

RESTORATION OUTLINES

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In compiling such a book as this I had in mind the young preachers of the gospel. Many young preachers do not have the opportunity while young to know and enjoy the many writings of the restoration period. Through the aid of my wife's father, Bro. G. W. Nicholas, a gospel preacher, and the use of his restoration books, this book was made possible. It is my prayer that these outlines will, help all preachers to understand the plea and the power of that great age. By the use of the same sermons, this age can keep alive their ideal of "back to the Jerusalem church." This book is thus affectionately dedicated to my father-in-law, Bro. G. W. Nicholas

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NOTICE

Here are some of the best of the restoration sermons in full outline form. The book contains such sermons as Alexander Campbell's Sermon On The Law, Ben Franklin's Predestination And . . . "Foreknowledge Of God , The Confession, by T. W. Brents, McGarvey, Justification by Faith, and others. I hope they will be an inspiration and a help to gospel preachers in their work.

INTRODUCTION

- A. Christianity in its purity is the same now that it was in days of the text.
 - 1. Just what God approved then He will approve now.
 - 2. In the text the Lord commands the Church at Pergamos and censures it for other things.
 - a. Commends for, holding fast His name, His faith.
 - b. Censures it for, holding to the doctrine of Balaam,
 - 3. If under condemnation to hold the doctrine of Balaam we must know what it is so we will be able to avoid it.
 - a. Preachers of the Gospel, so called, are worst offenders.

I. BALAAM'S HISTORY

- A. Prophet of God, of the patriarchal order. Midianite.
 - 1. Not of the same order as the priests of Israel.
 - a. Israel given new law, new worship, new priesthood.
 - b. When the priesthood is changed, Paul, says must have a new law.
 - c. Rest of the world under the patriarchal age, only the Jews under the Law.
 - d. Balaam was descendant of Abraham, not according to Jacob.
 - 2. Worshipped same God under different law.
- B. Balaam enters picture when the Israelites were in plain of Moab.
 - 1. Balak, king of the Moabites was greatly distressed about Israel. He was sore afraid of the people, because they were many.
 - a. He said "Now shall this company lick up all that is round about us, as the ox licketh up the grass.
 - 2. Balak had observed the Israelites and found a weakness.
 - a. When they were faithful to God, He fought their battles.
 - b. If they compromised His teaching and corrupted His worship they were helpless and fell into enemies hands.
 - (1) Lesson for us today, they are TYPE for us,
 - c. With the hope of causing Israel to leave God, Balak called for Balaam, to curse the Israelites (Num. 22:5)
- C. The messengers are sent to Balaam by King Balak.
 - 1. Elders of Moab and the elders of Midian, come to Balaam.
 - 2. Let us mark well the conduct of the prophet of God.
 - a. Balaam was sure to know that what Balak wanted was wrong in the sight of God.
 - b. Shouldn't have entertained any thought of going.
 - c. Had he spurned the matter as he should, the matter would have ended there.
 - d. Balaam saw honor and wealth before him as reward.
 - e. He hesitated, "he who hesitates is lost".
 - f. Numbers 22:8 tell story about first answer.
 - 3. Because Balaam hesitated Balak sent more honorable men.
 - a. Answers correctly but says "wait and I will see what the Lord has to say more".
 - b. First answer did not please him. see what MORE
 - c. If the Lord has to contradict Himself,, its alright, so long as can find an answer that is pleasing. . . .
 - (1). This is the doctrine of Balaam.

(2.)

4. The second answer is the one that Balaam looked for GO
 - a. Lord saw that Balaam's heart was set upon his own will.
 - b. Lord was in effect saying "go since you must, and take the results that will follow. "
 - c. This is the strong delusions of the N. T. 2 Thess 2.
- D. Balaam on the way to curse the children of Israel.
 1. Numbers 22:31-32 tell story
 2. Man going by permission yet angel waiting to kill him.
 - a. Extorted permission - - - way of death.
 3. Balaam said "I have sinned" must have referred to the hitting the beast for he still wanted to go and curse.
 - a. As today confess little faults and keep big ones.
 4. Statement shows Balaam's heart "If I have displeased thee".
 - a. With this the angel said "Go with the men!"
 - b. Balaam went with the curse of God upon him.

THE LESSON IT TEACHES

- A. Man desires to know what he must do to be saved.
 1. Says "I will, see what the Lord has to say."
 2. First interview the Lord tells him he must believe.
 3. Does not like the idea of having to believe on Christ.
 - a. I will go and see what the Lord has to say more.
 - b. Finds "Blessed are the peacemakers . . . children of God. ". . no faith, repentance, baptism.
 - c. Says to self "I like peace therefore I am saved."
- B. The principle is this.
 1. Man can by above action find any answer he desires.
 2. Christ only has to state a thing once for it to hold true in every case.
 3. Every verse doesn't contain the complete plan of salvation.
 4. To illustrate with another case
 - a. Man convinced only about faith and repentance.
 - b. Reads Mk. 16:15-16 but doesn't agree with it.
 - c. Reads "He that believeth on the son hath eternal life."
- C. Rule of interpretation.
 1. The principle above would cut off every condition.
 - a. "Blessed are the peacemakers" is this all?
 - b. "All their sins shall: be forgiven unto the sons of men, except the sin against the Holy Spirit", is this universal salvation?
 2. All truth is in harmony, once stated it remains forever.
 - a. As God warned Adam about the fruit one time.
 3. Doctrine of Balaam is the seed bed of sectarianism.
- D. See the doctrine of Balaam illustrated in life of members.
 1. The converted drinker wants to drink again.
 - a. Reads "no drunkard shall enter the kingdom.
 - b. MORE "not that which goeth into a man defileth. . . "
 2. Converted liquor dealer begins to sell liquor again.
 - a. appointed to "Woe to him that puts the cup to his neighbors lips."
 - b. MOREonly way to make a living and points to 1 Tim. 5:8

5. The worldly girl says she knows she is saved because she has the Word for it. "we know that we have passed from death unto life; because we love the brethren;" and then adds "I love several of them, hence I am alright."

CONCLUSION

1. Relate the attempt to curse the Israelites that ended in a blessing.
2. Describe the death of the prophet that refused to obey.
3. Have you rejected the commands of God as Balaam or have you trifled with the plain commands as did Balaam?

THE GREAT SALVATION

INTRODUCTION

A. Hebrews 2:1-4

1. Introduced by therefore — a conclusion drawn from 1st chap.
2. To understand the force of the passage we must consider the circumstance's under which the book was written.

B. At time written a large element of Jews seem to have been on the eve of apostasy.

1. Unconverted brethren trying to induce them to return to Moses Law.
 - a. Persecution tho they "had not yet resisted unto blood"
2. The unconverted used the reasoning of "not leave status quo."
 - a. The religion of Moses is ancient, religion of fathers.
 - b. That it is from heaven even ones that left it will say
 - c. Christianity is new, controversial, many do not believe
 - d. Our fore-parents died in it and were gathered to Abraham's bosom.

C. This type of reasoning is an example of immense power.

1. Even in this age it is used to keep men out of kingdom.
2. One inclined to accept is reminded that mother was a good Methodist or Baptist, . . ect.
 - a. Asserted that to change condemns parents to hell.
3. That the above position is false is illustrated by Luther.
 - a. Priest asked Luther, "do you not believe that your father and mother were good people, and went home to heaven?" "I certainly hope so" was Luther's reply. "Well, if they went to heaven through the Catholic church, why can't; you go the sane way?" "I have learned the Way of God as they never learned it, as I have a better understanding of the truth I must accept it as I understand it, for I know better while they did not."
 - b. By force of circumstances many have learned more than their parents and because of this should occupy a different position.

D. What would have been the result if people had all stayed with Moses?

1. The religion of Christ would not have converted mankind.
2. Jews would still be sacrificing and gentiles be pagans.
3. Thus we can see how wicked it is to say "don't leave the religion of our fore-fathers."

I. HEBREWS WAS WRITTEN TO CORRECT THIS TENDENCY—RE-ESTABLISH THEM

(4.)

- A. Writer of Book refutes the special plea of the unconverted Jews,
 - 1. Granted that God spoke to fathers by prophets, and that the Law was communicated to men by angels. Hebrews 1:1-2
 - 2. Proceeds then to establish the superiority of Son over the angels. (Hebrews . 1:2-14)
 - 3. Read Hebrews 2:1-3 for the words "great salvation".
- B. Your attention is invited to fact: at first, began to be spoken.
 - 1. Since first to speak it, no one ever spoke it before Him.
 - a. Thus the "great salvation" did not extend in days of John, Abraham, Moses.
 - 2. When did Christ begin to speak this great salvation?
 - a. During the personal ministry He spoke about the "great salvation" but not the salvation itself,
 - b. Evident that He did not begin to speak the "great salvation" till He became the author of it.
 - (1). He did not become the author of it till He was made perfect. He was not made perfect till He suffered. Hebrews 2:10 and 5:9
 - (2). Stated clearly: Christ was not the author of our salvation till he was perfect. He was not perfect till He suffered, whence we must look this side of Christ's suffering for the "great salvation".
 - 3. By a study of the life of Christ after resurrection we find the answer.
 - a. No longer taught multitudes but only the disciples,
 - b. Writer says that those who heard Him when He first spoke confirmed it unto us. Hence if we ascertain who confirmed it to us we shall know who heard, when He first spoke it.
 - c. The great commission in Mk. 16:15-16 fulfills all the requirements.
 - d. Also stated "they went forth and preached, God working with them and confirming the word with signs following."
 - 4. In great commission, salvation is promised on the condition of faith, and baptism.
 - a. Beginning at Jerusalem this is what the disciples preached.
 - b. Confirming the Word with miracles, wonders and signs.
- C. Hebrews 2:2-3
 - 1. Word by angels is the Law, we will be strictly punished if we do not obey the gospel.
 - 2. In Sectarian world, idea is that because we are under grace we are not responsible for strict obedience.
 - 3. In order to see the full force of the passage we illustrate
 - a. Of people living when the 12 spies made report only 2 spies and those not responsible for decision went over.
 - b. Moses' failing to sanctify God at the rock.
 - (1). Moses and God good friends for 40 year and God nor Moses expected to forget the sin.
 - 4. If in the age of shadows "every transgression received a just recompense or reward"
 - a. Ages compared to, starlight, moonlight, and sunlight and in all the ages God has demanded strict obedience,
- D. Observe the punishment of neglecting this "great salvation".
 - 1. Punishment after death. . . . Heb. 10:28-31
 - a. Physical death was punishment for transgression under the Law so if there is sorer punishment it will be after death.

2. But what is it to neglect this great salvation?
 - a. Ones that reject it will go to the same place.
 - b. Word implies: a life of carelessness, and indifference.
 - c. Neglect in any field will result in failure.

CONCLUSION

1. Why is this salvation called by the apostle the "great salvation"?
 - a. Universal, saves soul from sin, the cost of it, and in view of what it offers.

OUR STRENGTH AND OUR WEAKNESS

(Heb. 11:34)

INTRODUCTION

- A. The religion of God has ever been a religion of faith.
 1. Faith of the Bible is principle of action which governs us.
 2. By faith men are changed from weakness to strength:
- B. In recording the wonderful things the ancients accomplished by faith it is affirmed that put of weakness they were made strong. Their weakness turned to strength is encouraging.
 1. Examples of weakness turned to strength are:
 - a. Abraham and Isaac weak about wives.
 - b. Mistake to think that these two men would have done the same lying later on in their history after being stronger in faith.
 2. In the lives of the apostles we see the same development.
- C. Easy transition to study, from ancients to us today.

I. OUR PLEA

- A. Why must we have a plea?
 1. When people come before the world demanding recognition the world has the right to demand a reason for claims.
 2. Work that I am engaged in may be called the restoration.
- B. The elements of strength of our plea.
 1. The work of Thomas and Alexander Campbell.
 - a. Not to establish another church or denomination.
 - b. Not to reform denomination, even tho they needed it.
 2. To restore the Church to the world as it was when the apostles left it.
 - a. Since we walk by faith and not by sight only what is written will do to restore by . . . Bible only authority.
 - b. Love of the truth demands that we seek to build as the Bible directs us.
- C. With such a plea there are several demands that must be met.
 1. Demands that we accept Christ as only creed. Bible as only rule of authority.
 - a. In days of apostles did not ask if believed the Bible but if they Believed Christ to be Son of God.
 - b. Outgrowth of above is to accept the Bible as rule:
 2. Demands that we hold to the simplicity of conversion and admission into the church by baptism, as in N. T.
 - a. Clear understandable way of salvation tower of strength in these days of mystic salvation that the denominations teach.
 3. Work demands that we call Bible things by Bible names.
 - a. First restore the Bible things then call then by the Bible name.
- D. Our plea for restoration will result in a plea for Christian Union.

(6).

1. This plea implies that there are Christians to unite.
 - a. Ever admitted that there are erring children in the denominations.
 - b. In being more than Christians they become less than what a Christian should be. . . paradoxical but true,
 - c. False charge that we arrogate to ourselves alone the name Christian. We decline to be more than this, since the Bible knows only the name Christian.
2. It follows from the above that our work is wholly undenominational.
 - a. True from the fact that in the beginning there were no denominations.
 - b. None of the apostles belonged to a denomination nor do faithful Christians today.
 - c. Secret of intense hatred by denominations, our plea means the destruction of denominationalism.
3. Unity of faith and diversity of opinion.
 - a. World says all cannot think alike, true for opinion but not true for faith. . . . faith is given: and we must obey.
 - b. This is strikingly illustrated in Abraham at offering,
 - (1). His opinion as to how God would fulfill promise made about son was that He would raise Isaac . . . opinion did not keep him from obeying God . . . right kind of opinion to have.
 - c. From above it follows that nothing should be claimed as an item of faith that is not clearly expressed by precept, example or necessary inference.
 - d. From this it follows that we should make nothing a test of fellowship that Christ has not made a condition of salvation. Whole question of fellowship hinges on the terms of admission into the saved group and the worship that is in spirit and truth.

II. THE ELEMENTS OF WEAKNESS

- A. The extent to which we are losing sight of our distinctive plea
 1. The day we become like the denominations that day ends our right to exist.
 2. When a congregation begins to curry favor from sectarians then that is our doom.
 3. Many places are showing this attitude by copying the sects in entertainment, ect.
 4. Much copying of the world in matter of church government.
 - a. Too much borrowing from Baptist in matter of voting.
 - b. Need to go back to the position that the elders are to rule in matters of opinion and that Christ is to rule in matters of faith.
- B. A want of co-operation among the different congregations.
 1. Some have leaned so far from missionary societies that they are anti-mission.
 2. Must all learn that each congregation is a part of the whole. . . . good of the whole first.
 3. Need the spirit of Christ . . . seeking to save the world.
- C. A lack of personal consecration to the work.
 1. In preachers, too many are looking for the bed of roses.
 - a. Taking time to advance own personal gain . . . not Christ's.
 2. In members and officers many are too disposed to look after private interests and neglect affairs of Lord.

Conclusion

1. Let us all work to restore the original.

NEWNESS OF CHRISTIANITY

Heb. 8:8-13

I. HAVE YOU EVER THOUGHT ABOUT THE TYPE OF RELIGION YOU SUBSCRIBE TO

- A . Not the outgrowth of human reasoning
 - 1. Man has developed religion and so made his own by reason
 - a. Budda— a man who had good ideas , others followed
 - b. Even many of the denominations today are only mans reason, following mans traditions
 - B. Christianity is the only religion that promises forgiveness
 - 1. Others offer only appeasement
 - a. Throwing children in Nile when it overflows
 - b. Jewish religion—only rolled sins forward a year (Heb. 10:3-4)
 - c. Feeding humans to crocodiles each year
 - d. Indians of America offered humans to bring rain
 - 2. Heb. 8:12 Sins are remembered; no more. Sin blotted out.
 - C . Christianity promises eternal life for the follower.
 - 1. Job asked question "If a man die shall he live again?"
 - a. Not answered until Christ came
 - b. One religions answer—"Transmigration of souls"
 - 2. Books of the Law only cured present evil i. e. famine
 - a. Law provided for temporal blessings if they obeyed
 - 3. Christianity
 - a. Way is plainly given in the New Testament
 - b. "I am the way, the truth, and the light".
 - c. "I go to prepare a place for you and if I go. . . "
 - d. We shall put off the corruptible body (I Cor. 15:50-53)
- A WARNING: Not every one that sayest to me "Lord, Lord. . . "

I. WE ARE TAUGHT BY CHRISTIANITY THAT GOD IS THE FATHER OF ALL

- A . Paul gave a truth at Mars Hill that science later discovered
 - 1. God hath made of one blood all nations
 - a. Race makes no difference to God-color does not save
 - b. Our duty is to treat God's word as if it were to all
- B. Since God is Father of all His children can pray "Our Father"
 - 1. No need of earthy priest to intercede for us
 - a. We are a royal priesthood created unto good works
 - b. But with the privilege of praying there is a duty
 - 1. pray without ceasing
 - 2. All may approach the throne of God without fear
 - a. God is a God of love (John 3:16)

II. CHRISTIANITY HAS OTHER IDEAS THAT MAN'S REASON COULD NOT INVENT

- A. Among men the road to success has always been power and push
 - 1. Men kill, steal and seek greatness by force
 - 2. Christ taught that the road to greatness is humility
 - a. The lesson that he gave Apostles by washing of feet
 - 1. Incidentally, many err in doing this as act of worship
 - a. Never commanded by apostle
 - b. No example of group of Christians doing
 - b. He that is great let him be the servant
 - c. He that humbleth himself shall be exalted
 - d. Blessed are the meek for they shall inherit. . .
- B. Another difference of Christianity is:
 - 1. Christianity is a positive religion
 - 2. All others are a negative or NO religion

(8).

- a. For example the Jews "Thou Shalt; not kill, steal. . .
- b. It was a law added because' of transgression to correct the evil of people.
3. Christianity is positive religion.
 - a. Visit the fatherless and the widows in time of need.
 - b. Christianity teaches goodness which restrains the evil.
 1. Can't kill if we love our neighbor as ourself.
 2. If we let our light shine no room for evil.
 3. If every tree is bringing forth good fruit will not bear evil fruit also.
 - d. Summed up by the life of the Master. . . He went about doing good.

B. Now even the intent to sin becomes the sin.

1. See Matt. 5:21-22
2. Peace on earth good will to men.

III. FINAL COMPARISON OF THE GREATNESS OF THE CHRISTIAN RELIGION.

A. New in that it is missionary

1. The man made religions are limited to region about them.
2. Even the Jewish religion was not missionary.

B. Christianity is geared to the times and to all places.

1. The gospel plea is to every man always.
2. Mk. 16:15-16
3. Plea fits all people for all time, never grow old.

CONCLUSION

Christianity is the only and final hope of the world. reject it and you have rejected hope of heaven in the hereafter.

REPENTANCE.

INTRODUCTION

A. Acts 17:30-31

B. The greatest obstacle to man's salvation is obstinacy of the human will.

1. Not hard to induce men to believe the gospel.
2. Hard for a man not to be a believer in America.
3. Not difficult to persuade men to be baptized when penitent.

C. Hardest thing is to get men to repent of sins.

1. Power every Christian should seek.
2. Even Christ had difficulty in getting man to repent.
 - a. Matt. 11:21

D. Without repentance there is no salvation, we must understand repentance so we can teach others how and why repent.

1. Question—to find what it is.
2. 2nd question — find out how it is brought about

I. FIRST LET US FIND THE DEFINITION OF REPENTANCE

A. Many ideas concerning repentance

1. Many answer: "It is godly sorrow for sin".
2. This is imperfect answer.
 - a. No repentance without sorrow, but is not sorrow
 - b. II Cor. 7:8-11 Explain.
3. Godly sorrow leads one to repentance—is fruit of sorrow
4. Some have concluded then that repentance is reformation of life.
 - a. Of course if you repent you do reform life.
 - b. John said "bring forth fruits worthy of repentance"
 1. If two coats. give to him that hath none

(9).

B. Defined. . "it is a change of that stubborn will which is the seat of all rebellion and sins against God.

1. Man changes his will in regard to sin.
2. Man filled with sorrow and self reproach on account of sin says, I will sin no more.

II. HOW IS THIS CHANGE OF WILL BROUGHT ABOUT?

A . One false theory is that it is by direct operation of God

1. How could such be since only small percent repent
2. Why does not God stop all sin at once, if this true
3. Makes God a respecter of persons if acts on one only

B. One point which needs clearing as we proceed.

1. At conversion of Cornelius was said. . . "then hath God given to the Gentiles repentance unto life.
2. In some sense of the word repentance is a gift of God
3. Yet repentance is a command. . . something man must do
4. Hope to clear up this point as we proceed

C. How are men brought to repentance?

1. What makes man ready to say, "Oh Lord, not my will but thine be done".
2. Christ pointed them to the judgement (Matt. 11:21-24)
 - a. Appealed to terrors of judgement to move them
3. Jonah, a preacher of repentance is plain also
 - a. How did he bring whole city to repent in ashes?
 - b. "Yet 40 days and Nineveh shall be overthrown"
4. Paul on Mars Hill called on them to repent
 - a. Acts 17:30 "for he hath appointed a day to judge the judgement
5. Indication of value of this is power in thinking about the judgement
 - a. If a man would sit down and think of the judgement to come he would either repent or become infidel.

D. Another source of motivation is pointed out by Paul

1. Rom 2:4-5. . . the goodness of God.
2. If you are sinner, reflect on love of God that provides a way of salvation, a heaven to go to.
3. If people would think instead of closing minds would be more converted
4. Goodness and awful judgements are two good reasons

III. HOW REPENTANCE IS GIFT OF GOD SHOULD BE CLEARER

A. Answer is in how did we find the consequences of sin

1. Days of apostles, gentiles could not repent since God had never sent to them the message of his hatred of sin and his goodness and mercy toward sinner.
2. By gospel God gave them, power and opportunity to repent.

B. Some imagine that there should be more than this from God since men resist this.

1. The rich man in hades thought so too
 - a. Send Lazarus to my fathers house
 - b. They have Moses and prophets. let them hear them
 - c. Rich man thought this not enough.
 - d. His brothers would probably have told Lazarus how good and noble their brother had been
2. If a man does not repent by hearing gospel, nothing will bring him to repentance.

IV. HOW LONG SHOULD A MAN REPENT BEFORE HE IS BAPTIZED?

A. Examples of conversion help on this problem

1. Only one who continued in sorrow and mourning for as long as 3 days was Saul of Tarsus.

2. Philippian Jailor was baptized the same hour in which he heard.
 3. Saul tarried because he did not know what to do.
- B. How long shall a man sorrow for his sins before he repents?
1. Just as long as he has to sorrow before he is willing to give up his sins
 2. It depends on the person but should be a short time.
 3. "Come unto me" is the invitation without a time limit.

CONCLUSION

1. America is a bad place to go to hell from.
 - a. The men of Nineveh shall rise up in the judgement with this generation and condemn it, for they repented at the preaching of Jonah, but a greater than Jonah is here.
2. Voice from the right hand of God says repent; and live.
3. Will you die without repenting? come and live.

REMISSION OF SINS

INTRODUCTION

- A. Matt. 16:28
- B. Christ died that man might have remission of sins.
- C. One thing stands between God and man. . . Sin . . . sin separates.
- D. Only one way to have the remission of sins i. e., get forgiveness
 1. He who dies in sin Cannot be admitted to heaven "Ye shall die in your sins, and where I go ye cannot come."
 2. Die with sins forgiven, admitted to heaven for eternity.
- C. How important it is to know how to gain, remission of sins.

I. MISCONCEPTION PREVALENT ABOUT . . . what is meant by remission of sins.

- A. Misconception that remission of sins is a change of heart.
 1. Many think it is a change that takes place within our heart in which the love of sin is removed and the love of God and truth is substituted.
 2. This change of heart must take place to become a Christian.
 - a. Love of sin removed and love of God exchanged.
 - b. This change is not remission of sins, all this takes place before remission of sins.
 3. In Repentance there is a change of heart, turning from sin.
 - a. John preached baptism of repentance unto remission. . .
 - b. Savior said "repentance and remission of sins should be preached in His name. . . ."
 - c. Peter on the day of Pentecost said. . . Acts 2:38
 4. Clear as day then that repentance precedes remission.
 - a. Remission of sins is not an inward change of the heart of man.
- B. By a study of the term "remission of sins" we will be able to understand the way of remission of sins.
 1. Same word in the greek translated remission translated forgiveness.
 - a. Words can be used interchangeably as they have the very same meaning.
 2. Cannot define "forgiveness" in any language that will be plainer than the word itself.
 - a. we all know what it is to forgive. . . seldom practice it.
 3. Literally, to remit, is to throw back, or throw away.
 4. Same thought is in "repent and turn, that your sins may be blotted out."

- a. Contemplated in expression as having been written in a book.
 - b. Blotting out with ancients more complete than with us. Used wax instead of paper and ink, if a mistake was made with the stilus the wax could be heated and the mistake would be blotted out.
5. Another expression to give the same thought is "their sins and their iniquities, I will remember no more."
One of the terms that is used under the Old Law applied to the New Law also.
- C. We should now be able to see that remission of sins is not a change that takes place in our own self.
1. It is an act of the mind of God with reference to us.
 2. GOD IS THE ONE THAT FORGIVES.
 3. When we obey God then God will forgive us our sins,
- II. HOW ARE WE TO KNOW BEYOND DOUBT, THAT OUR SOULS ARE WHITE?
- A. Many thousands have lived and died serving the Lord wondering "Am I to be saved or lost?"
1. They sing and really understand the verse:
 - a. "'Tis a point I long to know:
Oft it causes anxious thought;
Do I love the Lord. or no?
Am I his; or am I not? "
 2. I do not believe the Lord meant that we should live in constant doubt.
 - a. Surely there is a way that will let us know if we are the Lord's or not.
- B. Can we know? is answered in different ways.
1. Some say "I know the hour I was saved. I felt it hit my soul."
 - a. Some never get over doubts and others never doubt it.
 - b. Some are convinced that the shouting and yelling is the sure sign of Salvation.
 2. Every man in right mind knows what takes place in his mind.
 - a. It is by the power we call consciousness.
 - b. If the forgiveness of sins is a change that takes place within the sinner, of course he will know if he is forgiven or not by his feelings.
 3. Forgiveness is an act of God in heaven, not in sinner himself.
 - a. To illustrate; See a child crying in a corner, finally she gets up and goes to playing. You ask "Why were you crying?" she answers, "I offended mother and she made me sit in the corner." "Well, then why did you stop and begin playing again?" She answers "Mother has forgiven me." "Well, how do you know you are forgiven?" "Because I feel it in my heart." No child is that silly, she might say mother kissed me, but not I feel it in my heart.
 - b. Go to the penitentiary, find a man, if possible, that thinks the governor has pardoned him. "Well, friend I understand you believe the governor pardoned you." "Yes I am sure of it." "How are you sure?" "Why, I feel it right here." All the other prisoners would know he was crazy.
 - c. We understand in all other relationships that a person has not forgiven us until they show us

- a. How in the name of reason can a man know that God, up in heaven, has forgiven his sins by feeling it in his heart? God in heaven and him on earth.
- 5. Some will ask, "do you pretend to deny this experience that men have?
 - a. No, people do feel precisely as they said they did.
 - b. Too many honest people to doubt that they do feel as if God had pardoned them.
 - c. The priest feels that he is right but this feeling is not proof that he is.
- 6. How can we account for the feelings that so many have today.
 - a. Back to the illustrations.
 - b. Little girl cried and the crying brought relief, gloom and despondency cannot last. If a widow refuses to turn from gloom she will soon follow her husband. If we have been burdened with the thought of hell and the danger of going there for a time, our mind works to remove the burdening thoughts and allow a calm to take the place of the burdening thoughts. To many this calm is proof of forgiveness.
 - c. There is such a thing as human working himself into a state of ecstasy.
 - (1) This is illustrated by Mohammedans. . Holiness groups.
- 7. If a man is convinced of pardon, he is just as happy as if he were pardoned.
 - a. Illustrate with the man in prison being deceived by fellow inmates into believing that the governor has granted him a pardon.
 - b. Every person that believes that he is pardoned will be as happy as the man that is pardoned.

III. HOW CAN WE KNOW THAT WE ARE PARDONED?

- A. No other way than to have the word of God in regard to it.
 - 1. I presume that God has some clear and direct means for telling us YES or NO.
 - 2. Feelings alone are unsatisfactory for the majority of Bible readers.
- B. Here is the way. . . God has said over and over, in the Word. what we are to do to receive remission of sins.
 - 1. He pledges His word that if we do these things we shall be forgiven.
 - 2. To illustrate. . . Governor says to convict, if you will sign that pledge of a good life, I will set you free; the moment you sign you go free. If the convict signs he is as certain of freedom as the word of the governor is good.
 - 3. Again. . . Man gives a check to the bank, endorsed, and they will place \$10000. to his credit. He is as confident of the money as he is confident of the signer of check.
 - 4. God has said, "hear. . . believe, repent, confess, baptized. and I will forgive you of your sins then.
 - (1). I am as sure of this as I am the Word of God.
 - (2). Intelligently obey and there will be no doubt.

CONCLUSION

- 1. If you desire forgiveness of those sins that will keep you from the presence of God. come according to His will.
- 2. Trust not emotions in this grave matter, only God forgives.

SERMON ON THE LAW

(Text: Rom. 8: 3)

INTRODUCTION:

I. THE MEANING AND USE OF WORDS.

- A. Words are signs of ideas or thoughts
- B. Unless words are understood. ideas can't be communicated
- C. Hard to determine exact ideas which should be attached to important words in text.

II. LESSON WILL BE TO ELUCIDATE DOCTRINE IN TEXT.

III. FOLLOWING METHOD WILL BE USED.

- A. Ascertain what ideas are to "be attached to phrase "the law"
- B. Point out those things which "law" could . not accomplish
- C. Demonstrate why the law failed to accomplish those objects
- D. Illustrate how God has remedied those defects of the law.
- E. Deduce the conclusions from these premises.

I. WHAT ARE THE IDEAS TO BE ATTACHED TO THE PHRASE "THE LAW"?

A. Definition of phrase "the law"

- 1. In common usage "law" denotes a rule of action
- 2. Used by Jews till Christ to mean all revelation of God to Jews as distinguished from traditions of Rabbis.
 - a. Thus to Jews Psalms were "law" John 12:34
 - b. Christ calls Psalms "law" Jno. 10:34 referring to Psalm 82:6
- 3. When O. T. scriptures divided according to content for use in the synagogues, Jews styled them "the law", the prophets and the psalms.

a. Luke ,24:44 Christ shows this division

B. When doctrine of Kingdom began to be preached "the law"

meant the whole Mosaic dispensation (occurs app. 150 in N. T.)

1. To illustrate:

- a. "Law of faith, law of liberty, law of Christ" are examples of "law" used with distinguishing epithet.
- b. The law and the prophets were until John, if ye be led by the Spirit, ye are not under the law" etc.

C. Error that has come in is that of dividing "the law "into parts

- 1. Moral, law, ceremonial,, and judicial law.
- 2. This division unknown to apostles, comes from mystical Bab.
- 3. Phrase "moral law" said to "include that part of law of Moses written and engraved on two tables of stone, called the ten commandments.
 - a. Moral means "relating to practice of men toward each other, as it may be virtuous or criminal, good or bad.
 - b. It means simply "a law regulating conduct of men to . men.
 - c. Only 6 of ten commandments are "moral" commands.
 - d. If we call the "ten commandments" the moral law, do we not imply that, all "morality. " is found here,—do not find drunkenness, fornication, polygamy, retaliation etc.
 - e. Sabbath keepers tell us they are "moral" but only do so to establish error.
 - f. Another objection to this division, sets us in opposition to the Bible and the apostles. 2 Cor. 3:7-14
 - 1. Who will affirm that "moral law" done away?
- 4. Mans calling and dividing "the law" into types brought on confusion to religious world.

SERMON ON LAW (CONT.)

5. Two principles never included in our observations respecting law of Hoses.
 - a. Thou shalt love the Lord thy God with all thy heart soul, mind and strength, and neighbor as thyself"
 - b. On these hang all the law and the prophets.
 - c. By these two commands all must abide.
 - d. On these two the law is built.

II. POINT OUT THINGS WHICH "LAW" COULD NOT ACCOMPLISH

- A. It could not give righteousness and life (eternal life)
 1. Where one of these are present the other is also
 2. Whatever puts us in possession of one gives other also
 3. Gal. 3:21 For if there had been a law given which. . . .
 4. "If righteousness came by law, then Christ dead in vain
 5. Lesson is taught that eternal life can't come from Law
 6. "Law entered that offense might abound" "for by law was the knowledge of sin,"
- B. Second: Law could not exhibit malignity of the demerit of sin
 1. It taught those that were under it that certain actions were sinful. Gave names to these actions. . murder, etc. Showed that these actions were offensive to God, hurtful to men, and deserved death.
 2. How extensive their malignity and vast their demerit the law could not exhibit.
- C. Third: Law could not be to all mankind, as it was given to and designed only for a part. GIVEN TO JEWS.
 1. As inscription on a letter, preamble to proclamation so the preface to the law points out to whom given
 2. Points only to group brought out of land of Egypt.
 3. Violate the rules of criticism to extend it farther than its own preface.
 - a. As inconsistent to enjoin the items of a proclamation made by our President on the French people
 4. Paul said "that whatsoever the law saith, it saith to them that are under the law."
 5. Deut. 5:1-3

III. LET US NOW DEMONSTRATE WHY LAW COULD NOT ACCOMPLISH THIS

- A. Rom. 8:3 gives us the answer
 1. "In that it was weak through the flesh."
 2. Part on tables was holy, just and good, failed in that it was too high, sublime and spiritual to regulate so weak a mortal as fallen man.
 3. If law had been perfect, no place for the gospel
 4. Conclude. . one part too high, other too low, gives us an understanding of Ezk. 20:25

IV. ILLUSTRATE HOW GOD HAS REMEDIED RELATIVE DEFECTS OF LAW

- A. Primary deficiency of law "could not give righteousness"
 1. Rom 8:3-4
 2. He, by obedience unto death, magnifies the law and makes it honorable
 3. Christ is the end of the law for righteousness to everyone that believeth.
 - a. Not the minister of sin. for thus the perfect righteousness, of the law is fulfilled in us who walk not after the flesh, but after the Spirit.
 - b. We establish the law by faith
- B. Law could not give a full exhibition of the demerit of sin
 1. Sin has been condemned—flood, Sodom, snake bite in wilderness

(SERMON ON THE LAW, CONT.)

2. Did not know the real malignant nature of sin until Christ
 - a. In Christ's death, suffering ,we have a monument of the demerit of sin which no law could give,which no temporal calamity could exhibit
 - b. Christ suffered long enough to make reconciliation for all the sins of His chosen race.
- C. Now we need to notice the means by which God remedied these defects.
 1. Jesus has afforded us the perfect example to follow
 2. Transfiguration pictures Christ as the only teacher to hear
 3. Why did not Abel, Abraham, or Enoch appear at transfiguration?
 - a. The disciples had no hurtful respect for them
 - b. For the law was given by Moses, but grace and truth. . . .
 4. Seeing that Christ is the one to hear today. . . draw conclusion.
 - a. There is an essential difference between law and gospel
 1. Show distinction between "the law" and gospel
 2. Show "the law" passed away under grace
 - b. There is no condemnation to them which are in. Christ
 1. In Romans 6 & 7 taught, not under the law.
 2. Romans 8:1 same thought.
 3. Objection is made "not under law can sin all I want to."
 - a. Romans 6:1 deals with this subject
 - c. Because some of principles of law promulgated no sign that the law is all in force; today.
 - d. No necessity for preaching the law in order to prepare men for receiving the gospel.
 1. "Go preach the gospel. . . ."
 2. Matt. 28:18-19
 3. See what apostles preached in Acts
 5. Christ's death points out clearly now God looks on sin.
 - a. If a king put his son to death for crime, it would prove to all that he abhorred the crime
 - b. Better than 1000 lectures to illustrate with his son

V. DEDUCE THE CONCLUSIONS FROM THE ABOVE

- A. Notice expressions that aid Us in understanding
 1. Gal. 3:23-24 . . . explain
- B. Cannot draw arguments for infant baptism, holy days, etc. from the Old Testament and enforce them upon Christians
- C. We are taught that Christ is the one to receive as the Great Prophet
 1. If we continue in his word. then are we his disciples indeed. . . . Jno. 8:32
 2. Strange that one should look to Moses when Moses taught us to look for one greater than he.
 3. Cast yourself away from: Moses as he would have you and follow the Messiah that he said would come after him.

THE DIVINE NAME

INTRODUCTION

I. THE RELIGIOUS WORLD IS DIVIDED OVER THE DIVINE NAME

- A. Many are confused about religious bodies wearing different names.
 - 1. Say if the wisest can not agree how can we the average?
 - 2. Difference not of interpretation but of authority.
 - a. None object to wearing the names contained in N. T.
 - b. All will not agree to only wear the names found in the New Testament.
- B. Bible has positive teachings concerning the name to wear.
 - 1. We are not left in doubt concerning the name to wear.
 - 2. The scriptural names are the only names to wear.

I. FIRST THERE ARE SOME FUNDAMENTAL FACTS THAT WE MUST ACCEPT.

- A. The Church belongs to Christ and only Christ. . . Matt. 16:18
 - 1. It was a purchased Church. Acts 20:28
 - 2. In Christ—in Church—in Church purchased. . . . Acts 20:28
 - 3. Possession should be shown by the name of the owner.
 - a. Christians, to show that each individual belongs to Christ, church of Christ to show that the Church belongs to Christ.
- B. The Church is the body of Christ. . . . ROM. 12:4
 - 1. He is the head of the body i. e. the Church. . . Eph. 1:22, 23
 - 2. All the members are good branches. . . . Jno. 15:5
 - 3. The head is called Christ, we as other members of the body should wear the same name as the head.
- C. The Church is the bride of the Christ. . . . Rev. 21:2; 22:17
 - 1. Brides then and now wear the name of the husband.
 - 2. When we leave the world and accept Him we become bride.
 - 3. To wear any name other than Christ's is to dishonor the bridegroom, Christ.
- D. The scriptures authorize the name of Christ.
 - 1. Romans 16:16, I Peter 4:16
 - 2. Inspired men were present when this name was given and accepted it as from God.

II. THE DIVINE NAME AS APPLIED TO INDIVIDUAL CHRISTIANS

- A. Disciple which is a 'learner or follower'
 - 1. Could be a disciple and not a Christian
 - 2. To be a Christian must be in Christ of necessity
- B. Saints, because all Christians have been saved of past sins
 - 1. And sanctified by the blood of Christ
 - 2. Not in sense of sinless perfection but from past sins
- G. They are called. "priests." or a royal priesthood
 - 1. In view of that they can offer spiritual sacrifices of prayer. (1 Pet. 2:9)
 - 2. We offer our sacrifices through the highest priest—Christ (Heb. 8:1)
- D. Each may name others brethren. . . view of relationship
 - 1. All are one in Christ Jesus. . . . (Gal. 3:27,29)
 - 2. Not just a term to call the preacher
- E. Called Christians in view of relationship to Christ (Gal. 3: 27,29)
 - 1. There are several applications of term Christian
 - a. Man might be "Christian" in nationality
 - 1. America was known abroad as Christian nation
 - 2. Infidel from America called Christian in China

- b. Man might be "Christian" in character.
 - (1). Cornelius was a good moral man, just as a Christian must be.
 - (2). Had many of the virtues of Christian character yet was not saved till obeyed the gospel.
 - C. Greatest is to be a Christian in fact—in light of the Word.
 - 1. To be a Christian in fact one must be in Christ.
 - 2. Faith, repentance, lead unto Christ, baptism into Christ. "
 - 3. No unbaptized persons were addressed as Christians in N. T.
- III. THE N. T. TEACHES US THAT PARTY NAMES AND PARTYISM. SINFUL.
 - A. It is possible to be united in one group.
 - 1. Christ prayed that we all might be one Jno. 17:20
 - a. Christ did not pray an impossible prayer.
 - 2. Early Christians were one in action and purpose.
 - B. Paul through the Spirit teaches that human names are wrong.
 - 1. 1 Cor. 1:10-13; 3:3
 - 2. Division is the way of the flesh and not way of the Spirit.
 - C. Party names cause schisms.
 - 1. By study of only their own doctrine, truth is overlooked.
 - 2. Men put more honor in the party name than in God.

CONCLUSION

- A. All the names not found in the N. T. must be abandoned.
 - 1. Some say nothing in a name
 - a. Call their boys Peter and Paul and dogs Bouser
 - b. Some baptized in John's name baptized into name of Father, Son and Holy Spirit. . . Acts 19
- B. Christian is the name all can" accept as common ground.
 - 1. All agree that the name is good.
 - 2. No sacrifice to accept the name Christian, only duty.
- C. To be a Christian must be in Christ.
 - 1. He must be adopted into the family of God.
 - 2. We are adopted by the terms of the gospel then we are children. . . Rom. 8:15-17, heirs according to the promise.

CONVERSION OR TURNING TO GOD

(Acts 3:19)

INTRODUCTION

- A. Define terms of the lesson.
 - 1. American Revised version . . . repent ye therefore and turn
 - 2. Conversion is the process of "turning to God. "
 - 3. Leaving the state of sin and putting on state of life.
 - B. The fall of man and the restoration of man come under three distinct changes.
 - 1. Change in the heart, change in the life and change in the relationship.
 - 2. The restoration of man come under same three changes.
- #### I. CHANGES INVOLVED IN THE ALIENATION OF MAN FROM GOD.
- A. Change of heart.
 - 1. First preacher appeared and spoke lies that you can not fall.
 - 2. Positive divine law hung in the balance—thou shalt not.
 - 3. Love of fruit arose. . . . and the love of obeying left Eve.
 - B. Change of Life.
 - 1. Desiring caused change of heart and eating caused a change of life.
 - 2. Eve had not sinned till she had partaken of the fruit, due to the age in which she lived.

C. Change of relationship

1. After eating they saw things that were first hidden.
2. They were driven from the garden and separated from God.
3. By disobeying the positive divine law sin separated them from the presence Of God. Relationship changed.
4. As Israel . . "thy sins have separated thee and thy God."

II. TO RETURN TO GOD A PERSON MUST RETRACE THE SAME STEPS.

A. No person turns to God properly without undergoing 3 changes.

1. Distinct change in heart, life, and in state or relationship.
2. In order to be converted there are 3 appointments for the 3 changes.
 - a. Faith to change heart, repentance to change life and immersion to change the relationship, or state.
 - b. Illustrate a. by showing that life not changed by baptism but by repentance and act.

B. Now to the change of heart essential to the souls salvation.

1. This change destroys the love of sin and established the love of God, and obedience to His ways.
 - a. Creates a desire to hunger and thirst after right.
2. In "experimental religion" where experiences are told the feeling is usually the change of heart required by gospel.
 - a. Love of God and the desire to do good is not whole process of conversion.
3. What produces this change in the heart?
 - a. Romans 10:17, Romans 1:16.
4. Illustrations show that this change is not entire process.
 - a. A man is prison desires a pardon, since his record is not good his desire is not granted. His wife goes to the governor and asks for her husbands release, and the governor grants it, the man is pardoned. The man in prison did not feel pardoned till he received word of the pardon. The prisoner felt condemned till the word was received. God is the one that grants us our pardon and we are not released from sin till He gives us assurance by His Word that we are saved.

C. Divine change in life is the second in order of conversion.

1. Moved with sorrow for past sins the sinner turns to God
2 Cor. 7:9
2. Led by the goodness of God to repentance. . . Romans 2:4
3. One restores all that is possible when he repents.
4. This is not all since the state is still unchanged.

D. Person now ready for the change in relationship.

1. By disobedience to a positive divine law, man fell and by obedience to a positive divine law man rises.
2. Immersion into the name of the Father, Son and Holy Spirit
3. Immersion changes only the state, or relationship.
 - a. If one understands this then it is simple to understand when some of those baptized do not live the life that they should.
4. If you have had a change of heart and life but no change in your relationship with God you would be lost.
5. Mk. 16:15-16 , John 3:5.
6. Comparison to a marriage.
 - a. To properly enter the marriage relationship there must be a change of heart, life and state. One is not married by just desiring to be. The ceremony is the change of state, it may not be inward felt but it is

is essential for the couple to be well pleasing in the sight of God.

7. Pardon is not in the sinner, not in the water, but in God

8. Acts 22:16 is the same thought.

CONCLUSION

A. THREE THINGS LEAD "US UNTO CHRIST. . one action INTO Christ

1. Belief UNTO righteousness. . . . Romans 10:10

a. UNTO means toward. . as unto a city.

2. Repentance UNTO salvation. . . . 2 Cor. 7:10

3. Confession UNTO salvation. . . . Romans 10:10

B. ONE ACTION INTO CHRIST

1. Baptism into Christ. . . Gal. 3:27, Romans 6:3

2. Baptism is the line between the world and the kingdom of God.

POSITIVE DIVINE LAW

INTRODUCTION

A. IN THE WORLD WE HAVE TWO TYPES OF LAW

1. Moral law - which is right in itself and admitted as such

a. Reason says that this law is correct

b. Not a law of higher authority but of nature

1. For example, always wrong to lie, steal, kill

c. They are wrong in themselves, easily seen

2. Divine law — a higher order of law

a. This is a law above even the laws of nature

b. Highest test of respect for divine authority

c. Tries the devotion to God

d. Some today call these laws mere outward shows

e. Man must obey divine law because it is divine

1. Must obey even if we can't see reason for law

2. Obey when we can see that thing commanded can not do any good in itself

3. Obey when we can see that the command is clearly wrong in it self.

a. This is the greatest trial of faith

b. Right only because it is a divine command

I. STUDY EACH OF THE 3 DEGREES OF TRIAL

A . Exodus 12:1-13 (story of Lamb's blood required on door-post)

1. No man can philosophically connect blood on post and salvation from death

2. This is example of divine law

3. Think of questions those people could have asked.

a. Is there any saving power in blood on a doorpost?

b. Why apply it to the post, why not the steps

c. Doesn't the Lord know which house Israel lives in?

4. Jews, many times unbelieving but history is silent if any disobeyed here.

5. Life was preserved so far as obedience went.

6. The spirit of unbelief cries out (What good will it do"?)

B. Look at another case of a divine law.

1. Command of God that none but a Levite should touch ark

2. No reason man can see for this command

3. To touch the Ark of Covenant might merely be outward act

4. An example in 2 Sam. 6:7-1

a. Good intention caused man to steady ark, yet he died

b. Used the wisdom of man and not of God

C. The example of the second type of trial

1. Gen. 2:16-17 - no reason in this according to man

2. Would you obey today without reason—just because God said

3. Sin has the power to make man put off God's plan
 - a. Note how Satan appealed to man's appetites
 1. Physical appetite (reason some drink).
 2. Pleasant to eye (reason some dress richly)
 3. Good to make one wise (unlawful knowledge)
 - a. Secret things belong to God
 - b. This deceived Eve. I Tim. 2:14
 4. Note that what they didn't follow was all external
- D. But third trial is hardest (Obeying when you feel command is wrong in itself)
 1. First—"Has it ever happened?"
 2. We may say God would never give such a command.
 3. "Take thine only son Isaac, whom thou lovest, go and offer him for a burnt offering upon Mt. Moriah"
 - a. Abraham was not hardened pagan used to human sacrifice, he might have asked many questions
 1. Lord, did you not promise to bless all nations through this son?
 2. Lord, it is wrong to kill.
 4. Abraham did not question, he obeyed
 - a. Traveled three days toward place, prepared son, lifted knife — in his heart he had completed already
 - b. Called Father of the Faithful because he obeyed without question.
- E. Many examples which show we must obey without question the divine law
 1. Naaman the leper
 2. No human reason could figure it out
 3. "Are not the rivers at home as good as these"

II. ONE FINAL EXAMPLE APPLIES TO US TODAY.

- A. Go to Mk. 16:15-16
 1. Man can see no power in water, or reason to obey
- B. Man can reason out part of the plan of salvation
 1. All can see necessity of faith by human reason
 2. Likewise repentance, but not immersion
- C. Questions arise
 1. I can't see what good it could do (1st trial)
 2. It clearly is an outward act and God looks on heart so it serves no clear purpose (2nd trial)
 3. It could harm the body (3rd trial).
- D. Thus baptism is on par with all examples given so far but we must do it for one reason—GOD SAID TO DO IT, AND NOTHING ELSE, SUCH AS SPRINKLING, WILL SUFFICE FOR THE WASHING AWAY OF OUR SINS.

INAUGURATION OF THE NEW INSTITUTION

I. READING FOR THE LESSON (Luke 24:46, 47).

- A. What the scripture brings to our minds
 1. Beginning of repentance and remission of sins in the name of Christ.
 2. Beginning of the reign of Christ.
 3. What a change was made at the close of the first institution.
 - a. Law of Moses ended and Gospel begun
 - b. A new mediator was introduced to world.

- B. Some would like to leave these first principles.
 - 1. Child may learn the alphabet at 4 but will always use it.
 - 2. Faith, repentance, baptism are learned early but we will always use them.
 - 3. The inauguration of the new institution is a principle that we must never lose sight of.
- C. There is a special need for this lesson in this day and age.
 - 1. Always a group that might be swayed to gospel by feelings alone.
 - a. Mere emotional appeal without understanding.
 - 2. Some today seem to be seeking to hide the truth from man.
 - a. Wilful perversion of the Word of God.
 - b. Some are even denying that the kingdom has come,
 - c. Today we are seeking the right way which is the only way.
- I. FIRST QUESTION: Is the kingdom now in existence? Is Christ now King?
 - A. Proof that the kingdom was established in the 1st. century.
 - 1. John was to preach "the kingdom of heaven is at hand."
 - 2. Main preaching of the first commission and of the 70 was that the kingdom is at hand.
 - a. Not proper to say "at hand" if established 1800 yr. later.
 - 3. Christ taught disciples to pray, "thy kingdom come."
 - 4. Mark 9:1 all point to fact that the kingdom was at hand.
 - 5. After day of Pentecost they did not pray "thy. kingdom come."
 - B. Some would have the kingdom one thing and the Church another.
 - 1. Matt. 16:18 verse deals with theme of building church.
 - a. Theme does not change and Christ uses word kingdom for the same institution.
 - b. Keys are given by Peter to use on earth, where the door of the kingdom is to be found.
 - 2. Several passages that prove kingdom now on earth.
 - a. Col. 1:13, Heb. 12: 22, 28, I Thess. 2:13
- II. SECOND QUESTION Did the kingdom come in the life-time of Christ?
 - A. Need to see the issue clearly.
 - 1. When the kingdom was founded the keys of it were used.
 - 2. No person can learn the way into the kingdom without hearing the complete gospel. . . . Rom. 1:16
 - 3. One says "all claim truth" How can I know if a man is preaching the gospel and the gospel alone?"
 - a. I Cor. 15:3,4 gives a definition of the gospel.
 - b. Add (1). Christ shed his blood for many, for the remission of their sins.
 - (2). The work of the Holy Spirit.
 - B. Now let us find when the gospel was first preached.
 - 1. Divide the time into periods and check each period.
 - a. From Adam to John the immerser. . . . checking with I Cor. 15 we see the gospel was not preached in its fulness in this age.
 - b. Couldn't have been in the day of John for he died before the Lord did. Matt. 11:11
 - c. Was the kingdom and the gospel in its fulness in the personal ministry of Christ?
 - (1). Matt. 16:20 shows they could not have preached the gospel.
 - (2). Disciples thought the Kingdom was earthly.

4. Peter denied the Lord—shows they had not full gospel
5. Women went to tomb early—earthly habit
6. When told Lord had risen did they believe it?
7. Acts 1:6

C. Now to the time when the gospel was preached in fulness

1. Jno. 20:26-28
2. Mk. 16:15-16, Matt. 28:18-19
 - a. Entirely new. . . not just to household of Israel
 - b. Now gospel is to be preached in fulness to all
3. They were then told not to go till they be endued with power
 - a. They become competent witnesses of his resurrection
 - b. Christ crowned Lord after his ascension . . . reigning at right hand of father from that time.
4. Now we are at the beginning. . . repentance and remission of sins to begin at Jerusalem
 - a. Day of Pentecost at Jerusalem fulfills all requirements
 - b. Peter in justification of Cornelius said "It fell on them as on us in beginning (of kingdom)"
 - c. This beginning was on day of Pentecost

I. WHY IS THE BEGINNING SO IMPORTANT?

- A. No preacher can preach intelligently without knowing of the beginning of the kingdom.
 1. All things need place of beginning to be understood
 2. A plan has to have a place of beginning
 3. (Example of surveying without place to start from)
- B. Refutes doctrine of one of largest denominations (Baptist)
 1. They claim kingdom began in days of John the Immerser
 2. Claim succession down to this day, their foundation
 3. False foundation, building falls, hope is false also

II. LET US ALL GO BACK TO BEGINNING OF CHURCH (KINGDOM) AND PREACH AS APOSTLES DID IN THAT DAY.

- A. Apostles were "called" of Christ, why do not so-called "called" preachers today preach as they did?

CAN WE KNOW WE ARE SAVED?

INTRODUCTION

- A. Read as basis of this sermon Heb. 10:22
 1. Introduces question many would like, to know answer to
 2. How can person in this life be fully assured that God has pardoned his sins?
- B. This sermon is not dealing with the subject of falling from Grace, not even connected with that subject.
 1. We mean, if a man is saved and continues in the same course he started when he became saved, can he know he will be saved eternally?
 2. The moment of salvation would. be another way to express it
- C. There are three distinct views of this in religious world
 1. None can know if pardoned, God only knows.
 - a. Under such view none could "draw near in full assurance of faith."
 2. Every pardoned man absolutely knows the fact, knows it because he received a direct communication from heaven to his heart.
 - a. Cannot be mistaken for he feels his sins forgiven

- b. Such a man prefers "full feeling" to "full assurance of faith".
- c. "feeling only" man looks down on the man that has no other basis for his assurance than "faith which comes by hearing the word of God."
- 3. Last: Faith in the word of God and obedience to the stipulated conditions of pardon are all-sufficient to give a man full assurance that he is pardoned, justified, and saved, independent of any other witness.
 - a. Prove this morning: from the simple testimony of the living oracles we may positively know our sins have been forgiven.
 - b. Prove: To believe a thing with all the heart is to know it — not with physical, but with mental knowledge.

I. LET US NOTICE THE TYPES OF KNOWLEDGE AND UNDERSTAND THE PROPOSITION.

A. Illustrate to define the types of knowledge.

- 1. I know there is a city called New York, not physically, but by mental process.
 - a. Never been there but I am just as sure there is a New York as I am there is a Sumter, S. C.
- 2. We know mentally that which we learn from the testimony of others.
- 3. We know physically that which we learn from physical senses.
- 4. Test for yourself with a city you have never seen.

B. But let us prove that what is learned from testimony is knowledge.

- 1. Acts 2:36. . . knew physically that Peter stood before them but only knew that Christ crowned from testimony of Peter.
- 2. 2 Cor. 5:1 . . . did not know by physical but by mental.
- 3. 1 John 3:2. . . could only be known by the testimony given by the Holy Spirit.

II. CHRISTIANITY IS BASED UPON THE LOFTIEST AND MOST DIGNIFIED PRINCIPLES.

A. The goals we are seeking and the 'hope we have is spiritual.

- 1. Our assurance is based on the highest of the two types of knowledge, which is the mental process.
- 2. If we put our assurance on what we feel we are no better than a brute beast that perisheth. . . . see Jude 10
 - a. Apostle tell us "we walk by faith and not by sight."
 - b. As John Wesley observed "not by sight, sight being put for all senses."
 - c. To walk by sight is equivalent to walking by our physical senses.
- 3. Question then: Is it not the design of Christianity to make men feel well?
 - a. Yes, but good feelings must come from assurance of pardon, not assurance from good feelings.
 - b. Feeling religion has the cart before the horse.
 - c. Ask person who just "got through" "Why do you feel so well?" "I am saved." "How did you know you were saved?" "I feel so well."
- 4. This feeling religion is what is called circular logic.
 - a. As Catholic priest who when assailed by Protestant proved the infallibility of the church by the Bible and when attacked by the skeptic proved the Bible to

- be true by infallible church
- b. II Cor. 10:12 called it "measuring themselves by themselves."
- B. Ask an enlightened convert "Why are you happy?"
1. He answers, "God, for Christ's sake has forgiven my sins."
 2. How do you know that your sins are forgiven?
 - a. Because God has sworn by two immutable things, in which it is impossible for him to lie, that we might have strong consolation who have fled for refuge to lay hold on the hope set before us."
 3. Look at examples of conversion and notice when rejoicing is to come.
 - a. Acts 16:34 . . . after baptism jailer rejoiced
 - b. I Pet. 1:8, . . . believing, we rejoice with joy.
 - c. Eunuch after baptism went on his way rejoicing
 4. To show clearly that Christianity recognizes only this principle, Paul in Rom. 15:13.
 - a. John 15:11
 - b. I John 1:4
 5. May we trust the certainty of the written word for assurance?
 - a. I Jno. 5:13
 - b. Luke 1:1-4
 - c. Only a skeptic tinctured with hypocrisy could deny
 6. If one will not receive the Word would not believe Christ if He should come.
 - a. It would be like saying "Lord, we know you came, but prove it to me now."
- C. Many believe they can disprove the above by following illus.
1. If I had a pain in my head. and asserted this fact to the audience, they would believe me because my word is unimpeached. They have confidence in me. But, you ask how do I know I have a pain in my head? I answer, because I feel it.
 - a. They apply this to salvation. How do they know they are saved? They feel it.
 2. One fact kills this pseudo-reasoning.
 - a. Things of physical nature we know by physical means.
 - b. Salvation is spiritual, cannot know by physical feelings.
 - c. The proposition and the proof in cases must be homogeneous. . . . Who could prove that my head hurts by mere reasoning with me?
 3. Another case. . suppose my father should die and leave me \$500, and a messenger should arrive to tell me of the fact, and prove it to me. To me it is a mental proposition, though to him it is a physical fact as he saw the man die, and has read the will. How will he convince me of the facts? Can he do it by physical means? Striking me or such? No, he can prove it only by mental processes.
- D. Here is the mistake that men are making in regard to their thinking.
1. They think sin is material, clings to body, and so must have actual physical internal renovation to have forgiveness.
 2. Sin is a moral evil, forgiveness is not internal physically but is mental.

- a. To illustrate, a convict who is pardoned feels no pardon until he receives the message and his mind understands that he is pardoned, then he feels pardoned.
 - b. Sinner is pardoned, not in his own bosom, but in the court of heaven.
 - c. However, we need not wait for a heavenly messenger, for the Law which lays down the terms of pardon contains the promise of forgiveness when obeyed.
3. To illustrate farther. . . I thy brother trespass against thee, forgive him."
- a. I tell a brother he has trespassed against me, and then tell him I have forgiven him. How does he know he is forgiven? By nothing he felt, but by my word. (Jno. 5:9)
 - . . . b. If he ^fshould say, "I do not think you have forgiven me", it is a sign that he did not trust my word. God must feel the same when we refuse to accept his word.

III. EVILS OF THIS "FEELING" SYSTEM AND ITS FRUITS SEEN IN MODERN REVIVALISM.

- A. Converts of this system fluctuate as the tide.
 - 1. During protracted meetings their hopes are high, their emotions tell them they are "saved."
 - 2. Rest of year they are as the song they sing suggests:
"Dear Lord, if indeed I am thine
If thou are my sunshine and song
Say, why do I languish and pine,
And why are my winters so long?"
 - 3. Their winters are long because they had no mental assurance they were saved, only emotional.

IV. THE MAN WHO HAS ASSURANCE OF SALVATION

- A. Has obeyed the Lord's terms of pardon and feels saved because he knows in his mind he has obeyed.
 - 1. Appeals for proof to the infallibility of the Spirit and the word of Christ, the immutability of God.
- B. He is able to sing the song:
How firm a foundation, ye saints of the Lord
Is laid for your faith in his excellent Word.

CONCLUSION:

- A. It is to the Word that the man who wants to be saved will appeal.
- B. Have you obeyed the word of the Lord who tells you the terms of pardon?
 - 1. Faith, repentance, confession and baptism.
- C. Only when you obey will you have the full assurance of the Scriptures that you are saved, and can sing with the redeemed
"Where bliss is known without alloy
And beauty blooms without decay
Where thoughts of grief, in cloudless joy
Shall melt like morning mist away."

THE CHURCH OF GOD—ITS FOUNDATION

INTRODUCTION

- A. Matt: 16:13-20
- B. Various names that designate the same thing as the
 - 1. Church of God, kingdom of God, kingdom of heaven, temple of God, God's husbandry, God's one body, and the body of Christ.

I. TO UNDERSTAND FULLY THE CHURCH NOTICE THE DIFFERENT PHRASES

- A. "Church" greek means "called out" or "called together"
 - 1. Not necessarily applied to a religious body
 - a. Acts 19:32. 39,41 word "assembly" could have been translated Church
 - b. Acts 7:38 "the church in the wilderness" —same word
 - 2. Church then is merely a body of people called out
 - a. Purpose, character of group must be learned from other sources.
- B. "Church of God" means an assembly of people called of God.
 - 1. Christ said "my church" meaning group he would call out of world.
 - 2. Church of God is not merely a people called together literally and physically as "assembly" in Ephesus or Israel in wilderness.
 - a. It is a spiritual, body, members separated in spiritual sense.
 - b. Obedient to Christ's commands associate together on spiritual basis and are joined by spiritual ties.
 - c. Separated spiritually from the unbeliever, worldly.
- C. "Kingdom" means authority, dominion, government.
 - 1. Kingdom of God. means the government of God.
 - 2. People called in Christ are to be governed but a divine and not human government. . . . "not of this world" but of heaven.
 - 3. Our Lord in Matt. 16 expressed two features of his people.
 - a. They are to be called out. . . i. e., the church.
 - b. They are to be governed. . . i. e., the kingdom.
- D. "House of God" describes the family feature of the same
 - 1. The church of God is a family. God dwells in it, and is the father.
 - 2. Jesus dwells in it and is the elder brother.
 - 3. All christians are brethren and sisters.
- E. The "temple of God," describes the worship features.
 - 1. God dwells in his holy temple, and is worshipped there.
 - 2. Not of stones (make comparison to temple at Jerusalem), but a spiritual temple composed of living stones.
 - a. Living stones that believe, hope, and trust.
- F. Several names to emphasize the work of the church.
 - 1. Vineyard. buildings and husbandry.
 - 2. Not just a place for the saved to live in and be happy but a place to work too.
 - 3. Co-workers with God. . called out to do something.
- G. "The body, body of Christ, one body" brings out idea of fellowship.
 - 1. Compared to the intimacy of the human parts to one another.
 - 2. Every member of a living body lives in virtue of its union with the body. Union is the organic law of life.
 - 3. 1 Cor. 12:13.
 - 4. Pain of one member is pain of all, pleasure of one is pleasure of all.
 - 5. Eph. 4:4

II. ALSO LEARN FROM MATT. THAT CHURCH NOT YET FOUNDED IN THE WORLD AT THE TIME HE WROTE .

- A. "Will build" is in the future tense.
 - 1. I will do such and such is to say "in the future".
 - 2. Some would say Christ means "to continue to build."
 - a. Not true, Christ is speaking of a fundamental building, from the foundation
 - b. To be built on the foundation "Christ is the son of God."
 - B. Tho the expression "I will build" is unlimited future from the context there is a circumstance that fixes the time.
 - 1. Context shows Peter was to have power at the door of the church to bind and to loose.
 - 2. This was something Peter was to do "on earth".
 - 3. Fair inference, that the church was to be founded while Peter was yet living on earth.
 - 4. Accord with the Lord's statement in the last verse of the chapter.
 - C. Transfiguration scene shows that Christ is the one that is to reign soon.
 - D. Scripture after this date shows when kingdom set up.
 - 1. Matt. 18:2. 3 shows that the disciples were not in it yet.
 - 2. Acts 2:4 gives, the time the power came on the apostles.
 - 3. Acts 1:6-8 fixes that the apostles still did not know whether the church had come or not.
 - 4. Peter used the keys on the day of Pentecost.
 - a. Tell what Peter preached on day of Pentecost.
 - 5. Acts 2:37-41 the ones added to the saved or the church
- III. IN THE THIRD PLACE WHAT IS MEANT BY THE ROCK?
- A. Two views that are believed about the passage in Matt.
 - 1. Romanists—that the foundation of the church is Peter.
 - a. Teach that, each succeeding Pope has in his turn, succeeded in getting under the church and becoming its foundation.
 - 2. Other view—that the Savior meant the foundation was what Peter had just confessed. . . thou art the Christ.
 - a. Have the view that Peter in the Greek, and the rock the church was to be built upon translated would be:
 - 1. Peter (Petros) mas. fragment of rock
 - 2. Rock (Petras) fem. solid ledge of rock
 - B. Let us try common sense on this much disputed matter
 - 1. All will agree that it must be Peter or the Lord, since Peter confessed the Lord.
 - 2. Since the church is to be built upon this rock is it not a fair presumption that when the apostles go forth and preach that they will give some prominence to the foundation?
 - a. Did they ever give prominence to Peter anywhere?
 - b. Did they ever require anyone to believe in Peter in order to come into the church?
 - c. Can we even say that one-half of the people that came into the church in the days of the apostles even knew of Peter?
 - 3. Now let us apply common sense to the other view.
 - a. Who did they preach? Jesus and his life.
 - b. Why was the book of John written? Jno. 20:31
 - c. What name did they require believer to be baptized into?
 - C. Apostles teaching bearing upon this subject.
 - 1. Peter—I Pet. 2:4-8 (explain)
 - 2. Paul. — Eph. 2:19-22) I Cor. 3:10,11

- D. Why did our Lord call the statement of Peter "thou art the Christ the son of the Living God" a rock?
1. Of course this is merely a figure of speech.
 2. Peter called a "stone" to indicate firmness as a man.
 - a. Peter was a stone among men but not rock enough to support the church of Christ.
 - b. Peter as a man was human (flesh and blood) so he could not be the foundation of the church as it is not flesh and blood.
 3. Even the Church was not built on Christ while he was in the flesh.
 4. Peter failed but Christ fails not under every test.

CONCLUSION

- A. The meaning of the phrase "gates of hell shall not prevail against it."
1. Gates—places of entrance, such as into a walled city.
 2. Hell—or hades—hell meant to Greeks realm of the dead. thus means simply entrance to the state of the dead.
 3. None of the governments of this world have or claim any power beyond the gates that open to the realm of the dead.
 4. Christ's banner waves over His subjects even in the valley of the shadow of death.
 5. See Revelation 1:17b. 18.

BELIEVING A LIE

2 Thess. 2:10-12

INTRODUCTION

- A. The popular idea is that it makes little difference in matters concerning religion.
1. Just so he is sincere in regard to his religion, and lives accordingly he will be saved.
 2. The popular idea only holds true for religion, nothing else.
 - a. No matter how much you believe in a bank and trust it not to fail it can still fail. More money you put into the bank worse state you will be in.
 - b. A young lady's hand is sought by a designing man, she may believe him to be sincere but it is possible that he desires her money. More she believes in him the harder it will be to show her the truth.
 3. The more sincerely one believes in false belief, the worse it is.
 - a. Hasn't the belief of a lie caused the ruin of armies.
 - b. Lies have slowed science in many matters. . (blood letting.)
- B. Paul did not subscribe to this opinion.
1. Notice 2 Thess. 2:10-12
 - a. Certain persons are perishing. . . received not the love of the truth.
 - b. Not direct working of the will of God but an allowing of evil to work.
 2. Belief of the truth alone leads to love of the truth and to the practice of righteousness which truth demands.

I. LET US STUDY THIS LESSON "BELIEVING A LIE" AND BE WARNED.

- A. The Lord in person taught the same doctrine as Paul did.
1. Of the Pharisees "they are blind guides and if the blind guide the blind they shall both fall into the ditch."

- a. Blind teacher and the pupil will fall into the ditch.
 - b. Misguidance (no matter how honest) leads one astray.
 2. It is good for teacher to be honest but more important is that he is teaching the truth.
 - B. There is a story in the O. 1. that illustrates this lesson.
 1. The young prophet from Judah, sent to rebuke the image worship, of Bethel and Dan.
 - a. Recall reason "Jehoboam set up idols at Bethel and Dan.
 - b. First state religion we have record of, state religions are made. for this. same purpose. .
 2. Young prophet came down at the first sacrifice and said to the King. . . . I Kings 13:2.
 3. King at the sign (hand dried up) asked the young prophet to go and eat with him.
 - a. Prophet refused and told the King why he could not go.
 - b. Prophet could have reasoned (if I go and eat with the King perhaps I can turn his heart to the Lord) the prophet obeyed the command of the Lord.
 4. The Old prophet heard the news of the young prophets victory and hastened to find the young prophet.
 - a. He no doubt had admiration for one who said as he wished he could have. . . consulted expediency and kept his mouth shut.
 - b. Wanted to talk to the young prophet so much he told a lie to the young prophet.
 - c. Young prophet was a good man but he believed a lie.
 5. The meal is prepared and eaten, then the Word of the Lord comes to the prophet.
 - a. Young prophet is slain by a lion on return trip.
 - C. Will every man that believes a lie in regard to God's will perish?
 1. If blind man guides along a road with no ditch. . can't fall into one.
 2. Young prophet could have been lied to about many things and not perished.
 - a. Get up and run the rest of the way home. . . a lie but he would not have been killed by a lion.
 3. I believe some lies in religion, tho harmful, will not dam the holders soul to hell.
 - a. McGarvey used predestination, divine healing could be substituted.
 4. What is the distinction in regard to the lies then?
 - a. Can be traced to the ONE thing that separates man and God. . . . SIN is the only separator of God and man.
 - b. If a lie causes you to sin, it will prove fatal unless forgiven.
 - c. Young prophet, lie led him to disobey God, he sinned and hence, died.
- II. HOW SHALL WE BE SURE WE ARE NOT BELIEVING LIES?
- A. If we are blind men we should have more sense than let another led us.
 1. He may guide me a little way and not led into a ditch.
 2. Cannot know if he will led me into a ditch I will never be able to get out of.
 3. I must take pains to let only the seeing guide me.
 - B. How can I tell who is seeing?
 1. Only one set of men that we can trust implicitly.
 2. Way they wrote is clear enough for all to understand.

3. Read and find where the ditches are.
- C. Paul in Gal. 1:7-10 gives the same teaching.
 1. Find in that epistle that some of the Galatians had gone astray by following lies.
 2. Pauls warns that there is only one doctrine to follow.
 3. As then even so now there are an abundance of false lying teachers.

CONCLUSION

1. One lie that has been propagated wherever the gospel is preached and has proved fatal to thousands. . .
 - a. There is time enough left
 1. It comes from the father of lies
 2. Man has so little time to prepare self to meet maker. Every moment lost is going to count when you stand at the judgment.
 - b. Leads to neglect of duty — doing nothing can be as fatal as doing wrong.
 1. There is so little time should be on everyone's lips.
2. There are lies believed about other commands.
 - a. For instance—about the first duty of a penitent believer, baptism.
 1. They tell us it is just a form—there is nothing in the water of baptism to save.
 2. Baptism never saved anyone, they say, it is not important to a soul's salvation.
 3. They say those who insist on its strict observance are ritualists.
 4. They say when we exhort men to "repent and be baptized for the remission of sins," we are teaching water salvation.
3. Devil would try to discourage the observance of that solemn ordinance of which, even under John's baptism, the Lord said "The pharisees and lawyers rejected for themselves the council of God, not being baptized of him"
 - a. If you have believed a lie regarding this command it will be fatal, for the remission of all sins start here.
4. Turn from these lies that lead to hell and obey the Lord

THE UNCHANGING WILL

I. EARTHLY THINGS POINT TO HEAVENLY THINGS.

- A. Parables of Christ show this fact.
 1. A sower went forth to sow. . .
 2. The good Samaritan
- B. Paul used this reasoning in Heb. 9:16
 1. The important characteristics of the human will are seen in the divine.
 2. God speaks to us in a language we understand (adapts self to us).

II. LET US LOOK AT THE NEW TESTAMENT AS THE WILL OF CHRIST

- A. Remembering that the word "testament" could be replaced by "will".
- B. An earthly will has most of the same characteristics of a heavenly will. The New Testament is a heavenly will.

I. ABOUT AN EARTHLY WILL.

- A. All have right to make a will if of legal age.

1. Make as many wills as you want to.
2. May make the will to suit any fancy of his or hers.
3. May use his possessions even as he pleases even after making his will.
 - a. May will Bro. John his car yet still use it till death.
4. Guaranteed the right of changing will or supplementing in any way he chooses.

B. Legal authority adds several requirements to this.

1. Will cannot be enforced until the death of the maker of the will.
2. No power can make any changes in the will after the death of maker.
 - a. Should he place conditions as to terms of inheritance, they are enforced,
 - b. For example: The legatee must not be married.
3. To have a will, a consideration must be included.
4. Must be witnessed that it is the will of the deceased.
5. Would have to be clear, an obscure will could be contested

C. Farther about a will in general:

1. It is prophetic, can make gifts while living and give it all away before death, if so desire.
2. Once it is sealed by death, and probated, it stands forever.

II. CHRIST'S WILL AS COMPARED TO AN EARTHLY WILL

A. Christ fulfilled the requirements of making a will.

1. Lk. 3: 23 and Jesus himself, when he began to teach, was 30. . .
2. He was given all authority from the Father so he had the right to make a will.
3. A consideration or something to give had to be included.
 - a. Matt. 20:28. . . came "to give life a ransom for many".
 - b. I Tim. 1:15 . . . came into world to save sinners.
4. Had competent witnesses Lk. 24:45-48, Acts 2:1-32 "witnesses".

B. That it is a will and not a decree is evident from several standpoints.

1. Many would say that all will be saved—not conditional.
2. This would be a decree not necessary to have apostles to proclaim the "will" if this is true.
3. Matt. 7:21 Not every one that sayeth unto me Lord, Lord.
4. Acts 10:34,35.
5. Rev. 22:14.

C. This should clear up the much discussed point of remission of sins.

1. Many will point to the examples of remission of sins while Christ lived on earth.
 - a. Matt. 9:1 sinful woman, "thy faith hath saved thee".
 - b. Thief on cross "thou shall be with me in paradise".
2. Compare with the will of today and see how this makes no difference, since Christ was not yet dead.
 - a. Can write and rewrite earthly will, or give as please while still living.
 - b. Just suppose the example of man helping widow \$100 a month while he was alive, but died and left her out of his written will. She would not continue to receive as she had, even tho she should come and beg and say that the man had given to her while yet alive.

3. The only remission of sins is that which comes by the obedience to the commands of the apostles.

III. STUDY THE WILL OF CHRIST AND MEET THE CONDITIONS TO GAIN LEGACY.

A. To aid us in understanding this point, compare with human will.

1. If I should make a will and leave a piece of ground with these conditions of gaining the free gift, what would a person have to do to receive the gift?
 - a. On the north side a rail fence 5 ft. high.
 - b. On the south side a picket fence 4 ft. high.
 - c. On the west side an iron fence 3 ft. high.
 - d. On the east side a hedge 6 ft. high.
 - e. All the above is to be kept in good repair for 20 yr.

2. A person to inherit the land would have to do all the above, yet the land would be a gift with conditions.

B. Christ came to earth and left a will with conditions.

1. First. . . you must believe the gospel
 - a. This faith is to (Some by hearing. . . Rom. 10:17.
 - b. You are to believe that Jesus is the son of God.
2. Second condition. . . repent of your sins.
 - a. Acts 17:30. . . cause of godly sorrow. (2 Cor. 7:10)
 - b. More than turning but restitution as far as possible.
3. Third condition. . . confess your faith in Christ as the son of God.
 - a. Reason for confession. . . Matt. 10:32.
 - b. Rom. 10:10. . . with the heart man believeth unto. . .

4. Fourth condition. . . immersed in water unto the remission of sins.

- a. Reason for. . . Christ commanded it in Mk. 16; 15-16.

- b. 1 Pet. 3:21. . . it saves from past sins.

- c. No man can go to heaven unless he comes in contact with the blood of Christ—shed at his death—baptism is a form of the death, burial, resurrection.

C. These are the conditions of the will that Christ left for men.

1. The conditions cannot be changed in any way.
 - a. Cannot change the terms of the will such as:
 1. Faith only, for the complete terms.
 2. Sprinkling for immersion.
 3. Holy Spirit conversion—that is making God do the work.

CONCLUSION OF THE LESSON:

A. Your elder brother left a will for you.

1. The inheritance is eternal life if you fulfill the conditions.

2. It is the highest and greatest inheritance that you could ever receive.

- a. He laid down his life for the inheritance for you.

B. As in a will made by man—it will stand if it is clear.

1. There is nothing obscure about this will, all can understand.

2. If you will fulfill the conditions you will inherit the gift.

- a. If you remain faithful, which is last condition, you will have heaven as eternal home.

C. If you were to gain a million dollars by same steps you would already have started to obey—heaven is worth much more.

FAITH

INTRODUCTION

- A. Read Hebrews 11:1-10
- B. We all understand how essential it is to have a saving faith.
 - 1. Marl: 16; 16, Hebrews 11:6
- C. Three important questions we must know the answer to.
 - 1. What is faith? so we can know whether we have it or not.
 - 2. How may we obtain faith? how may we increase it?
 - 3. How does it contribute to our salvation? or we might misapply it.
 - 4. These three questions will be the basis of the lesson, and discussed in the light of Paul's discussion in Heb. 11

I. QUESTION I. "What is faith?"

- A. The definition is found in Hebrews 11:1
 - 1. Apostle tells us what faith is and then illustrates.
 - 2. How many will understand what faith is from the definition found in Hebrews 11?
 - a. Read from the Am. Standard., and the King James.
 - b. We know what substance is: substance of stand is wood, of a speech the main thought.
 - c. The translations do not give us a clear idea of faith.
 - 3. Is faith the evidence of things not seen?
 - a. Can faith be the evidence of some cause that leads to faith, for faith could not have existed without that cause? NO.
 - b. Faith is not what convinces us of heaven, hell or God.
 - c. Faith is the result of evidence which convinced us of these things.
 - 4. Revised version doesn't help "faith is the assurance of things hoped for, it is a proving of things not seen."
 - a. Now our faith does not prove anything about unseen.
 - 5. Robinsons "Great Lexicon of the Greek N. T." gives a good definition.
 - a. Faith is confidence as to things hoped for, conviction as to things ,not seen. "
 - b. Gives us a definition with relation to two classes of objects.
 - (1). Things hoped for and things unseen.
 - (2). All things we hope for are unseen. . . what we have is not an object of hope.
 - (3). Things in the future are objects of hope the things of the past are never objects of hope.
 - (4). All hoped for things are unseen but not all things unseen are hoped for. . (hell)
- B. Now let us turn to the examples and see if they fit definition.
 - 1. They were placed here to impress upon the mind clearly what faith is.

II. THE EXAMPLES OF FAITH

- A. The first example: our faith in fact that God created worlds.
 - 1. An event, unseen away back in the past. . . conviction to an unseen event.
 - B. Not an object of hope, tho unseen, fits the last definition. conviction to the unseen.
 - 3. Element of things hoped for doesn't enter into the example.
- B. Next example is the faith of Abel.
 - 1. Lesson is: Abel offered a more excellent sacrifice.
 - 2. Object of Abel's faith was unseen God, conviction of the unseen.

3. Conviction of God and confidence of receiving blessings from that God.

C. Third example, is Enoch.

1. Author seeing nothing is said in O. T. about Enoch's faith elaborates. . . verse 5 & 6.
2. Two elements of Enoch's faith. . . he believed that God is, a conviction of the unseen thing, and that God is a rewarder of them that seek Him. . . confidence of hoped for reward.
3. With this type of faith Enoch walked with God.

D. Noah's faith is the next example.

1. Notice phrase "warned of God" of things not seen."
 - a. Fits the definition of "conviction of unseen disaster confidence that God's promise was true."
2. Shows clearly that faith is what apostle said it was.

E. Last example we . will study in chapter is that of Abraham.

1. Two incidents are used to illustrate his faith.
 - a. He left his native land, went on a 1300 mile Journey, did not know how far or long the trip would take, went to receive a land he did not know the location of for an inheritance.
 - b. Other example is that Abraham lived in tents, because he looked for a city which hath foundations whose builder and maker is God.
 - (1). All the people about him had towns with houses.
 - (2). Abraham was a rich man he could have had a castle, yet lived in tents for 100 years by faith.
2. Abraham had conviction of the unseen city and was full confident that he would receive it, his hope.

III. WHAT IS THE TRUE OBJECT OF FAITH?

A. This true object is "Jesus is the Christ, the son of the living God.

1. This to us is an unseen fact, for He is in heaven we on earth.
2. Our faith is conviction in regard to that unseen being, conviction to the sacrifice he made for us.

B. On Christ rest all our hopes.

1. Our confidence is in Him that he will do all that He has promised. give us all the things we hope for this is the animating power of the Christian life.
2. Faith in Jesus Christ then, is: conviction as to things not seen, confidence as" to things hoped for.

IV. HOW IS THIS FAITH BEGOTTEN WITHIN A MAN?

A. The examples will furnish the basis of the answer to this question.

1. How did the faith come that God created the worlds?
 - a. Not by reason, nor dreaming, not answer to prayer.
 - b. Each-know6 when we read "in the beginning God created"
2. Whence did Abel obtain hie conviction and confidence that led to a better offering?
 - a. No mortal man could conceive by rationalization the lamb offering would take away his sins,
 - b. Abel received his faith by revelation either through father, mother or direct. . . obtained from Word of God.
3. Pass to Enoch, where did his conviction and confidence come from?
 - a. Brief record does not say, must have come by Word.
4. How did Abraham obtain his conviction about the land he

had never seen?

- a. God told him that if he would come he would receive a city.
- b. No mortal could dream up a heaven save by revelation of some sort.

B. Is it not possible that faith comes to us in the same way?

1. How did faith originate in your own mind? from God's Word of course.
2. More you study the Word more confidence and conviction you will have in God.

CONCLUSION

A. How does faith bring us these blessings, salvation of soul and life eternal?

1. Does faith bring us all those blessings by simply existing within us?

a. The examples answer this question NO.

(1). By faith Abel offered. . . not faith only.

(2). By faith Enoch walked. . .

(3). Each will show that action is required.

2. Our faith will have to act as the examples faith did.

a. Faith will have to be in harmony with the Word of God.

b. Not offer a lamb as Abel, leave home as Abraham, but obey the commands that apply to me.

B. If a believer in Christ come and be buried with the Lord in baptism arise to seek the city with confidence and conviction.

DIVINE AUTHORITY

I. IN ALL MATTERS OF LIFE WE MUST HAVE AUTHORITY.

A. Every organization has a head or "authority".

1. This is necessary to have peace and order in it

2. In civil and criminal . . . disputes must have a course of authority to appeal to.

3. Without authority, confusion and disorder result.

B. This is true also in religion.

1. Christians have only one authority—the Bible.

2. If the authority isn't divine, religion is not divine.

3. Different churches are the result of failure to accept one authority .

I. THERE ARE MANY DIFFERENT IDEAS ABOUT THE AUTHORITY IN RELIGION

A. Man has composed a few of his own.

1. Modernists place reason above the Bible—each man decides what he accepts as divine.

2. Conscience—let conscience be your guide.

3. Others think the voice of the people is the voice of God.

a. Yet, the broad road is the one leading to destruction.

4. Tradition and councils.

a. Tradition of fore-fathers is equal to Bible.

b. Councils have authority to set aside Bible.

5. In one popular church, line of succession is important.

a. They claim direct succession back to apostles.

b. Many peoples religion depend on truth of this theory.

1. Some people's baptism depends on this succession.

2. If not baptized by one in line of succession, void.

c. Those that claim succession make laws—if their claim

is not true, then laws are false.

1. This succession would go back to John the Baptist, Peter and Paul.
2. These are a few of the claims of divine authority.
- d. Knock out one prop in succession and the whole body is lost.
 1. If baptism depended on the man who baptizes, and his was not good, neither would yours be good.
 2. Baptism depends only in one person, that is YOU, or person being baptized.
 3. Could be said about this doctrine: "What a slender thread holds the destiny of so many".
- B. Confusion has resulted from the above ideas of divine authority.
 1. Divisions.
 - a. Each, for example, that claim divine succession, reject others claiming it.
 - b. Yet Christ brought only one teaching—God's.
 2. Disrespect for the word of God.
 - a. Many place more reliance on the creed than on Bible.
 - b. Sayings of men taught and preached more than Bible.
 3. Men that accept other authority forget warnings:
 - a. There is a way that seemeth right unto a man but. . .
 - b. It is not in man that walketh to direct his own steps.

II. WE MUST SEEK AND FIND THE TRUTH OF THE MATTER WHERE IS DIVINE AUTHORITY?

- A. We know that Christ came to bring his Father's teaching.
 1. Spake with authority (Matt. 7:28-29)
 2. He has all authority. . . . (Matt. 28:16-18).
 3. Has power over angels and powers. . . (1 Pet. 3:22)
 4. God speaks through his son. . . . (Heb. 1:1-2)
 5. He is the authority of the church. . . (Eph. 1:22)
 6. Christ is King of Kings and Lord of Lords.
- B. To the apostles he passed his authority.
 1. Word given to them. . . (Jno 17:6-9).
 2. Keys given to Peter. . . "What soever bind on earth. . ."
 3. Apostles were the ambassadors of the Lord (2 Cor. 5:20).
- C. Word came in its fulness.
 1. Acts 20:27 "We have not shunned to declare unto you. . ."
 2. Gal. 1:8. . . "Though we or an angel from heaven preach any..."
 3. 2 Jno. 9-10 . . . revised says, "Any other teaching:"
- D. Then the rule or authority of today is not the physical succession of men back to the apostles.
 1. It is spiritual succession — What you teach—is it according to the Bible?
 2. To hear God. must hear the apostles — 1 Jno 4:6.
 3. Claim of divine succession is false then.
 - a. No apostles made after the ones in the Bible.
 - b. Apostles taught others how to preach, not each other.
 - c. Reason—they were given what to say by Holy Spirit.
 - d. We are as Tim. — II Tim. 1:13.
 4. We become the ambassadors of Christ by preaching Word.
 - a. It was once and for all delivered to the saints.
 5. Rest assured your salvation depends on your obeying Word.
 - a. It is silent about the necessity of succession.
 - b. It declares to each and all what is essential.
 1. Divine faith by hearing Word (Rom. 10:17).
 2. Divine repentance toward God (Acts 17:30).

3. Divine confession of Christ (Rom. 10:17).
 4. Divine immersion in water to wash away sins. (Acts 2:38)
- E. That is the authority you are to follow then study word and follow it.
1. II Tim. 3:16—all scripture is given by inspiration of God.
 2. Sharper than any two edged sword.
 3. Find out if all you are doing in the name of religion is in the Bible, if not—reject that religion.
 - a. Many would even have to reject the name they wear.
- I. MAN MUST REALIZE HE CANNOT SET THE TERMS OF SALVATION.
- a. Turn aside from man and go to God.
 - b. Settle religious matters by the Bible.
 - c. Speak where the Bible speaks and be silent where it is silent.

JUSTIFICATION BY FAITH

(Text Romans 5:1)

I. INTRODUCTION.

- A. Importance of the subject of justification.
1. Greek word (dikaioo) translated justified in the text is:
 - a. To declare any one to be what he ought to be, and to treat him as such: to declare one to be blameless, or innocent.
 - b. To acquit, absolve.
 2. One guilty of transgressing the law of God, if justified, is forgiven.
 - a. Treated once more as if never committed transgression.
 - b. Fellowship with the Father and the Son.
 - c. Who could bear the thought that heaven disapproved.
 - d. I could not stand under the thought "I am lost".
- B. If we are JUSTIFIED by faith, three questions must be answered.
1. What is the faith that justifies?
 2. How is that faith obtained?
 3. How is that faith to be employed, or exercised, in order to be justifying?
 4. Some have groped about with faith, seeking justification in some mysterious way.

I. QUESTION: WHAT IS THAT FAITH BY WHICH A SINNER IS JUSTIFIED?

- A. That God gave us an understandable revelation is questioned by a few.
1. If God had veiled the meaning of the revelation, no need in giving it.
 2. Would be worse than no revelation to give one that would mislead.
 3. Faith is one of the terms in the revelation so understandable.
- B. Bible definition of faith: Heb. 11:1 and the example in v. 3.
1. We did not see God frame the worlds, but by Faith we believe.
 2. 6th verse tells how essential it is to our salvation.
 - a. Briefly, faith is the undoubting reception of God's revelation.
 3. Essence of revelation found in I Cor. 15:3.
 - a. Truth of these facts is: Jesus Christ is son of God.
 - b. If we believe this, it embraces all revelation of God.
 - c. This refutes the doctrine of the the Romanists who say to have faith we have to understand every sentence of God

- d. Language of Phillip and Eunuch. . . if thou believest.
- e. By believing this part we embrace the whole.
- 4. Of course we must add to our faith virtue, knowledge, etc.
 - a. But faith that justifies is the truth of Christ and God.
 - b. Don't need to know all Paul ever knew to become a Christian.

II. ALSO ESSENTIAL QUESTION. . . HOW IS THAT FAITH OBTAINED?

- A. Notice the following scripture and be convinced.
 - 1. Jno. 20:30 . . . and many other things truly did Jesus. . .
 - a. Not preformed that we might believe, but written.
 - b. Same truth as John 17:20.
 - 2. Parable of the sower is clear to any seeking understanding.
 - a. Matt. 13. . the seed is the word of God.
 - b. One example. . indifferent hear, devil comes and takes the word.
 - c. Why take the word away. . . Lk. 8;11-12 "lest they be saved."
 - 3. I Cor. 2:13. . . words are the medium which the H. S. uses.
 - 4. From Paul Rom. 10:17. . so then faith comes by hearing. . .
- B. The doctrine illustrated.
 - 1. Acts 8:12. . . hearing, believed. . . Word of the Lord—Preaching
 - 2. Acts 17:2-4 Paul knew how faith came.
 - 3. Acts 18:8. . and many of the Cor. hearing, believed and were baptized.
 - 4. In accordance, with this — I Cor. 3:15.
- C. This should suffice to prove that H. S. operates through Word.
 - 1. Man need not expect to see a great light or hear voice.
 - 2. If you are ever saved it will be by and through Word.

III. LAST QUESTION. . . HOW IS FAITH TO BE EMPLOYED IN ORDER TO BE JUSTIFIED BY IT?

- A. A few facts before moving on to this point:
 - 1. It is God that justifies the sinner Rom. 8:33,34.
 - a. If one is ever pardoned it will be by mercy of God.
 - b. We are justified by faith but not because we deserve it.
 - c. We cannot purchase pardon from the Lord by believing.
 - 1. The earth is the Lord's and the fulness thereof.
 - 2. Should we offer our body for salvation, the Lord could say, "I already own it."
 - 2. God then, as a sovereign, has the right to stipulate terms of pardon or justification.
 - a. If we bought pardon it would be our right to help
 - b. Even admitting this, men have made own terms of pardon.
 - 3. If God proposes terms of pardon it is reasonable to suppose that these terms will be revealed so we can understand them.
- B. In the days of the apostles they obeyed from the heart that form of doctrine which was delivered unto them Rom. 6:17.
 - 1. Doctrine as such cannot be obeyed but the form may be.
 - a. Form is not the thing, but a representation of it.
 - 2. If we ascertain what doctrine is, we can understand form.
 - a. I Cor. 15:3,4 gives us what the gospel is.
 - b. Christ lived, died for our sins, buried, arose again.
 - 3. Now we must find 3 commands that will carry out form.
 - a. Will faith alone complete that form of doctrine? No.
 - 4. To find that form of doctrine go to Romans 6:1—baptism.
- I. Conclusion:
 - 1. This form agreed with teaching of Christ.
 - 2. This agreed with teaching of apostles. Acts 2:38
 - 3. This agrees with Paul to the Gentiles. . . Titus 3:5
 - 4. There is no forgiveness until the form is completed

SIN AND ITS CURE . . . I COR. 15:22, Rom. 5:17

- I. TWO GENERAL HEADS 1. SIN THE DISEASE, 2. THE GOSPEL, THE CURE.
 - A. Not to con sexier the evils of sin or prove that it is in world.
 1. All agree sin is in world.
 2. Sin will lead many to hell.
 - B. Many questions have been propounded about sin and its origin.
 1. Why did God permit evil to come into the world?
 2. Why didn't He make Adam and Eve so that they couldn't sin?
 3. Not going to try to answer these questions completely.
 - C. May I give a few questions similar to those.
 1. Why did God so constitute water that it will drown?
 2. Why make fire to possess such properties as to burn?
 3. Answer—Without these properties, fire and water useless.
- II. NOW LET US TURN TO MAN
 - A. To be a man he must be a man, not a mole or eagle.
 1. Man must be free moral agent.
 2. He must be placed under law.
 - B. To take away man's choice would place him on level of dog.
 1. Without choice we would all be mere robots.
 2. We would have to worship God—God wants voluntary, not forced worship.
- III. WELL THEN PREACHER, ONE FINAL QUESTION "DID GOD CREATE EVIL?"
 - A. God has no evil, neither does he create evil.
 1. Evil is incidental to the work of God.
 2. "God cannot be tempted with evil", he is "father of Light".
 - B. Compare it to a few physical items.
 1. Teeth were made to eat not to ache in middle of night.
 2. Fire was made to warm, not to burn houses down.
 3. Atom was created by God to help, not to destroy whole cities.
 4. Man was created to glorify God and praise him forever.
 - C. The evil that has come is the result of man's choice, not God's.
 - I. Adam is example of this.
 - a. He was placed under Law and given his choice.
 - b. Of every tree of the garden thou mayest eat, but. . .
 2. Sin came into the world by the transgression of that law.
 - a. Sin today is then the transgression of the law.
 - b. Transgression and its consequences came into world.
 - c. Sin is now in the world by this act of man and all will share responsibility of choice.
 3. If It could have been limited to Adam, all might have gone well, but all have sinned and fallen short of glory of God.
 - D. Sin:
 1. Destroys both soul and body.
 2. It can grow from small "white" lie to murder.
 3. It is worse than Satan because sin made Satan.
 4. Is blacker than any picture man can ever paint.
 5. But, thanks be to God, we have the antidote.
- IV. THE CURE OF SIN WAS LAID BEFORE THE FOUNDATION OF THE WORLD.
 - A. The great physician who came and died that we might have an escape through his word, the gospel, today.
 - B. Let us notice the antidote He prescribes.
 - C. To successfully remove sin let us study its hold upon man.
 1. Five characteristics of sin:
 - a. Love of sin.
 - b. Practice of sin.
 - c. State of sin.

- d. Guilt of sin.
 - e. Punishment.
 - 2. There are also 5 characteristics of the gospel.
 - a. Faith — which removes the love of sin.
 - b. Repentance — destroys the practice of sin.
 - c. Baptism — destroys the state of sin.
 - d. Pardon — destroys the guilt of sin.
 - e. Resurrection — destroys the punishment of sin.
- V. SINCE THESE DESTROY SIN IT IS OF NECESSITY THAT WE KNOW WHAT THEY ARE:

- A. Faith — destroys the love of sin.
 - 1. Comes by hearing and hearing by word of God Rom. 10:17.
 - 2. Cannot please God without it. Heb. 11:6.
 - 3. All our works are fruits of faith. Heb. 11:33.
 - 4. Can conquer the world by it. I Jno. 5:4.
 - 5. Christians must live by faith. Gal. 2:20.
 - 6. Like a telescope, makes the invisible visible, such as God, Son, Holy Spirit.
 - a. Draws that which is dim closer and makes clearer.
- B. Repentance — destroys practice of sin.
 - 1. Define — II Cor. 7:9-11.
 - 2. It should be a deep feeling away from sin—also the desire to be freed from sin, indignation against sin, earnest desire to correct wrong, zeal to have complete repentance and a true hate of sin.
 - a. As people of Nineveh "they turned from evil way".
- C. Baptism — destroys the state of sin.
 - 1. As foreigner takes the oath of allegiance passes from an alien to a citizen of this country.
 - 2. As marriage— pass from single state into married state.
 - 3. Baptism — pass from world into the church.
 - a. Mk. 16:15-16.
 - b. Acts 2:38.
 - c. Paul—"Arise and be baptized and wash away sins".
 - d. I Pet. 3:21.
 - 4. Not saved by washing in water of itself but by all these.
 - 5. Obeying that form of doctrine. Rom 6:17.
- D. Pardon, destroys the guilt of sin.
 - 1. The blood of Christ cleanses us from all sin.
 - 2. We have redemption through his blood.
- E. Resurrection, destroys the punishment consequent to Adam's sin.
 - 1. Removes all the earthly toil we have endured.
 - 2. Carries us beyond the grave.
 - 3. This will destroy our past sins—sins that came by Adam.
 - a. We will be judged by our own life.
 - b. Saved if we have continued in the apostles doctrine.

PREDESTINATION AND THE FOREKNOWLEDGE OF GOD

(Eph. 1:4-6)

INTRODUCTION:

- 1. The terms predestination, foreknowledge, are Bible terms.
- 2. Man, if he believes Bible, must believe in election.
- 3. What the Bible teaches about these terms is as true as what it teaches about other things.

4. Does not follow, that by believing the Bible we accept all men's theories about these terms.
 - a. Illustrate with Presbyterian Confession of Faith, p. 18.
5. So the lesson is not dealing with what men have said, but the scriptural meaning of foreknowledge and predestination.

I. FOREKNOWLEDGE:

- A. Defined it is . . . to know before.
 1. Word "know" is used in two senses both then and now.
 2. When we "know" we mean we are "cognizant" or "informed"
 3. We speak of things we know, in contradistinction from what we are not informed about.
- B. In this definition there is nothing which God does not know.
 1. The apostles said of the Savior "he knew all things".
 2. In this limited sense there is neither foreknowledge or afterknowledge.
 3. The passage "known to God are all his works," does not mean merely informed for God is informed about every thing that has happened. Passage means "approved".
 4. Another passage is "the Lord knows them that are his."
 - a. Common meaning not enough. . God knows those that are not His, too.
 - b. Sense is "the Lord approves of His own, them that are His.
 5. Same is true of "depart from me, I never knew you."
 - a. Not I am not acquainted with you," But "I never approved of you."
 - b. Surely since God gave the soul, He would be acquainted with it.
- C. Foreknowledge is more than that with which God is acquainted.
 1. Acts 2:23 find 2 of the strongest expressions used in the Bible.
 - a. Acts 3:18 parallel expression of the same event.
 - b. Defines foreknowledge to be "what God has shown by the prophets."
 2. Gal. 3:8. "foreseeing" here is "foreknowledge" of the other passage.
 - a. "Foreseeing" is God showing in the scripture events to come.
 3. Eternal purpose of God contained "Christ, Gospel, plan of salvation."
 - a. Prophets unfolded it as God revealed it to them. see 1Peter 1:10, 12.
 - b. Foreknowledge, is what God allowed to be revealed concerning the Gospel, Christ, salvation and the redemption of mankind.
- D. Now we need to determine who the "we" is of Eph. 1. They were elect.
 1. The word "world" here is not referring to age but to the material earth.
 2. Need to know who is "elected" to understand verses.
 3. There have been four theories advanced about the "we" and the "us."
 - a. Universalist say "we" means all mankind.
 - (1). Show this is impossible by substitution.
 - b. Some suppose the "we" are the Jews.
 - c. Calvinists think the words mean "all the saints."
 - d. They can only be applied to the apostles and the prophets of the N. T.

1. Show that they fit all the requirements by Substitution.
 2. 9th; verse backed by Eph. 3:3-5 shows the "we".
- E. Next in order will be to ascertain "what they were elected for.
1. They were not elected for own sakes but for the world's.
 2. Paul gives the answer in Eph. 3:1-11. . . to preach gospel.
 3. John 17 gives another group of men who were elected or separated.
 - a. Not all mankind v. 6, 11, 12.
 - b. Only one of the "given" was lost even tho elected. Acts 1:24-25.
 - c. For what were they given to Christ?
 1. For the ministry and apostleship. . Judas fell from the ministry and the apostleship.
 2. Paul, another "elect" had to keep his body in subjection lest he should fall.
 - d. John 17:20 we can see who were given to Christ.
 1. Elect apostles, world to be convinced and made Saints.
 4. Not all "elect" are the apostles and prophets but those in Eph. and John are the apostles and the prophets.
 - a. Romans 11:33-36 good thought to consider here.

II. OTHER IMPORTANT PASSAGES MUST BE CONSIDERED TO UNDERSTAND SUBJECT.

- A. "Jacob have I loved but Esau have I hated."
1. Wasn't it written before the two boys were born?
 - a. Found in Mal. 1:2. 3 about 300 years before Christ.
 2. Original meaning would be "Jacob I have respected, Esau I slighted."
 - a. Old English style confuses here since we are using love in the modern sense.
 3. In what respect did God respect Jacob and slight Esau?
 - a. Not in sense of eternal glory for one and damnation for other.
 - b. By referring to the genealogy as recorded by Luke see that the Lord's genealogy is traced by the second son instead of the first born as was Esau by birth.
 - c. Esau was not predestined to lose birthright. (Heb. 12:16)
 - d. Esau born elect, Jacob not. Esau lost election, Jacob gained it, and will be enrolled among the elect.
- B. Has not the potter power over the clay, of the same lump to make one vessel to honor and another to dishonor?
1. Isn't the Lord the potter and are we not the clay?
 2. Jer. 18:1-4 is the complete reading on the subject.
 - a. When a potter is making vessel sometimes it breaks because of defective clay.
 - b. Potter wants the best vessel but contrary to his will it breaks.
 3. Find why the Lord makes some vessels to honor and others to dishonor.
 - a. Read on concerning Israel and we have the answer.
 - b. Depends on the clay as to what kind of vessel potter can make.
 4. Same is true of individuals as of nations. (2 Tim. 2:21)
- C. "He will have mercy on whom he will have mercy and whom he will he hardeneth".
1. Several things are not explained here that we must know.

- a. Who will the Lord have mercy on, and who will he harden?
- b. Why will he have mercy and why will he harden?
2. Answer in Exodus 20:5, 6, Neh. 1:5, Matt. 5, Jas. 2:13.
3. Two ways or senses God is said to do things.
 - a. When He does things directly.
 - b. When He allows them to be done. . all under his control.
 1. Pharaoh hardened himself by the permission of God.
4. Read Ezek. 18:20-24 2 Thess. 2:9-12.

CONCLUSION:

1. Man is a free moral agent, he can obey whom he wishes to obey. (Rom. 6:16).
2. No man can come to me except the father who has sent me draw him," next verse says, "It is written in the prophets, they shall be all thought of God. Every man, therefore, that has heard, and learned of the father, cometh unto me." John 4:44-45.
3. Jno. 1:12 gives the only way to to become a son of God.
4. True reason men are not gathered to Lord is that they refuse to come.

A NEW TESTAMENT EXAMPLE OF CONVERSION

Text: Acts 8:26

INTRODUCTION:

1. Must go to Acts to find what the apostles preached.
 2. Examples that occurred under the eyes of the apostles and with their approval, are right.
 3. Most of the preachers of the world are tied to a creed and cannot preach the same sermons that apostles preached and preform the same actions.
- Consider the lesson from the following viewpoints:
- a. What did the angel of the Lord do in the case?
 - b. What did the Holy Spirit, preacher, officer, and God do?
5. If it disagrees with what you think, it is Luke's fault for recording it, and not mine for preaching it?

I. WHAT DID THE ANGEL OF THE LORD DO ?

- A. Notice what he did not do first.
 1. Had no direct thing to do with the man's conversion.
 2. Did not preach a word to the man, didn't even go to the man to be converted. (Was not at the chariot.— bj)
 3. Did not appear to him in a dream, voice, or odd sight or sound.
- B. What did the angel do?
 1. Angel went to person that had been directed to preach the gospel.
 2. Said "rise, and go toward the south, to the way that goes down from Gaza. which is desert."
 3. This is the sum of the angel's mission in the case.
 4. When the preacher obeyed without asking questions, the angels task was completed without touching the man to be converted.

II. WHAT DID THE SPIRIT DO?

- A. Notice what he did not do.
 1. Did not enter the man, go to him, preach to him, impress him by a miracle.
 2. Did not impress him with dream or strange sight.
 3. Immediately, he did nothing to him in the way of regenerating him.

B. What did he do?

1. Spirit said to the preacher, "join yourself to this chariot."
2. Clearly made the preacher understand command.
3. Did not change officers heart but brought preacher to the man.
4. Spirit did this by words.

III. WHAT DID THE PREACHER DO?

A. Man of authority reading the scriptures strange sight then as now.

1. Was reading the prophecy of the Old Testament
2. Almost as full a description as Mark, Luke, John.

B. Enter the gospel preacher to ask.

1. "Understand what you are reading"?
2. Took advantage of situation to talk of Christ to important official of government,
3. Did not preach anything but Jesus to the man, from the point where he was reading
4. Gospel, the good news, that's all he preached.
5. Proved to the open minded man that the Jewish scriptures. pointed to Christ.

IV. WHAT DID THE OFFICER DO?

A. Notice the record and we have plainly what he did.

1. "See, here is water, what hinders my baptism?"
 - a. Think of the replies which he would receive today from denominational preachers.
 - B. Some would tell him it was not necessary. , others put, him on 6 months trial to see if he was proper candidate, others have him tell an experience of conversion.
2. Phillip said; "If you believe with all your heart, you may.

B. Notice the Important confession made.

1. Not the bare assent that God demands in matter of faith,
 - a. Illustrate by asking two men if you may borrow some money in a time of trouble—one says surely, insists you take what you need, other hesitates. Former has true faith in you. Eunuch had true faith,
2. On this confession "with all my heart" a man is ready to receive Christ.

C. Actions that then followed

1. Commanded the chariot to stand still. . . baptized him.
2. Actions so clear take a preacher of the devil not to see and understand them.
3. It is clear that Phillip immersed the officer.

D. Spirit foreseeing the errors of the devil put special words in the text.

1. Came to a certain water. They went Down, BOTH Phillip and the eunuch, into the water
 - a. Emphasis by repetition
2. The officer was immersed.

E. Objections answered.

1. No water of consequence in this place—was desert,
 - a. There was enough for two men to go DOWN INTO—why go all way down into water if not immersed
2. There is no water at all in desert.
 - a. Bible said they came to a certain water. If we believe Bible, we must believe this.

V. WHAT DID THE LORD DO?

A. Lord is true to his word.

1. Said in Mk 16:15-16 that he would pardon those who believe and are baptised.
2. Act performed in heaven, not in the man.
3. Officer received the impartation of the Holy Spirit (Acts.

B. Made him a joyful man.

1. Last we see of the officer, "he went on his way rejoicing.

CONCLUSION

1. Officer was saved by the same power we are saved by today. (Rom. 1:16)
2. Officer had to hear, believe, repent, confess and be baptized.
3. He was pardoned. received gift of Spirit as we do today.
- 4 Lesson is plain example of conversion, if you have not obeyed. do it now.

REBUILDING JERUSALEM

(Text; Nehemiah 6:3)

I. TELL STORY OF PASSAGE JUST READ — HISTORY OF REBUILDING OF WALLS

1. Remember, a few Jews were left by the Babylonian captivity to tend the vineyards
2. In captivity some of the Jews obtained a high position in government
 - a. Daniel and Nehemiah.
3. Nehemiah obtained the position of cupbearer to Artaxerxes, king
 - a. Came into his presence one day sad. king asked trouble
 - b. Nehemiah asked the favor of rebuilding the walls of Jerusalem
4. Came to the ruins of the city and looked it over without telling anyone
 - a. Ruins were so great he couldn't ride to the fountain in the city
5. He told the people of his wish and they said "Let us rise up and build the walls.
6. The work started and became noised abroad to the Samaritans and other tribes.
7. At first it was a source of merriment to the people opposing
 - a. Tobiah said "if a fox went up the walls he would break it."
8. Enemies used scorn and ridicule to discourage the rebuilding
9. That failed so they united to use force and stop rebuilding
10.
 - a. Nehemiah placed some of his men at guard. armed. ready fight
 - b. Stayed in the city at night so as to guard
 - c. Expressed as this, "the people had a mind to work"
10. Purpose of Nehemiah to have the walls all finished at once.
 - a. He left the men scattered about the walls and thus somewhat weakened his defense, but at the sound of the bugle all would go to the trouble spot in case of attack
11. After the completion of the walls and the gates were accomplished. enemy asked Nehemiah to come to a plain city and talk about their differences.
 1. He did not fall into their trap.

II. WHAT BEARING DOES THIS HAVE ON THE RELIGION OF CHRIST?

- A. Story has character lessons that apply for us
- B. Analogy gives us a picture of the church
 1. Draw lesson from type.

I. SHORT HISTORY OF THE CHURCH

- A. Church remained pure and uncorrupted for about 300 years
 - 1. Then the prophecy of I Tim. 4:1 came to pass
 - 2. Led away into captivity as the Jews were to Babylonian captivity
 - a. We know the darkness of the dark ages. . . Word kept by priests
- B. Reformat ion
 - 1. Martin Luther tried to reform church of Rome
 - 2. Men such as Knox, Calvin, sought to reform different churches
 - 3. Wesley. . . church of England. based on reformation
- C. Finally the Restoration. . . "let us restore the primitive"
 - 1. Men such as Thomas and Alexander Campbell
 - 2. Sought to restore, not reform
 - 3. As the city of Jerusalem desolated. the true word was not to be found in the ruin of denominationalism
 - a. As the walls, men sought to restore the original
 - b. As the walls, men looked with favor on such a move

III. BUT NOW TO THE COMPARISON OF REBUILDING OF JERUSALEM AND OF RESTORATION

- A. Opposition by ridicule was the first enemy of the movement
 - 1. It was even said. "Why the church they would restore, even bats and owls would not deign to occupy in 20 years. "
 - 2. Word restoration became household byword. used in sarcasm
- B. Ridicule failed. so the enemies of the restoration movement turned to battle, they attacked points of new testament Christianity.
 - a. Some today even say the church of Christ is too fond of controversy
 - 1. Yet, as was Nehemiah, we are only prepared for the battle pushed on us
 - 2. We arm, as Nehemiah, a necessity because of attack
 - b. They say, "For example, you put too much stress on baptism".
 - 1. Who is responsible for this?
 - 2. As Nehemiah rushed to the point which was attacked it is our duty, when command of baptism is disobeyed to defend it.
 - 3. The more attack on this point, the more defense
 - 4. There is little or no controversy on many commands, (such as faith, repentance) yet they are valued as highly
- C. When ridicule and battle failed. they then, as now, turn to a plea for compromise
 - 1. As Nehemiah was asked. "Come, let us talk"
 - 2. Let us reason together, which was said with guile
 - 3. Today plea is the same:
 - 1. Come, let us all be one, yet each hold his own "faith"
 - 2. Federation of the churches of Christ, so called. . .
 - 3. Ministerial alliances, this type of reasoning

CONCLUSION:

By this example of Nehemiah, we too can accomplish goal, He won by this statement, "We made our prayer unto our Gobi, and set a watch both day and night." Let that be our watchword.

THE CONFESSION

INTRODUCTION

- A. Generally admitted that some sort of confession should be made
 - 1. What is it? How should it be made? Questions that have perplexed those who have written on subject for last 400 years.
 - 2. In earlier ages of the church persons were required to confess with the mouth, faith in Christ prior to baptism
 - a. Our question today is "Is this practice authorized by inspired precept or example? 2 Tim. 3:16, 17
 - B. Does the divine volume give the confession as a good work?
- I. FIRST LESSON IS WHEN ETHIOPIAN NOBLEMAN DEMANDED BAPTISM
- A. Inspired teacher said. " (Acts 8:57)
 - 1. That this was proper confession is evident from the fact that it was satisfactory to the man of God. who then proceeded to baptize him.
 - 2. To be made after faith, or it would have been false.
 - 3. Before baptism, evident, for it was demanded as a precedent to baptism
 - 4. Summary of above 3 points
 - B. All do not regard above verses as genuine
 - 1. If it is, the practice is settled. must have the confession after faith, and before baptism
 - 2. Each book of N. T. was copied. copied and recopied
 - a. Mistakes of copying would creep in—only way to ascertain if correct would be to check with original which might have been worn out.
 - b. Cannot state with assurance that it is spurious
 - 3. Dr. Hackett tells us this verse known to Irenaeus as early as year 170
 - 4. Tregelles tells us this verse inserted by Erasmus, but this does not agree with Hackett since Erasmus lived 1200 years after Irenaeus.
 - 5. Many of best critics have decided against this verse.
 - 6. Version of Bible put forth by Am. Bible Union retains the verse but adds a footnote, saying "It is wanting in the best authorities."
 - a. Such attacks upon verse that has been in Bible since before 170, according to opposers, should be made cautiously.
 - 7. Were this verse inconsistent with the sense of the context we might give more credit to the attacks
 - a. Instead of inconsistent, it is indispensable to context
 - b. There is a blank in the narrative without the 37th v.
 - c. Read leaving out 37th verse
 - d. Did Philip refuse to answer such important question as the Eunuch asked? No. Mk. 16:16
 - 1. Philip would desire to know if the Eunuch believed or not
 - e. Would Eunuch command the chariot to stand still, get out, without knowing whether Philip would immerse him or not?
 - f. Did silence prevail in answer to the question?
Surely not.

II. WHETHER ABOVE IS REAL OR SPURIOUS THE CONFESSION IS JUSTIFIED BY OTHER SCRIPTURE THERE IS NO DOUBT OF

A. Upon the banks of the Jordan.

1. God bore witness, "This is my beloved son. . . Matt. 3:17
2. Upon above proposition rests man's hopes
 - a. If untrue, Christ is imposture, Bible fable and heaven a myth.

B. Hence Jesus says, Matt 10:33..."confess me"

1. Here Jesus gives us plainly to know the importance of confessing him before men.
2. How did they confess Him?
 - a. John 9:22 is example of not confessing
 - b. To confess Him was to confess that He was the Christ, to deny Him was to deny this
3. Peter's confession when asked by Christ is the true confession.
 - a. Matt. 16:15,16
 - b. All Christ's claims rested upon this statement, not because Peter said it, but because it was true.
4. Other verses support the confession.
 - c. 1 John 4:15, 5:5

III. HOW IS THIS CONFESSION MADE?

A. Paul says, (Phil. 2:10,11)

b. Again Rom. 14:11

c. Two facts evident.

1. Made with tongue
2. God has determined it shall be made, therefore it cannot be dispensed with or ignored by those who honor his authority.

d. Paul again states Rom. 10:9,10

1. Condition of salvation, made with mouth, precedes remission of sins.
2. Not nodding of head. but "with mouth".

e. God has determined that man shall confess with mouth his faith in Christ as Son, before baptism and by so doing obligates himself to obey laws emanating from Christ as head of church built upon the truth he has confessed (I Tim. 6:13)

CONCLUSION:

1. Good confession is what has been required since day of Pentecost
 - a. Not telling an experience, but confession with mouth unto salvation.
2. The Word of God is perfect, let us come to it, and be satisfied with it, and it alone.

THE END

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