10:4; 7:4.

VI. There was one thing more that was "finished" at the cross, i.e., Satan's power. Hebrews 2:14 RV; Colossians 2:15 RV.

CONCLUSION. -- How full of meaning are the three words of Christ's triumphant cry from the cross.

JOINT HEIRS WITH CHRIST

"If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Romans 8:17.

INTRODUCTION. -- This text is one of the most remarkable in this book which is so full of remarkable statements. Few of those who read it and reread it take in its stupendous import.

I. What Does it Mean? JOINT HEIRS WITH CHRIST.

What can it mean? What does it mean? It means precisely what it says. It means that we are heirs of God in the precise {388} sense and to the full extent that Jesus Christ is. It is true that Jesus Christ is the heir of God by His own eternal sonship, and that we are heirs of God only because of our relation to Him, because we are in Him; but being in Him we are so identified with Him by the union of faith that His entire inheritance becomes ours. All of God's that belongs to Christ belongs also to me by virtue of my union with Christ. I am a joint heir with Christ. Let us come more to specific things in which Christ and we are heirs

of God.

1. First of all Christ is an heir of God's infinite wisdom, and therefore so are we. Colossians 2:3; compare 1_Corinthians 13:12.
2. Christ was an heir of God's infinite power, and therefore so are we. Matthew 28:18; compare 1_Corinthians 15:43.
3. But there is something better yet in God than His omniscient wisdom and His almighty strength to which Christ and we are heirs. Christ was heir to God's goodness, to His infinite holiness, and therefore so are we. 1_Peter 1:16; Ephesians 5:27.
4. Christ was heir to God's glory and therefore so are we. Hebrews 1:3. In John 17:22 Jesus distinctly declares, "The glory which thou hast given me I have given unto them." RV.
5. We are heirs of God's dominion. Revelation 3:21.

II. Who are Heirs of God and Joint Heirs with Christ?

1. "If children, then heirs; heirs of God, and joint-heirs with Christ." But who are children of God? Turning back to John 1:12 we get God's own answer.
2. The fourteenth verse of the chapter from which our text is taken puts it in a different way. The one "led by the Spirit" is the son, and so the heir and the joint heir with Christ.
3. There is one more thought upon who are "joint-heirs with Christ" in the very verse from which our text is taken. "IF SO BE THAT WE SUFFER WITH HIM, that we may also be glorified with him." RV. The heirs with Christ hereafter are evidently those who suffer with Christ here. WITH CHRIST.

{389}

THANKSGIVING SERMON

"And Jesus said, were there not ten cleansed? but where are the nine?" Luke 17:17.

INTRODUCTION. -- This is one of the saddest utterances that ever fell from the lips of Jesus. Jesus loved men, and like every one who truly loves, He desired love in return. When those He helped returned, as the poor Samaritan, with thanksgiving, it filled His heart with joy; when those He helped forgot to return thanks, it filled His heart with sorrow. The day should be

pre-eminently what it professes to be, a day of thanksgiving to God.

I. The Duty.

1. We are commanded again and again to give thanks. Psalm 100:4; Ephesians 5:4; Colossians 3:15,17.
2. The rendering of thanks unto God is more acceptable to Him than costly sacrifices. Psalm 69:30-31.
3. The early Christians gave themselves continually to praise and thanksgiving. Acts 2:46-47.
4. Thanksgiving was habitual with Jesus Christ, our example. John 11:41; Matthew 11:25.
5. Giving thanks unto the Father, is one of the inevitable results of being filled with the Spirit. Ephesians 5:18-20.
6. Thanksgiving is a necessary accompaniment for prevailing prayer. Philippians 4:6.

II. How to Render Acceptable Thanksgiving.
Ephesians 5:20.

1. It should be "in the name of our Lord Jesus Christ."
2. It should be "to the Father."
3. It should be constant.
4. It should be for all things.

III. For What to Return Thanks Today.

We have today many causes for thanksgiving, national and individual. Specify some of them. Each of us should go alone with God some time today, and think over the general blessings that we have received with others, as a nation, and the {390} specific causes that there are for thanksgiving in our national life and the individual blessings that we have received.

GOD IS LOVE

"God is love." 1_John 4:8.

INTRODUCTION. -- That is the most wonderful sentence ever written or spoken. We owe this great truth wholly to the Bible. Not merely announced in the Bible, it runs through the Bible. Ask me to put into one sentence what the Bible teaches and this is the sentence, "God is love."

I. How has God Shown that He is Love?

1. By creating us and the universe. Creation was an act of love. The story of creation in Genesis 1

is a love story.

2. By punishing sin as soon as it entered the world and ever since. God's unsparing and, if need be, endless punishment of sin is because God is love.

3. By forgiving sin when it is repented of. Isaiah 55:7. With the first pronouncing of doom upon Adam and Eve there is also a message of mercy.

4. By giving His Son to die in our place. This was the supreme manifestation of God's love. 1 John 4:10; John 3:16. The measure of love is sacrifice and God made an immeasurable sacrifice.

II. What is Our Duty?

We see, then, God is love. What is our duty in view of that great and glorious fact?

1. To accept His love. There can be no greater sin than to despise and reject the love of God. There can be no clearer revelation of the utter badness and wickedness of our hearts than to despise and reject the love of God.

2. We should return God's love with love. 1 John 4:19.

3. Surrender absolutely to Him.

GOD'S WONDERFUL LOVE

"God so loved the world that he gave his only begotten Son: that whosoever believeth on him should not perish but have everlasting life." John 3:16. {391}

INTRODUCTION. -- No other verse in the Bible has been used to the salvation of so many sinners as this.

I. The Objects of God's Love.

The world. God's love is limited to no race, no class. There is not a man or woman in the world so vile that God doesn't love them. Therefore we ought to love them too.

II. The Greatness of God's Love.

The measure of love is sacrifice. What sacrifice has God made for us? Gave His only begotten Son. For some reason it was necessary that God give His Son to suffer if you and I were to live eternally.

And God gave His Son to die. No one can fathom the agony it cost the Father.

III. The Offer of God's Love.

The offer of God's love. What is it? Eternal life. Love of man to man has prompted great gifts, but

there is no gift like this. Any one who believes gets this gift. "Whosoever."

IV. Our Treatment of God's Love.

But what are we doing with this love of God? This too is wonderful.

1. Some deny it.
2. Some only mention the God who so loved them, etc., to take His name in vain.
3. Some are conscious rebels against God.
4. Some trample His love under foot and despise it.
5. Many neglect His love.

6 Some accept it. Will you now?

WANTED -- FIGHTING CHRISTIANS

"Fight the good fight of faith." 1_Timothy 6:12.

"Endure hardness as a good soldier of Jesus Christ." 2_Timothy 2:3.

INTRODUCTION. -- Christian life is a warfare, not a picnic. There are battles to be fought, enemies to be conquered, victories to be {392} won. Of course, there are wonderful feasts to be enjoyed all along the way, but fighting and not feasting is our special business.

Three things to know if we are to obey our text.

First -- Who our enemies are.

Second -- How to fight them.

Third. -- The conditions of success in our warfare.

I. Our Enemies.

Who are our enemies? Who and what is it that we are to fight?

1. The devil. Ephesians 6:11-12.
2. The world. 1_John 5:4. The world has its ideas, its ambitions, its usages, its disposition, its aims; and the ideas of the world, the ambitions of the world, the usages of the world, the aims of the world are contrary to the mind of God.

The world seeks to bring us all under its sway, under the dominion of its ideas, etc. It is our business to fight the world, to resist its attempt to bring us into bondage to itself.

3. The flesh. Our third enemy is the flesh, our own flesh.
4. Sin. Sin will attack us. We should fight it back. We need not yield to it or be overcome by it for one single moment. If we are knocked down by

it we should jump up at once and renew the fight and conquer. But it is not enough to fight sin in your own life. Fight it in the lives of others.

5. False doctrine. We must resist error of doctrine in ourselves; we must not ourselves argue it with others. Jude 2 RV.

Some think that false doctrine is not worth fighting against. It is more worth fighting against than political tyranny in its worst forms.

True doctrine is salvation and life. False doctrine is damnation and death.

II. How to Fight.

1. First of all we must fight to win. No Christian has a right to expect defeat or to be defeated.

2. We must fight energetically. {393}

3. We must fight wisely. The way to get wisdom for our holy war is by prayer. James 1:5. Much of our fighting must be done upon our knees.

4. We must fight persistently. This warfare is never done until Jesus comes or God calls us home.

The trouble with many a Christian warrior is that he fights intermittently.

III. Conditions of Victory.

1. First, faith in Jesus Christ. 1_John 5:4-5.

2. We must be strong. Ephesians 6:10; Ephesians 3:16; 1_John 2:14.

3. We must be ready to "endure hardness" or "suffer hardship." 2_Timothy 2:3.

4. A knowledge of weapons.

(a) We must know what the best weapons are. The great weapon of our warfare is the Word of God.

(b) But we must not only know what the best weapons are; we must actually have these weapons.

(c) We must know how to use our weapons.

ETERNAL LIFE OR THE WRATH OF GOD --WHICH?

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

John 3:36.

INTRODUCTION. -- One of the most meaningful and glorious phrases that ever were uttered is that which was so often upon the lips of Jesus Christ -- "eternal life." One of the most awful and appalling phrases ever uttered is this other that Jesus uses in our text, "the wrath of God." It cannot be put into words, it cannot be conceived

even in fancy, all the wealth of glory that is wrapped up in those two words, "eternal life." Neither can it be put into words, nor conceived by human imagination, the depth of horror, shame and woe that are wrapped up in that other phrase -- "the wrath of God." It is between these two that each of us is called to take his choice. {394}

The Things Contrasted.

1. "Eternal life" -- what is it?

(a) First of all, it is really life. 1_Timothy 6:19 RV.

(b) Eternal life is fullness of life. It is life abundant. John 10:10 RV. It is full of beauty, full of peace, full of satisfaction, full of joy, full of glory.

(c) Eternal life is a life of the highest knowledge. John 17:3. Eternal life is knowledge of the Infinite.

(d) Eternal life is the life of God. 1_John 1:2. Eternal life is the life of the holy, blessed God, the infinite life imparted to us.

(e) Eternal life is endless life. Endlessness is not the most essential characteristic of eternal life. Its quality is more than its duration, but nevertheless it is endless.

2. "The wrath of God" -- what is that? It is just what the words express. It is the intense and settled displeasure of the infinitely Holy Being who created us and all things, and who has the absolute control of all the powers of the universe.

"The wrath of God," "the wrath of God" -- there is nothing more awful than that. To have yon Holy One, yon Holy Being before whom the seraphim veil their faces and cry, Holy, holy, holy; to have yon omnipotent and infinite Ruler of this universe, yon mighty One who holds the sun and moon and stars, all the stupendous worlds of light that stud the illimitable expanse of heaven, in the hollow of His hands, as well as shapes the whole history of this tiny ball that we call the earth, to have Him displeased with us, to incur His wrath, His intense, deep-seated, settled displeasure -- "eternal life" or "the wrath of God" -- which will you choose.

I. How Decide.

By what act do we determine whether eternal life or the wrath of God is to be our portion? Listen to God's own answer to this question. It is not the answer of all modern philosophers. It is not the answer of all modern theologians. It is {395} not the answer of all modern preachers, but it is God's answer, and it is sure. (Quote text).

The act by which we bring upon ourselves "the wrath of God": "He that believeth not the Son shall not see life, but the wrath of God abideth upon him." It makes no difference who or what you are.

HOW TO BECOME SONS OF GOD

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

INTRODUCTION. -- If I could tell how to become a son of a monarch or a millionaire I would get many eager listeners. To be a child of God involves much more: much more in the life that now is -- much more in the life which is to come.

I. What is Involved in being a Child of God?

1. Our absolute security in this present life.
2. The supply of every real need. Matthew 6:8. Not every fancied need.
3. Joy. The child of God must be happy, for this is God's world.
4. Peace.

5. Likeness to God. The one who becomes a child of God must ultimately become like God. 1_John 3:1-2.

6. Infinite joy hereafter. Romans 8:17.

II. How may We Become Sons of God?

But some one may say, "Are we not already sons of God?" We are not. We are all God's offspring (Acts 17:28), i.e., we are His creative work, and man was originally made in God's image, but we are not all sons of God in any such full sense as involves the things just mentioned. John 1:12; Galatians 3:26; John 8:44.

Any hopes built upon the supposition that all men are God's sons, are built upon the sinking sand, and they will fall some day and crush you.

How, then? John 1:12. Simply receiving Jesus makes us sons {396} of God. What is it to receive Jesus? We cannot afford to make any mistake here, too much depends upon it, too much in the life

that now is -- too much in the life to come.
What is it--etc.? What is it to receive any man?
It is to take him as that for which he offers
himself. If a man offers himself as a physician,
to receive or take him, is to take him as your
physician, and to put the care of your health into
his hands. If any man offers himself as a husband,
to receive him or take him is to accept him as
your husband. Any young man or young woman knows
when a young man says to a young woman, "I want to
be your husband, will you take me?" just what he
means. Now, to receive Jesus is just to take Him
as He offers Himself.

1. He offers Himself as our atoning Savior, as the
one who bore our sins in His own body on the
cross. Matthew 20:28. Will you take Him as that?
 2. He offers Himself as our deliverer from sin's
power. John 8:36.
 3. He offers Himself as our rest-giver. Matthew
11:28. Will you take Him as that?
 4. He offers Himself as our teacher. John 13:13;
Matthew 23:8. Will you take Him as that? Will you
submit your mind to Him for Him to teach you what
He will, accepting of His teaching as the truth of
God?
 5. He offers Himself as our way of access to God,
and as the incarnation of the truth, and as our
life. John 14:6. Will you take Him as this?
 6. He offers Himself as our King. John 1:12. Will
you take Him as your King?
 7. He offers Himself as our Lord and God. John
5:22-23. Will you accept Him for all that He has
offered Himself, or may offer Himself, studying
more and more to know all that He does offer
Himself to be? Of course this is an act of faith,
but it means that you will become sons of God.
- III. Who may Become Sons of God in this Way?
Any one (read the text). How sweeping it is. It
leaves no one out. You may be the ripest scholar,
or you may be utterly without {397} education,
but if you receive Jesus, instantly you become a
child of God.
You may be a person of amiable, attractive and
lovely character, or you may be the vilest sinner.
I know a man who was deep in sin, utterly
enslaved; he was deep in unbelief also, but one

day he received Jesus -- took Him for all He wished to be to him, and he became a child of God. God gave him evidence of sonship by setting him free from the bondage of sin, sending His Spirit into his heart bearing witness, etc.

CONCLUSION. -- It is possible for any one to become a child of God this moment. Do you wish to? You must accept Jesus, that is all. Will you do it? Ah, some of you hesitate! How foolish! Can this world offer anything so good, so glorious, for time and eternity as becoming a child of God? I know a man who once had this same opportunity put before him. At first he thought he would accept it, but then he thought again and said, "No, I better not, I am a lawyer, and it may interfere with my practice." He rejected the opportunity. He went right down and became an infidel, as so many become who resist God's Spirit and God's love. He sank lower yet. From a place of prominence he became despised for his low acts, and could get no clients. He became the laughing stock of the community. It was a life thrown away. Yes, and an eternity thrown away.

GOD-GIVEN CONVICTION.

"They were pricked in their heart." Acts 2:37.

INTRODUCTION. -- It is not a pleasant thing to be pricked in one's heart with a conviction of sin. Indeed it is a most distressing experience, but it is an experience which if rightly received leads to very great blessing. The very worst thing that can happen to you is to be able to sit here entirely unmoved by what you hear.

There are three things to consider about our text.

- I. Why they were pricked in their heart.
- II. How they were pricked in their heart.
- III. The results of their being pricked in their heart. {398}

I. Why these Men were Pricked in their Heart.

They were pricked in heart because their conscience long asleep was at last awake, and they saw the appalling enormity of the sin they had committed in crucifying Jesus Christ. They were at last awakened to the fact that God had raised Jesus from the dead and exalted Him to His own right hand. They understood that Jesus whom they rejected was both Lord and Christ.

Every one in this audience who is rejecting Jesus Christ will some day awake to the fact of who Jesus is, the dignity, majesty and glory of His person, and then you will be pricked in your heart. It may be too late then, but it will not be too late now.

II. How they were Pricked in their Heart.

1. By the preaching of the Word of God. Peter's sermon did it and that sermon was pretty much all Bible.

2. By Peter's testimony to a risen and exalted Savior.

3. By the power of the Holy Spirit (cf. John 16:7,9).

III. The Results of their being Pricked in their Heart.

There are many who do not wish to be pricked in their heart because it is not a pleasant experience, but we will see that though it is a bitter medicine, the results are glorious.

1. The first result of their being pricked in their heart was that they turned from their awful sin.

2. The second result of their being pricked in their heart was that they publicly confessed their sin and their acceptance of Christ.

3. The third result was that they were saved.

v.47. To be pricked in heart now and to yield to it means that you will be saved from having your heart gnawed through all eternity by the worm that dieth not.

CONCLUSION. -- This is a great text, "they were pricked in their heart." Let us wait a few moments silently and prayerfully, and see if the Holy Spirit will not prick some here in their hearts.

You have committed the same awful sin that those mentioned had committed. {399} You have crucified the Son of God. Think of that. Say to yourself, "I am guilty of the awful sin of crucifying Christ." Ask God to make you feel it.

Ask the Holy Spirit to open your eyes to see your appalling guilt. Is something pricking your heart now? Then yield. Repent. Turn from sin, accept Christ, begin to confess Him. Who will?

WHAT TO DO WITH JESUS

"What shall I do with Jesus, which is called

Christ?" Matthew 27:22.

INTRODUCTION. -- No man ever asked a more important question than Pilate asked here. A question that confronts us all. Pilate made a great mistake. He asked man what he should do with Jesus instead of asking God. But Pilate not only went to man with his question, he went to enemies of Jesus Christ and they cried out, "Crucify him!" And it is to the enemies of Christ that many of you are going.

I. This Question is a very Personal Question. It is, "What shall I do with Christ?" No one else can decide this for you. You will accept Christ for yourself or reject Christ for yourself. And you will go to heaven for yourself or go to hell for yourself.

II. The Question is furthermore, "What shall I do with JESUS?"

Not what shall I do with some creed, not what shall I do with the church, but, "What shall I do with Jesus Christ?"

III. The Question again is, "What shall I DO with Jesus?"

Not what shall I think about Him. God tells us very plainly in His Word what we ought to do with Jesus.

1. First of all we should listen to Jesus.
2. But it is not enough merely to listen to Jesus Christ. We should also accept Him (John 1:12) as our atoning Savior Who gave His life in our place, as our Deliverer from sin's power, as our Teacher to whom we shall surrender the control of our thoughts, and as our Lord to whom we shall surrender the control of our lives. {400}

IV. The next thing which God bids us do with Jesus is to be baptized in His name. Acts 2:8.

V. Obey Him. John 14:21,23.

VI. Serve Him. John 12:26.

VII. Follow Jesus Christ. John 12:26.

VIII. Worship Him. Hebrews 1:6.

FALSE CHRISTS AND FALSE PROPHETS

"False Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." Mark 13:22-23.

INTRODUCTION. -- These words of the real Christ are very solemn. In them He tells us that false prophets are coming and warns us to be on our guard against them. The false prophets and the false Christs are here. There are many who take it for granted that if any man or woman makes great claims, those claims must be true, especially if they support those claims by reports of sickness healed and other wonders wrought. But Christ not only told us that false Christs and false prophets would appear, but He has told us that signs and wonders so remarkable would be wrought that they would mislead, if possible, the very elect.

I. How escape?

How can we escape from the snare of these false Christs and false prophets if they show such signs and wonders. This all-important question is answered in the Bible. There are five simple rules which if followed will save one from the snare of any or every false Christ and false prophet.

1. You will find the first rule in John 7:17. A will wholly surrendered to God gives clearness of vision to detect error.
2. The second rule is in 2 Timothy 3:13-17. When one has surrendered his will wholly to God the safeguard against deceivers and false prophets is the study of the Word of God. Acts 20:29-30. Study the whole book. {401}
3. The third rule is found in James 1:5-7. Prayer to God for wisdom will save us from many a snare.
4. The fourth rule is found in Matthew 23:8-10. Call no man master, acknowledge no man as authority, accept the authority of no one and nothing but Christ and the Bible in matters of faith and religion.
5. The fifth rule is found in Proverbs 29:25. If you wish to escape the snare of all false prophets and false Christs put away all fear of the devil and trust in God.

MAN'S RIGHT ATTITUDE BEFORE GOD
"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Romans 9:20.

INTRODUCTION. -- There can be no more important or fundamental question than that of our right

attitude before God. If we are in right relations to God we are in the way to be in right relations to all God's creatures, to all men and all things. If we are in wrong relations to God we are bound to be in wrong relations to all men and all things, to the whole universe that God made and governs.

I. First of all we should have a sense of our comparative nothingness.

God is infinite, we are finite. Isaiah 40:15,17. This sense of our comparative nothingness should have three phases:

1. We should bear in mind God's infinite majesty and our utter insignificance.
2. We should bear in mind the infinite wisdom of God and our utter ignorance.
3. We should bear in mind the infinite holiness of God and our utter vileness in comparison with Him.

II. The second characteristic of our attitude toward God should be trust.

We should trust God perfectly, we should have absolute unquestioning confidence in Him. "Blessed is the man who {402} trusteth in Jehovah."

Jehovah is infinitely great. An awful gulf yawns between us and Him, but Jehovah is infinitely good and is worthy of the absolute confidence of the smallest and the greatest of His creatures.

III. But there should be one more characteristic of our attitude toward God. Not only humility and trust, bet boldness.

Hebrews 10;20. He is infinite in majesty, infinite in wisdom, infinite in holiness; but the atoning blood of Jesus has put away our sins and made us sons of God, so that we no longer receive a spirit of bondage again unto fear, but a spirit of adoption, and look right up into the face of that infinite majesty, that infinite wisdom, that infinite holiness and call Him Father.

INFAMOUS INGRATITUDE

"Even denying the Lord that bought them, and bring upon themselves swift destruction." 2_Peter 2:1.

INTRODUCTION. -- There is no sin more heartily and universally despised among men than ingratitude.

The basest of all ingratitude is the denial of Jesus Christ, who bought us, bought us at the cost of immeasurable agony and pain, bought us at the

cost of His own blood. There is no one to whom we owe so much as to Jesus Christ. No one has ever brought so much to us. He brings us pardon for all our sins, if we will have it. He brings us peace that passeth all understanding. He brings us joy such as the world never dreamed of, joy unspeakable and full of glory. He brings us an inheritance incorruptible and undefiled that fadeth not away, laid up in store for us in heaven. He makes us heirs of God and joint heirs with Himself. Not only has He brought to us infinitely more than any other ever brought, or all others put together even brought, He Has suffered more for us than any other ever suffered.

Philippians 2:6-8.

I. Who are Denying the Lord?

1. First of all the infidels, agnostics, skeptics and Unitarians are denying the Lord.
2. There are many who believe in Jesus Christ, who believe {403} that He is the Son of God, who believe all the Bible says about His life and death, about His atonement and His salvation, but they have never confessed Him publicly before the world. You are denying the Lord that bought you.
3. Many church members deny the Lord that bought them. You deny Christ in your business, you deny Christ in your social life, you deny Christ in your politics, you deny Christ in many places.
When religion is sneered at in the place where you work you haven't courage to stand up like a man and say quietly but firmly, "Men, I don't agree with you. I believe in this Bible and in this Christ you sneer at. I know Jesus Christ is a Divine Savior. He has saved me, He fills my life with joy, and He is my Lord.
4. Men who profess to be ministers of Christ, who set the authority of those whom they regard as scholars above the authority of Jesus Christ, and who care more for a reputation for originality and scholarship than they do for the honor of Jesus Christ their Lord. There are men in the pulpit who are itching for that applause and are denying their Lord to get it. They would rather be untrue to Jesus Christ than to be considered behind the times.

II. Why Men Deny Their Lord.

1. Many do it out of cowardice.
2. For gain.
3. From pride.
4. Love of man.

A STRANGE HATRED

"They hated me without a cause." John 15:25.

INTRODUCTION. -- No other man has lived on this earth who has been so unanimously and so bitterly hated as Jesus Christ.

I. Hated by Men of His Own Day.

1. When He was here on earth He was hated by all classes of society.
2. The hatred of Jesus Christ was as bitter as it was universal. {407}
3. This hatred of Jesus Christ was without a cause; it was wholly gratuitous.

II. Hatred of Men Today.

As we read this history of the past it seems incredible that the men of Christ's day should have so hated Him; but He is just as bitterly hated today. The hatred of Jesus Christ today is not usually so outspoken as when He was here on earth, but it is no less real. There are many ways in which men show this hatred of Jesus Christ.

1. One of the commonest ways in which men show their hatred of Jesus Christ is by the delight they take in the fall of any man who bears the name of Christ or professes to be His disciple.
2. Hatred of Jesus Christ also shows itself in talking about and magnifying the inconsistencies of Christians.
3. Hatred of Jesus Christ shows itself in the persecution of those who believe in and confess Him.
4. Hatred of Jesus Christ is shown by attempts to disprove the truth of the record of Christ's life found in the four Gospels.
5. Hatred of Jesus Christ is shown by attempts to rob Him of the glory that is rightfully His. To Jesus Christ belongs divine honor, glory and adoration.
6. Men sometimes show their hatred of Jesus Christ by a simple refusal to have Him rule over them. Luke 19:14. This hatred of Christ is still without a cause. It is wholly gratuitous.
(a) It is true that Jesus Christ does condemn sin

and demand that men should forsake it, and that is the reason many hate Him.

(b) It is true that Jesus Christ demands absolute surrender, and that is why many hate Him. There is no just cause for hating Christ. There is abundant cause why we should love Him.

(1) What He brings.

(2) What He has sacrificed. {405}

SALVATION FOR EVERYBODY

"The gospel of Christ is the power of God unto salvation to every one that believeth." Romans 1:16.

INTRODUCTION. -- There are some people who think that God has provided salvation for just a chosen few. That is a great mistake. God has provided salvation for everybody. There are three great truths in our text:

- I. There is something that has power to save anybody and everybody.
- II. That something that has power to save anybody and everybody is the Gospel.

1. Some of you may ask how I know the Gospel of Christ has power to save anybody. (1) Because this book says so. (2) Because I have seen it save men and women of all classes.

2. What is it to "save"?

- (a) To save, first of all, is to save from guilt.
- (b) To save is to save from the power of sin.
- (c) To save is to save from the eternal consequences of sin.

3. But whom can the Gospel of Christ thus save?

Anybody and everybody.

- (a) First of all it can save outcasts.
- (b) The Gospel can save infidels, the most determined and bitter infidels.
- (c) The Gospel can save scholars.
- (d) The Gospel can save deluded people.
- (e) The Gospel can save moralists.

4. Nothing but the Gospel has this power to save. It takes the power of God to save, and the Gospel of Christ is the only thing that has the power of God in it.

5. What is the Gospel? Gospel means glad tidings or good news. What is the good news that saves?

Turn to 1_Corinthians 15:1-4.

- (a) The good news is, then, first, "That Christ

died for our sins." Galatians 3:13; 2 Corinthians 5:21. {406}

(b) The good news is, second, that Christ was buried. He was buried and my sin was buried with Him.

(c) Third, "He rose again."

He is a living Savior and has all power in heaven and on earth, and however weak I am when I have to fight the world, the flesh and the devil, I can look up to this living Almighty Savior and trust Him to give me victory.

III. The Way to Experience this saving power of the Gospel in our own lives is by simply believing the Gospel.

"To every one who believeth." Believes what? The Gospel.

WHAT MUST I DO TO BE DAMNED?

"He that believeth not shall be damned." Mark 16:16.

INTRODUCTION. -- The word "damned" has largely fallen into disuse partly because it is used so much by profane people, partly because we live in an easy-going way that recoils from a vigorous statement of unpleasant truths. Damned means condemned, condemned of God, but damned is a much more vigorous word than condemned; it carries much more meaning to the average mind. It summons at once before our imagination all the awful consequences of being condemned of God. We will let the text stand there as it reads in the AV, "He that believeth not shall be damned." Any man who hears the Gospel and persistently refuses to believe it and receive it shall be damned. All any one needs to do to be saved, saved to the uttermost, is to believe on the Lord Jesus. All that any one needs to do to be damned, damned to the uttermost, is to refuse to believe on the Lord Jesus. It is not necessary in order to be damned that one be what the world calls a wicked person.

1. First of all the man who does not believe the Gospel and believe in Jesus Christ must be damned, because every man is a sinner and God is holy, and if a man does not find some way in which the sin that separates him, a sinner, from the Holy God can be obliterated, he must necessarily be separated from God forever, and separation from

God is damnation; and the only way in which sin can be put {407} away from between us and God is by the atoning death of Jesus Christ, and the one condition upon which that atoning death avails for you and me is that we believe on Him who died; therefore if we will not believe on Him we must be damned.

2. Refusing to believe on Jesus Christ is in itself a damnable sin and reveals a damnable state of heart.

GOD IS LOVE

"God is love." 1_John 4:8

INTRODUCTION. -- The world would never have known that God is love had not God revealed it in His Word. We must go, then, to the Bible for the interpretation of it. How, according to the Bible, is the love of God manifested?

I. God's love manifests itself in His ministering to our needs and joy. Isaiah 48:14, 20 -21.

II. God's love manifests itself in His chastening us, in His sending us trial and pain and sorrow and bereavement. Hebrews 12:6-11.

III. God's love is manifested by His sympathizing with us in our afflictions. Isaiah 63:9.

IV. God's love is manifested again in His never forgetting those He loves. Isaiah 49:15-16.

V. God's love manifests itself in His forgiving our sins. Isaiah 38:17; Isaiah 55:7.

God will not pardon sin if we hold on to it. There is a fancy about God's love that because God is love He will pardon and save all men whether they repent and believe on Christ or not. It is wholly unscriptural. To believe it you must give up the Bible, but if you give up the Bible you must give up your belief that God is love, for it is from the Bible we learn it, and there is no other proof. One of the most illogical systems in the world is universalism. {408}

VI. God's love is manifested in His giving His own Son to die in our place. John 3:16; 1_John 4:10. This manifestation of God's love is stupendous; it is almost past believing, but it is true.

CONCLUSION. -- Such is the love of God. What are you going to do with that love?

THE MOST WONDERFUL THING IN THE WORLD

"God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 3:16.

INTRODUCTION. -- The most wonderful thing in the world is the love of God.

I. The Objects of God's Love. "The World."

1. Men of all races.

2. Men of all classes.

That God should love the good we can understand, but that God should love the vile, the outcast, the worthless, the vicious, the criminal, that is the thing that is hard of comprehension, but that is what the Bible tells us. That is what the Bible emphasizes. Romans 5:7-8.

II. The Character of God's Love.

1. It is a pardoning love. Isaiah 55:7; Psalm 32:3-4.

2. It is a chastening love. Hebrews 12:6.

3. It is a sympathizing love. Isaiah 63:9.

4. It is a long-suffering love. 2 Peter 3:9.

5. It is a self-sacrificing love. John 3:16.

III. Our Treatment of God's Love.

1. Accepting His love. The result of yielding to God's love is eternal life. John 3:16.

2. Rejecting His love. What is the result of rejecting His love?

(a) First of all, awful guilt.

(b) The loss of eternal life. John 5:40.

(c) Awful punishment. Hebrews 10:26-31. {409}

GOD LOVES THE WHOLE WORLD

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 3:16.

INTRODUCTION. -- This is perhaps the most remarkable statement the world ever heard. There are volumes packed into that little sentence. The verse tells us God's attitude toward the world, God's attitude toward sin, God's attitude toward His Son, God's attitude toward all who believe in Jesus Christ, and God's attitude toward all who do not believe on Jesus Christ.

I. God's Attitude toward the World.

Love.

II. God's Attitude toward Sin.

Our text shows us that God's attitude toward sin

is hate.

III. God's Attitude toward His Son.

"HIS ONLY BEGOTTEN SON." God's attitude toward His Son is love. But God gave that Son He so infinitely loved, that Son who from all eternity has been the object of His delight. God gave that only begotten Son for the world, for you and for me.

IV. God's Attitude toward Believers and Unbelievers.

1. God's attitude toward believers is to give them eternal life.

2. God's attitude toward those who will not believe. With great grief and reluctance God withdraws from them the infinite gift He has purchased at such cost and which they will not have. He leaves them to "perish."

A "GOOD MAN" LOST AND A BAD MAN SAVED
Luke 18:9-14.

INTRODUCTION. -- Some of you may think I have this subject twisted, and that it ought to read: A good man saved and a bad man lost. But it is right just as it is. Jesus Christ Himself has given us the picture of the good man and the bad man, and Jesus Himself {410} is responsible for the statement that the good man was lost and the bad man saved.

I. The Good Man Who was Lost.

1. We notice first of all that he was a moral man in his personal habits.

2. Square in his business relations.

3. Highly respected member of society.

4. The Pharisee saw no flaw in himself. He was the best man --in his own estimation-- that he knew.

(RV)

5. This Pharisee was a religious man.

6. This Pharisee was a generous man. He could tell God that he gave a tenth of all he made. But he was lost. Why? For precisely the same reason that many here tonight are lost.

(a) He trusted in himself, v.9.

(b) He despised others.

(c) He did not acknowledge himself a sinner.

(d) He did not cry to God for mercy.

II. The Bad Man Who was Saved.

1. First note he had been an immoral man.

2. He had been irreligious.

3. He was looked down upon by his fellow men.
4. He saw many faults in himself.

III. Why was this Man Saved?

1. He saw himself a lost sinner.
2. He saw he could do nothing to save himself.
3. He saw that there was a God of mercy.
4. He just cried to this God to have mercy upon him.

5. He was in earnest.

FOUND OUT

"Be sure your sin will find you out." Numbers 32:23.

INTRODUCTION. -- No man can escape his own sins. No man ever committed a single sin that he did not pay for it in some way. {411} No man ever committed a single sin by which he was not a loser. There never has been a sin committed on this earth that paid.

I. How Men's Sins Find Them Out.

1. Men's sins find them out by the execution of human laws.
2. Men's sins find them out in their own bodies.
3. Sin finds us out in our characters. For every sin you commit you will suffer its character. Every sin breeds a moral ulcer.
4. Again your sin will find you out in your own conscience.
5. In your feelings.
6. In your children. That is one of the most awful things about sin; its curse falls not only upon us but upon our children also.
7. Your sin will find you out in eternity. This present life is not all. There is a future life, and our acts and their consequences will follow us into it.

CONCLUSION. -- Is there a man here tonight contemplating sin? Don't do it. But many of us have sinned already and our sins are finding us out already. What shall we do? Fly to Christ.

Galatians 3:13.

NO PEACE

"There is no peace, saith my God, to the wicked." Isaiah 57:21.

INTRODUCTION. -- It is better to have peace in one's heart and deep poverty than to have overflowing plenty and no peace. To have no peace

means to be in hell.

I. Who are the Wicked?

All men and women who refuse to bow to the rightful authority of Almighty God and obey Him whatever He may command are wicked. God's first and fundamental demand on men is that they believe on His Son Jesus Christ and accept Him as Savior and Lord. 1_John 3:23; John 6:29. Every one therefore who does not believe on the Lord Jesus Christ and accept Him as his Savior and Lord is a rebel against God and belongs to that class whom God designated as "the wicked." {412}

II. No Peace for the Wicked.

1. First of all there is no peace with God.
2. In the next place there is no peace in their own souls. There are several things that rob the wicked man of peace:
 - (a) Conscience.
 - (b) The fear of calamity.
 - (c) The fear of man.
 - (d) The fear of death.
 - (e) The fear of eternity.
3. There is no peace for the wicked in the life to come.

NO HOPE

"Having no hope." Ephesians 2:12.

"Others which have no hope." 2_Thessalonians 4:13.

INTRODUCTION. -- There are no words in the language more dreadful than those two: "No hope."

I. Who have no Hope.

There are three classes who have no hope:

1. The man who denies or doubts the existence of a personal God, a wise, mighty, and loving ruler of this universe, has no hope. He may cherish fond wishes about the future, but wishes are not hope. Hope is a well-founded expectation.
2. The man who denies the truth of the Bible has no hope. He has no expectation for the future that has a solid and certain foundation underneath it.
3. The man who believes in the Bible but does not accept and confess the Christ it presents as his own personal Savior and Master has no hope. The Bible holds out absolutely no hope to any except those who accept the Savior whom it is man's purpose to reveal. John 3:36; Hebrews 10:26-30.

II. In what Sense have these three Classes no Hope?

1. They have no hope, no well-founded and sure expectation of blessedness for the life that now is. {413}
 - (a) In the first place they have no guarantee of continued prosperity.
 - (b) They have no guarantee of continued capacity to enjoy prosperity even if it continues.
 - (c) They have no guarantee of continued life.
2. But infinitely worse than this is the fact that they have no hope for the life that is to come.
 - (a) The man out of Christ has no hope of blessedness after death.
 - (b) No hope of glad reunion with friends who have gone or may go.
 - (c) No hope of pardon.
 - (d) No hope of escape from the wrath of God against sin and unbelief. Romans 6:23.

III. The Believer in Christ has Hope.

1. He has hope for the life that now is. Romans 8:28; Philippians 4:6-7, 19; Romans 8:32.
2. Hope for the life to come. Titus 1:2.

CONCLUSION. -- Which do you prefer tonight, the no-hope of men out of Christ, or the glorious hope of Christians? You have your choice. Which will you take?

FALSE HOPES

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22-23.

INTRODUCTION. -- We see clearly from this text that there are many who expect to enter the kingdom of heaven who will not succeed, many who expect to spend eternity in heaven who will spend eternity in hell.

I. What are some of the False Hopes Men Entertain?

1. The hope that "God is too good to damn any one."
 - (a) A very sad confession for any man to make who is living a life of sin is that he believes in the goodness of {414} God. What shall we say, then, of the man who is living in sin, who tramples

God's holy will under foot, who breaks God's laws, and makes God's goodness an excuse for doing it?

(b) What proof is there in the Bible or history or experience that God is too good to punish the wicked? 2_Peter 3:9.

(c) But not only is the hope that God is too good to punish men for sin and the rejection of Christ contrary to Scripture, it is also contrary to the teachings of history and experience.

2. The hope of being saved by our own goodness.

Romans 3:20; Galatians 3:10.

3. The hope that a man can be saved by a mere religious profession. This is the false hope of the text quoted.

4. The hope that a man can be saved by a faith that does not lead a man to quit sin. James 2:14

RV; 1_John 5:4-5.

5. The hope that a man can be saved without being born again. John 3:3.

SPEECHLESS BEFORE GOD

"And he was speechless." Matthew 22:14.

I. What is the wedding garment? Revelation 19:7-8; Ephesians 4:24; Revelation 13:14.

The wedding garment is righteousness and true holiness of character. It is Christ Himself. If we are to appear at that supper and keep our places, then we must be clothed with righteousness of heart and life, we must be clothed with true holiness, we must put on Christ Himself so that the beauty of Christ is seen in our lives.

II. Why the one not having on a wedding garment is cast out.

1. First because he is not fit for heavenly society. Heaven is a prepared place for prepared people, a holy place for holy people.

2. Because it is his own fault that he has not on a wedding garment. {415}

CONCLUSION. -- Have you on the wedding garment?

The time for the wedding supper is fast drawing nigh.

PATHS TO PERDITION

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matthew 7:13.

I. The shortest path to perdition, the straightest

and quickest way, is suicide.

II. The second path to perdition is impurity.

1. First of all impurity breeds unbelief in God and Christ and the Bible.

2. Impurity entangles people in relations that it is hard to get out of, and that one cannot remain in and be saved. Hell will be crowded with adulterers and adulteresses.

3. The next path to perdition is the love of money. 1_Timothy 6:9.

(a) It leads to dishonest methods of acquiring money.

(b) The consuming love for money blinds many men to the fact that there is anything but money worth striving for, so they leave their souls and their eternal interests utterly neglected.

(c) Many who love money, when they are awakened to the fact that they have a soul and that it is lost, won't come to Christ for fear they will have to give this money up if they do.

4. Love of pleasure is another path to perdition.

5. Infidelity. 2_Thessalonians 1:7-9; Mark 16:15 RV.

6. Reliance upon a mere profession of religion. Matthew 7:21-23.

7. Putting off your conversion. Proverbs 27:1; Proverbs 29:1.

THE FAILURE OF JESUS CHRIST

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!" Matthew 23:37-38.

INTRODUCTION. -- These are among the most tender, pathetic, painful and passionate words that ever fell from the lips of Him {416} who spake as never man spake. It is the utterance of a heart that was aching for a love and trust that were denied it, and well-nigh breaking with a sense of disappointment at the utter failure of cherished desires.

I. The First Lesson is that All Christ's Efforts sometimes Fail.

II. The Second Thought of the Text is Why Jesus Christ Fails.

It is put in the text in three words, "ye would not." "I would; ye would not."

III. The Results of failure.

"Behold your house is left unto you desolate." The result of the failure of Jesus Christ is utter desolation for the one in whom He fails.

AN IDIOTIC BARGAIN

"What shall it profit a man if he shall gain the whole world and lose his own soul?" Mark 8:36.

I. Note First the Things Which are Contrasted.

1. The things which are contrasted are not the present and the future.

It is true that the man who loses his soul does lose the future --the eternal future-- but he does not gain the present. The one whose soul is saved does not lose the present to gain the future. He does indeed gain the future, the eternal future.

He does not lose the present to gain it.

2. The things which are contrasted are the world and the soul. The world, the seen, tangible world, the world of sense and all it can give, money, pleasure, honor, "the lust of the flesh and the lust of the eye and the pride of life" (1 John 2:16). That is the one thing. The other is the soul, or the life. The man himself, the unseen, inner, real man. To lose our soul or life, is to lose ourselves, to lose true manhood, to fail of what God created us and intended us to be, to have the image of God rubbed out and the image of the devil stamped in its place, to lose all that is divinest and grandest about us, and with it to lose true peace, true joy, {417} true and abiding glory and renown, the esteem of God, co-heirship with Christ, the "inheritance incorruptible and undefiled and that fadeth not away which is laid up for us in heaven."

3. Many are trading their souls for far less than the whole world.

II. Is there any Danger of Losing our Souls?

Yes. How do men lose their souls?

1. By persistence in sin.

2. The rejection of Christ.

CONCLUSION. -- Every one out of Christ is losing his soul. Every year the ruin becomes more complete. And it will go on until the last spark of true manhood is extinguished, until the last

trace of the divine image is obliterated, until the last breath of peace is vanished, until the last note of joy is silenced, until the last glimmer of glory is gone out, until the last whisper of approval has died away, until the last phantom of hope has disappeared, until this glorious and undying soul which God made in His own image and which Christ died to save, in hopeless discord with itself, contorted into the very image of Satanic evil, tempest tossed with vile and insatiable passions, scorned by its fellow victims and itself, agonizing over its fathomless woe, nursing to its bosom its inconsolable despair, passes out "into the outer darkness where there is the weeping and the gnashing of teeth." Is the whole world worth such a sacrifice?

A BRILLIANT AND BITTER INFIDEL CONVERTED
"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord." Acts 9:1.

"What shall I do, Lord?" Acts 22:10.

INTRODUCTION. -- The texts set before us two scenes in the life of Saul of Tarsus. In the one we see Saul of Tarsus filled with hate of Jesus Christ, breathing threatening and slaughter against His disciples; in the other we see the same Saul of Tarsus on his face before Jesus Christ, acknowledging Him as Lord and surrendering the whole control of his life into Jesus' hands, Saul of Tarsus was the most brilliant and most bitter disbeliever in Jesus {418} Christ the world ever saw; he became the most devoted believer in and servant of Jesus Christ of whom history informs us. We are to study the thrilling conversion of this remarkable man.

I. Why He Was Converted.

1. First of all he was converted because he was sincere.
2. Saul of Tarsus was converted because he studied the Scriptures. Many a skeptic and infidel is not converted because he won't study the Scriptures.
3. In the third place, Saul of Tarsus was converted because he yielded to the light when it came.

II. How the Bitter and Brilliant Infidel Was

Converted.

1. First of all the life, character and testimony of Stephen led to his conversion.
2. The second thing that led to the conversion of Saul was prayer. Stephen prayed for him.
3. The third thing that led to Saul's conversion was that Jesus Christ met him. That was the decisive thing.
4. He cried and cried honestly, "What shall I do, Lord?"

III. The Results of the Conversion of the Brilliant and Bitter Infidel.

1. Saul of Tarsus became a completely transformed man, a gloriously transformed man.
2. Became a mighty power for good.

3. He obtained priceless possessions for himself.

CONCLUSION. -- Such were the results of his conversion, such will also be the results of your conversion. Will you not then be converted now?

A HARD ROAD

"The way of the transgressors is hard." Proverbs 13:15.

I. In the Life that now is.

1. Sin makes an uneasy conscience.
2. Sin will inevitably be followed by exposure.
3. Wherever there is sin there will also be penalty. {419}
 - (a) One of the penalties of sin is the loss of the confidence of our fellow man, and the consequent loss of opportunity.
 - (b) A second penalty of sin is the physical penalty. There is the most intimate connection between our bodies and our characters.
 - (c) A third penalty of sin is a loss of grip. It is a well-known fact that when sin gets into the lives of business men they oftentimes lose their grip on business, and hurry on to financial ruin; when it enters the lives of artists they often lose their genius and skill; when it enters into the lives of authors their minds become clouded.
 - (d) A fourth penalty of sin is bondage.
 - (e) Blindness. Sin robs the sinner of the vision that is most priceless, -- moral and spiritual vision.

II. In the Life to Come.

The penalties of sin do not end with the life that

now is. Sin and suffering forever go hand in hand.
If we die sinners we shall go into the next world
sinners, and being sinners we shall be sufferers.
In this life we may get the first fruits of our
sin, but there we get the full harvest.

CONCLUSION. -- What, then, shall the sinner do?
Isaiah 55:7.

HOPELESS CASES

"Give not that which is holy unto the dogs,
neither cast ye your pearls before swine, lest
they trample them under their feet, and turn again
and rend you." Matthew 7:6.

INTRODUCTION. -- It is evident from the text that
there are men and women in the world whose cases
are hopeless. Men and women who are so wedded to
sin and swill that it is a waste of time, and
worse than a waste of time, to preach God's truth
to them; you might as well cast pearls before
swine, you will only be torn for your trouble. As
hogs want corn and swill, and not pearls, so these
want animal gratification and sin, not truth.

Who are the swine that it is useless and worse
than useless to cast pearls of God's precious
truth before? {420}

I. Those Who Are Not Hopeless Cases.

1. The men of no race upon earth are hopeless
cases simply because they belong to that race.
2. Great sinners are not hopeless cases. 1_Timothy
1:15.

3. Skeptics are not hopeless cases.

4. Men who are morally weak, or morally impotent,
men who have no will power. 2_Corinthians 12:9.

II. Cases that Are Hopeless.

1. First of all, the cases of men and women who
have died without Jesus Christ are hopeless. John
8:21.

2. The case of any one who has committed the
unpardonable sin is hopeless. Matthew 12:31-32.

3. The blindly conceited man. Proverbs 26:12.

4. The man who will not give up sin is a hopeless
case.

5. Those who won't give up their unbelief are also
hopeless cases.

6. The man whose conscience is seared by
persistent resistance to the Holy Spirit.

CONCLUSION. -- Some of you who have thought

yourselfs hopeless cases are not, so turn to Christ and He will save you. But there are some who do not think their cases hopeless, who indeed are not much concerned about themselves, who are fast hurrying toward a position that is hopeless.

WHERE WILL YOU SPEND ETERNITY?

"Whither goest thou?" John 16:5.

INTRODUCTION. -- The most important question that can face any man when he comes to leave this present world is, "Whither goest thou?" or, "Where will you spend eternity?"

I. First of all remember there is an eternity.

II. In the next place remember you must spend that eternity somewhere. {421}

III. Remember, in the third place, that the question where you will spend eternity is vastly more important than the question where you will spend your present life.

IV. It is possible for us to know where we shall spend eternity.

V. Bear in mind that we will spend eternity in one of two places-- in heaven or in hell.

VI. Where you will spend eternity will be settled in the life that now is. John 8:24, 21;

2 Corinthians 5:10.

VII. Where you will spend eternity will be determined by what you do with Jesus Christ. John 3:36; 2 Thessalonians 1:7-9.

GOD'S LAST INVITATION

"Whosoever will let him take the water of life freely." Revelation 22:17.

INTRODUCTION. -- This is God's last invitation.

With it this great book of invitations closes.

I. What is the Water of Life?

1. The water of life is the Holy Spirit. John 7:37-39.

2. The Holy Spirit is a Divine Person who is ready to come into any man's being and take possession of it and rule it and fill it with joy and peace and beauty.

II. Why the Holy Spirit is called the Water of Life.

1. First of all because He satisfies thirst. John 4:14.

2. Because He not only satisfies but brings life. John 4:14. The moment you take the Holy Spirit you

get everlasting life.

III. How to Get this Water of Life. "Whosoever Will let him Take."

Two words to emphasize then, "will" and "take."

THE NEW BIRTH

"Ye must be born again." John 3:7.

INTRODUCTION. -- Describe circumstances and ---
{422}

I. The Necessity of the New Birth.

1. The necessity of the new birth is absolute. "Ye must be born again." There is nothing that will take the place of the new birth.

(a) A moral life will not take the place of the new birth.

(b) Quitting your sins is not enough.

(c) Joining the church is not enough.

(d) Being very religious is not enough.

2. This necessity of the new birth is universal.

Absolutely no man will enter the Kingdom of God without the new birth. John 3:3,7.

II. What is the New Birth.

1. Baptism is not the new birth. Acts 8:13, 21-23.

2. Church membership is not the new birth. Acts 5:1-11.

3. Reform is not the new birth.

4. What is the new birth? 2_Corinthians 5:17.

III. How to be Born Again.

John 1:12; John 3:14-15.

CONCLUSION. -- This doctrine of the new birth sweeps away FALSE hopes, but it substitutes a TRUE hope.

SAVED

"For by grace are ye saved through faith."

Ephesians 2:8.

I. Who are Saved?

Every one who believes in Jesus Christ is saved.

Every one who really believes in Jesus as the Son of God and shows that he really believes by taking Jesus to be his own personal Savior and his Lord and Master. To every such a one God says, as He says in our text to the believers in Ephesus, "by grace ye ARE saved."

II. From What we are Saved.

1. From all guilt. 2_Corinthians 5:21; 1_John 1:7.

2. From God's displeasure. {423}

3. I am saved from the condemnation of my own

conscience; from remorse.

4. From the power of sin. John 8:36.
5. From future judgment. John 5:24; Acts 17:31.

III. To What we are Saved.

1. To peace and joy. Romans 5:1; 1_Peter 1:8.
2. To a true and pure and holy and useful life.
3. To God's favor.
4. To Sonship. John 1:12.
5. To eternal life. John 3:16.

IV. How we are Saved.

1. We are saved by grace.
2. Through faith.

NO SALVATION EXCEPT IN CHRIST

"And in none other is there salvation; for neither is there any other name under heaven given among men wherein we must be saved." Acts 4:12 RV.

I. There is Salvation in Jesus Christ.

1. In the first place it is certain because the Bible says so.
 2. It is certain because experience proves it.
 - (a) Jesus Christ saves from the guilt of sin.
 - (b) Jesus Christ also saves from the power of sin.
 - (c) Jesus Christ not only saves from the guilt of sin and the power of sin, but from the future penalty of sin.
 3. This salvation is for all who will accept it.

Acts 10:43.

II. There is no Salvation out of Christ.

1. This is plain from Scripture. Text:
2_Thessalonians 1:7-9.
 2. Experience proves the same thing. Where is the man who has found salvation out of Christ?
 - (a) Where is the man out of Christ who has found salvation from the guilt of sin? {424}
 - (b) There is no salvation from the power of sin out of Jesus.
 - (c) But as there is no salvation from the guilt of sin or the power of sin out of Christ, there can certainly be no salvation from the penalty of sin.
 3. How great, then, is the folly of those who ask us to give up Christianity because of the difficulties of one kind or another!
- III. To be Lost, all that is Necessary is simply to Neglect this Salvation that Jesus Christ Brings.
1. In order to be lost it is not necessary to

commit any grave offences against decency or morality.

2. No conscious or outspoken rebellion against God is necessary in order to be lost.
3. No speaking against, contempt or spitting upon the salvation God has so graciously provided is necessary in order to be lost.
4. It is not even necessary to make a decided refusal to Jesus Christ's invitation to come to Him and be saved.

FORGIVEN

"Thy sins are forgiven." Luke 7:48.

INTRODUCTION. -- These are very simple words but they are very blessed words and very wonderful words. They are specially wonderful when we consider who spoke them and to whom He spoke them. Picture scene Matthew 11:28; Luke 7:36-50. They teach us several very important lessons.

- I. That Jesus Christ has power to Forgive Sins. Many claim this power. Jesus has it.
- II. There is Forgiveness for the Vilest Sinner.
- III. This Forgiveness is to be had Now.
- IV. All that one has to Do to Get this Forgiveness is just to Believe. v.50. {425}

WHY I AM GLAD I AM A CHRISTIAN

"Thanks be unto God for his unspeakable gift."

2_Corinthians 9:5.

INTRODUCTION. -- The unspeakable or indescribably great and glorious gift of this verse is Jesus Christ. Jesus is God's greatest gift and in Him all other good gifts are included. John 3:16; Romans 8:32. My heart and all that is within me echoes the words of Paul. I do thank God for Jesus Christ and am so glad that I have taken Him for my Savior and surrendered to Him as my Lord and Master.

- I. Why I am Glad I am a Christian.
 1. In the first place I am glad I am a Christian because I know that my sins are all forgiven. The Christian knows that every sin that he ever committed is blotted out. How does he know it?
 - (a) First by God's own statement to that effect. Acts 10:43; 1_John 1:9, 1_John 1:7.
 - (b) By the testimony of the Holy Spirit. Acts 10:43-44.
 2. Because Jesus Christ has set me free from sin's

power.

3. Because I know that I am a child of God. John 1:12.

(a) I know it, first, because His book says so.

(b) I know it, for the Spirit of God bears witness with my spirit that I am a child of God. Romans 8:16.

4. I am glad I am a Christian because I have been delivered from all anxiety and fear. Philippians 4:6-7.

5. Because I have found a deep and abiding and overflowing joy. 1_Peter 1:8.

6. Because I know I shall live forever. 1_John 2:17.

7. I am glad that I am a Christian because I know that I have an "inheritance, incorruptible," etc. 1_Peter 1:4-5.

GOD'S TESTIMONY TO JESUS CHRIST

"And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:17.

INTRODUCTION. -- The most fundamental and important question in religion is, Is Jesus Christ the Son of God? If He is, your {426} duty and mine is clear. If He isn't, then while our duty on many great questions may not be clear, some things at least are settled. On many occasions and in many ways God has testified that Jesus Christ is His Son. It is not only in times lying in the past, of which we have a record in that unique book the Bible, but also in our own day, that God bears testimony that Jesus is His Son.

I. God Testifies that Jesus is His Son in the Passage before us.

With an audible voice from heaven. (Describe scene.) That settled it. There is no more room for controversy or debate or doubt. "But," some will say, "suppose this didn't happen, suppose the record here in Matthew and the other Gospels is a fabrication, what then?"

The testimony of such witnesses as those to whom we owe those records and who were present and who sealed their testimony with their blood is to be received against the testimony of those who don't even claim to have been there, and who didn't live until centuries afterward, and who admit that they

know nothing about it, and who spin their theories not out of any recorded facts but out of their inner consciousness. It is a question of observed fact against speculative guesses. Which will you believe? Another place where God gave His testimony to Jesus by an audible voice:

Transfiguration. Matthew 17:5.

II. God bore Testimony to Jesus Christ by the Miracles He gave Him to Do. John 3:2.

For centuries the enemies of Christ have been trying to invent a theory to discredit these Gospel stories. Every effort has failed utterly.

One theory is set up simply to give way to another. But if Jesus did these things, His claims are established by facts.

III. God has borne Witness to Jesus Christ by the Resurrection from the Dead.

The certainty of the resurrection. This settles the question. Jesus' claims. Put to death for making them. Claims that God would set His seal to this claim by raising Him. God did this. God's testimony by the resurrection absolutely unanswerable. {427}

IV. God Himself bore Witness to Jesus Christ by His Ascension. Luke 20:50-51; Acts 1:6-9.

To this there were many witnesses. At least eleven. This Ascension settles the question of Christ's Sonship.

V. God bore Witness to Jesus Christ by the Gift of the Holy Spirit. Acts 2:32-33.

The coming of the Holy Spirit was a conclusive proof of Jesus' claims that He was the Son of God and that He was going to the Father. When the Holy Spirit came upon them so unmistakably the disciples knew for a certainty that Jesus was with the Father and had received for them the Holy Spirit as He promised.

VI. Not only did God give the Holy Spirit at Pentecost in Testimony to Jesus' Divinity! God gives the Holy Spirit today to those who Accept Him as Divine and Surrender their Wills to Him. Acts 5:28-32.

VII. God bears Testimony today that Jesus Christ is the Son of God in another way, and that is by the Transforming Power of Christ in the Soul. Jesus Christ proves Himself Divine to those who

accept Him as Divine. The question of whether or not Jesus is the Son of God may be settled by an appeal to God's testimony to Jesus Christ in the past, but it may be also settled by an appeal to God's testimony to Jesus Christ today.

CONCLUSION. -- In seven ways, then, God has borne testimony to Jesus Christ that He is His Son.

This, then, is the question that confronts every one here tonight who is out of Christ, "What shall I do with the Son of God?"

LOST-SAVED

"The Son of man is come to seek and to save that which was lost." Luke 19:10.

INTRODUCTION. -- That verse contains two short words that have a world of meaning in them. One of the words has a whole world of light in it. The other word has a world of darkness in it. {428}

I. Lost.

Our text suggests the great truth that every soul out of Christ, every soul that Christ has not definitely saved, is lost.

1. In that you are a sinner.
2. Slaves of sin. John 8:34.
3. All out of Christ are lost in that if they do not turn to Christ they will be lost eternally.

Every man out of Christ is lost now and he will be lost eternally unless Christ saves him.

II. Saved.

Here our text comes in with its message of hope and joy. You are lost, but the Son of Man came to seek and to save that which was lost.

1. He is seeking to save you.
 - (a) by His providence.
 - (1) That is why you are here tonight.
 - (2) Death of child.
 - (3) Sickness, etc.
 - (b) By His Spirit.
 - (c) By His Word.
2. He can save.
 - (a) From guilt of sin.
 - (b) From power of sin.
 - (c) He came to seek the utterly lost.

CONCLUSION. -- Every man or woman will go out of here tonight lost or saved.

A CONVERTED INFIDEL'S PREACHING

"And straightway he preached Christ in the

synagogues, that he is the Son of God." Acts 9:20
RV.

INTRODUCTION. -- There was perhaps never a more amazed audience than that one that heard Saul's first sermon in Damascus. (Describe circumstances.) The first thing I want you to look at is {429} the preacher in the text, the second thing to look at is the preacher's message.

I. The Preacher.

Three good reasons why this particular preacher's message should command attention and be accepted; taken together they prove that the message is undoubtedly true.

1. First of all, he had been an enemy of Jesus whom He now proclaimed to be the Son of God.

The doctrine that Jesus was the Son of God was not something that Saul had taken up without any thorough thought. Saul had opposed this doctrine with all the vigor of an intense soul. When a man like that turns completely around and says, 'I was wrong, utterly wrong; Jesus is the Son of God,' we ought to give his change of opinion careful attention.

2. Saul's testimony ought to have great weight for another reason, because of what he sacrificed for his opinion. Saul's change of opinion cost him much; it cost him everything of a worldly character that he possessed. When a man of brains and education like Saul of Tarsus makes sacrifices like that for a change of opinion, his new opinion must command great consideration.

3. But there is a third reason, and a better one yet, why Saul's opinion must have weight; indeed, the reason is so absolutely conclusive that if we are thoroughly honest we must say Saul was certainly right in what he says, and Jesus, as Saul says, "the Son of God." That reason is the way in which Saul came to change his opinion.

Saul tells us why he changed his opinion. He says it was because as he came near to Damascus at the noon hour he saw Jesus Himself in such glory that it blinded him, and he heard Jesus say, etc. (Acts 9:5-6; 22:16-18). Now if Saul really saw Jesus thus in the Glory, and Jesus said this, and Saul was commissioned to be His authoritative representative, then Jesus certainly is the Son of

God; there is no more room for debate. Did Saul really see Jesus and hear Him say these things? {430} He says He did. Then Saul either lied, or made the story up, or else he was mistaken, or had a sunstroke or something of that sort. Did he lie and make the story up? Men do not manufacture lies for the sake of sacrificing home, position, money, comfort, ease and everything dear in life for them. Was Saul the victim of delusion and fancy through sunstroke, or overwrought imagination or something of that kind? The recorded and well-attested facts in the case make this theory impossible.

Some one may say that the whole story in Acts is a fiction. Let him study it. I challenge any honest lawyer or historical critic to study these stories and say they do not bear the unmistakable marks of truth. We arrive, then, at this point: that Saul of Tarsus changed from a bitter infidel to a believer and preacher, that Jesus is the Son of God because Jesus Himself appeared to him in glory as the Son of God. Saul actually saw Him, and He appointed Saul His authoritative representative. It is then absolutely settled not as a theological speculation but as an established fact that Jesus Christ is the Son of God.

II. The Message.

1. It is not that Jesus is a good man or even the best man that ever walked the earth. "Jesus is the Son of God."
2. Not merely Jesus is a great teacher, but Jesus is the Son of God.
3. Not merely Jesus is a perfect man and our example, but Jesus is the Son of God.
4. Jesus is the Son of God. What does that involve?
 - (a) Absolute and whole-hearted trust in Him.
 - (b) Trusting Him for salvation.
 - (c) Surrender of our life to Him.
 - (d) Surrender of our thought to Him.
 - (e) There is a saving power in the doctrine that Jesus is the Son of God. It will save any man who believes it from the heart and acts upon it.
 - (1) It will bring him life eternal. John 20:31.
 - (2) It will bring victory over the world. 1_John 5:5. {431}

THE APPALLING SIN OF UNBELIEF IN JESUS CHRIST

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

INTRODUCTION. -- The failure to put faith in Jesus Christ is not a misfortune, it is a sin, a grievous sin, an appalling sin, a damning sin.

I. Unbelief in Jesus Christ is an Appalling Sin
Because of Whom Jesus Christ is. Because of the Dignity of His Person, Jesus Christ is the Son of God.

A dignity attaches to Jesus Christ that attaches to the person of no angels, or archangel, to none of the principalities or powers in the heavenly places. His is the name that is above every name that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord. An injury done to Jesus Christ is, then, a sin of vastly greater magnitude than a sin done to man.

II. In the Second Place Unbelief in Jesus Christ is an Appalling Sin not only Because of the Dignity of Christ's Person but also Because Faith is the Supreme Thing Which is Due to Him.

Jesus is worthy of many things. But first of all, underlying all else, Jesus Christ is worthy of faith; man's confidence is due Jesus Christ.

III. Because Jesus Christ is the Incarnation of all the Infinite Moral Perfections of God's Own Being.

"God is light and in him is no darkness at all." This infinite absolute light which God is, this infinite holiness and love and truth, is incarnated in Jesus Christ; and the refusal to accept Him is the refusal of light and choice of darkness.

IV. Unbelief in Jesus Christ is an Appalling Sin
Because it is Trampling Under Foot the Infinite Love and Mercy of God. John 3:16.

Jesus Christ is the supreme expression of God's love and mercy to sinners. {432}

CONCLUSION. -- It is as clear as day that unbelief in Jesus Christ is an appalling sin. Theft is a gross sin, adultery is worse, murder is shocking, but all these are as nothing to the violation of the dignity and majesty of the person of Jesus

Christ, the only begotten Son of God, by our unbelief. Give up your awful unbelief in Jesus Christ and accept Him tonight.

THE SECRET OF A HAPPY LIFE.

"Rejoice in the Lord always and again I say rejoice." Philippians 4:4.

INTRODUCTION. -- Every one wants to be happy. Every one ought to be happy. Every one can be happy. God has provided a way in which we can have joy every moment of our lives.

The secret of a happy life is a wonderful secret.

The prescription is simple.

I. The First Ingredient in the Prescription is, Obtain the Forgiveness of Your Sins by Repenting of Them, Confessing Them and Accepting Jesus Christ as Your Savior. Psalm 32:1; Isaiah 55:7; Acts 10:43.

II. The Second Ingredient in the Prescription is to Obtain the Holy Spirit by Absolute Surrender to God. Acts 5:32.

III. The Third Ingredient is Prayer. Frequent Prayer. John 16:24.

IV. The Fourth Ingredient is Bible Study. John 15:11.

DAVID'S SIN

"The thing that David had done displeased the Lord." 2_Samuel 11:27.

INTRODUCTION. -- The story is too horrible for public recital, though if one will read it in private with earnest prayer he may find exceedingly precious lessons in it. It was one of the most horrible and dastardly crimes of history. The record of it and its consequences has held many back from contemplated sin, and has brought hope to many a despairing heart.

The history of David's sin teaches seven great lessons.

I. That a very good man, if he gets his eyes off from God and His Word, may easily fall into very gross sin. {433}

II. That God never looks upon any man's sin with the least degree of allowance.

III. That whatsoever a man soweth that he shall also reap, and like the farmer he will reap much more than he sows.

IV. The fourth lesson of David's sin is that the

sin of God's servants gives great occasion for the enemies of the Lord to blaspheme.

V. That the sin of God's people is base ingratitude toward God.

VI. That there is full and free and abundant pardon for the vilest sinner.

VII. Pardon is found by the confession of our sin.

Cf. Psalm 32:1-5; Luke 18:10-14.

JOYS OF THE CHRISTIAN

"Rejoice always." 1_Thessalonians 6:16.

INTRODUCTION. -- There are three things that Christians should do constantly: rejoice, pray, and give thanks. 1_Thessalonians 5:16-18. Constant rejoicing, unceasing prayer, continual thanksgiving -- this is God's will in Christ Jesus regarding us. "Rejoice always." That is our duty, that is also our privilege. God has made it possible for us to constantly rejoice. How much more our lives and our testimony would count for Christ if only we did rejoice always.

I. Joy of Sins Forgiven. Psalm 32:1.

II. The Joy of Communion With God.

1_John 1:3; Psalm 16:11. Not only in heaven is there fullness of joy in God's presence, but in the present life there is fullness of joy in God's presence, in communion with Him. There are three methods of communion with God.

1. The first of these is prayer, breathing out to God the desires of our hearts.

2. The second method of communion is the method of thanksgiving. {434}

3. The third method of communion with God is the method of worship. Worship is different from either prayer or thanksgiving. In prayer we are asking for something; in thanksgiving we are returning thanks for something; in worship we are just b owing before God, contemplating and adoring Him and His Son Jesus Christ.

III. The Joy of Feasting on the Word. Jeremiah 15:16.

IV. The Joy of Victorious Service.

There is great joy in serving one we love, and especially is there great joy if our service is effective. The Christian loves Christ; his service of Christ may always be successful and victorious.

V. The Joy of Winning Souls.

Few joys this side of heaven so great as the joy of bringing someone else to Christ.

VI. The Joy of Suffering for Christ. Acts 5:40.

VII. The Joy of the Holy Spirit. 1_Thessalonians 1:6.

SINCERE BUT NOT SAVED

"Send men to Joppa, and call for Simon... who shall tell thee words, whereby thou shalt be saved." Acts 11:13-14.

INTRODUCTION. -- A man may be a sincere and earnest seeker after truth and still not be a saved man as yet.

I. The Character of Cornelius.

1. He was "a devout man." It is evident that his devotion was genuine, for it affected his whole household, the soldiers under him and his kinsman and his near friends.

2. But Cornelius was not only a devout man towards God, he was also righteous towards man. v.22.

3. Cornelius was a generous man.

4. Cornelius was a man of prayer.

5. Cornelius was an eager seeker after more light.

{435}

6. Cornelius was ready to obey the truth when he found it, whatever it might require of him.

Altogether this man Cornelius was a man of singularly lofty character, yet with all this the inspired record tells us that Cornelius was not yet saved, that he needed salvation.

II. How Cornelius was Saved.

1. First of all he prayed for light. Acts 10:31-32; comp. 10:22 and 11:13-14. Cornelius felt that he had not the whole truth. He knew he had not peace. He knew that for all his excellencies he was a sinner and needed pardon, and he sought God to find where pardon could be found.

2. He obeyed the light that God gave him step by step. There are some who will not take a step until God shows them the whole way. Such people never find the way. But if we are ready to take a step at a time God will lead us into the perfect day.

3. The third step toward salvation was that he heard the simple Gospel of Christ crucified and risen again, and of remission of sins through simple faith in Him. The sermon Cornelius heard

was very short. Peter simply told him a few facts about Jesus. How God "preached peace by him." How He was "Lord of all." How He had wrought wonders delivering people from the power of Satan. How He had been crucified and raised again. How He had been appointed of God to be "the judge of living and dead," and then would up by saying, "To him bear all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." That was all he heard and you have all heard it.

4. Then Cornelius took the decisive step. He believed in Christ right there and was saved at once. As good and exemplary as Cornelius was, he was saved in the same way that the coarse, brutal, prayerless, godless Philippian jailer was saved, by faith in Jesus Christ for the pardon of sin.

When Peter spoke of the forgiveness of sins he knew he needed it. When Peter said, "Whosoever believeth in him shall receive remission of sins," Cornelius said that means me, and he believed and received remission then and there. {436} One more thing, the Holy Ghost came upon Cornelius then and there in testimony that God had accepted him, and he began to magnify God in the power of the Holy Ghost.

AN OPEN DOOR

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture." John 10:9.

INTRODUCTION. -- Wide-awake men are always on the alert for open doors. Some are seeking an open door to wealth, others an open door to fame, others still an open door to power and others an open door to wisdom and learning. One of the chief differences between the men who succeed and the men who fail in this world is that the former are quick to see the doors which stand open and quick to enter them, and the latter are so slow to see, or so slow to enter, that the door slams in their face while they are standing wondering whether they would better go in or not. An open door which if entered leads to more that is good and glorious than any other door that men have ever entered. John 10:9. Jesus Christ is the Door.

I. To What Is He The Door?

1. He is the door to salvation. "By me if any man enter in he shall be saved."
2. He is the door to life. John 10:10 RV.
3. Christ is also the door to liberty and security. "By me if any man enter in he shall be saved, and shall go in and out, and shall find pasture."
4. Jesus Christ is also the door to pasture. "Shall find a pasture." Food, satisfaction. It is in Christ alone that the soul of man can find pasture, find food, find satisfaction.

II. To Whom is the Door Open?

"I am the door; by me IF ANY MAN enter in, he shall find pasture." That door is open to any man, to every man.

CONCLUSION. -- The door stands open to all here.

The door will not always stand open. Luke 13:25.

{437}

A PLAIN ANSWER TO A GREAT QUESTION

"And brought them out, and said, Sirs, what must I do to be saved?" "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30-31.

INTRODUCTION. -- The question and answer are found in the sixteenth chapter of Acts.

I. The Importance of the Question.

II. The Plain Answer.

1. Note first the confidence of this answer. Thou SHALT be saved. What made Paul so confident?

(a) God had revealed it to him. Galatians 1:12.

(b) Paul had tried it.

2. Note second the completeness of the answer, "Believe on the Lord Jesus Christ, and thou shalt be SAVED." Not helped, not made better, not patched up, but "saved."

3. Note third and lastly the simplicity of the answer. "Believe on the Lord Jesus Christ, and thou shalt be saved." Can not any one understand that? To believe on any one is to commit yourself to them. To believe in a doctor when you are sick is to put your case in his hands, to surrender yourself to his directions. To believe in a lifeboat when you are on a sinking ship is to commit yourself to it, get into it, to surrender yourself to its keeping. 2 Timothy 1:12. "Believe on the LORD JESUS CHRIST." Paul said Believe in

Him as LORD, the Divine One to whom we cry as did Thomas, "My Lord and my God." Believe in Him as JESUS, i.e., SAVIOR, the One who bore our sins in His own body on the tree, the One who, as a risen One in the place of power at God's right hand, saves from the power of sin day by day. Believe in Him as Christ; God's anointed king, to whom we shall render our homage and obedience. The One to whom we shall render absolutely the control of our lives. "Believe on the Lord Jesus Christ, and thou shalt be saved." {438}

AN IMPERATIVE AND IMMEDIATE NEED

"We must be saved." Acts 4:12.

INTRODUCTION. -- Every one here who cannot say, "I have been saved," should say with that intensity of emphasis that comes from depth of conviction, "I must be saved." You need a Savior more than you need anything else. That is your most imperative and most immediate need.

I. Why We Need a Savior.

1. You need a Savior because you are a sinner.

Romans 3:22-23.

2. You need a Savior, in the second place, because you have not only sinned but because you have committed the greatest sin a man can commit. Cf. Matthew 22:37-38.

3. You need a Savior, in the third place, because you are under a curse. Galatians 3:10.

4. You need a Savior, in the fourth place, because you are in bondage to sin. John 8:34.

5. You need a Savior because you cannot save yourself.

(a) You cannot save yourself from the guilt of sin.

(b) Can we save ourselves from the power of present sin?

6. You need a Savior because if you are not saved you must spend eternity in hell. Revelation 20:15.

A KING'S FOLLY AND WHAT IT COST: A TRAGEDY

"Thou art weighed in the balances and art found wanting." Daniel 5:27.

INTRODUCTION. -- The Bible is the most dramatic book that was ever written, etc. (Picture scene.)

I. Belshazzar was Weighed in the Balance of God. He had been weighed in other balances and not found wanting. Balance of his own judgment?

Balance of public opinion? Balance of worldly philosophy.

We, too, each one of us, are being weighed in God's scales. {439} The great question is, What do we weigh there?

II. Belshazzar was found Wanting. Why?

1. "Thou hast not humbled thine heart." v.22.
2. Belshazzar had refused to humble his heart in face of God's known dealings with others. "THOUGH THOU KNEWEST ALL THIS."
3. Belshazzar had lifted himself up against the Lord of heaven. v.23.
4. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." v.23, last half.

III. The Consequences of Belshazzar's Folly. What it Cost.

1. His kingdom. v.26. You too have a kingdom.

James 2:5.

2. His life. v. 30. So with us. Romans 6:23.

THE WONDERFUL JESUS

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful," etc. Isaiah 9:6.

INTRODUCTION. -- The prophet Isaiah with a mind illumined by the Holy Spirit looked down 710 years and saw the coming of Jesus of Nazareth and uttered the sublime words of our text. In them is wrapped up a world of meaning concerning the Divine Glory, the Matchless Character, and Wonderful Offices of our Lord. In the Bible names have meaning, especially when applied to God the Father, the Son or the Holy Ghost. The name is a revelation of what one is. Jesus is called wonderful because He is wonderful.

I. Jesus is Wonderful in His Nature.

1. He is a Divine Being. He is Divine in a sense in which no other man is divine. The Bible is full of that great truth.

2. While He is Divine, He is at the same time a Real Man. 1 Timothy 2:5.

II. Jesus is Wonderful in His Character.

His character was absolutely perfect. He was absolutely without blemish and without spot. He was not only blameless but {440} every possible

perfection of character rested upon Him. There is not a perfection of character of which we can think that is not to be found in Him, and found it its fullness. His character is indeed wonderful. He is the wonder of the ages. He stands out absolutely peerless and alone. When any man ventures to put any one else alongside of Jesus Christ he at once loses the confidence of all candid and fair-minded men.

1. Jesus was perfect in holiness.

2. He was also perfect in love.

There are many other perfections in the character of Jesus; e.g., the perfection of His meekness and gentleness and humility and patience and courage and manliness.

III. Jesus is Wonderful in His Work.

1. In the first place He makes a perfect atonement for sin. Isaiah 53:6.

2. He also saves from sin's power. Indeed Jesus completely transforms men. 2 Corinthians 5:17.

3. Jesus will do more wonderful things still in the future.

CONCLUSION. -- Jesus is indeed wonderful in the infinite glory of His Divine nature. He is wonderful in the matchless, absolute perfection of His character. He is wonderful in His work, blotting out all sin by His death, delivering from all sin by His resurrection life, transforming us from all remaining imperfection into the full glory of Sons of God by His living again. Jesus is the Wonderful. Now, what will you do with Him? What will you do with this wonderful Jesus? Will you accept Him or reject Him?

THE GREAT QUESTION OF THE DAY

"What shall I do with Jesus?" Matthew 27:22.

INTRODUCTION. -- If I should ask this audience what is the great question of the day, I presume I would get a great variety of answers. Some would say, etc.

But there is a question of vastly more importance. A question upon the right decision of which immeasurably more depends. The question is this, "What shall I do with Jesus, which is called {441} Christ?" It is not a new question. Pontius Pilate asked it more than 1900 years ago. Thousands upon thousands have asked it since. Upon

a right decision of that question everything that is really worth having for time and for eternity depends. If you do the right thing with Jesus you will get everything that is worth having for time as well as for eternity. If you do the wrong thing with Jesus Christ you will lose everything that is really worth having for time as well as for eternity.

I. What we will Get if we Do the Right Thing with Jesus Christ.

1. If you do the right thing with Jesus Christ you will get forgiveness of sins. Acts 10:43.

What an unspeakable blessing the forgiveness of sins is! Psalm 32:1.

2. You will get peace of conscience by doing the right thing with Jesus Christ.

3. You will get deliverance from the power of sin by doing the right thing with Jesus Christ.

4. You will get great joy by doing the right thing with Jesus Christ. 1_Peter 1:8.

5. If you do the right thing with Jesus Christ you get eternal life. John 3:36; 1_John 5:12.

Eternal life. What has the world to put in comparison with that? Do the right thing with Jesus and you get eternal life; do the wrong thing with Jesus and you lose it.

6. There is something even better than eternal life that you get by doing the right thing with Jesus Christ.

By doing the right thing with Jesus Christ you become a son of God and heir of God and joint heir with Jesus Christ. John 1:12; Romans 8:17.

II. What is the Right Thing to Do with Jesus?

1. First of all to receive Him as your Savior.

John 1:12.

2. Let Him into your heart. Revelation 3:20.

3. Enthrone Him in your heart. He is the Christ, God's anointed King. Acts 2:36.

4. Confess Him before the world as your Lord and Master. Matthew 10:32-33; Romans 10:9 RV. {442}

HOW TO BE SAVED

"And [he] brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30-31.

INTRODUCTION. -- God has not left us to guess how

to be saved. The question has been asked and answered. The way of salvation is here made as plain as day. Notice the positiveness of the statement. All any one then has to do to be saved is to believe on the Lord Jesus Christ. (Cf. John 3:16.)

I. Trust in Him for the Pardon of all my Sins.

(Cf. Acts 13:38-39.)

"Believe on the Lord JESUS."

II. The Surrender to Him of the Control of my Entire Life.

"Believe on the LORD Jesus."

III. Confession of Him as my Lord. Romans 10:9 RV.

"Lord Jesus."

IV. The Surrender to Him of the Control of my Thoughts.

"Lord."

V. Looking to Him for Guidance.

VI. Study of His Words in order to Know His Will.

John 14:23.

VII. Dependence upon Him for Strength to Do His Will. John 15:5.

CONCLUSION. -- The first step of faith is possible right now, and it is absolutely sure that the moment you take it you will be saved.

THE ONLY FOUNDATION

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1_Corinthians 3:11.

INTRODUCTION. -- Philosophers and wise men have tried hard to lay some other foundation than Jesus Christ, but have failed {443} utterly. Still they keep at it. They are bound in their foolish wisdom to find some other foundation than God's and in this way they are dooming themselves and their followers to wretchedness, failure, disappointment and sorrow here, and to shame, degradation and anguish hereafter.

I. Jesus Christ is the only Foundation for Obtaining the Forgiveness of Sin.

II. Jesus Christ is the only Foundation for Peace of Conscience.

III. Jesus Christ is the only Foundation of Peace of Heart.

By peace of heart as distinguished from peace of conscience, we mean freedom from anxiety and worry.

IV. Jesus Christ is the only Foundation upon which to Build a Successful Attempt to Get the Victory over Sin. John 8:36.

V. Jesus Christ is the only Foundation for Comfort in Sorrow. Matthew 11:28.

VI. Jesus Christ is the only Foundation for Deep, Abiding, Overflowing Joy.

VII. Jesus Christ is the only Foundation for Hope.

VIII. The only Foundation for Eternal Life.

IX. The only Foundation for Social Regeneration.

WHEN IT PAYS TO BELIEVE IN JESUS CHRIST

"My God shall supply all your need according to his riches in glory by Christ Jesus." Philippians 4:19.

INTRODUCTION. -- If there is anything in this world that pays it is to have a living faith in Jesus Christ. Just listen to that text. There is a guarantee to the believer on Christ to have every need supplied and that guarantee is good.

When it pays to be a believer in Jesus: {444}

I. In Health and Strength.

It pays to be a Christian when one is well and strong. What has a strong man who is not a Christian to do that is worth doing? Without Christ there is nothing worthy for a well and strong man to do.

II. In Sickness.

It pays in many ways.

1. In the first place faith in Jesus Christ promotes restoration to health. It does this in an indirect way. Nothing is more conducive to health than a peaceful, contented, joyful, hopeful frame of mind. It is a certain fact that many people are well today who would be sick or dead if it had not been for direct answers to prayers for their healing.

2. It brings joy and blessing in the midst of sickness.

III. In Sorrow.

Happy is the man or woman who in the time of deep sorrow, the time when loved ones are taken away and the heart is lonely and aching, believes in Jesus Christ.

IV. In Adversity. Romans 5:3-4; Romans 8:28.

It makes one to rejoice and praise God in the midst of the loss of all one's property, and the

complete overturning of our plans.

V. In Prosperity.

No one needs faith in Jesus Christ more than a prosperous man.

1. Prosperity will eternally ruin any man who is not stayed and guided by a living faith in Jesus Christ.

2. In order to really enjoy prosperity.

VI. In Death. Philippians 1:23; 2 Timothy 4:6-8.

How dark is the hour of death if one has not a living faith in Jesus Christ. How bright is the hour of death if one has, etc. {445}

VII. In the Judgment. Romans 14:12.

It will pay to be a believer in Jesus Christ in the Judgment.

VIII. Eternity. John 3:36.

In eternity to have believed in Jesus Christ will mean eternal life, eternal joy, eternal glory. In eternity not to have believed in Jesus Christ will mean eternal death, eternal darkness, eternal shame, eternal agony, eternal despair.

ETERNAL LIFE, WHAT IT IS AND HOW TO GET IT

"The gift of God is eternal life." Romans 6:23.

I. What Eternal Life is.

1. Eternal life is real life. 1 Timothy 6:12, 19

RV.

2. "Eternal Life" is abundant life. John 10:10 RV.

3. Eternal life is joyous life. 1 Peter 1:8.

4. Eternal life is a life of true knowledge. John 17:3.

5. Eternal life is endless life. John 10:28.

II. Who can Have it? Revelation 22:17.

Anybody.

III. How to Get it.

1. First it is a "gift."

2. It is "in Jesus Christ."

3. In order to get eternal life you have simply to take Him in whom it is. 1 John 5:12.

REFUGES OF LIES

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28:17.

INTRODUCTION. -- In the preceding verses of the chapter God has announced to Israel that there is a day of judgment coming for them. But the rulers

of Israel regarded this warning with scorn. They spoke just as the obstinate fools today talk. The Assyrian army came and destroyed the stout-hearted princes of Israel. Now God has declared there is to be another judgment, another {446} hail, another day of dealing with ungodly and Christ-rejecting men. What these princes of Israel did: strengthened their proud and wicked hearts and sought comfort in refuges of lies, in false hopes. Many are doing so today.

I. How to tell a Refuge of Lies.

Five common sense tests by which you can tell a true refuge, one that will stand fast in the Day of Judgment from a false one, a Refuge of Lies, one that the tempest of hail shall sweep away and leave you exposed to the pitiless fury of the storm of eternal judgment.

1. The first test is this: Does the refuge in which you are trusting satisfy the highest demands of your own conscience. If not it will of course not satisfy God. 1 John 3:20.
2. Is the refuge in which you are trusting delivering you from the power of sin? The refuge that cannot save us from the power of sin here cannot save us from the consequences of sin hereafter.
3. Will the refuge in which you are trusting stand the test of the dying hour?
4. Will the refuge in which you are trusting stand the test of the all-seeing eye of God in the judgment?
5. Will it stand the test of Scripture? A refuge that will not stand the test of Scripture is utterly unreliable. The Bible is the book that the ages have tried and tested. Through these ages one philosopher after another has set up his opinions against the Bible. But the philosophers each have had their day and gone down, but the Bible has withstood the wreck of the centuries.

II. Refuges Tested and Proven Refuges of Lies.

1. Universalism. Apply tests.
2. Infidelity. Apply tests.
3. Spiritualism. Apply tests.
4. Refusal to consider.
5. Morality.
6. Religious ceremonies.

7. Orthodoxy of belief. {447}

CONCLUSION. -- Is there a sure refuge? Yes.

Isaiah 32:2. Jesus Christ. Apply tests.

HARDENED

"But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Hebrews 3:13.

INTRODUCTION. -- There is not a more solemn warning in the Bible than this. There is not a more timely warning in the Bible than this. All around us we see men and women who are being "hardened through the deceitfulness of sin." Three times in this one chapter God pleads with men, "Harden not your hearts."

I. Indications that one is Hardened.

1. The truth does not move us as it once did.
2. Jest about sacred things or listen approvingly to others when they jest about them.
3. Not deeply moved by thoughts of God's love.

II. Results of being Hardened.

1. The first evil that results from a hardened heart is a corrupt life. The hardening of the heart against the truth and against Christ leads inevitably to sin.
2. Spiritual blindness.
3. Loss of joy.
4. Utter despair.

5. Eternal death. Romans 2:5. There is no hope in the life that is to come for the man whose heart is finally hardened against Christ.

THE JUDGMENT DAY

"He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

INTRODUCTION. -- Two events in the future are absolutely certain, the coming of Christ for His people, the coming of a judgment day for the world.

Note five things about this judgment day: {448}

I. The Certainty of it.

The resurrection of Christ from the dead is a certain, incontrovertible fact, and it is a guarantee that there is a day of judgment coming. When Jesus was here upon earth He said that in

coming days He would judge the world. (John 5:22-23.) Men scoffed at this claim. They put Him to death for making it, and the other claim involved in it, that He was the Son of God. But God set His seal to the claim by raising Him from the dead. The resurrection of Christ from the dead makes it absolutely certain that there is a Judgment Day coming.

II. The Universality of it.

"He will judge the WORLD."

III. The Basis of it, or About What the Judgment will be.

1. It will be about the deeds done in the body.

2 Corinthians 5:10 RV.

2. The secret things will be judged. Romans 2:16.

3. The great basis of that judgment will be what men have done with Christ. John 3:18-19.

IV. Who will Sit as Judge.

That same Jesus whom you are rejecting today will be the judge in that day.

V. The Issues.

They will be eternal.

ETERNITY

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Corinthians 4:17-18.

INTRODUCTION. -- The apostle Paul had to endure some things that to most men would seem very hard to bear, and some of these afflictions continued through years. But in speaking of these afflictions {449} in our text Paul speaks of "our LIGHT affliction" and our affliction "which is FOR THE MOMENT." Is thirty years but "a moment"? Yes, when compared with eternity. And is the loss of friends, the loss of ease, the loss of admiration and applause of man, the loss of home and native land, the loss of all men ordinarily hold dear, and imprisonment and shipwreck and scourging and wandering and hunger and stoning, is all this "light affliction"? Yes, when compared with the joy and honor and glory which is to be revealed to us. And when all the wealth, and

pleasures and honors, that one can possibly get in this world are put in comparison with the eternal agony and ruin and despair and shame that it costs to live for the world they too are nothing.

I. There is an Eternity and we Must Go there.

II. When and How we shall spend Eternity is Settled in the Life that now is.

III. How to Secure a Blessed and Glorious Eternity.

1. Believe on Jesus Christ. John 3:16.

2. We must serve Jesus Christ.

3. The sufferings we endure, the sacrifices we make for Christ, make eternity richer. Matthew 5:11-12; Romans 8:18; 2 Timothy 2:12.

CONCLUSION. -- The greatest practical question that confronts you and me tonight is, Where shall we spend eternity, and how shall we spend eternity?

HELL

"If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell."

Matthew 5:29 RV.

INTRODUCTION. -- Text is from Sermon on the Mount. Many persons say they do not believe the whole Bible but do believe the Sermon on the Mount.

I have also taken my text from the Revised Version, for some so-called liberal preachers are proclaiming today that the RV {450} has done away with hell. There seems to be a good deal of it left in our text.

I. The Certainty of Hell.

Hell is a certainty.

1. Hell is certain because God's Word declares it.

Matthew 25:41; 2 Thessalonians 1:7,9; 2 Peter 2:4,9; Jude 14-15.

Listen. Jesus spoke after He Himself had gone down into the grave and risen again and ascended to the right hand of God. He certainly knew now what He was talking about when He spoke of the future life. Revelation 21:8.

2. Experience, observation, common sense also point to the existence of hell.

II. The Character of Hell.

1. Hell is a place of Physical anguish. This is

plain from the Bible description of the future destiny of the impenitent. "Death" and "destruction" are the terms most frequently used of the future punishment of sin. Both of these terms are defined in the Bible. Revelation 17:8; cf. Revelation 20:10, Revelation 21:8.

In the next world we are not disembodied spirits. We have bodies. Not these same bodies, it is true, but bodies. The bodies of the damned will be the fit partner of the degraded spirits that inhabit them and partakers in all their shame and agony.

2. Hell is a place of remorse of conscience. Hell is a place of memory and remorse, remorse without a moment's rest, endless remorse.

3. Hell is a place of unsatisfied and consuming desires. Hell is a place where passion and desires exist in their highest potency, but where there is absolutely no gratification for them.

4. Hell is a place of ever-increasing moral degradation. It is a "bottomless pit."

5. Hell is a place of shame.

6. Hell is a place of vile associations.

Revelation 21:8.

7. Finally, hell is a place without hope. {451}

A CHEERING PROMISE ABOUT HELL

"All liars shall have their part in the lake which burneth with fire and brimstone." Revelation 21:8.

INTRODUCTION. -- The subject of hell is one of the most awful subjects that any man can contemplate.

There is but one subject that is more awful and that is sin. Sin is worse than hell. The suffering and misery that sin causes are not so awful as the sin which causes them. Hell with its vast ages of agony and shame is a frightful subject to contemplate, but even hell has its pleasant side.

It is found in the text.

It is a comforting thought that there will not be one liar in heaven. There will be men in heaven who have been liars and have repented, but there will not be one man or woman there who persisted in their lying. I am sorry that there are any liars in the world, but there are, and as long as there are I am comforted to think that there is a hell for them to go to. A liar is a son of Satan, for the devil is a liar and the father of lies. A liar is the most hopeless case on earth. He can be

saved only by faith, and it is hard for a liar to have faith in God. He is such a liar himself that it is hard for him to put confidence in any one else. Men, you, that is the reason why so many liars are infidels. The case of the liar is very dark indeed, and we need not wonder that it is written that "all liars," etc.

I. Classes of Liars.

1. The slanderous liar, the liar who slanders his fellow men.
2. The atheistic liar. The slanderous liar slanders man, the atheistic liar slanders God.
3. The infidel liar. The slanderous liar slanders his fellow man, the atheistical liar slanders God, the infidel liar slanders the Bible, God's Word, infinitely the best book the world ever had; and in slandering God's Word he slanders the God who is the author of it.
4. The fourth class of liars are those who deny the Virgin Birth. The slanderous liar slanders his fellow man, the atheistical liar slanders God, the infidel liar slanders the Word of God and the God who is the author of it, and {452} he who denies that Jesus is the Christ, the apostle John tells us, is the liar of liars. 1 John 2:22.
5. They, too, are liars who say that there is no hell and no future punishment for sin. Any man who says this is a great enemy of his fellow man. He holds out false hopes to his fellow man, and lures him on to eternal ruin.
6. The sixth class of liars are those who make false excuses for not coming to Christ.

II. How to Escape Hell.

There is but one way in which you can escape hell. That is by the personal acceptance of Jesus Christ as your Savior and Lord and the open confession of Him before the world. Acts 4:12; John 3:36; Matthew 10:32-33; 2_Thessalonians 1:7-9.

"GOD'S BLOCKADE OF THE ROAD TO HELL"

"The Lord is... not willing that any should perish, but that all should come to repentance."

2_Peter 3:9.

INTRODUCTION. -- If any man perish it is not God's fault. God has done and is doing everything in His power to bring men to repentance. If men will not repent they must perish. Sin and destruction must

ever go hand in hand. Men must choose between sin and life. They cannot have both.

Any scheme of salvation that proposes to save a man while he continues in his sin is an absurdity on its very face. God will not and cannot save a man unless he repents. But God is doing all in His power to bring men to repentance. God has blockaded the road to hell, and if any man goes there it is of his own choice in spite of God's blockade. How has God blockaded the road to hell?

I. The Bible.

The first great obstruction that God has put in the road to hell is the Bible. The Bible with its warnings and its invitations and its promises is constantly calling every one of us to a holy life. The Bible is a constant protest against our sins and our unbelief and our impenitence. {453}

II. Mother's Instructions.

A second obstacle that God has put in the road that leads to rein is a mother's instructions.

III. Mother's Prayers.

A third obstacle that God has put in the road to hell is a mother's prayers.

IV. Sunday School Teacher's Instructions.

V. The Sermons that We Hear.

VI. Providential Occurrences.

Another obstruction that God places in the road to hell are various providential occurrences.

VII. The Holy Spirit.

One of the mightiest obstacles that God places in the road to hell is the striving of the Holy Spirit.

VIII. The Cross of Christ.

But the greatest obstacle of all that God has placed in the road to hell, the one without which all others would count for naught, is the cross of Christ.

{454}

@06 CHAPTER SIX

TOPICAL SERMONS IN OUTLINE

THE BIBLE: WHEREIN IT DIFFERS FROM ALL OTHER BOOKS

INTRODUCTION. -- The Bible stands absolutely alone. It is an entirely unique book. It is not a book, it is THE Book. Wherein the Bible differs from all other books:

I. In its Depth.

The Bible is the unfathomable and inexhaustible book. It is unfathomable not because of the obscurity of its style, but because of the profundity of its teaching. The style is so simple and clear that a child can understand it, but its truth is so profound that we explore it from childhood to old age, and can never say that we have reached the bottom.

1. There are whole volumes of meaning in a single and apparently simple verse.
2. The Bible is always ahead of man. What other book ought to command the attention, the time and the study that this book does which is deeper than all other books, ahead of all other books and ahead of every age?

II. In the Absolute Accuracy of its Statements.

The Bible is the only book that always says all it means to say, and never says any more than it means to say.

III. In its Power.

There is perhaps no place in which the supremacy and solitariness of the Bible shines out as in its power. {455} In what direction does the Bible show a power that no other books possess?

1. Saving power.
 - (a) The Bible has unique saving power in individual lives.
 - (b) It has saving power in national life.
2. The Bible has a comforting power no other book possesses.
3. The Bible has a joy-giving power no other book possesses.
4. The Bible has a wisdom-giving power that no other book possesses. Psalm 119:130.
5. The Bible has a courage-giving power no other book possesses. No other book has made so many and such peerless heroes.
6. The Bible has a power to inspire activity that no other book possesses.

IV. In its Universal Adaptability.

Other books fit certain classes, or certain types, or certain races of men, but the Bible fits man universally.

1. It fits all nations.
2. It fits all ages.

3. The Bible fits all classes.
4. The Bible fits all experiences. It is the book for the hour of gladness, and the book for the hour of sadness, the book for the day of victory and the book for the day of defeat. The book for the day of clearest faith, and the book for the day of darkest doubt.

V. In its History.

1. The Bible has been hated as no other book.
2. Loved as no other book.
3. Studied as no other book.
4. It has been victorious as no other book.

VI. In its Authorship.

Finally, the Bible differs from every other book in its authorship. Other books are men's books, this is God's book. {456}

IS THE BIBLE IN DANGER?

INTRODUCTION. -- Many consider that the Bible is in grave danger. Many think so because they are glad to think so; it gives their conscience some little consolation in a life of sin. Others fear so with great reluctance. They love the Bible; would be glad to believe, they are afraid that the old book must go. So let us honestly face the question, "Is the Bible in danger?"

We will not deny that the Bible has enemies and most gifted ones. Six reasons why the Bible is not in danger:

I. Because the Bible has already Survived the Attacks of 1,800 Years.

II. The Bible is not in Danger because it Meets and Satisfies the Deepest Needs of Man.

1. First of all the need of pardon and peace.

2. The need of man is deliverance from sin's power.

3. The need of comfort in sorrow.

4. Need of hope in the face of death.

III. The Bible is not in Danger because there is Nothing Else to Take the Place of the Bible.

The Bible contains all the truth of moral and spiritual subjects that other books contain, it contains more than all other books put together, and it contains all this in portable compass.

IV. The Bible is not in Danger because it has a Hold that Cannot be Shaken on the Confidence and Affection of the Wisest and Best Men and Women.

The Bible has the distrust and hatred of some, but it has the confidence and affection of the wisest and especially the best and holiest of men and women. The men who know the Bible best are the men who trust it most and love it best. The Bible is distrusted and hated by those whose influence dies with them; the Bible is loved and trusted by those whose influence lives after them. {457}

V. The Bible is not in Danger because it is the Word of God.

Many things prove that this book is the Word of God: its fulfilled prophecies, its unity, its Divine Power, its inexhaustible depth, the fact that as we grow in knowledge and holiness -- grow Godward -- we grow toward the Bible.

VI. The Bible is not in Danger because any Honest and Earnest Seeker after Truth can find out for Himself that the Bible is God's Word.

CONCLUSION. -- The Bible is in no danger. But while the Bible itself is in no danger those who vent their spleen upon it are in danger. It is no small sin to ridicule the Word of all-holy and all-mighty God. There are others who are in danger. Those who listen to the fascinating eloquence of an Ingersoll and allow it to lull them to repose in a life of sin.

INFIDELITY: ITS CAUSES, CONSEQUENCES AND CURE

I. Causes

1. The misrepresentation of Christianity by its professed disciples. Two kinds of misrepresentation:
 - (a) In doctrine.
 - (b) In life.
2. Ignorance. Ignorance of what the Bible contains and teaches. Ignorance of history.
3. Conceit. Men become infidels because they find things in the Bible they cannot understand, because there are apparent contradictions which they cannot reconcile. To think that our finite minds could take in in a day or a month all the truth revealed by an infinite mind; to think that because I can't take a statement in it the statement can't be true; to think because I can't find a solution to a difficulty none can be found, all this is to think that my mind is infinite, that I know all things, that I am God.

4. Sin. This is the commonest and most fundamental cause of infidelity. In two ways:

(a) Men sin and betake themselves to infidelity to find comfort in their sins. {458}

(b) Sin blinds their eyes to the truth of the Bible and makes it appear foolishness.

II. Consequences.

1. Sin. Infidelity breeds sin; there is no doubt of that. It is caused by sin and in turn begets a progeny like its ancestry.

2. Anarchy. Anarchists are always infidels.

3. Wretchedness and despair.

4. Suicide.

5. Hopeless graves.

6. Eternal ruin.

III. The Cure.

1. Christ-like living on the part of professed Christians.

2. A surrendered will on the part of the infidel.

3. The study of the Will of God.

WHY I BELIEVE IN JESUS CHRIST

INTRODUCTION. -- There is nothing more important for a man for the life that now is and for the life that is to come than a faith in Jesus Christ that is intelligent, clear and firm.

I. I Believe in Jesus Christ first of all because of the remarkable Fulfillment of His prophecies.

Jesus Christ was a prophet. He made some astounding predictions regarding the future.

Predictions that seemed incredible and in some cases absurd, but which history has fulfilled to the letter. Take for example His prediction of a world-wide conquest by His disciples. (In Matthew 28:18-20.); Matthew 24:1-2,5,7,10,16,26,28; Luke 19:41-44; 21:20-24.

II. I believe in Jesus Christ, in the second place, because of His Fulfilled Promises.

Jesus Christ was not only a prophet but a promiser. He made promises of a most extraordinary character, but promises the truth of which any man could test for himself, and all who have tested the promises have found them true. E.g., Matthew 11:28; Acts 1:8; John 7:17. {459}

III. I believe in Jesus Christ, in the third place, because of the Wholesome Character of His Laws.

IV. I believe in Christ again because of the Way
He Fits into and Fulfills all O.T. Types and
Prophecies.

V. I believe in Jesus Christ because of the Fact
of His Resurrection.

VI. I believe in Jesus Christ because of the
Uniqueness of His Claims and the Way in which He
Substantiates Them.

VII. I believe in Jesus Christ because of His
Demonstrated Power to Save.

I believe that Jesus can save because He does
save. I believe that Jesus can save because I have
seen Him do it.

SOME ABSOLUTE CERTAINTIES

INTRODUCTION. -- We live at a time when the
religions and philosophies of all ages and all
lands are being brought together for comparison.
What an inextricable tangle there seems to be --
Christianity, Mohammedanism, Buddhism and
Zoroastrianism; all the various forms of
materialistic and spiritualistic philosophy.
Within Christianity itself what a conflict of
rival theologies! Where is truth to be found? What
is truth? It is a great relief and joy to find
some certainties among this endless maze of
uncertainties, to find something to stand upon and
be able to say here at least I have solid rock
underneath my feet.

A few of the fundamental truths about which there
can be no honest question:

I. The first absolute certainty is that there is
an absolute difference between right and wrong.

II. The second certainty is that a man ought to
make an honest and diligent search for the truth
and to follow every possible clue that promises to
lead to it.

1. Here prayer comes in. It is a possible clue.

{460}

2. The Bible is at least another possible clue.

Many very credible witnesses claim they have come
to this book, not all prejudiced in its favor but
honestly seeking truth, and have in this book
found what they sought. These two clues should be
followed together.

III. The third certainty is, a man ought to obey
so much of the truth as he finds and as fast as he

finds it.

IV. The fourth certainty is that every man is a sinner and needs a Savior.

V. The fifth absolute certainty is that Jesus does save those who put their trust in Him.

VI. The sixth absolute certainty is that there is no Savior from the guilt and power of sin but Jesus Christ.

VII. The seventh absolute certainty is that the life of the one who accepts Jesus Christ as Savior and who surrenders to Him as Lord, believes the promises and obeys the precepts of the Bible, is the noblest, fairest, happiest and in every way the most satisfactory life.

WHY I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD

INTRODUCTION. -- There is no subject more important than that of the Divinity of Jesus Christ. If Jesus Christ is not Divine, then Christians are idolaters. If Jesus Christ is Divine then all who do not acknowledge Him as such and accept Him as their Divine Savior and Lord are guilty of the awful sin of rejecting the Son of God and denying Him the honor due to His name.

I. I believe Jesus Christ is the Son of God because of His own Claim to be the Son of God, and the Way in which He Substantiates that Claim.

Christ's claim to be divine is substantiated:

1. First, by His character. {461}
2. His claim to be divine is substantiated by the miracles which He performed.

3. Christ's claim to be divine is substantiated, in the third place, by His influence on the history of the world.

4. Christ's claim is substantiated, in the fourth place, by His resurrection from the dead.

II. Because of the Teachings of the Bible besides His own.

III. Because of the Divine Power He possesses Today.

It is not necessary to go back to the miracles of Christ when upon earth to prove this. He has divine power. He exercises this power today and any one can test it.

1. He has power to forgive sins.
2. He has power today to set Satan's victims free.

IV. I believe that Jesus Christ is Divine because of the Character of those who Accept Him as Divine.

V. I believe in the Divinity of Jesus Christ because of the Result of Accepting His Divinity. The religion that accepts God the Father but rejects Jesus Christ His son has no such deep and lasting moral power as the religion that accepts Jesus Christ as divine. Unitarianism does not save the fallen. Unitarianism does not beget a missionary spirit. Faith in Jesus as divine makes missionaries and martyrs; it produces men of prayer and faith. It produces consecrated living. The denial of the divinity of Christ tends to prayerlessness, religious carelessness, unbelief, worldliness, selfishness and easygoing living.

UNTO PRAYER

INTRODUCTION. -- The great need of our day in our church life is more prayer. Passages that put this call in an especially impressive and instructive way: 1_Peter 4:7 RV. The closing words, "BE SOBER UNTO PRAYER." The word translated "be sober" means to be "calm and collected in spirit." To be clear-headed. The thought is that prayer is a matter of greatest importance as the days go fast flying toward the end, and that it demands a man's best thought, {462} and that a man needs a clear head before all else, in order that he may approach the great God acceptably in prayer. Prayer demands our best moments and our best thought.

I. "That ye may Give Yourselves unto Prayer."

1_Corinthians 7:5 RV.

Here Paul says that there are certain duties incumbent upon married people that they may by mutual consent give up for a season that they may give themselves to prayer. That is, prayer is a matter of such vast importance, and for its proper prosecution demands such concentration of thought and disentanglement from other concerns, that matters of very great weight may properly be laid aside to attend to this weightier matter of prayer. The words translated "that ye may give yourselves unto prayer" mean literally 'that ye may have leisure unto prayer.' That is, prayer cannot be properly prosecuted by a preoccupied

mind. It demands leisure. It demands the putting of all other things aside and attending absolutely and wholly to this.

II. "Continuing steadfastly in prayer, watching therein with supplication." The third passage is Colossians 4:2 RV.

The words translated "Continue steadfastly in prayer" mean give constant attention to prayer, make a business of prayer. It is the same word used in Acts 6:4, where the apostles wanted some one to be appointed to look after the poor in order that they might GIVE THEMSELVES CONTINUALLY to prayer and the ministry of the Word; and in Acts 10:7, where it is said of certain soldiers that they WAITED ON Cornelius CONTINUALLY; and in Romans 13:6, where it is said of officials that "they are God's ministers, ATTENDING CONTINUALLY upon this very thing." It evidently means to make a business of a thing. We should make a business of prayer. It is Jesus Christ's business. That is what He lives for. Hebrews 2:25. When the Church of Christ does make prayer its business our eyes shall behold such great things in conversions and progress in life at home and missionary conquests abroad as we have never dreamed of. Our verse says something else about prayer than making it a business. "Continue steadfastly in prayer, WATCHING THEREIN." It must be a wide-awake business. {463}

III. "That ye strive together." Romans 15:30. We should strive in prayer. The word translated "strive" means to "contend" or "fight" or "struggle" against opposition. To put forth intense and determined effort. The noun from which it is derived is translated "conflict" or "fight," as for example in 2 Timothy 4:7. God demands the same earnestness in prayer that He does in work. We get the best things in work only by hard working, and we get the best things in prayer by hard praying. There are obstacles to be overcome by prayer, real obstacles; there are enemies to be conquered by prayer, live enemies, strong enemies, and the prayers that win take a vast outlay of soul energy.

CONCLUSION. -- Four practical suggestions.

1. Set apart time from everything else for

praying. A certain portion of every day and frequent special seasons.

2. Prepare for prayer.

(a) Examine your heart and life to see if you are in praying trim, and if not, get into it.

(b) Think carefully over the things that you are to pray for. Find the best, the most needy, most urgent causes.

3. When you undertake to pray summon all your spirit and energy and pray it through.

4. Look to the Holy Spirit to guide every step of the way, "praying in the Holy Spirit."

THREE FIRES

I. The Fire of the Holy Ghost. Matthew 3:11; Acts 2:2-4.

1. First of all fire reveals. 1_Corinthians 3:13.

What does it mean to be baptized with fire? The answer to this is found in considering what fire does.

2. Fire refines and purifies. Isaiah 44; Zechariah 1:3,9; Malachi 3:1-3.

3. Fire consumes. It refines by consuming. Ezekiel 24:9-11. There is much in all of us that needs to be consumed, pride, vanity, love of money, love of pleasure, fear of man.

4. Fire illuminates. When one is baptized with fire, truth we did not see at all before becomes as clear as day, the Bible becomes a new book, glory shines from every page. {464}

5. Fire also warms; it makes to glow.

6. Fire imparts energy. All forms of energy can be transformed into heat and by heat we can generate the different forms of force and motion.

7. Fire spreads.

II. The Fire that Tries Our Works. 1_Corinthians 3:13-15.

Not a judgment regarding salvation. The persons whose works are here burned up are saved. It is a judgment regarding the works we do as Christians and the reward we shall receive for them. All the works we do for Christ, or professedly for Him, are to be tested. They are to be put to the severe test, the fire test. All that will not stand the fire test will be burned up.

III. The Fire of Eternal Doom. 2_Thessalonians 1:7-9.

Every one of us shall know fire from God. Some of us, I hope, will know the fire of the Holy Ghost. Many of us, I know, will know the fire that tries and consumes our work which is not of the right sort in God's sight. Some shall know the fire of eternal doom. There is a fire of eternal doom. For whom is it?

1. To them that know not God.
2. To them that obey not the Gospel of our Lord Jesus.

CONCLUSION. -- There are these three fires, one of which we all must know. Which shall it be?

THE BAPTISM WITH FIRE

(Matthew 3:11.)

The interpretation that makes the fire of future judgment untenable.

1. In that case it should read "or fire."
2. The way coupled with Holy Ghost, not two "withs," as in AV and RV.
3. Literal translation, "With Holy wind and fire."
4. Fulfilled at Pentecost. Acts 2:2-4. {465}

What is it to be baptized with fire? The answer found in considering what fire is said to do in Scripture and what came to the disciples at Pentecost.

1. Refines. 1_Corinthians 3:13.
2. Refines and purifies. The apostles after Pentecost compared with before. Isaiah 4:4; Zechariah 13:9; Malachi 3:1-3.
3. Consumes. Ezekiel 24:9-11; John 5:35.
4. Illuminates. James 16:13; 1_Corinthians 2:14.
5. Fire warms, it makes to glow.
6. Fire imparts energy, generates power and motion.
7. Fire spreads.

The great need of ministers and Christian work, of individual Christians and the Church is a baptism with fire.

II. How Received.

How did the apostles receive it?

1. They recognized their need.
2. They believed it was for them.
3. They really desired it.
4. They continued steadfastly in prayer.
5. They were wholly surrendered to God's will.
6. They expected it.

One gets the baptism with fire in pretty much the same way as one gets water baptism. You wish to be baptized with water, you go to one qualified to baptize with water, tell him what you want and put yourself in his hands for him to baptize you, you being willing to take upon yourself all the consequences of that baptism. Do just the same in this. There is but One qualified to baptize with fire. Jesus Christ, the risen Christ, is the sole and only baptizer with the Holy Ghost.

III. Stirring up the Fire.

1. This clearly implies that after one has received the baptism with fire it may burn low and must be stirred into a flame. Experience abundantly proves this. 2 Timothy 1:6. {466}

2. How kindle into a flame?

(a) Study of the Word. Ephesians 5:18-19; comp. Colossians 3:16. Just as soon as any one neglects his Bible study the Holy fire burns low. Jeremiah 23:29.

(b) Prayer. Acts 4:31.

(c) Work. 1 Timothy 4:13-14.

CONCLUSION. -- Have you been baptized with the Holy Spirit and fire? Will you be today? Have you been and is the fire burning low? Will you kindle it into a flame?

POWER: ITS SOURCE AND HOW TO OBTAIN IT
Text. "God has spoken once... power belongeth unto God." Psalm 62:11.

INTRODUCTION. -- The great need in Christian work is power. The father and mother in the home. The Sunday-school teacher. The personal worker. We preachers of the Gospel. We must have power. We can have power. How can we get it?

I. The Source of Power.

Power belongeth unto God. All real power is from Him. We get power by getting in contact with Him, in union with Him. How often you see a man whom you supposed to be a comparative ignoramus doing a mighty work for God. Why is it? Somehow he has gotten into contact with God. He has got hold of God's power. If you have not the power nobody is to blame but yourself. God is not to blame, for He longs to give; the devil is not to blame, for he can't hinder. You are to blame.

II. How Power Is to be Obtained.

What are the conditions upon which God bestows upon us the power that belongs to Him?

1. We must put away sin. Isaiah 59:1-2.
2. We must be separated and stay separated unto God. Judges 16:15-17; cf. Numbers 6:1-2,5.
3. We must get down low before God. 1_Peter 5:5-6.
When we give up our own wisdom we get God's. When we give up {467} our own power then and only then we get the power of God. Isaiah 40:29.
4. We must have faith. Hebrews 11:32-34. How to get faith. Romans 10:17.
5. If we are to get God's power we must ask for it. Luke 11:5-10. The place of prayer is the place where power is obtained. Isaiah 40:31; James 4:2.
6. If we are to have power we must have the Holy Ghost. Acts 1:8; 4:31,33. Luke 11:13; Acts 2:39.

THE CHRISTIAN WORKER AND THE HOLY SPIRIT

INTRODUCTION. -- There are three passages in the Bible regarding the Holy Spirit that every one who wishes to be used of God in winning souls should ponder very deeply.

I. Luke 24:49.

1. WHAT IS THIS ENDUEMENT OF POWER?

- (a) A definite experience.
 - (b) Separate and distinct from regeneration.
 - (c) A clothing of the believer in Christ with the power of God.
2. How received. Can be variously stated.
- (a) Must believe there is such an enduement. Acts 19:1-6.
 - (b) Must desire it. Isaiah 44:3.
 - (c) Put away hindrances. The great hindrances, sin and self-sufficiency.
 - (d) Absolute surrender. Acts 5:32.
 - (e) Prayer. Luke 11:13; Acts 4:31.
 - (f) Faith -- claim. Mark 11:24 RV.

II. These words are addressed to believers. The Holy Spirit is here set forth as a fire.

Significance. There is danger that this fire be quenched. Not enough to receive this fire. Must see to it that it is not quenched. 1_Thessalonians 5:19.

1. How the Holy Spirit is quenched. {468}

- (a) Through not yielding to the Spirit's suggestions. See context.
- (b) Through incoming of sin.

(c) Through going back on our consecration.

(d) Through self-indulgence.

(e) Through pride.

If one has quenched the Spirit what shall he do?

Go alone with God and find the cause. Then have done with it. Can power be renewed? Yes.

III. Here again the Holy Spirit is compared to fire. The verse tells us it is not enough not to quench the fire. We must feed the fire and stir it into a flame. Here is where many fail. 2_Timothy 1:6.

1. How?

(a) The study of the Word. Ephesians 5:18-19; compare Colossians 3:16.

(b) Prayer. Acts 4:31.

(c) Work. The exercise of the gift increases the power of the gift. 1_Timothy 4:14 (see context, vs.13).

THE HOLY SPIRIT AND THE WORD

INTRODUCTION. -- The one who would be an efficient worker for Christ must know the power of two things. The power of the Spirit of God and the power of the Word of God. These two are most intimately related to each other.

I. The Holy Spirit is the author of the Word.

2_Peter 1:21; 1_Peter 1:11; Hebrews 3:7; John 4:26; 1_Corinthians 2:12-13.

II. The Holy Spirit leads men to the Word. Luke 1:67 (and which follows Scripture), 2:25, compare 2:32; Acts 2:4, 14-17, etc. (25-28); 6:5, compare ch.7. (Whenever a man was filled with the Holy Spirit he was full of Scripture.)

III. The Holy Spirit is the interpreter of the Word. 1_Corinthians 2:14.

IV. The Holy Spirit enables the preacher to communicate with power to others the truth he himself has been taught. Acts 4:31,34;

1_Corinthians 2:1-5. {469}

V. The Word is the instrument the Holy Spirit uses in all His blessed work.

1. John 15:26, compare 5:39.

2. John 16:8, compare Acts 2:37.

3. John 3:5, compare 1_Peter 1:23; John 1:18.

4. 1_Peter 1:2, compare John 17:17.

5. 1_Corinthians 12:9, f.cl., Romans 10:17.

6. Romans 8:16, compare 1_John 5:13.

7. Galatians 5:22, compare Jeremiah 15:16; John 15:11.

8. Romans 15:13, compare v.4 (hope).

9. Acts 9:31, compare Romans 15:4 (comfort).

The Spirit of God works through the Word. If we wish the Spirit to do His work in our hearts we must study the Word. If we wish Him to do His work in hearts of others we must give them the Word.

Ephesians 6:17. But the Word alone will not do it.

It is the Word and the Spirit. We must look to the Spirit to make His Word effectual. 2_Corinthians 3:6.

SOME REASONS WHY EVERY SENSIBLE MAN SHOULD BE A CHRISTIAN

I. Every sensible man should be a Christian because the teachings of Jesus Christ are true and right and ought therefore to be obeyed.

A learned man is a man who knows a great deal, a sensible man is a man who acts upon what he knows.

A man may have much learning and very little sense. The man who knows and believes the teachings of Christ to be true and doesn't act upon them has the least sense of all.

II. Every sensible person should be a Christian because the acceptance of Christ brings salvation.

Two things are perfectly clear to every candid person who considers the facts in the case. 1st.

That men need salvation. 2nd. That Christ does save those who accept Him. The first of these certainties every man knows from experience. The second of these certainties, that Jesus Christ does save those who put their trust in Him, any one can know not only from {470} the sure Word of God that asserts, Romans 1:16, but from observation as well. It is a simple, incontrovertible fact that Jesus Christ has saved men.

III. Every sensible man should be a Christian because Christ brings a deeper, purer, more lasting joy to those who accept Him than can be found in any other way.

Ask any one who has ever been a real Christian if he finds in Christ a deeper, purer, more lasting joy than he ever found elsewhere and he will tell you yes, far deeper, immeasurably deeper. 1_Peter 1:8.

IV. Every sensible man should be a Christian because real faith in Christ prepares one for every emergency of life that can possibly arise. Philippians 4:11-12; Hebrews 11:6; Romans 8:28.

IMPORTANCE OF BIBLE STUDY

INTRODUCTION. -- There is nothing more important for the Christian than Bible study. There is nothing as important except prayer, holy living and work. And the one who rightly studies his Bible will pray powerfully, live holy, and work earnestly and efficiently. Bible study is also important for the one who is not a Christian.

I. Bible Study is Important as a Means of Intellectual Development.

No other study offers the material for such an all-round development of the mental powers as the study of the Bible.

1. The Bible is the profoundest book that ever was written.

2. The Bible gives a wider scope for the legitimate use of the imagination and fancy than any other book, or all other books. It goes back into the eternal past; it looks forward into the eternal future. The greatest masters of literature have allowed their fancy to drink in its highest inspiration at the Bible fountain.

3. The Bible is the world's great masterpiece of style.

(a) It is the world's marvel of condensed thought. Volumes are packed into a single verse. {471}

(b) It is the peerless model of simple, chaste, strong, Anglo-saxon.

(c) It is absolutely unrivaled in its power of terse and incisive statement.

(d) It has a power that no other book possesses of saying things in a way that so penetrates the mind and fastens itself in the memory that they cannot be forgotten. Any man or woman who desires to write well or speak well should study the Bible above all other books.

4. Bible study affords such opportunity as is found nowhere else for the cultivation of the powers of observation, analysis, synthesis, inference, memory and recollection.

II. Bible Study is of the Highest Importance for the Promotion of Growth in Christian Character.

1_Peter 2:2.

III. Bible Study is Important for the Production and Development of Faith. Romans 10:17.

1. Faith as opposed to unbelief.
2. Faith that prevails in prayer.
3. Saving faith.
4. Faith that expects and receives great things from God in work.

IV. Bible Study is Important as a Safeguard against Sin. Psalm 119:11.

V. Bible Study is Important as Filling the Heart with Joy. Jeremiah 15:16.

VI. Bible Study is Important as a Safeguard against Error. Acts 20:29-20, 32; 2_Timothy 3:13-15 RV.

VII. Bible Study is Important to Make one Wise. Psalm 119:130.

VIII. Bible Study is Important as an Equipment for Christian Service. The Bible is the one Instrument God Honors in Christian Work. 2_Timothy 3:16-17.

CONCLUSION. -- You will miss every richest blessing in life if you neglect your Bible. {472}

HOW TO STUDY THE BIBLE

I. Study the BIBLE.

1. Not about the Bible, but the BIBLE ITSELF.
Satan kept men for years from any Bible study; now there is an interest, etc., he keeps them from real Bible study. Questions of authorship, date, etc., are quite important, but studying these things is not studying the Bible.

2. Not helps and commentaries on the Bible, but the BIBLE.

3. Not devotional books. They are good in their place, but learn to go right to the fountain for yourself. The Bible itself the richest gold mine in the world.

II. STUDY the Bible.

Not merely carry it. Not merely praise it. Not merely glance over it. Not merely read. Study means close mental application. The Bible is profitable only by the truth in it, and that you must digest. Take its books, its chapters, its verses, its individual words and study them.

Ponder them. Look closely at them. Turn them over and over. Weigh them. Psalm 1:2; Joshua 1:8.

One great hindrance to real study is having so

many chapters you must read in a day. Leads to skimming, thoughtless reading. Have a definite amount of time for study, but not a definite number of chapters or verses. Go fast or slow, according to what you are studying. Sometimes one verse, sometimes many chapters.

III. Study the Bible Daily.

IV. Have a Definite Amount of Time Set Apart for Bible Study and a Definite Time in the Day for it. Don't trust to chance. Give the Bible the first place. Let all other books and all magazines and papers have a secondary place. One of the greatest enemies of profitable study is hurry. One of the greatest secrets of profitable Bible study is undisturbed concentration of thought. The best time, other things being equal, is the early morning. {473}

V. Study Prayerfully. Psalm 119:18.

VI. As the Word of God. 1_Thessalonians 2:13.

1. Humbly and meekly. Cf. James 1:21.
2. Unquestioning acceptance of its teaching when definitely and clearly ascertained.
3. Absolute reliance upon its promises.
4. Prompt, exact, unquestioning obedience to every commandment.
5. As in God's presence. "God says this to me."

VII. Have some Intelligent and Definite and Systematic Method of Bible Study.

1. Study of the Bible in course.
 - (a) Five points on each chapter.
 - (1) Subject of the chapter. State principal contents of a chapter in a sentence.
 - (2) Principal persons.
 - (3) Leading lesson. Truth most emphasized.
 - (4) Best lesson.
 - (5) Best verse. Ponder it and mark it.
 - (b) Synthetic.
 - (1) Read continuously.
 - (2) Read repeatedly.
 - (3) Read independently.
 - (4) Read prayerfully.
2. Thorough study of individual books.
3. Topical.
 - (a) Be systematic.
 - (b) Be thorough.
 - (c) Be exact.

(d) Write down your results.

4. Study for personal work.

FIVE PLAIN RULES FOR HOLY LIVING

INTRODUCTION. -- The Bible is a plain book for plain people. It is true that the Bible sometimes takes us up to heights where our {474} heads swim at the prospect that stretches before us. It is true also that there are places in this book so deep that no scholar's plummet has ever yet struck bottom. But the book abounds in plain, simple directions for everyday living. I come to you today with four simple rules for holy and healthy and happy living. It may seem to some of you like milk for babes, but it is well to remember that there are babes in most families, and even those who are sure they are full grown need plain victuals occasionally lest they get the dyspepsia. The fact is there are many spiritual dyspeptics in our day, and they are always grumbling at the food unless it is prepared by their own spiritual cook.

I. "Whatsoever he saith unto you, do it." John 2:5.

These words were spoken on a certain occasion concerning Jesus by His mother. They gave directions as to the way out of an emergency then at hand. But they point the shortest and best way out of all emergencies that ever arises. There is no better rule for holy, healthy, and happy living than this, "Whatsoever Jesus says unto you, do it." Whenever in a quandary what to do, just find out what Jesus says and do it. Never mind what it is that He says, do it. The thing that He says to do may seem very insignificant, a matter of no great importance. Never mind that, do it.

Something else may seem very like it, or "quite as good," but don't you do that something else. Do the thing, the exact thing that Jesus says. How many people are robbed of blessing by doing something "just as good" as what Jesus said, instead of doing the very thing Jesus says. "Do it." "Whatsoever." "Whatsoever." How are we to tell what Jesus says? He is here in the written Word, the words which He Himself spoke directly and the words which He spoke by His Spirit through apostles and prophets. Besides that He is present personally. Matthew 28:20. If we are fully

surrendered to His will He is always at hand to make known that will to us. Don't ask Him to make clear by His Spirit what He has already made clear by His Word.

II. "Do as Jesus Did," or, to put it another way, "Do as Jesus would Do if He were in Your Place."

1_John 2:6. {475}

III. "Whatsoever is not of Faith is Sin." The Rule is this: "Do Nothing that you have Doubts about." Romans 14:23.

IV. "Whatsoever ye Do, do All to the Glory of God." There are really two Rules in that one. The First is, Do Nothing that you can't do to God's Glory; that Settles a good many Questions. Second, When you Do the things that you could Do to His Glory, actually Do it to His Glory. 1_Corinthians 10:31.

V. Throw your Soul into Everything you Do; as unto the Lord, heartily. Colossians 3:23.

GREAT THINGS, AND HOW ANY ONE CAN GET THEM

INTRODUCTION. -- There are many who think that only a few men can ever attain unto great things, that the great mass of men must rest content with small things. This is not so. The very greatest things, the things of infinite and eternal value, are open to all men. There is not a man or woman here tonight who cannot have great things, the very greatest, those of the most priceless worth.

I. First of all any one can have Great Joy.

1_Peter 1:8.

II. Great Peace. Philippians 4:6-7.

III. Great Position. John 1:12.

IV. A Great Hope. Titus 1:12.

V. A Great Inheritance. 1_Peter 1:4-5; Romans 8:17.

D. L. MOODY: THE UNITY OF HIS LIFE

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13-14.

INTRODUCTION. -- Mr. Moody loved to urge men to concentration of purpose and effort. He practiced it even better than he {476} preached it. His life was a constant and unanswerable argument for the power of concentration of purpose and action.

His life was one of marvelous unity. There was in it a seven-fold unity.

I. First of all, he was a man of one passion, love for Jesus Christ.

II. A man of but one aim, that aim was to please God.

III. He was a man of one book, the Bible.

IV. A man of one work, soul-saving. Mr. Moody did many things, but he always had one definite end in view, the salvation of the lost.

V. A man of one idea, "God is love."

VI. A man of one source of power, the Holy Ghost.

VII. A man of one endeavor, "to do what he could."

MESSIANIC PROPHECIES

INTRODUCTION. -- Importance of subject. Peter's argument on the Day of Pentecost. Acts 2. Paul's argument. Acts 9:22; 1:3. Christ's argument. Luke 24:27, 44. There are said to be 333 prophecies and references to Christ in the Old Testament which are expressly cited in the New Testament.

I. Classes of Messianic Prophecies.

1. Explicit prophecies that refer directly and wholly to the coming Messiah.

2. Explicit prophecies that have an immediate reference to contemporaneous or nearly contemporaneous persons and events, but which have their final and complete fulfillment in the Messiah.

3. Passages the Messianic application of which is not explicitly noted but which are fulfilled and marvelously fulfilled in Christ. {477}

4. Types.

To the first class of prophecies -- those that refer directly and wholly to the Messiah belong; e.g., Isaiah 53; Genesis 49:10; Micah 5:2. A very strong attempt has been and is being made to show that Isaiah 53 is not Messianic. It is said to refer to suffering Israel. This chapter cannot refer to Israel.

(a) The sufferer is represented as perfectly innocent and suffering for the sins of others. Vs. 5,6,8,9.

(b) He is a voluntary and unresisting sufferer. V.7.

(c) The sufferer is stricken for the transgression of another than himself, viz., God's people. V.8.

But Israel is God's people, so the suffered cannot be. This 53rd chapter has been accepted by the Jews themselves as Messianic in the Targums, the Talmud, the Zohar. In the Jewish prayers on the Day of Atonement and by the Jews at the present time.

To the second class of prophecies those, etc., belong; e.g., Isaiah 7:14; Psalm 72:45.

To the third class of prophecies belongs Psalm 22 (vs.1,6,8,14,18).

To the types belong all the sacrifices and institutions and personages; e.g., the Passover, Exodus 12; the goats on Day of Atonement, Leviticus 16. The typical personages, Joseph, Genesis 37, David, Solomon; e.g., 1_Kings 4:24-34; 10:1-9.

II. The Development of Messianic Prophecy.

Messianic prophecy in the Bible like everything else in God's world and Word grows. First we have only the seed of the woman shall bruise the serpent's head. Genesis 3:15.

Next it is Shem's descendants. Genesis 9:26-27.

Then it is the seed of Abraham.

Then it is the tribe of Judah. Genesis 49:10.

Then the Son of David.

Other particulars also being constantly added.

{478}

III. What is Prophesied of the Messiah in the Old Testament.

1. His family. Jeremiah 23:5-6; 33:15-16. Of the family of David. He was to be born at a time when that family had been cut down and lost its glory.

2 State of family at His birth. Isaiah 53:2; 11:1

RV.

3. The time of His appearing. Genesis 49:10; Haggai 2:7-9; Daniel 9:25.

4. The place. Micah 5:2. Bethlehem.

5. His nature.

(a) Divine. Micah 5:2; Psalm 45:6; Psalm 110:1; Psalm 2:7; Isaiah 9:6.

(b) Human. Isaiah 53:3.

6. His character.

(a) Meek. Isaiah 53:7.

(b) Gentle. Isaiah 32:3.

(c) Retiring. Avoiding notoriety. Isaiah 42:2.

(d) Full of the Spirit. Isaiah 42:1; 11:2.

- (e) Persevering. Isaiah 42:4.
 - (f) Righteous and faithful. Isaiah 11:5.
 - (g) Absolutely sinless. (Implied also in vs. 5,6,8,12.) Isaiah 53:10, 9, 4.
7. Manner of birth.
Born of a virgin. Isaiah 7:14. (See also Psalm 69:8; 86:16; 116:16.)
8. How treated by men.
- (a) Despised and rejected. Isaiah 53:3; Psalm 118:22.
 - (b) Kings of the earth, etc. Psalm 22:3.
 - (c) Scourged, insulted, spit upon. Isaiah 50:6.
 - (d) Sold for thirty pieces of silver. Zechariah 11:13.
 - (e) Details of His death. Isaiah 53:7-8. Killed. Zechariah 13:7.
 - (a) Pierced. Isaiah 53:5. (Heb.) Zechariah 12:10.
 - (2) Psalm 22:14,17.
 - (3) Mocked while dying. Psalm 22:7-8.
 - (4) Garments parted while dying. Psalm 22:18.
 - (5) Given gall vinegar. Psalm 69:21
 - (6) Made intercession for transgressors when He bore their sins. Isaiah 53:12.
 - (7) Heartbreaks. Psalm 69:20; 22:14. {479}
 - (8) Numbered with transgressors, made His grave with wicked and with the rich. Isaiah 53:12,9.
 - (f) His people will offer, etc., Psalm 110:1,3 RV.
 - (g) His Resurrection. Isaiah 53:10-11; Psalm 16:10.
 - (h) Ascension and seating at the right hand of God. Psalm 68:18 (24:7); Psalm 110:1.
 - (i) Two advents.
 - (1) Once born as a man to be cut off. Micah 5:1-2; Daniel 9:26.
 - (2) Once coming in clouds. Daniel 7:8,10,13-14; Psalm 2:8-9.
 - (j) His work.
 - (1) He should die in the place of others. Isaiah 53:6,8,12. Isaiah 53:10 RV margin.
 - (2) He should be made a guilt offering for sin.
 - (3) Isaiah 61:1-3.
 - a. Preach good tidings, etc.
 - b. Bind up broken-hearted.
 - c. Proclaim liberty to captives, the opening of prisons, etc.
 - d. To proclaim the acceptable year of the Lord and

the day of vengeance of our God.

e. To comfort all that mourn.

f. To give unto those that mourn in Zion a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

(4) To reign as king and to execute judgment and justice in the earth.

Character of His reign. Zechariah 9:9.

a. Eternally. Psalm 45:6; 72:5,17.

b. Psalm 72:2.

c. Psalm 72:4.

d. Psalm 72:7.

e. Universal. Psalm 72:8.

f. Absolute. Psalm 72:9-11.

g. Psalm 72:12-14. {480}

(5) A priest. Psalm 110:4.

(6) A prophet. Deuteronomy 18:15-18.

(7) A light of the Gentiles. Isaiah 42:5-6; 49:6; 60:1-3.

IV. Is Jesus of the New Testament this Prophesied Christ of the Old Testament?

THE SECOND COMING OF CHRIST (1)

I. The Certainty of His Coming Again. John 14:3; Hebrews 9:28; Philippians 3:20-21; 1_Thessalonians 4:16-17; Acts 3:20.

The coming again referred to in these passages is not an event that has already occurred.

1. Christ's coming at death, not the coming referred to.

(a) Whatever the coming of the Lord to meet us there may be at death -- and there may be in a sense such a coming -- He does not descend from heaven with the voice of the archangel and the trump of God, and all those who sleep in Christ are certainly not raised from their graves at the death of the individual believer. To refer this language to what occurs at death is to transform an inspired apostle into a crazy rhetorician.

(b) Jesus clearly and definitely distinguished between death and His coming again in John 21:22.

2. Not the coming of the Holy Spirit at Pentecost.

The coming of the Holy Spirit is in a very real sense a coming of Christ. John 14:15-18, 21-23.

But it certainly is not the coming referred to in the passages under consideration.

(a) This is clear from the fact that all of these

promises but one (John 14:3) were made after the coming of the Holy Spirit and referred to something still in the future.

(b) It is clear again from the fact that Jesus does not receive us to be with Him at the coming of the Holy Ghost.

(c) The various things mentioned as occurring at His coming are all wanting at the coming of the Spirit. {481}

3. Not the destruction of Jerusalem. The destruction of Jerusalem was in some sense the precursor, prophecy and type of the Day of the Lord that is to come. But God's judgment on Jerusalem in its destruction is manifestly not the event predicted in the passages given.

Years after Jerusalem had been destroyed we find John still looking forward to the Lord's second coming as an event lying still in the future. Not any of these three events, death, the coming of the Spirit, the destruction of Jerusalem, nor all of them together, nor any other event of history that has as yet occurred, fulfills the very plain, explicit and definite predictions of Christ and the apostles regarding Christ's coming again.

II. The Manner of His Coming.

1. His coming will be personal. It is Jesus Himself. John 14:3; 1_Thessalonians 4:16. "I myself." "Himself." Acts 1:11 RV. The Lord Jesus Christ. Philippians 3:20 RV.

2. Bodily and visible. Hebrews 9:28; Revelation 1:7; Acts 1:11. So beheld, beheld.

3. With great publicity. Revelation 1:7; Matthew 24:26-27.

4. With great power and glory. Matthew 24:30; Matthew 16:27.

5. Sudden and unexpected. Matthew 24:42 RV; Matthew 24:44; Revelation 16:15; Luke 21:34-36.

THE SECOND COMING OF CHRIST (2)

I. The Purpose and Results of Christ's Coming Again.

1. Jesus Christ is coming again to receive His own unto Himself, that where He is, there they may be also. John 14:3.

2. Jesus Christ is coming again to fashion anew the body of our humiliation that it may be conformed to the body of His glory. Philippians

3:20-21.

3. Jesus Christ is coming again to bring us unto perfect conformity with Himself. 1_John 3:1-2.
4. Jesus Christ is coming again to reckon with His servants and to reward them according to their works. Matthew 25:19 and 16:27. 1_Corinthians 3:13-15.
5. Jesus Christ is coming "to be glorified in his saints, and to be marveled at in all them that believed." 1_Thessalonians 1:10. {482}
6. Jesus Christ is coming again to deliver Israel and to turn away ungodliness from Jacob. Romans 11:26; Zechariah 12:1-13:6; Ezekiel 37:23; 36:25-27,29; Zechariah 8:3,7-8; Ezekiel 36:37-38; Jeremiah 31:3-7; Ezekiel 36:33-37; Zechariah 8:3-5 RV; Zechariah 8:23; Isaiah 49:22-23.
7. Jesus Christ is coming again to "execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him." Jude 14-15 RV. He is coming to render vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus 2_Thessalonians 1:7-8.
8. Jesus Christ is coming to reign as a King. Luke 19:12,15; Matthew 25:31; Zechariah 14:9; Jeremiah 23:5-6; Psalm 2:6; Revelation 19:12,15-16; 11:12; Isaiah 11:1-2,4-5.

The coming again of Jesus Christ is the solution and only solution of all social problems.

Oppression, poverty, crime, greed, injustice, will be at an end. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

THE SECOND COMING OF CHRIST (3)

I. When is Christ Coming Again?

1. The exact time of Christ's coming again no man knows, the angels do not know, and even Jesus Christ in the days of His humiliation and self-limitation of knowledge did not know. Jesus Christ wished so to emphasize the utter folly of all attempts to fix the date that as a man He put away the knowledge of it Himself. Mark 13:32; Deuteronomy 29:29; Acts 1:7.

2. While we cannot set the date of our Lord's return, the Bible does describe the character of

the times.

- (a) It will be at such a time as when His disciples think not. Matthew 24:44.
- (b) The world will not be looking for some great catastrophe, but will be absorbed in their usual pursuits. Luke 17:26-30. {483}
- (c) The last days and the time of the coming again of the Son of Man will be a time of apostasy, grievous times, and faith will be hard to find.

1_Timothy 4:1; 2_Timothy 3:1-5 RV; Luke 18:8.

3. The Lord may, for anything we know, come any time, any day, any hour. Mark 13:34-36; Luke 12:36; Matthew 25:13; Matthew 24:42,44.

"Is not the world to be converted before He comes?" Revelation 1:7; Matthew 25:31-32; 2_Thessalonians 2:2-4,8; Luke 18:8; 21:35; 2_Timothy 3:1-5; Matthew 24:14.

Preaching for a witness is not the conversion of the world. Furthermore, this is before "the end" comes, but the coming of Christ in the air is not the end but the beginning of the end. Further still, the Gospel has in a sense, a biblical sense, too, been already preached to all nations. Romans 10:18; Colossians 1:23 RV.

The day of the Lord is not the coming of Christ in the air for His church, but His coming with His church to the earth in judgment. 2_Thessalonians 2:1-4. There may be, probably will be, an interval of several years between these two. It is doubtful that the Man of Sin can be revealed until the church is taken out of the way. v.7. There is nothing whatever revealed in the Bible that must take place before Christ comes.

II. Our attitude Toward the Coming of Christ.

1. We should be ready for our Lord's coming. Matthew 24:44. This is the great Bible argument for a pure, unselfish, devoted, unworldly, active life.

2. We should be watching and looking for the coming of our Lord. Luke 12:36 RV.

3. We should earnestly desire the coming of our Lord. 2_Peter 3:12 RV; 2_Timothy 4:8. {484}

THE RESURRECTION OF THE BODY

I. The Certainty of the Resurrection.

The resurrection of those asleep in Jesus is certain because it is certain that Jesus Christ

Himself arose. 1 Thessalonians 4:14 RV;
2 Corinthians 4:14. The resurrection of Jesus Christ is the sure guarantee of our own.

II. The Character of the Resurrection, or How are the Dead Raised?

1. The resurrection body will not be precisely the same body that is laid in the grave. It may be like it in many respects, but in others it will be very unlike it, infinitely superior. We shall recognize our loved ones in the world to come.

2 Corinthians 15:35-38. "Together with them."

1 Thessalonians 5:13-15.

2. The resurrection body will be incorruptible.

1 Corinthians 15:42.

3. The resurrection body will be glorious and mighty. 1 Corinthians 15:43; Philippians 3:20-21; Daniel 12:3. Shine forth as the sun. Matthew 22:30; Luke 20:35-36.

4. Will be a heavenly body. 1 Corinthians 15:47-49. Earth has nothing like it. Romans 8:23; Philippians 2:6; John 17:5.

5. Will be like the body of Christ's glory.

Philippians 3:20-21 RV.

HEAVEN: WHAT SORT OF A PLACE IT IS AND HOW TO GET THERE

INTRODUCTION. -- There are many who think we know nothing about heaven, that it is all guess work.

This is not so. God has revealed to us very much about it, and what He has revealed about it is very cheering and eminently calculated to awaken in every wise and true heart a desire to go there.

If we reflected more about heaven it would help us to bear our burdens here more bravely, it would incite us to holier living, it would do much to deliver us from the power of the greed and the lust that is blighting so many lives, it would make us cheerier and more sunshiny. Those are very {485} shallow philosophers who tell us that our present business is to live this present life and let the future take care of itself. You might as well tell the school boy that his present business is to live today and take no outlook into the future life of manhood, that he might wisely prepare for it on the one hand and feel its stimulus on the other. True thoughts of the life that is to come clothe the life that now is with

new beauty and strength.

I. Heaven is a Place. John 14:3.

II. What Sort of a Place is Heaven?

1. It is a place of incomparable external as well as internal beauty. This appears from such descriptions as we have in the 21st and 22nd chapters of Revelation. The God of the Bible is a God of beauty.

2. Heaven will be a place of holy and ennobling companionships. On the other hand there will be no unpleasant and degrading companionships. The devil will not be there. The lewd and the vulgar and the obscene will not be there. The avaricious and the scheming and the selfish will not be there. The liar and the slanderer and the backbiter and the meddler and the gossip will not be there.

3. Heaven will be a place that is free from everything that curses or mars out life here. There will be no sin. There will be no servile, grinding toil. There will be no sickness or pain.

Revelation 21:4.

4. Heaven will be a place of universal and perfect knowledge. 1_Corinthians 13:12.

5. Heaven will be a place of universal and perfect love. 1_John 3:2; 1_John 4:8; Proverbs 15:17.

6. Heaven will be a place of praise. Revelation 7:9-12.

7. Heaven will be a city which hath foundations, a continuing city. Hebrews 11:10; Hebrews 13:14.

CONCLUSION. -- Is no heart stirred with a longing for that "better country"? Hebrews 11:16. We may all gain an entrance there. There is but one way, but that is very simple and open to all. John 14:6; 10:9. Accept Christ at once, and gain a right to enter and live forever in heaven.

{486}

@07 CHAPTER SEVEN

EXPOSITORY SERMONS AND BIBLE READINGS IN OUTLINE

GOD'S PICTURE OF A HAPPY MAN

(Psalm 1:1-3.)

INTRODUCTION. -- God is a great artist. There is no one that draws such perfect pictures as He. Some of God's pictures He Himself labels, others He leaves us to put the titles to. In the first Psalm, the first three verses, God has drawn a picture and labeled it, "The Picture of a Happy

Man." "Blessed is the man," or rather, "O the happiness of the man," etc. There are three leading features to this picture. In the first verse we see the Happy Man's separation from the world. In the second verse we see the Happy Man's occupation in the world. In the third verse we see the Happy Man's fruitfulness before the world. Or, to put it in another way, in the first verse we see the Happy Man's separation unto God, in the second verse his communion with God, and in the third verse his fruitfulness in God.

I. The Happy Man's separation from the world or separation unto God.

There are three points mentioned in which the happy man walks alone or separate from the world.

1. He walks not in the counsel of the wicked.
2. He standeth not in the way of sinners. If he finds that by some mistake he has got into the sinner's way, he gets out of it at once.
3. He sitteth not in the seat of scorner. He has no fellowship with irreverence, with jesting upon serious subjects, with {487} murmuring against God, or frivolous and light and critical treatment of God's Word.

II. The Happy Man's occupation in the world, or communion with God.

1. He delights in the law of the Lord. He must find great pleasure in God's Word. Jeremiah 15:16; Job 23:12.
2. He meditates in God's Word day and night. Note the word "meditate." It means deep, intense reflection upon what God says. And then note "day and night."

III. The Happy Man's occupation in the world or his fruitfulness in God.

The man who maintains the separation from the world described in verse one and the communion with God described in verse two will be like:

1. A tree, i.e., he will have life, foliage and fruit, or life, beauty and utility.
2. He will be like a tree PLANTED, not like one grown wild; i.e., he will be an object of care and culture, and the caretaker will be God Himself.
3. He will be like a tree planted by streams of water; i.e., there will be flowing around his roots a constant source of life, freshness,

beauty, and fruitfulness. No fear of times of drought and barrenness for him.

4. He will bring forth fruit in its season.

5. His leaf shall not wither. There will be unfailing life and unfading beauty.

6. He shall never fail in prosperity. "Whatsoever he doeth shall prosper."

THE TWENTY-THIRD PSALM

PART I

INTRODUCTION. -- The twenty-third Psalm is a great deep. It is an unfathomable ocean of truth. It is the first Scripture that most of us ever learned, but no one in the course of a lifetime has ever exhausted it, or gotten to the bottom of it. There are two methods {488} of dividing the Psalm.

According to the first, we divide it into two parts. The first part, verses 1-4, Jehovah, my mighty and tender Shepherd; the second part, verses 5-6, Jehovah, my bountiful Host. According to the second method of dividing the Psalm, we divide it into three parts. Part one, verses 1-3, every want met; part two, verse 4, every fear banished; part three, verses 5-6, every longing satisfied.

I. Every want met. 1-3.

1. The foundation thought of this part as well as the next is found in the opening words, Jehovah is my Shepherd. The figure of the Shepherd. It stands for love and care and protection and provision on God's part, and trust and obedience and following on man's part. Luke 15:4-6; John 10:11, and John 10:3-4. The conditions of being Jehovah's sheep are: first, that we hear His voice, and second, that we follow Him; third, that we heed not the voice of strangers but flee from them. MY Shepherd.

2. I shall not want. Psalm 84:11; Psalm 34:9-10; Philippians 4:19; Matthew 6:33; Romans 8:32; Hebrews 13:5-6.

3. The Psalm leads us on from the general statement, we shall not want, to specific wants supplied. In verse 2 we have four wants supplied. Rest and food and drink and leading provided. Literally translated, "He maketh me to lie down in pastures of tender grass, He leadeth me beside the waters of rest.

(a) There is a two-fold rest in this verse, the passive rest of the sheep lying down on the soft, young, spring grass; the active rest walking beside the waters of rest. There is a two-fold rest in the Christian life; passive rest just lying on Jesus' bosom, active rest in serving the Lord "without fear in holiness and righteousness before him all the days of our life." Luke 1:74-75; Matthew 11:28-29.

(b) There is food as well as rest. "Tender grass."

(c) Drink as well as food. Jehovah leads His sheep right beside "the waters of rest which our Shepherd gives us to drink? Jesus Himself {489} has interpreted it. John 4:14 and John 7:37-39. The Holy Spirit is the water we drink. "Waters of rest." Galatians 5:22-23.

(d) Guidance too. "He leadeth me." Jehovah leads, not drives, His sheep. In this and the following verses there are four places into which He leads:

(1) By waters of rest; (2) paths of righteousness;

(3) into and through darkness and sorrow and testing; (4) into His own house forever. A fifth want supplied is healing or reviving. "He restoreth" (or reviveth) "my soul." A sixth want supplied, "guidance." We have already had guidance in verse 2, but this is different guidance. There it was guidance by the waters of rest, here it is guidance in a holy walk. Notice the order of God's supply of our wants in this Psalm. Rest and food and life-giving water and the invigorating of our lives, precede the holy walk. All this "for his name's sake."

THE TWENTY-THIRD PSALM

PART II

II. Every Fear Banished. 4.

1. The Lord's sheep is now taken into new experiences. Having been made "to lie down in pastures of tender grass," and been led "in paths of righteousness," he is now led into the "valley of the shadow of death." The word translated "shadow of death" is of frequent occurrence in the Old Testament to express the deepest darkness. The Psalmist has not merely the experience of literal death in mind, but all experiences when the darkness is thick and profound.

2. In this dark valley Jehovah's sheep have no

fears. "I will fear no evil." A true trust in God banishes all fear, under all circumstances, for all time. Isaiah 12:2 26:3; Psalm 3:5-6; Psalm 27:13; Psalm 46:1-3; 118:6; Isaiah 41:10,13; Philippians 4:6-7; Romans 8:28,31-32, 34, etc.

3. The reason the Psalmist gives why he will not fear, "for thou art with me." Not because there is no danger there. {490} but because there is One mightier with us than any possible enemy. Isaiah 43:2; Romans 8:31; Hebrews 13:5.

4. "Thou art with me." What difference does it make whether it is the pastures of tender grass or the valley of the shadow of death, if He is there?

5. "Thy rod and thy staff they comfort me." The rod and staff are the Shepherd's implements for quieting and guarding the sheep. The word translated rod means most frequently in the Bible usage, "a rod of correction." Our Shepherd's correction is most comforting to us. Then it means "a sceptre," and nothing is more comforting to a Christian than Christ's sceptre, and every true Christian is longing for the day when it shall sway throughout the earth. Then it means a shepherd's crook, which is doubtless the meaning here. Both the crook and staff with which Christ guides His sheep and wards off the enemy, the Word of God. Nothing comforts the Lord's sheep like the Word. Romans 15:4.

III. Every Longing Satisfied. 5-6.

Jehovah Jesus appears no more as a Shepherd, but as a bountiful Host.

1. "Thou preparest a table before me." As to the general character of the feast read Psalm 63:5; 81:16. The best things on a table. First, His Word. Jeremiah 15:16; Psalm 19:10. But there is something better than the Word to feed upon, and that is Jesus Himself. John 6:55,56.

2. Notice where we are feasted. "In the presence of mine enemies." John 15:19; 2 Timothy 3:12.

3. "Thou anointest my head with oil." Acts 10:38; Hebrews 1:9. The anointing with which our Host anoints our heads is the anointing of "the oil of gladness," the Holy Spirit. 1 John 2:20 RV.

4. "My cup runneth over." John 7:37-39.

5. Now we leave the feast for our earthly pilgrimage, but we are not unguarded. "Surely

goodness and mercy shall follow me." Notice how long this will continue. "All the days of my life."

6. Now we come to the end of our pilgrimage and pass out of {491} time into eternity. "I will dwell in the house of the Lord forever."

THE SHEPHERD AND HIS SHEEP

INTRODUCTION. -- The tenth chapter of John is one of the most beautiful, comforting and cheering and instructive chapters in this wonderful book.

I. The Sheep.

There are seven things told us about Christ's sheep.

1. "They know His voice." v.4.

2. "My sheep hear my voice." v.27.

3. "They follow me."

4. "They know not the voice of strangers." v.5.

5. "A stranger they will not follow."

6. "They will flee from" a stranger.

7. Christ's sheep know Him. They not only know His voice, they know Him; know Himself.

II. The Shepherd.

This chapter tells us seven things the Shepherd does for the sheep.

1. He knows His sheep.

2. "He calleth His own sheep by name." v.3.

3. "He leadeth them out." Psalm 23:2; Revelation 7:17.

4. He "puts forth all his own." Sometimes the sheep hesitate to follow the Shepherd. In that case He does not leave them behind, but thrusts them forth. Christ has many ways of thrusting forth from the fold into the pastures, from the resting place into the feeding place, His laggard sheep.

5. "He goeth before them."

6. He "giveth his life for the sheep."

7. "I give unto them eternal life." v.28. He gives life to the sheep. He gives absolute and eternal safety. They shall NEVER PERISH. {492}

THE DRAMA OF LIFE IN THREE ACTS

INTRODUCTION. -- Jesus Christ is the author of this drama. It surpasses anything ever put on the stage in conciseness, in point, in graphic delineation, strength of characterization, in pathos and in fullness, height, depth and beauty

of meaning. Its dramatis personae are God, two men, and Satan. There are three Acts, which may be described as: 1st Act, Wandering; 2nd Act, Desolation; 3rd Act, Return. There is a fourth act, which we will not enter into tonight.

I. First Act. Wandering.

Scene 1. A beautiful home. An elderly, white-haired father. The boy has become tired of restraints of home life. He longs for a life of untrammeled independence and freedom.

Scene 2. Home leaving.

In these two scenes we have a picture of the beginning and growth of sin. The father of the drama represents God. The son, man wandering from God.

1. In the first scene we have the picture of the beginning of sin. The young man desired to be independent of his father. Desired to do as he pleased. There is where sin begins; in a desire to be independent of God.

2. The father granted his son's request, and this is precisely the way in which God deals with men.

3. In the second scene we have a picture of the growth of sin. The boy did not go away from father and home at once. So it is with men when they wander from God into the far country of sin.

II. Second Act. In the Far Country, or Desolation.

The scene shifts. Hard times have struck the gay capital. Famine stalks the streets. The scene shifts again. A desolate field, a lonely carob tree with its long brown pods covered with dust from the arid land, hungry hogs. Our friend in ragged clothes, with hungry face, emaciated from famine, looking up into the carob tree, for "he would fain have filled his belly with the husks that the swine did eat." In these {493} three scenes of this act we have a vivid and suggestive picture of the fruits of sin.

1. The first fruit of sin is pleasure. Hebrews 11:25.

2. The second fruit of sin is want. "He began to be in want." The pleasures of sin have been followed by the want of sin, high times have been followed by hungry times. There is other hunger than physical hunger. There is soul want and soul hunger.

3. The third fruit of sin is degradation and abject slavery. "He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine." This young man god rid of, it is true, his father's guidance and control, but he became the bondsman of a stranger. So it is with every one who throws off God's paternal control. He becomes Satan's swineherd. Hog tender for the devil. Each man here tonight has the choice to be a son of God in filial, joyous, ennobling and abundantly rewarded obedience, or Satan's slave in degrading and unrequited drudgery. Cf. Deuteronomy 28:47-48. Which will you choose?

III. Last Act. The Wanderer's Return.

There are two scenes. The first is still the barren field. In this scene we have a picture of the remedy for sin and its bitter consequences. Note the steps.

1. He began to think. Note what he thought about, the better lot of his Father's servants.
2. The second step was, he resolved, "I will arise." All our thinking will do no good unless it ripens into resolution. His resolution was three-fold. To "go to his Father." To confess his sin.
3. "He arose and came to his father." That is the final step. Just come.

The final scene of the third act. The boy had forgotten the father, but the father had never forgotten the boy. We forget God, God never forgets us. He is waiting for your return tonight. Of what have we a picture here? Of God and God's attitude toward the wanderer that returns to Him. Have you {494} wandered from God? Come back to God tonight. There only can joy be found. There is famine, degradation, want away from Him. Come home. Come just as you are. A welcome, a robe, a kiss, a ring, a feast await you.

ABIDING IN CHRIST

(John 15:1-16.)

INTRODUCTION. -- These are wonderful words. There is marvelous music in them. There is also inexhaustible meaning in them.

I. What is it to Abide in Jesus?

To abide in Jesus is to be in the same relation to

Jesus as a living fruit-bearing branch to the vine.

No one is abiding in Christ that is not drawing his life constantly from Him. When a branch abides in a vine, its buds, blossoms and fruit are all the product of the vine, the life of the vine in the branch. So when we abide in Christ, all our thoughts, feelings and choices are the result of the life of Christ in us. They are His thoughts, His feelings, His choices, not ours. Jesus is willing to thus live His life out in us, and this is abiding in Jesus. Galatians 2:20.

II. How to Abide in Jesus.

How do we go about it practically, to thus abide in Jesus?

1. Renounce our own self life. We cannot live our own life and abide in Jesus at the same time. It is either our own life in us or His in us.

2. We must also look to Him and expect Him and trust Him to actually impart His life to us.

3. To abide in Christ we must feed upon His words.

v.7.

4. To abide in Christ we must obey His words. John 15:9-10.

5. To abide in Christ we must spend much time in prayer. John 14:12-14.

III. Results of Abiding in Jesus.

1. Much fruit. John 15:5. Our fruitfulness does not depend upon what we are naturally. It depends upon the life of {495} Christ in us. There will be fruit in our own lives. Galatians 5:22. There will be fruit in others. v.16.

2. Power in prayer. v.7. Abiding is the great secret of power in prayer. Our prayers will be the outcome of the life in us. It will be Christ praying in us and the Father hearing Him always. John 11:42.

3. Fullness of joy. v.11.

4. Love. v.12.

5. We become Jesus' friends. v.14.

6. God is glorified. v.8. Nothing so glorifies God as a Christian who is really abiding in Christ.

Shall we not today enter into this blessed and glorious life of abiding in Christ? If we know something of it, shall we not know it in its fullness?

FOUR SKEPTICS

INTRODUCTION. -- Many people have an idea that all skeptics are pretty much alike, and that they are all a pretty hard crowd. But if every one will study his Bible carefully he will find that this is not so. He will find that skeptics differ very widely from one another, and that many of them so far from being a very hard crowd are a very respectable company. Now, there are pictured in the Bible four typical skeptics:

I. Nathanael. John 1:45-51.

1. Note the kind of man Nathanael was. He was a thoroughly good man. He was a sincere man, a pure man, an especially honest man, a religious man, but he was a skeptic.

2. He was a skeptic because he did not know the facts in the case. His skepticism did not come from badness of heart, but from ignorance. He was not ignorant about other things.

3. Note what Nathanael did. See the honesty and humility and sincerity of the man. Philip said, "Come and see. Just let me introduce you to Jesus." And Nathanael accepted the offer at once.

4. Note the outcome. Nathanael becomes a thoroughgoing believer. He met Jesus. Jesus spoke to him. His eyes were {496} opened, and Nathanael cried out, "Rabbi, thou art the Son of God, thou art the King of Israel." That is always the final outcome with the Nathanael type of skeptics.

II. Thomas. John 20:24-29.

1. Thomas was a good fellow in many ways. Kind-hearted, generous, noble impulses. John 11:16.

2. Thomas had some grand faults, and his skepticism came from those faults.

(a) He absented himself too much from the society of people of stronger faith than his own. John 20:24.

(b) Thomas was a man who was inclined to take a dark view of things. John 11:16. It is a bad disposition, this of always looking on the dark side.

(c) Then Thomas was governed by his senses. John 20:25. He lived in the basement of his being. He believed only what he could see with his eyes, and

feel with his hands.

(d) The next failing of Thomas was that he was unwilling to take anything on any one else's testimony. John 10:25. When a man thinks all the world are liars but himself, he is himself probably the greatest liar extant.

(e) He was stubborn. He said, "Except," etc., "I WILL NOT believe."

3. But for all of Thomas' stubbornness he was honest at heart. The next Lord's Day he was not away moping by himself, he was with the disciples when the Lord came. Poor, slow, dull, melancholy, stubborn Thomas was convinced at last. Saw more than any of them had seen, and he cried, "My Lord and my God."

III. Pilate. John 18:38.

1. The causes of Pilate's skepticism.

(a) The first cause of Pilate's skepticism was Pilate's wicked heart.

(b) Second cause of Pilate's skepticism was the entanglements of his life. {497}

(c) The third cause of Pilate's skepticism was a lack of moral earnestness. Pilate was a trifler.

2. The result of his skepticism. The result was ruin for time and eternity.

IV. The King's Courtier.

Seventh chapter of 2_Kings.

1. The cause.

(a) The principal cause of this captain's skepticism is not at all hard to discover. It was simply self-conceit, scornful self-conceit. He could not see how God could do what He promised to do, and he had an idea that if he could not see how it could be done then it couldn't be done at all, for didn't he know everything? Could God possibly know anything he didn't?

(b) He had a lack of due consideration and respect for others and their opinions.

2. How the skeptic was treated.

Elisha made no attempt to deliver him from his doubts. He simply answered: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." That was wise treatment. There is no use wasting time upon a skeptic of this class.

3. The outcome.

Everything came to pass just as God said it would.

So shall it be to every skeptic of this class who does not speedily repent. The promises of God will all come true. Those for this life come true in this life, those for the life to come shall come true in the life to come; but he will have no part in them. They shall see, but not enjoy.

STEPHEN

INTRODUCTION. -- There is no fairer life recorded in history than that of Stephen, excepting, of course, the life of Him of whom Stephen learned and after whom he patterned. The character of Stephen presents a rare combination of strength and beauty, robustness and grace. Stephen occupies but small space in the {498} Bible, two chapters, and two verses. Yet in this short space a remarkably complete analysis of his character and the outcome of it is given.

I. Stephen's Character.

He was a remarkably full man.

1. He was "full of faith." Acts 6:5.
2. He was "full of grace." Acts 6:8 RV. This is the reason why he was so much like Christ Himself. Christ was just living His own life over again in Stephen.
3. "Full of power."
4. Full of the Word of God. There is but one sermon of Stephen's reported. You will find it in the seventh chapter of Acts. What a sermon it is! Bible from beginning to end. He was full of the Word. This goes far toward explaining why he was also full of faith and grace and power.
5. He was "full of the Holy Ghost." 6:5; 6:10.
6. Stephen was also full of love. Acts 7:57-60.
7. Stephen was full of courage. Acts 7:51-52.
8. He was a man of prayer.

II. The Outcome.

1. His face shone like an angel's.
2. He preached with unanswerable wisdom and power.
3. He wrought great wonders and signs, and the Word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly.
4. Men were "cut to the heart" by his preaching.
5. But this conviction in this case did not result in conversion. They gnashed upon him with their teeth.
6. The heavens were opened and he saw Jesus and

the glory of God.

FIRST CORINTHIANS 13

INTRODUCTION. -- The chapter naturally divides itself into three parts.

First part, verses 1-3, Love Contrasted, or the Absolute Indispensability of Love. {499}

Second part, verses 4-7, Love Described, or the Everyday Manifestations of Love.

Third part, verses 8-13, Love Exalted, or the Peerless Preeminence of Love.

I. Love Contrasted, or the Absolute Indispensability of Love.

1. The first thing that Paul contrasts with love is the gift of tongues and the gift of tongues in its highest conceivable form. "Though I speak with the tongues of men and angels."

2. The second thing Paul contrasts with love is the gift of prophecy.

3. Faith, miracle-working faith, miracle-working faith in the highest conceivable form, faith so as to remove mountains.

4. Magnificent giving. "Though I bestow all my goods to feed the poor."

5. Martyrdom. "If I give my body to be burned," but have not love, it profiteth me NOTHING.

II. Love Described, or the Everyday Manifestations of Love.

Love has fifteen marks which are never wanting where love exists.

1. The first mark of love is that it "suffereth long."

2. It "is kind."

3. "Love enviieth not."

4. "Vaunteth not itself."

5. "Is not puffed up."

6. "Doth not behave itself unseemly;" i.e., does not do rude, ill-mannered, boorish things.

7. "Love seeketh not its own."

8. "Love is not provoked."

9. Love "taketh not account of evil."

10. Love "rejoiceth not in unrighteousness."

11. Love "rejoiceth with the truth."

12. "Love beareth all things."

13. Love "believeth all things."

14. "Love hopeth all things."

15. "Love endureth all things." {500}

III. Love Exalted, or the Peerless Pre-eminence of Love.

To sum it all up in a few words, prophecies, tongues, knowledge have their day. Love has eternity. God is Love, and love partakes of His eternal nature. "Love never faileth." All other things are partial. Love is complete, perfect. There are three abiding things, faith, hope, love; but of even these three the greatest is love.

THE HOLY SPIRIT IN GALATIANS

INTRODUCTION. -- The Epistle to the Galatians is a short book but a wonderfully instructive one. Its principal teaching is concerning God's way of justification. But it is very rich along other lines. One of the principal lines of thought is the contrast between living in the flesh and living in the Spirit, i.e., living in our own natural strength and living in the power of the Spirit of God. According to this book the great secret to a holy, happy, noble Christian life is living in the Spirit, crucifying the flesh with the passions and lusts thereof and walking by the Spirit of God. Let us look at some of our blessed relations to the Holy Spirit that are set forth in the book.

I. Here we have the believer Receiving the Holy Spirit. Galatians 3:2.

This receiving the Holy Spirit is a definite, conscious experience. Also Acts 19:2; 8:15-17. How received? "Hearing of faith."

II. Here we have the Spirit Ministered to or Continually Supplied to the believer. Galatians 3:5.

This is quite different from v.2. There the Holy Spirit is given once for all, a definite experience in some definite moment of past time. The tense of the verb plainly and unmistakably shows that. But here we have a continuous supply of the Spirit's power.

III. Here we have the Holy Spirit Witnessing in our Hearts to our sonship, crying out in our hearts, Abba, Father. Galatians 4:6. {501}

IV. Here we have the believer Walking by the Spirit. Galatians 5:16.

V. Here we have Bearing of Fruit in the Spirit, or rather the Spirit Bearing Fruit in us. Galatians

5:22-23.

What beautiful fruit it is! Love, joy, etc.

VI. Here we have Sowing to the Spirit. Galatians 6:7-8.

How can we make it sure that we shall sow to the Spirit? By surrendering the whole life to His absolute control. Yield to Him the control of your will, of your affections, of your thoughts, of your imagination, of your actions and your words. Yield your whole being up to be filled with His presence and His power.

SEVEN PRIVILEGES OF THE BELIEVER

(Philippians 4.)

I. It is the Privilege of the Believer in Jesus Christ to have CONSTANT JOY, to REJOICE ALWAYS.

v.4.

II. Undisturbed Freedom from Care. v.6.

How to realize this: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "In everything."

III. Abiding and Abounding Peace. v.7.

"The peace of God which passeth all understanding."

IV. An Ever-present Friend. v.9.

V. Never-failing Contentment. v.11.

VI. All-prevailing Strength. v.13.

VII. Inexhaustible Supplies for Every Need. v.19.

"EVERY NEED of yours" -- "SUPPLY." The RV reads "fulfill," i.e., fill full. {502}

"Riches" is a great word anyhow, but when you put "His" before it, "His riches," who can measure it? But Paul does not stop there -- "His riches IN GLORY." Perhaps some one wishes me to define that.

Define that! I would as soon think of measuring the heavens with a foot rule. Notice one thing more, this filling full of every need is in Christ Jesus (RV). There is no filling full outside of Christ. There is nothing but emptiness outside of Christ.

It must be admitted that many Christians do not actually have every need "filled full." Why is it?

Two reasons: First, they do not claim it. They are afraid to ask large things. They seem to be afraid of impoverishing God, that the great ocean of love and grace will run dry.

There is another reason. God's pouring in is conditioned upon our giving out. It was to believers who were giving out, constantly giving out, generously giving out, that Paul wrote, "My God shall," etc. v.15.

The one thing that prevents many of you from having "every need of yours" filled full by Paul's God, "according to his riches in glory," is downright stinginess. Claim a full cup today and make it possible for God to fill it by filling the cup of some one else.

GOD'S PATTERN FOR A CHRISTIAN WORKER (1) (2_Timothy 2.)

INTRODUCTION. -- The text is a whole chapter -- the second chapter of 2_Timothy. In this chapter we have a marvelous picture, drawn by the hand of God, of the Christian worker. What he is. What he should be. What he should avoid. What he should do. And his reward.

I. What the True Christian Worker is.

1. He is a soldier. v.3.
2. The Christian worker is also a "husbandman."
v.6.

3. The Christian worker is also a workman. v.15.
4. The Christian worker is "a vessel." v.21. He is some sort of a household utensil, as a dish, or pitcher, or a cup, or a vase, something for the adornment and use of the Master's house. Many professing Christians are mere bric-a-brac in the church. {503}

5. The Christian worker is a "servant of the Lord." The word servant here used means "bond servant or slave," and the thought is that we belong to another, we are not our own: Christ is our owner.

II. What the Christian Worker Should Be.

1. He should be "dead" -- dead with Christ. v.11.
2. The Christian worker in the next place should be "strong." v.1.
3. Should be taught of the Lord. v.7.
4. There are three more things we should be. You will find them all in one verse. v.24.
 - (a) We should be "gentle."
 - (b) We should also be "apt to teach."
 - (c) Should be "patient," or, as the RV has it, "forbearing." "Patient of ills and wrongs."

GOD'S PATTERN FOR A CHRISTIAN WORKER (2)

I. What he Should Not Do.

1. He should not entangle himself with the affairs of this life. v.4.

Some of the things that entangle: Marriage to an unconverted person, or even to a worldly professor. Business partnership with an unconverted man. The entrance upon speculative business enterprises. Running in debt. Romans 13:8. The accumulation of wealth is to most men entanglement. 1 Timothy 6:9,11. Secret societies and questionable pleasure are entanglements that hinder our testimony and impede our welfare.

2. The Christian should not "strive about words." v.14.

3. The servant of the Lord should not strive at all. Content vigorously he may for the great vital truths, but always in a spirit of meekness, gentleness, patience and persuasiveness. v.24.

II. What he Should Do.

1. Aim to please God. v.4 RV. {504}

2. We should "study," or exert ourselves, "be diligent" to present ourselves approved unto God. v.15.

3. "Endure hardness."

4. The one who names the name of Christ should depart from unrighteousness. All sin. v.19 RV.

5. Flee youthful lusts. v.22.

6. While there are some things for the Christian worker to run from, there are others for him to run after. Righteousness, faith, love, peace. How these four are to be pursued the last part of the verse indicates, "with them that call on the name of the Lord out of a pure heart." By prayer.

HEBREWS 11

INTRODUCTION. -- The subject of the chapter is faith. What the chapter teaches about faith can be summarized under five general heads:

1. What faith is.
2. How faith acts, or how faith shows itself.
3. What faith gets.
4. What faith accomplishes.
5. How to get faith.

I. What Faith is.

It is clearly and simply defined in the first verse. The Revised Version rendering of this verse

is easier to understand than the Authorized Version. {"Now faith is the assurance of things hoped for, the proving of things not seen." RV.} Faith is the assurance and unshaken confidence that what God says is so even though at present there is no other evidence that it is so than that God says so.

II. How Faith Shows Itself.

1. Faith shows itself by standing unwaveringly on what God says. v.3.
2. Faith shows itself in another way, i.e., by doing just what God bids. v.4.
3. Faith shows itself again by cheerfully suffering affliction with the children of God. v.23.
4. Faith shows itself by stopping at no sacrifice that God demands. Abraham, v.17. {505}

III. What Faith Gets.

1. Faith gets testimony right from God that the believer is righteous in His sight. v.4.
2. Faith gets salvation. v.7.
3. Faith gets life. v.31.
4. Faith gets power to bring forth children for God. v.11.
5. Faith obtains a heavenly and eternal home. v.16.

IV. What Faith Accomplishes.

1. Faith overcomes difficulties that seem insuperable. vs.2,9.
2. Faith wins victories over enemies that seem fortified behind impregnable walls. v.30.
3. Faith accomplishes a host of things that the inspired author of our chapter was forced to bunch together and that we must bunch together. vs.32-34. Faith is the great conqueror, the great achiever. The man of faith is the man who moves the world and leaves his permanent impress upon it. Faith is the mightiest thing within the reach of man. It links man to the omnipotence of God.

V. How to Get Faith.

The chapter gives a short and simple answer to that question. The way to get faith is to listen to what God has to say and then just stand upon it, risk everything upon it. Read your Bible a great deal. Pay very careful attention to what it says. Ask God to make it very clear what it means.

Then when you find a promise, no matter how big it is, believe it in all its height and depth and length and breadth, and stand upon it. When you find a commandment meant for you, no matter how hard it seems, just obey it. Do exactly what it says, and do it at once.

A FOUR-FOLD VIEW OF CHRIST IN HIS RELATIONS TO US

I. The first view of Christ and His Relation to us. 2_Corinthians 5:21; Galatians 3:13.
Here we see CHRIST FOR US. The Bible is full of this thought of Christ. Isaiah 53:6; 2_Corinthians 5:21; 1_Peter 2:24; Matthew 20:28. {506}

II. Second view of Christ in Galatians 2:20.
(Am.Ap.R.V.) The view of Christ we have here is CHRIST IN US.

{I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that [life] which I now live in the flesh I live in faith, [the faith] which is in the Son of God, who loved me, and gave himself up for me.

(Galatians 2:20 ASV)}

III. Christ on us. Romans 13:14.

Christ clothing us with His own likeness, so that we are outwardly like unto Himself.

IV. Christ, the Living, Personal, Visible Christ with us. John 14:1-3.

WHAT ONE GAINS BY FAITH IN CHRIST

(1_Peter 1:3-8.)

I. A New Birth. v.3

II. A Living Hope.

"Unto a living hope."

III. A Substantial, Glorious and Eternal Inheritance.

The character of this inheritance.

1. It is "incorruptible."
2. "Undefiled," unsoiled.
3. "It fadeth not away."
4. Sure, it is kept, "reserved in heaven."

IV. Absolute Security.

"Kept by the power of God through faith." "Kept by THE POWER OF GOD." "KEPT by the power of God.

V. "Power and Honor and Glory at the Appearing of Jesus Christ." v.7.

VI. "Joy Unspeakable and full of Glory." v.8.

FIRST JOHN 1

INTRODUCTION. -- This chapter sets forth seven present and priceless privileges and possessions of the believer in Jesus Christ. {507}

I. Precious and Certain Knowledge.

1. What the believer knows. The believer knows eternal life. "I declare unto you the life, the eternal life, which was with the Father and was manifested unto us.

2. The certainty of what he knows. The knowledge of the life is certain. That which we HAVE HEARD; that which we HAVE SEEN WITH OUR OWN EYES; that which we HAVE BEHELD, i.e., not merely seen but gazed at intently and studied; OUR HANDS HANDLED.

II. Glorious Fellowship.

Fellowship with the Father and with His Son Jesus Christ.

III. Fullness of Joy.

"That your joy may be fulfilled" (filled full).

v.4 RV.

IV. A Wonderful Message.

The message is this, "God is light, and in him is no darkness at all." v.5.

V. A Holy Walk.

It is our privilege to walk in the light, to walk in the knowledge of and obedience to the truth, to walk in holiness. v.7.

VI. Cleansing from all Sin. v.7.

The cleansing spoken of in this verse is cleansing from the guilt of sin. Wherever in the Bible cleansing is spoken of in connection with the blood, it always has reference to the removal of guilt, i.e., to pardon and not removal of the actual presence of sin that comes in v.9.

VII. Cleansing from all Unrighteousness. v.9.

Not only is it our privilege to be cleansed from all guilt by the blood, it is also our privilege to be cleansed from all unrighteousness in our life. {508}

FIRST JOHN 2

INTRODUCTION. -- This chapter presents to us seven comforting views of Jesus.

I. Jesus as an Advocate with the Father.

The first view of Jesus that the chapter gives us is found in the first verse. Here we see Jesus as our Advocate with the Father. Jesus always represents the believer before the throne of God.

II. Jesus as a Propitiation.

The second comforting view that the chapter gives us of Jesus is in the second verse. Here we see Jesus Christ as a "Propitiation." A propitiation means "a means of appeasing." Jesus is a propitiation because by His atoning death on the cross God's wrath at sinners is appeased.

III. Jesus as an Abiding Place, or as our Life.

v.6.

Here we see Jesus as an Abiding Place, or as our life. It is our privilege to live in Christ, to abide in Him, to live and move and have our being in Him, to draw our very life from Him.

IV. Jesus as the Anointer. vs.20 and 27.

Here we see Jesus as the Anointer. The Holy One of verse 20 from whom we receive the anointing is Jesus, and the anointing that we receive from Him is the Holy Spirit. Jesus pours out the oil of the Holy Spirit upon our heads. Acts 2:23.

V. Jesus as the Christ and Son of God. vs.22 and 23.

Here we see Jesus as the Christ and the Son of God. This is also a comforting view of Jesus. Indeed, it is a view that gives comfort to all other views.

VI. Jesus as the Great Promiser. v.25.

Here we see Jesus as the Great Promiser. He promises us eternal life. {509}

VII. Jesus as the Coming One.

There is one more comforting view of Jesus given us in this chapter, verse 28. Here we see Jesus as the Coming One. Jesus came once. He is also coming again.

FIRST JOHN 3

INTRODUCTION. -- This chapter declares to us seven great facts about believers.

I. Believers in Jesus are now Children of God. vs. 1 and 2.

The great fact set forth is that we are now children of God.

II. Believers shall be like Jesus when He Comes.

The second great fact, etc., in verse 2. The great fact he declares is that when Jesus comes again we shall be like Him.

III. The Believer does not make a Practice of Sin. vs. 5, 6, 9, and 10.

Here we see this great fact about believers in Christ: Those who have been born again, and abide in Christ, do not make a practice of sin.

IV. The Believer knows that he has Passed out of Death into Life. v.14.

How he knows. v.14-18.

V. The Believer has Boldness before God. vs.19-21.

The believer can come into God's presence and look up into His face and pour out his whole heart before Him. When is it that we have this boldness before God? When our own heart does not condemn us.

VI. The believer has Power to Obtain from God by Prayer whatsoever he Asks. v.22.

When has he that power? {510}

VII. The Believer has the Gift of the Holy Spirit. v.24.

The great fact about believers set forth is that believers in Jesus Christ have the Spirit given to them, i.e., they have the gift of the Holy Spirit.

FIRST JOHN 4

INTRODUCTION. -- This chapter teaches us seven great lessons about love.

I. Love is of God. v.7.

"Out of God."

II. God is Love. vs. 8 and 16.

The great lesson about love taught here is that God is love. Not only is love of God but "God is Love." Love is the very essence of God's character. God is Love. That is the great central truth around which the whole system of Bible truth revolves. That is the great foundation truth upon which the whole superstructure of Christian doctrine is built. We owe our knowledge of this truth to the Bible. Take away the Bible and the facts therein recorded and made known and we have no sure proof left that God is Love.

III. Jesus Christ is the Supreme Manifestation of the Love of God. vs. 9 and 10.

God manifested His love, showed it in a visible way.

1. By sending His Son into the world. v.9.

2. God manifested His love in Christ in a still further and more wonderful way. v.10. He not only sent His begotten Son, but He sent Him to be a propitiation for our sins. We had sinned. God was

holy. God's holy wrath must fall upon us and destroy us unless a propitiation is provided. God provided it Himself.

IV. If God so Loved us we ought also to Love one another. v.11.

V. He that Loveth others Dwelleth in God and God in him. vs. 12-16. {511}

VI. There is no Fear in Love. v.18.

The sixth great lesson about Christ taught here is that "there is no fear in love, but perfect love casteth out fear." Learn to love God and you will be delivered from all dread of God.

VII. "We Love because He first Loved us." v.19.

The great lesson about love taught us here is that "we love because God first loved us." Love does not begin with our loving, but with God's loving. Not with our loving God, but with God's loving us.

FIRST JOHN 5

INTRODUCTION. -- This chapter sets forth the seven-fold glory of the believer in Jesus Christ.

I. The Believer's noble Parentage.

"Whosoever believeth that Jesus is the Christ is born of God." v.1. Every true believer in Jesus Christ can boast of the eternal, all-wise, all-holy, almighty God as His father.

II. The Believer's splendid Victory. vs. 4 and 5. Victory over the world.

III. The Believer's priceless Possession. vs. 11 and 12.

The believer has eternal life. Not only has the believer eternal life, it is his privilege to know that he has eternal life. v.13.

IV. The Believer's sure Confidence. vs. 14 and 15.

The believer's sure confidence is that if he asks anything that is according to the will of God he will obtain it.

V. The Believer's wonderful Power. v.16.

The believer has the power to save by his prayer his erring brother's life. The death spoken of in this verse is eternal death, and the life spoken of is eternal life. {512}

VI. The Believer's perfect security. v.18 RV. {"We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not." RV.}

He that was begotten of God (i.e., Jesus Christ)

keepeth him that is begotten of God from the practice of sin and from the clutch of Satan.

VII. The Believer's glorious Knowledge. v.20.
The Son of God gives to every believer an understanding to know God. The knowledge of God, the supreme knowledge.
{End of Book Three,

How to Work For Christ_ by R.A.Torrey}