

sin of God's servants gives great occasion for the enemies of the Lord to blaspheme.

V. That the sin of God's people is base ingratitude toward God.

VI. That there is full and free and abundant pardon for the vilest sinner.

VII. Pardon is found by the confession of our sin.

Cf. Psalm 32:1-5; Luke 18:10-14.

JOYS OF THE CHRISTIAN

"Rejoice always." 1_Thessalonians 6:16.

INTRODUCTION. -- There are three things that Christians should do constantly: rejoice, pray, and give thanks. 1_Thessalonians 5:16-18. Constant rejoicing, unceasing prayer, continual thanksgiving -- this is God's will in Christ Jesus regarding us. "Rejoice always." That is our duty, that is also our privilege. God has made it possible for us to constantly rejoice. How much more our lives and our testimony would count for Christ if only we did rejoice always.

I. Joy of Sins Forgiven. Psalm 32:1.

II. The Joy of Communion With God.

1_John 1:3; Psalm 16:11. Not only in heaven is there fullness of joy in God's presence, but in the present life there is fullness of joy in God's presence, in communion with Him. There are three methods of communion with God.

1. The first of these is prayer, breathing out to God the desires of our hearts.

2. The second method of communion is the method of thanksgiving. {434}

3. The third method of communion with God is the method of worship. Worship is different from either prayer or thanksgiving. In prayer we are asking for something; in thanksgiving we are returning thanks for something; in worship we are just bowing before God, contemplating and adoring Him and His Son Jesus Christ.

III. The Joy of Feasting on the Word. Jeremiah 15:16.

IV. The Joy of Victorious Service.

There is great joy in serving one we love, and especially is there great joy if our service is effective. The Christian loves Christ; his service of Christ may always be successful and victorious.

V. The Joy of Winning Souls.

Few joys this side of heaven so great as the joy of bringing someone else to Christ.

VI. The Joy of Suffering for Christ. Acts 5:40.

VII. The Joy of the Holy Spirit. 1_Thessalonians 1:6.

SINCERE BUT NOT SAVED

"Send men to Joppa, and call for Simon... who shall tell thee words, whereby thou shalt be saved." Acts 11:13-14.

INTRODUCTION. -- A man may be a sincere and earnest seeker after truth and still not be a saved man as yet.

I. The Character of Cornelius.

1. He was "a devout man." It is evident that his devotion was genuine, for it affected his whole household, the soldiers under him and his kinsman and his near friends.
 2. But Cornelius was not only a devout man towards God, he was also righteous towards man. v.22.
 3. Cornelius was a generous man.
 4. Cornelius was a man of prayer.
 5. Cornelius was an eager seeker after more light.
- {435}
6. Cornelius was ready to obey the truth when he found it, whatever it might require of him. Altogether this man Cornelius was a man of singularly lofty character, yet with all this the inspired record tells us that Cornelius was not yet saved, that he needed salvation.

II. How Cornelius was Saved.

1. First of all he prayed for light. Acts 10:31-32; comp. 10:22 and 11:13-14. Cornelius felt that he had not the whole truth. He knew he had not peace. He knew that for all his excellencies he was a sinner and needed pardon, and he sought God to find where pardon could be found.
2. He obeyed the light that God gave him step by step. There are some who will not take a step until God shows them the whole way. Such people never find the way. But if we are ready to take a step at a time God will lead us into the perfect day.
3. The third step toward salvation was that he heard the simple Gospel of Christ crucified and risen again, and of remission of sins through simple faith in Him. The sermon Cornelius heard

was very short. Peter simply told him a few facts about Jesus. How God "preached peace by him." How He was "Lord of all." How He had wrought wonders delivering people from the power of Satan. How He had been crucified and raised again. How He had been appointed of God to be "the judge of living and dead," and then would up by saying, "To him bear all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." That was all he heard and you have all heard it.

4. Then Cornelius took the decisive step. He believed in Christ right there and was saved at once. As good and exemplary as Cornelius was, he was saved in the same way that the coarse, brutal, prayerless, godless Philippian jailer was saved, by faith in Jesus Christ for the pardon of sin. When Peter spoke of the forgiveness of sins he knew he needed it. When Peter said, "Whosoever believeth in him shall receive remission of sins," Cornelius said that means me, and he believed and received remission then and there. {436} One more thing, the Holy Ghost came upon Cornelius then and there in testimony that God had accepted him, and he began to magnify God in the power of the Holy Ghost.

AN OPEN DOOR

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture." John 10:9.

INTRODUCTION. -- Wide-awake men are always on the alert for open doors. Some are seeking an open door to wealth, others an open door to fame, others still an open door to power and others an open door to wisdom and learning. One of the chief differences between the men who succeed and the men who fail in this world is that the former are quick to see the doors which stand open and quick to enter them, and the latter are so slow to see, or so slow to enter, that the door slams in their face while they are standing wondering whether they would better go in or not. An open door which if entered leads to more that is good and glorious than any other door that men have ever entered. John 10:9. Jesus Christ is the Door.

I. To What Is He The Door?

1. He is the door to salvation. "By me if any man enter in he shall be saved."

2. He is the door to life. John 10:10 RV.

3. Christ is also the door to liberty and security. "By me if any man enter in he shall be saved, and shall go in and out, and shall find pasture."

4. Jesus Christ is also the door to pasture. "Shall find a pasture." Food, satisfaction. It is in Christ alone that the soul of man can find pasture, find food, find satisfaction.

II. To Whom is the Door Open?

"I am the door; by me IF ANY MAN enter in, he shall find pasture." That door is open to any man, to every man.

CONCLUSION. -- The door stands open to all here.

The door will not always stand open. Luke 13:25.

{437}

A PLAIN ANSWER TO A GREAT QUESTION

"And brought them out, and said, Sirs, what must I do to be saved?" "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30-31.

INTRODUCTION. -- The question and answer are found in the sixteenth chapter of Acts.

I. The Importance of the Question.

II. The Plain Answer.

1. Note first the confidence of this answer. Thou SHALT be saved. What made Paul so confident?

(a) God had revealed it to him. Galatians 1:12.

(b) Paul had tried it.

2. Note second the completeness of the answer, "Believe on the Lord Jesus Christ, and thou shalt be SAVED." Not helped, not made better, not patched up, but "saved."

3. Note third and lastly the simplicity of the answer. "Believe on the Lord Jesus Christ, and thou shalt be saved." Can not any one understand that? To believe on any one is to commit yourself to them. To believe in a doctor when you are sick is to put your case in his hands, to surrender yourself to his directions. To believe in a lifeboat when you are on a sinking ship is to commit yourself to it, get into it, to surrender yourself to its keeping. 2_Timothy 1:12. "Believe on the LORD JESUS CHRIST." Paul said Believe in

Him as LORD, the Divine One to whom we cry as did Thomas, "My Lord and my God." Believe in Him as JESUS, i.e., SAVIOR, the One who bore our sins in His own body on the tree, the One who, as a risen One in the place of power at God's right hand, saves from the power of sin day by day. Believe in Him as Christ; God's anointed king, to whom we shall render our homage and obedience. The One to whom we shall render absolutely the control of our lives. "Believe on the Lord Jesus Christ, and thou shalt be saved." {438}

AN IMPERATIVE AND IMMEDIATE NEED

"We must be saved." Acts 4:12.

INTRODUCTION. -- Every one here who cannot say, "I have been saved," should say with that intensity of emphasis that comes from depth of conviction, "I must be saved." You need a Savior more than you need anything else. That is your most imperative and most immediate need.

I. Why We Need a Savior.

1. You need a Savior because you are a sinner.

Romans 3:22-23.

2. You need a Savior, in the second place, because you have not only sinned but because you have committed the greatest sin a man can commit. Cf. Matthew 22:37-38.

3. You need a Savior, in the third place, because you are under a curse. Galatians 3:10.

4. You need a Savior, in the fourth place, because you are in bondage to sin. John 8:34.

5. You need a Savior because you cannot save yourself.

(a) You cannot save yourself from the guilt of sin.

(b) Can we save ourselves from the power of present sin?

6. You need a Savior because if you are not saved you must spend eternity in hell. Revelation 20:15.

A KING'S FOLLY AND WHAT IT COST: A TRAGEDY

"Thou art weighed in the balances and art found wanting." Daniel 5:27.

INTRODUCTION. -- The Bible is the most dramatic book that was ever written, etc. (Picture scene.)

I. Belshazzar was Weighed in the Balance of God.

He had been weighed in other balances and not found wanting. Balance of his own judgment?

Balance of public opinion? Balance of worldly philosophy.

We, too, each one of us, are being weighed in God's scales. {439} The great question is, What do we weigh there?

II. Belshazzar was found Wanting. Why?

1. "Thou hast not humbled thine heart." v.22.

2. Belshazzar had refused to humble his heart in face of God's known dealings with others. "THOUGH THOU KNEWEST ALL THIS."

3. Belshazzar had lifted himself up against the Lord of heaven. v.23.

4. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." v.23, last half.

III. The Consequences of Belshazzar's Folly. What it Cost.

1. His kingdom. v.26. You too have a kingdom. James 2:5.

2. His life. v. 30. So with us. Romans 6:23.

THE WONDERFUL JESUS

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful," etc. Isaiah 9:6.

INTRODUCTION. -- The prophet Isaiah with a mind illumined by the Holy Spirit looked down 710 years and saw the coming of Jesus of Nazareth and uttered the sublime words of our text. In them is wrapped up a world of meaning concerning the Divine Glory, the Matchless Character, and Wonderful Offices of our Lord. In the Bible names have meaning, especially when applied to God the Father, the Son or the Holy Ghost. The name is a revelation of what one is. Jesus is called wonderful because He is wonderful.

I. Jesus is Wonderful in His Nature.

1. He is a Divine Being. He is Divine in a sense in which no other man is divine. The Bible is full of that great truth.

2. While He is Divine, He is at the same time a Real Man. 1_timothy 2:5.

II. Jesus is Wonderful in His Character.

His character was absolutely perfect. He was absolutely without blemish and without spot. He was not only blameless but {440} every possible

perfection of character rested upon Him. There is not a perfection of character of which we can think that is not to be found in Him, and found it its fullness. His character is indeed wonderful. He is the wonder of the ages. He stands out absolutely peerless and alone. When any man ventures to put any one else alongside of Jesus Christ he at once loses the confidence of all candid and fair-minded men.

1. Jesus was perfect in holiness.
2. He was also perfect in love.

There are many other perfections in the character of Jesus; e.g., the perfection of His meekness and gentleness and humility and patience and courage and manliness.

III. Jesus is Wonderful in His Work.

1. In the first place He makes a perfect atonement for sin. Isaiah 53:6.
2. He also saves from sin's power. Indeed Jesus completely transforms men. 2_Corinthians 5:17.
3. Jesus will do more wonderful things still in the future.

CONCLUSION. -- Jesus is indeed wonderful in the infinite glory of His Divine nature. He is wonderful in the matchless, absolute perfection of His character. He is wonderful in His work, blotting out all sin by His death, delivering from all sin by His resurrection life, transforming us from all remaining imperfection into the full glory of Sons of God by His living again. Jesus is the Wonderful. Now, what will you do with Him? What will you do with this wonderful Jesus? Will you accept Him or reject Him?

THE GREAT QUESTION OF THE DAY

"What shall I do with Jesus?" Matthew 27:22.

INTRODUCTION. -- If I should ask this audience what is the great question of the day, I presume I would get a great variety of answers. Some would say, etc.

But there is a question of vastly more importance. A question upon the right decision of which immeasurably more depends. The question is this, "What shall I do with Jesus, which is called {441} Christ?" It is not a new question. Pontius Pilate asked it more than 1900 years ago.

Thousands upon thousands have asked it since. Upon

a right decision of that question everything that is really worth having for time and for eternity depends. If you do the right thing with Jesus you will get everything that is worth having for time as well as for eternity. If you do the wrong thing with Jesus Christ you will lose everything that is really worth having for time as well as for eternity.

I. What we will Get if we Do the Right Thing with Jesus Christ.

1. If you do the right thing with Jesus Christ you will get forgiveness of sins. Acts 10:43.

What an unspeakable blessing the forgiveness of sins is! Psalm 32:1.

2. You will get peace of conscience by doing the right thing with Jesus Christ.

3. You will get deliverance from the power of sin by doing the right thing with Jesus Christ.

4. You will get great joy by doing the right thing with Jesus Christ. 1_Peter 1:8.

5. If you do the right thing with Jesus Christ you get eternal life. John 3:36; 1_John 5:12.

Eternal life. What has the world to put in comparison with that? Do the right thing with Jesus and you get eternal life; do the wrong thing with Jesus and you lose it.

6. There is something even better than eternal life that you get by doing the right thing with Jesus Christ.

By doing the right thing with Jesus Christ you become a son of God and heir of God and joint heir with Jesus Christ. John 1:12; Romans 8:17.

II. What is the Right Thing to Do with Jesus?

1. First of all to receive Him as your Savior.

John 1:12.

2. Let Him into your heart. Revelation 3:20.

3. Enthroned Him in your heart. He is the Christ, God's anointed King. Acts 2:36.

4. Confess Him before the world as your Lord and Master. Matthew 10:32-33; Romans 10:9 RV. {442}

HOW TO BE SAVED

"And [he] brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30-31.

INTRODUCTION. -- God has not left us to guess how

to be saved. The question has been asked and answered. The way of salvation is here made as plain as day. Notice the positiveness of the statement. All any one then has to do to be saved is to believe on the Lord Jesus Christ. (Cf. John 3;16.)

I. Trust in Him for the Pardon of all my Sins.
(Cf. Acts 13:38-39.)

"Believe on the Lord JESUS."

II. The Surrender to Him of the Control of my Entire Life.

"Believe on the LORD Jesus."

III. Confession of Him as my Lord. Romans 10:9 RV.

"Lord Jesus."

IV. The Surrender to Him of the Control of my Thoughts.

"Lord."

V. Looking to Him for Guidance.

VI. Study of His Words in order to Know His Will.

John 14:23.

VII. Dependence upon Him for Strength to Do His Will. John 15:5.

CONCLUSION. -- The first step of faith is possible right now, and it is absolutely sure that the moment you take it you will be saved.

THE ONLY FOUNDATION

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1_Corinthians 3:11.

INTRODUCTION. -- Philosophers and wise men have tried hard to lay some other foundation than Jesus Christ, but have failed {443} utterly. Still they keep at it. They are bound in their foolish wisdom to find some other foundation than God's and in this way they are dooming themselves and their followers to wretchedness, failure, disappointment and sorrow here, and to shame, degradation and anguish hereafter.

I. Jesus Christ is the only Foundation for Obtaining the Forgiveness of Sin.

II. Jesus Christ is the only Foundation for Peace of Conscience.

III. Jesus Christ is the only Foundation of Peace of Heart.

By peace of heart as distinguished from peace of conscience, we mean freedom from anxiety and worry.

IV. Jesus Christ is the only Foundation upon which to Build a Successful Attempt to Get the Victory over Sin. John 8:36.

V. Jesus Christ is the only Foundation for Comfort in Sorrow. Matthew 11:28.

VI. Jesus Christ is the only Foundation for Deep, Abiding, Overflowing Joy.

VII. Jesus Christ is the only Foundation for Hope.

VIII. The only Foundation for Eternal Life.

IX. The only Foundation for Social Regeneration.

WHEN IT PAYS TO BELIEVE IN JESUS CHRIST

"My God shall supply all your need according to his riches in glory by Christ Jesus." Philippians 4:19.

INTRODUCTION. -- If there is anything in this world that pays it is to have a living faith in Jesus Christ. Just listen to that text. There is a guarantee to the believer on Christ to have every need supplied and that guarantee is good.

When it pays to be a believer in Jesus: {444}

I. In Health and Strength.

It pays to be a Christian when one is well and strong. What has a strong man who is not a Christian to do that is worth doing? Without Christ there is nothing worthy for a well and strong man to do.

II. In Sickness.

It pays in many ways.

1. In the first place faith in Jesus Christ promotes restoration to health. It does this in an indirect way. Nothing is more conducive to health than a peaceful, contented, joyful, hopeful frame of mind. It is a certain fact that many people are well today who would be sick or dead if it had not been for direct answers to prayers for their healing.

2. It brings joy and blessing in the midst of sickness.

III. In Sorrow.

Happy is the man or woman who in the time of deep sorrow, the time when loved ones are taken away and the heart is lonely and aching, believes in Jesus Christ.

IV. In Adversity. Romans 5:3-4; Romans 8:28.

It makes one to rejoice and praise God in the midst of the loss of all one's property, and the

complete overturning of our plans.

V. In Prosperity.

No one needs faith in Jesus Christ more than a prosperous man.

1. Prosperity will eternally ruin any man who is not stayed and guided by a living faith in Jesus Christ.

2. In order to really enjoy prosperity.

VI. In Death. Philippians 1:23; 2_Timothy 4:6-8.

How dark is the hour of death if one has not a living faith in Jesus Christ. How bright is the hour of death if one has, etc. {445}

VII. In the Judgment. Romans 14:12.

It will pay to be a believer in Jesus Christ in the Judgment.

VIII. Eternity. John 3:36.

In eternity to have believed in Jesus Christ will mean eternal life, eternal joy, eternal glory. In eternity not to have believed in Jesus Christ will mean eternal death, eternal darkness, eternal shame, eternal agony, eternal despair.

ETERNAL LIFE, WHAT IT IS AND HOW TO GET IT

"The gift of God is eternal life." Romans 6:23.

I. What Eternal Life is.

1. Eternal life is real life. 1_Timothy 6:12, 19
RV.

2. "Eternal Life" is abundant life. John 10;10 RV.

3. Eternal life is joyous life. 1_Peter 1:8.

4. Eternal life is a life of true knowledge. John 17:3.

5. Eternal life is endless life. John 10:28.

II. Who can Have it? Revelation 22:17.

Anybody.

III. How to Get it.

1. First it is a "gift."

2. It is "in Jesus Christ."

3. In order to get eternal life you have simply to take Him in whom it is. 1_John 5;12.

REFUGES OF LIES

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28:17.

INTRODUCTION. -- In the preceding verses of the chapter God has announced to Israel that there is a day of judgment coming for them. But the rulers

of Israel regarded this warning with scorn. They spoke just as the obstinate fools today talk. The Assyrian army came and destroyed the stout-hearted princes of Israel. Now God has declared there is to be another judgment, another {446} hail, another day of dealing with ungodly and Christ-rejecting men. What these princes of Israel did: strengthened their proud and wicked hearts and sought comfort in refuges of lies, in false hopes. Many are doing so today.

I. How to tell a Refuge of Lies.

Five common sense tests by which you can tell a true refuge, one that will stand fast in the Day of Judgment from a false one, a Refuge of Lies, one that the tempest of hail shall sweep away and leave you exposed to the pitiless fury of the storm of eternal judgment.

1. The first test is this: Does the refuge in which you are trusting satisfy the highest demands of your own conscience. If not it will of course not satisfy God. 1_John 3:20.
2. Is the refuge in which you are trusting delivering you from the power of sin? The refuge that cannot save us from the power of sin here cannot save us from the consequences of sin hereafter.
3. Will the refuge in which you are trusting stand the test of the dying hour?
4. Will the refuge in which you are trusting stand the test of the all-seeing eye of God in the judgment?
5. Will it stand the test of Scripture? A refuge that will not stand the test of Scripture is utterly unreliable. The Bible is the book that the ages have tried and tested. Through these ages one philosopher after another has set up his opinions against the Bible. But the philosophers each have had their day and gone down, but the Bible has withstood the wreck of the centuries.

II. Refuges Tested and Proven Refuges of Lies.

1. Universalism. Apply tests.
2. Infidelity. Apply tests.
3. Spiritualism. Apply tests.
4. Refusal to consider.
5. Morality.
6. Religious ceremonies.

7. Orthodoxy of belief. {447}

CONCLUSION. -- Is there a sure refuge? Yes.
Isaiah 32:2. Jesus Christ. Apply tests.

HARDENED

"But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Hebrews 3:13.

INTRODUCTION. -- There is not a more solemn warning in the Bible than this. There is not a more timely warning in the Bible than this. All around us we see men and women who are being "hardened through the deceitfulness of sin." Three times in this one chapter God pleads with men, "Harden not your hearts."

I. Indications that one is Hardened.

1. The truth does not move us as it once did.
2. Jest about sacred things or listen approvingly to others when they jest about them.
3. Not deeply moved by thoughts of God's love.

II. Results of being Hardened.

1. The first evil that results from a hardened heart is a corrupt life. The hardening of the heart against the truth and against Christ leads inevitably to sin.
2. Spiritual blindness.
3. Loss of joy.
4. Utter despair.
5. Eternal death. Romans 2:5. There is no hope in the life that is to come for the man whose heart is finally hardened against Christ.

THE JUDGMENT DAY

"He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

INTRODUCTION. -- Two events in the future are absolutely certain, the coming of Christ for His people, the coming of a judgment day for the world.

Note five things about this judgment day: {448}

I. The Certainty of it.

The resurrection of Christ from the dead is a certain, incontrovertible fact, and it is a guarantee that there is a day of judgment coming. When Jesus was here upon earth He said that in

coming days He would judge the world. (John 5:22-23.) Men scoffed at this claim. They put Him to death for making it, and the other claim involved in it, that He was the Son of God. But God set His seal to the claim by raising Him from the dead. The resurrection of Christ from the dead makes it absolutely certain that there is a Judgment Day coming.

II. The Universality of it.

"He will judge the WORLD."

III. The Basis of it, or About What the Judgment will be.

1. It will be about the deeds done in the body.

2_Corinthians 5:10 RV.

2. The secret things will be judged. Romans 2:16.

3. The great basis of that judgment will be what men have done with Christ. John 3:18-19.

IV. Who will Sit as Judge.

That same Jesus whom you are rejecting today will be the judge in that day.

V. The Issues.

They will be eternal.

ETERNITY

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2_Corinthians 4;17-18.

INTRODUCTION. -- The apostle Paul had to endure some things that to most men would seem very hard to bear, and some of these afflictions continued through years. But in speaking of these afflictions {449} in our text Paul speaks of "our LIGHT affliction" and our affliction "which is FOR THE MOMENT." Is thirty years but "a moment"? Yes, when compared with eternity. And is the loss of friends, the loss of ease, the loss of admiration and applause of man, the loss of home and native land, the loss of all men ordinarily hold dear, and imprisonment and shipwreck and scourging and wandering and hunger and stoning, is all this "light affliction"? Yes, when compared with the joy and honor and glory which is to be revealed to us. And when all the wealth, and

pleasures and honors, that one can possibly get in this world are put in comparison with the eternal agony and ruin and despair and shame that it costs to live for the world they too are nothing.

I. There is an Eternity and we Must Go there.

II. When and How we shall spend Eternity is Settled in the Life that now is.

III. How to Secure a Blessed and Glorious Eternity.

1. Believe on Jesus Christ. John 3:16.

2. We must serve Jesus Christ.

3. The sufferings we endure, the sacrifices we make for Christ, make eternity richer. Matthew 5:11-12; Romans 8:18; 2_Timothy 2:12.

CONCLUSION. -- The greatest practical question that confronts you and me tonight is, Where shall we spend eternity, and how shall we spend eternity?

HELL

"If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell."
Matthew 5:29 RV.

INTRODUCTION. -- Text is from Sermon on the Mount.

Many persons say they do not believe the whole Bible but do believe the Sermon on the Mount.

I have also taken my text from the Revised Version, for some so-called liberal preachers are proclaiming today that the RV {450} has done away with hell. There seems to be a good deal of it left in our text.

I. The Certainty of Hell.

Hell is a certainty.

1. Hell is certain because God's Word declares it. Matthew 25:41; 2_Thessalonians 1:7,9; 2_Peter 2:4,9; Jude 14-15.

Listen. Jesus spoke after He Himself had gone down into the grave and risen again and ascended to the right hand of God. He certainly knew now what He was talking about when He spoke of the future life. Revelation 21:8.

2. Experience, observation, common sense also point to the existence of hell.

II. The Character of Hell.

1. Hell is a place of Physical anguish. This is

plain from the Bible description of the future destiny of the impenitent. "Death" and "destruction" are the terms most frequently used of the future punishment of sin. Both of these terms are defined in the Bible. Revelation 17:8; cf. Revelation 20:10, Revelation 21:8.

In the next world we are not disembodied spirits. We have bodies. Not these same bodies, it is true, but bodies. The bodies of the damned will be the fit partner of the degraded spirits that inhabit them and partakers in all their shame and agony.

2. Hell is a place of remorse of conscience. Hell is a place of memory and remorse, remorse without a moment's rest, endless remorse.

3. Hell is a place of unsatisfied and consuming desires. Hell is a place where passion and desires exist in their highest potency, but where there is absolutely no gratification for them.

4. Hell is a place of ever-increasing moral degradation. It is a "bottomless pit."

5. Hell is a place of shame.

6. Hell is a place of vile associations.

Revelation 21:8.

7. Finally, hell is a place without hope. {451}

A CHEERING PROMISE ABOUT HELL

"All liars shall have their part in the lake which burneth with fire and brimstone." Revelation 21:8.

INTRODUCTION. -- The subject of hell is one of the most awful subjects that any man can contemplate.

There is but one subject that is more awful and that is sin. Sin is worse than hell. The suffering and misery that sin causes are not so awful as the sin which causes them. Hell with its vast ages of agony and shame is a frightful subject to contemplate, but even hell has its pleasant side. It is found in the text.

It is a comforting thought that there will not be one liar in heaven. There will be men in heaven who have been liars and have repented, but there will not be one man or woman there who persisted in their lying. I am sorry that there are any liars in the world, but there are, and as long as there are I am comforted to think that there is a hell for them to go to. A liar is a son of Satan, for the devil is a liar and the father of lies. A liar is the most hopeless case on earth. He can be

saved only by faith, and it is hard for a liar to have faith in God. He is such a liar himself that it is hard for him to put confidence in any one else. Men, you, that is the reason why so many liars are infidels. The case of the liar is very dark indeed, and we need not wonder that it is written that "all liars," etc.

I. Classes of Liars.

1. The slanderous liar, the liar who slanders his fellow men.
2. The atheistic liar. The slanderous liar slanders man, the atheistic liar slanders God.
3. The infidel liar. The slanderous liar slanders his fellow man, the atheistical liar slanders God, the infidel liar slanders the Bible, God's Word, infinitely the best book the world ever had; and in slandering God's Word he slanders the God who is the author of it.
4. The fourth class of liars are those who deny the Virgin Birth. The slanderous liar slanders his fellow man, the atheistical liar slanders God, the infidel liar slanders the Word of God and the God who is the author of it, and {452} he who denies that Jesus is the Christ, the apostle John tells us, is the liar of liars. 1_John 2:22.
5. They, too, are liars who say that there is no hell and no future punishment for sin. Any man who says this is a great enemy of his fellow man. He holds out false hopes to his fellow man, and lures him on to eternal ruin.
6. The sixth class of liars are those who make false excuses for not coming to Christ.

II. How to Escape Hell.

There is but one way in which you can escape hell. That is by the personal acceptance of Jesus Christ as your Savior and Lord and the open confession of Him before the world. Acts 4:12; John 3:36; Matthew 10:32-33; 2_Thessalonians 1:7-9.

"GOD'S BLOCKADE OF THE ROAD TO HELL"

"The Lord is... not willing that any should perish, but that all should come to repentance."

2_Peter 3:9.

INTRODUCTION. -- If any man perish it is not God's fault. God has done and is doing everything in His power to bring men to repentance. If men will not repent they must perish. Sin and destruction must

ever go hand in hand. Men must choose between sin and life. They cannot have both.

Any scheme of salvation that proposes to save a man while he continues in his sin is an absurdity on its very face. God will not and cannot save a man unless he repents. But God is doing all in His power to bring men to repentance. God has blockaded the road to hell, and if any man goes there it is of his own choice in spite of God's blockade. How has God blockaded the road to hell?

I. The Bible.

The first great obstruction that God has put in the road to hell is the Bible. The Bible with its warnings and its invitations and its promises is constantly calling every one of us to a holy life. The Bible is a constant protest against our sins and our unbelief and our impenitence. {453}

II. Mother's Instructions.

A second obstacle that God has put in the road that leads to hell is a mother's instructions.

III. Mother's Prayers.

A third obstacle that God has put in the road to hell is a mother's prayers.

IV. Sunday School Teacher's Instructions.

V. The Sermons that We Hear.

VI. Providential Occurrences.

Another obstruction that God places in the road to hell are various providential occurrences.

VII. The Holy Spirit.

One of the mightiest obstacles that God places in the road to hell is the striving of the Holy Spirit.

VIII. The Cross of Christ.

But the greatest obstacle of all that God has placed in the road to hell, the one without which all others would count for naught, is the cross of Christ.

{454}

@06 CHAPTER SIX

TOPICAL SERMONS IN OUTLINE

THE BIBLE: WHEREIN IT DIFFERS FROM ALL OTHER BOOKS

INTRODUCTION. -- The Bible stands absolutely alone. It is an entirely unique book. It is not a book, it is THE Book. Wherein the Bible differs from all other books:

I. In its Depth.

The Bible is the unfathomable and inexhaustible book. It is unfathomable not because of the obscurity of its style, but because of the profundity of its teaching. The style is so simple and clear that a child can understand it, but its truth is so profound that we explore it from childhood to old age, and can never say that we have reached the bottom.

1. There are whole volumes of meaning in a single and apparently simple verse.
2. The Bible is always ahead of man. What other book ought to command the attention, the time and the study that this book does which is deeper than all other books, ahead of all other books and ahead of every age?

II. In the Absolute Accuracy of its Statements.

The Bible is the only book that always says all it means to say, and never says any more than it means to say.

III. In its Power.

There is perhaps no place in which the supremacy and solitariness of the Bible shines out as in its power. {455} In what direction does the Bible show a power that no other books possess?

1. Saving power.

(a) The Bible has unique saving power in individual lives.

(b) It has saving power in national life.

2. The Bible has a comforting power no other book possesses.

3. The Bible has a joy-giving power no other book possesses.

4. The Bible has a wisdom-giving power that no other book possesses. Psalm 119:130.

5. The Bible has a courage-giving power no other book possesses. No other book has made so many and such peerless heroes.

6. The Bible has a power to inspire activity that no other book possesses.

IV. In its Universal Adaptability.

Other books fit certain classes, or certain types, or certain races of men, but the Bible fits man universally.

1. It fits all nations.

2. It fits all ages.

3. The Bible fits all classes.

4. The Bible fits all experiences. It is the book for the hour of gladness, and the book for the hour of sadness, the book for the day of victory and the book for the day of defeat. The book for the day of clearest faith, and the book for the day of darkest doubt.

V. In its History.

1. The Bible has been hated as no other book.

2. Loved as no other book.

3. Studied as no other book.

4. It has been victorious as no other book.

VI. In its Authorship.

Finally, the Bible differs from every other book in its authorship. Other books are men's books, this is God's book. {456}

IS THE BIBLE IN DANGER?

INTRODUCTION. -- Many consider that the Bible is in grave danger. Many think so because they are glad to think so; it gives their conscience some little consolation in a life of sin. Others fear so with great reluctance. They love the Bible; would be glad to believe, they are afraid that the old book must go. So let us honestly face the question, "Is the Bible in danger?"

We will not deny that the Bible has enemies and most gifted ones. Six reasons why the Bible is not in danger:

I. Because the Bible has already Survived the Attacks of 1,800 Years.

II. The Bible is not in Danger because it Meets and Satisfies the Deepest Needs of Man.

1. First of all the need of pardon and peace.

2. The need of man is deliverance from sin's power.

3. The need of comfort in sorrow.

4. Need of hope in the face of death.

III. The Bible is not in Danger because there is Nothing Else to Take the Place of the Bible.

The Bible contains all the truth of moral and spiritual subjects that other books contain, it contains more than all other books put together, and it contains all this in portable compass.

IV. The Bible is not in Danger because it has a Hold that Cannot be Shaken on the Confidence and Affection of the Wisest and Best Men and Women.

IV. I believe that Jesus Christ is Divine because of the Character of those who Accept Him as Divine.

V. I believe in the Divinity of Jesus Christ because of the Result of Accepting His Divinity. The religion that accepts God the Father but rejects Jesus Christ His son has no such deep and lasting moral power as the religion that accepts Jesus Christ as divine. Unitarianism does not save the fallen. Unitarianism does not beget a missionary spirit. Faith in Jesus as divine makes missionaries and martyrs; it produces men of prayer and faith. It produces consecrated living. The denial of the divinity of Christ tends to prayerlessness, religious carelessness, unbelief, worldliness, selfishness and easygoing living.

UNTO PRAYER

INTRODUCTION. -- The great need of our day in our church life is more prayer. Passages that put this call in an especially impressive and instructive way: 1_Peter 4:7 RV. The closing words, "BE SOBER UNTO PRAYER." The word translated "be sober" means to be "calm and collected in spirit." To be clear-headed. The thought is that prayer is a matter of greatest importance as the days go fast flying toward the end, and that it demands a man's best thought, {462} and that a man needs a clear head before all else, in order that he may approach the great God acceptably in prayer. Prayer demands our best moments and our best thought.

I. "That ye may Give Yourselves unto Prayer."

1_Corinthians 7:5 RV.

Here Paul says that there are certain duties incumbent upon married people that they may by mutual consent give up for a season that they may give themselves to prayer. That is, prayer is a matter of such vast importance, and for its proper prosecution demands such concentration of thought and disentanglement from other concerns, that matters of very great weight may properly be laid aside to attend to this weightier matter of prayer. The words translated "that ye may give yourselves unto prayer" mean literally "that ye may have leisure unto prayer." That is, prayer cannot be properly prosecuted by a preoccupied

mind. It demands leisure. It demands the putting of all other things aside and attending absolutely and wholly to this.

II. "Continuing steadfastly in prayer, watching therein with supplication." The third passage is Colossians 4:2 RV.

The words translated "Continue steadfastly in prayer" mean give constant attention to prayer, make a business of prayer. It is the same word used in Acts 6:4, where the apostles wanted some one to be appointed to look after the poor in order that they might GIVE THEMSELVES CONTINUALLY to prayer and the ministry of the Word; and in Acts 10:7, where it is said of certain soldiers that they WAITED ON Cornelius CONTINUALLY; and in Romans 13:6, where it is said of officials that "they are God's ministers, ATTENDING CONTINUALLY upon this very thing." It evidently means to make a business of a thing. We should make a business of prayer. It is Jesus Christ's business. That is what He lives for. Hebrews 2:25. When the Church of Christ does make prayer its business our eyes shall behold such great things in conversions and progress in life at home and missionary conquests abroad as we have never dreamed of. Our verse says something else about prayer than making it a business. "Continue steadfastly in prayer, WATCHING THEREIN." It must be a wide-awake business. {463}

III. "That ye strive together." Romans 15:30.

We should strive in prayer. The word translated "strive" means to "contend" or "fight" or "struggle" against opposition. To put forth intense and determined effort. The noun from which it is derived is translated "conflict" or "fight," as for example in 2_Timothy 4:7. God demands the same earnestness in prayer that He does in work. We get the best things in work only by hard working, and we get the best things in prayer by hard praying. There are obstacles to be overcome by prayer, real obstacles; there are enemies to be conquered by prayer, live enemies, strong enemies, and the prayers that win take a vast outlay of soul energy.

CONCLUSION. -- Four practical suggestions.

1. Set apart time from everything else for

praying. A certain portion of every day and frequent special seasons.

2. Prepare for prayer.

(a) Examine your heart and life to see if you are in praying trim, and if not, get into it.

(b) Think carefully over the things that you are to pray for. Find the best, the most needy, most urgent causes.

3. When you undertake to pray summon all your spirit and energy and pray it through.

4. Look to the Holy Spirit to guide every step of the way, "praying in the Holy Spirit."

THREE FIRES

I. The Fire of the Holy Ghost. Matthew 3:11; Acts 2:2-4.

1. First of all fire reveals. 1_Corinthians 3:13.

What does it mean to be baptized with fire? The answer to this is found in considering what fire does.

2. Fire refines and purifies. Isaiah 44; Zechariah 1:3,9; Malachi 3:1-3.

3. Fire consumes. It refines by consuming. Ezekiel 24:9-11. There is much in all of us that needs to be consumed, pride, vanity, love of money, love of pleasure, fear of man.

4. Fire illuminates. When one is baptized with fire, truth we did not see at all before becomes as clear as day, the Bible becomes a new book, glory shines from every page. {464}

5. Fire also warms; it makes to glow.

6. Fire imparts energy. All forms of energy can be transformed into heat and by heat we can generate the different forms of force and motion.

7. Fire spreads.

II. The Fire that Tries Our Works. 1_Corinthians 3:13-15.

Not a judgment regarding salvation. The persons whose works are here burned up are saved. It is a judgment regarding the works we do as Christians and the reward we shall receive for them. All the works we do for Christ, or professedly for Him, are to be tested. They are to be put to the severe test, the fire test. All that will not stand the fire test will be burned up.

III. The Fire of Eternal Doom. 2_Thessalonians 1:7-9.

Every one of us shall know fire from God. Some of us, I hope, will know the fire of the Holy Ghost. Many of us, I know, will know the fire that tries and consumes our work which is not of the right sort in God's sight. Some shall know the fire of eternal doom. There is a fire of eternal doom. For whom is it?

1. To them that know not God.
2. To them that obey not the Gospel of our Lord Jesus.

CONCLUSION. -- There are these three fires, one of which we all must know. Which shall it be?

THE BAPTISM WITH FIRE

(Matthew 3:11.)

The interpretation that makes the fire of future judgment untenable.

1. In that case it should read "or fire."
2. The way coupled with Holy Ghost, not two "withs," as in AV and RV.
3. Literal translation, "With Holy wind and fire."
4. Fulfilled at Pentecost. Acts 2:2-4. {465}

What is it to be baptized with fire? The answer found in considering what fire is said to do in Scripture and what came to the disciples at Pentecost.

1. Refines. 1_Corinthians 3:13.
2. Refines and purifies. The apostles after Pentecost compared with before. Isaiah 4:4; Zechariah 13:9; Malachi 3:1-3.
3. Consumes. Ezekiel 24:9-11; John 5:35.
4. Illuminates. James 16:13; 1_Corinthians 2:14.
5. Fire warms, it makes to glow.
6. Fire imparts energy, generates power and motion.
7. Fire spreads.

The great need of ministers and Christian work, of individual Christians and the Church is a baptism with fire.

II. How Received.

How did the apostles receive it?

1. They recognized their need.
2. They believed it was for them.
3. They really desired it.
4. They continued steadfastly in prayer.
5. They were wholly surrendered to God's will.
6. They expected it.

One gets the baptism with fire in pretty much the same way as one gets water baptism. You wish to be baptized with water, you go to one qualified to baptize with water, tell him what you want and put yourself in his hands for him to baptize you, you being willing to take upon yourself all the consequences of that baptism. Do just the same in this. There is but One qualified to baptize with fire. Jesus Christ, the risen Christ, is the sole and only baptizer with the Holy Ghost.

III. Stirring up the Fire.

1. This clearly implies that after one has received the baptism with fire it may burn low and must be stirred into a flame. Experience abundantly proves this. 2_Timothy 1:6. {466}

2. How kindle into a flame?

(a) Study of the Word. Ephesians 5:18-19; comp. Colossians 3:16. Just as soon as any one neglects his Bible study the Holy fire burns low. Jeremiah 23:29.

(b) Prayer. Acts 4:31.

(c) Work. 1_Timothy 4:13-14.

CONCLUSION. -- Have you been baptized with the Holy Spirit and fire? Will you be today? Have you been and is the fire burning low? Will you kindle it into a flame?

POWER: ITS SOURCE AND HOW TO OBTAIN IT
Text. "God has spoken once... power belongeth unto God." Psalm 62:11.

INTRODUCTION. -- The great need in Christian work is power. The father and mother in the home. The Sunday-school teacher. The personal worker. We preachers of the Gospel. We must have power. We can have power. How can we get it?

I. The Source of Power.

Power belongeth unto God. All real power is from Him. We get power by getting in contact with Him, in union with Him. How often you see a man whom you supposed to be a comparative ignoramus doing a mighty work for God. Why is it? Somehow he has gotten into contact with God. He has got hold of God's power. If you have not the power nobody is to blame but yourself. God is not to blame, for He longs to give; the devil is not to blame, for he can't hinder. You are to blame.

II. How Power Is to be Obtained.

What are the conditions upon which God bestows upon us the power that belongs to Him?

1. We must put away sin. Isaiah 59:1-2.
2. We must be separated and stay separated unto God. Judges 16:15-17; cf. Numbers 6:1-2,5.
3. We must get down low before God. 1_Peter 5:5-6. When we give up our own wisdom we get God's. When we give up {467} our own power then and only then we get the power of God. Isaiah 40:29.
4. We must have faith. Hebrews 11:32-34. How to get faith. Romans 10;17.
5. If we are to get God's power we must ask for it. Luke 11:5-10. The place of prayer is the place where power is obtained. Isaiah 40:31; James 4:2.
6. If we are to have power we must have the Holy Ghost. Acts 1:8; 4:31,33. Luke 11:13; Acts 2:39.

THE CHRISTIAN WORKER AND THE HOLY SPIRIT INTRODUCTION. -- There are three passages in the Bible regarding the Holy Spirit that every one who wishes to be used of God in winning souls should ponder very deeply.

I. Luke 24:49.

1. WHAT IS THIS ENDUEMENT OF POWER?

- (a) A definite experience.
 - (b) Separate and distinct from regeneration.
 - (c) A clothing of the believer in Christ with the power of God.
2. How received. Can be variously stated.
- (a) Must believe there is such an enduement. Acts 19:1-6.
 - (b) Must desire it. Isaiah 44:3.
 - (c) Put away hindrances. The great hindrances, sin and self-sufficiency.
 - (d) Absolute surrender. Acts 5:32.
 - (e) Prayer. Luke 11:13; Acts 4:31.
 - (f) Faith -- claim. Mark 11:24 RV.

II. These words are addressed to believers. The Holy Spirit is here set forth as a fire.

Significance. There is danger that this fire be quenched. Not enough to receive this fire. Must see to it that it is not quenched. 1_Thessalonians 5:19.

1. How the Holy Spirit is quenched. {468}

- (a) Through not yielding to the Spirit's suggestions. See context.
- (b) Through incoming of sin.

- (c) Through going back on our consecration.
- (d) Through self-indulgence.
- (e) Through pride.

If one has quenched the Spirit what shall he do?
Go alone with God and find the cause. Then have done with it. Can power be renewed? Yes.

III. Here again the Holy Spirit is compared to fire. The verse tells us it is not enough not to quench the fire. We must feed the fire and stir it into a flame. Here is where many fail. 2_Timothy 1:6.

1. How?

(a) The study of the Word. Ephesians 5:18-19; compare Colossians 3:16.

(b) Prayer. Acts 4:31.

(c) Work. The exercise of the gift increases the power of the gift. 1_Timothy 4:14 (see context, vs.13).

THE HOLY SPIRIT AND THE WORD

INTRODUCTION. -- The one who would be an efficient worker for Christ must know the power of two things. The power of the Spirit of God and the power of the Word of God. These two are most intimately related to each other.

I. The Holy Spirit is the author of the Word.

2_Peter 1:21; 1_Peter 1:11; Hebrews 3:7; John 4:26; 1_Corinthians 2:12-13.

II. The Holy Spirit leads men to the Word. Luke 1:67 (and which follows Scripture), 2:25, compare 2:32; Acts 2:4, 14-17, etc. (25-28); 6:5, compare ch.7. (Whenever a man was filled with the Holy Spirit he was full of Scripture.)

III. The Holy Spirit is the interpreter of the Word. 1_Corinthians 2:14.

IV. The Holy Spirit enables the preacher to communicate with power to others the truth he himself has been taught. Acts 4:31,34; 1_Corinthians 2:1-5. {469}

V. The Word is the instrument the Holy Spirit uses in all His blessed work.

1. John 15:26, compare 5:39.

2. John 16:8, compare Acts 2:37.

3. John 3:5, compare 1_Peter 1:23; John 1:18.

4. 1_Peter 1:2, compare John 17:17.

5. 1_Corinthians 12:9, f.cl., Romans 10:17.

6. Romans 8:16, compare 1_John 5:13.

7. Galatians 5:22, compare Jeremiah 15:16; John 15:11.

8. Romans 15:13, compare v.4 (hope).

9. Acts 9:31, compare Romans 15:4 (comfort).

The Spirit of God works through the Word. If we wish the Spirit to do His work in our hearts we must study the Word. If we wish Him to do His work in hearts of others we must give them the Word. Ephesians 6:17. But the Word alone will not do it. It is the Word and the Spirit. We must look to the Spirit to make His Word effectual. 2_Corinthians 3:6.

SOME REASONS WHY EVERY SENSIBLE MAN SHOULD BE A CHRISTIAN

I. Every sensible man should be a Christian because the teachings of Jesus Christ are true and right and ought therefore to be obeyed.

A learned man is a man who knows a great deal, a sensible man is a man who acts upon what he knows.

A man may have much learning and very little sense. The man who knows and believes the teachings of Christ to be true and doesn't act upon them has the least sense of all.

II. Every sensible person should be a Christian because the acceptance of Christ brings salvation.

Two things are perfectly clear to every candid person who considers the facts in the case. 1st. That men need salvation. 2nd. That Christ does save those who accept Him. The first of these certainties every man knows from experience. The second of these certainties, that Jesus Christ does save those who put their trust in Him, any one can know not only from {470} the sure Word of God that asserts, Romans 1:16, but from observation as well. It is a simple, incontrovertible fact that Jesus Christ has saved men.

III. Every sensible man should be a Christian because Christ brings a deeper, purer, more lasting joy to those who accept Him than can be found in any other way.

Ask any one who has ever been a real Christian if he finds in Christ a deeper, purer, more lasting joy than he ever found elsewhere and he will tell you yes, far deeper, immeasurably deeper. 1_Peter 1:8.

IV. Every sensible man should be a Christian because real faith in Christ prepares one for every emergency of life that can possibly arise.

Philippians 4:11-12; Hebrews 11:6; Romans 8:28.

IMPORTANCE OF BIBLE STUDY

INTRODUCTION. -- There is nothing more important for the Christian than Bible study. There is nothing as important except prayer, holy living and work. And the one who rightly studies his Bible will pray powerfully, live holy, and work earnestly and efficiently. Bible study is also important for the one who is not a Christian.

I. Bible Study is Important as a Means of Intellectual Development.

No other study offers the material for such an all-round development of the mental powers as the study of the Bible.

1. The Bible is the profoundest book that ever was written.

2. The Bible gives a wider scope for the legitimate use of the imagination and fancy than any other book, or all other books. It goes back into the eternal past; it looks forward into the eternal future. The greatest masters of literature have allowed their fancy to drink in its highest inspiration at the Bible fountain.

3. The Bible is the world's great masterpiece of style.

(a) It is the world's marvel of condensed thought. Volumes are packed into a single verse. {471}

(b) It is the peerless model of simple, chaste, strong, Anglo-saxon.

(c) It is absolutely unrivaled in its power of terse and incisive statement.

(d) It has a power that no other book possesses of saying things in a way that so penetrates the mind and fastens itself in the memory that they cannot be forgotten. Any man or woman who desires to write well or speak well should study the Bible above all other books.

4. Bible study affords such opportunity as is found nowhere else for the cultivation of the powers of observation, analysis, synthesis, inference, memory and recollection.

II. Bible Study is of the Highest Importance for the Promotion of Growth in Christian Character.

1_Peter 2:2.

III. Bible Study is Important for the Production and Development of Faith. Romans 10:17.

1. Faith as opposed to unbelief.
2. Faith that prevails in prayer.
3. Saving faith.
4. Faith that expects and receives great things from God in work.

IV. Bible Study is Important as a Safeguard against Sin. Psalm 119:11.

V. Bible Study is Important as Filling the Heart with Joy. Jeremiah 15:16.

VI. Bible Study is Important as a Safeguard against Error. Acts 20:29-30, 32; 2_Timothy 3:13-15 RV.

VII. Bible Study is Important to Make one Wise. Psalm 119:130.

VIII. Bible Study is Important as an Equipment for Christian Service. The Bible is the one Instrument God Honors in Christian Work. 2_Timothy 3:16-17.

CONCLUSION. -- You will miss every richest blessing in life if you neglect your Bible. {472}

HOW TO STUDY THE BIBLE

I. Study the BIBLE.

1. Not about the Bible, but the BIBLE ITSELF.

Satan kept men for years from any Bible study; now there is an interest, etc., he keeps them from real Bible study. Questions of authorship, date, etc., are quite important, but studying these things is not studying the Bible.

2. Not helps and commentaries on the Bible, but the BIBLE.

3. Not devotional books. They are good in their place, but learn to go right to the fountain for yourself. The Bible itself the richest gold mine in the world.

II. STUDY the Bible.

Not merely carry it. Not merely praise it. Not merely glance over it. Not merely read. Study means close mental application. The Bible is profitable only by the truth in it, and that you must digest. Take its books, its chapters, its verses, its individual words and study them. Ponder them. Look closely at them. Turn them over and over. Weigh them. Psalm 1:2; Joshua 1:8. One great hindrance to real study is having so

many chapters you must read in a day. Leads to skimming, thoughtless reading. Have a definite amount of time for study, but not a definite number of chapters or verses. Go fast or slow, according to what you are studying. Sometimes one verse, sometimes many chapters.

III. Study the Bible Daily.

IV. Have a Definite Amount of Time Set Apart for Bible Study and a Definite Time in the Day for it. Don't trust to chance. Give the Bible the first place. Let all other books and all magazines and papers have a secondary place. One of the greatest enemies of profitable study is hurry. One of the greatest secrets of profitable Bible study is undisturbed concentration of thought. The best time, other things being equal, is the early morning. {473}

V. Study Prayerfully. Psalm 119:18.

VI. As the Word of God. 1_Thessalonians 2:13.

1. Humbly and meekly. Cf. James 1:21.
2. Unquestioning acceptance of its teaching when definitely and clearly ascertained.
3. Absolute reliance upon its promises.
4. Prompt, exact, unquestioning obedience to every commandment.
5. As in God's presence. "God says this to me."

VII. Have some Intelligent and Definite and Systematic Method of Bible Study.

1. Study of the Bible in course.
 - (a) Five points on each chapter.
 - (1) Subject of the chapter. State principal contents of a chapter in a sentence.
 - (2) Principal persons.
 - (3) Leading lesson. Truth most emphasized.
 - (4) Best lesson.
 - (5) Best verse. Ponder it and mark it.
 - (b) Synthetic.
 - (1) Read continuously.
 - (2) Read repeatedly.
 - (3) Read independently.
 - (4) Read prayerfully.
2. Thorough study of individual books.
3. Topical.
 - (a) Be systematic.
 - (b) Be thorough.
 - (c) Be exact.

(d) Write down your results.

4. Study for personal work.

FIVE PLAIN RULES FOR HOLY LIVING

INTRODUCTION. -- The Bible is a plain book for plain people. It is true that the Bible sometimes takes us up to heights where our {474} heads swim at the prospect that stretches before us. It is true also that there are places in this book so deep that no scholar's plummet has ever yet struck bottom. But the book abounds in plain, simple directions for everyday living. I come to you today with four simple rules for holy and healthy and happy living. It may seem to some of you like milk for babes, but it is well to remember that there are babes in most families, and even those who are sure they are full grown need plain victuals occasionally lest they get the dyspepsia. The fact is there are many spiritual dyspeptics in our day, and they are always grumbling at the food unless it is prepared by their own spiritual cook. I. "Whatsoever he saith unto you, do it." John 2:5.

These words were spoken on a certain occasion concerning Jesus by His mother. They gave directions as to the way out of an emergency then at hand. But they point the shortest and best way out of all emergencies that ever aries. There is no better rule for holy, healthy, and happy living than this, "Whatsoever Jesus says unto you, do it." Whenever in a quandary what to do, just find out what Jesus says and do it. Never mind what it is that He says, do it. The thing that He says to do may seem very insignificant, a matter of no great importance. Never mind that, do it. Something else may seem very like it, or "quite as good," but don't you do that something else. Do the thing, the exact thing that Jesus says. How many people are robbed of blessing by doing something "just as good" as what Jesus said, instead of doing the very thing Jesus says. "Do it." "Whatsoever." "Whatsoever." How are we to tell what Jesus says? He is here in the written Word, the words which He Himself spoke directly and the words which He spoke by His Spirit through apostles and prophets. Besides that He is present personally. Matthew 28:20. If we are fully

surrendered to His will He is always at hand to make known that will to us. Don't ask Him to make clear by His Spirit what He has already made clear by His Word.

II. "Do as Jesus Did," or, to put it another way, "Do as Jesus would Do if He were in Your Place."

1_John 2:6. {475}

III. "Whatsoever is not of Faith is Sin." The Rule is this: "Do Nothing that you have Doubts about." Romans 14:23.

IV. "Whatsoever ye Do, do All to the Glory of God." There are really two Rules in that one. The First is, Do Nothing that you can't do to God's Glory; that Settles a good many Questions. Second, When you Do the things that you could Do to His Glory, actually Do it to His Glory. 1_Corinthians 10:31.

V. Throw your Soul into Everything you Do; as unto the Lord, heartily. Colossians 3:23.

GREAT THINGS, AND HOW ANY ONE CAN GET THEM
INTRODUCTION. -- There are many who think that

only a few men can ever attain unto great things, that the great mass of men must rest content with small things. This is not so. The very greatest things, the things of infinite and eternal value, are open to all men. There is not a man or woman here tonight who cannot have great things, the very greatest, those of the most priceless worth.

I. First of all any one can have Great Joy.

1_Peter 1:8.

II. Great Peace. Philippians 4:6-7.

III. Great Position. John 1:12.

IV. A Great Hope. Titus 1:12.

V. A Great Inheritance. 1_Peter 1:4-5; Romans 8:17.

D. L. MOODY: THE UNITY OF HIS LIFE

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13-14.

INTRODUCTION. -- Mr. Moody loved to urge men to concentration of purpose and effort. He practiced it even better than he {476} preached it. His life was a constant and unanswerable argument for the power of concentration of purpose and action.

His life was one of marvelous unity. There was in it a seven-fold unity.

I. First of all, he was a man of one passion, love for Jesus Christ.

II. A man of but one aim, that aim was to please God.

III. He was a man of one book, the Bible.

IV. A man of one work, soul-saving. Mr. Moody did many things, but he always had one definite end in view, the salvation of the lost.

V. A man of one idea, "God is love."

VI. A man of one source of power, the Holy Ghost.

VII. A man of one endeavor, "to do what he could."

MESSIANIC PROPHECIES

INTRODUCTION. -- Importance of subject. Peter's argument on the Day of Pentecost. Acts 2. Paul's argument. Acts 9:22; 1:3. Christ's argument. Luke 24:27, 44. There are said to be 333 prophecies and references to Christ in the Old Testament which are expressly cited in the New Testament.

I. Classes of Messianic Prophecies.

1. Explicit prophecies that refer directly and wholly to the coming Messiah.

2. Explicit prophecies that have an immediate reference to contemporaneous or nearly contemporaneous persons and events, but which have their final and complete fulfillment in the Messiah.

3. Passages the Messianic application of which is not explicitly noted but which are fulfilled and marvelously fulfilled in Christ. {477}

4. Types.

To the first class of prophecies -- those that refer directly and wholly to the Messiah belong; e.g., Isaiah 53; Genesis 49:10; Micah 5:2. A very strong attempt has been and is being made to show that Isaiah 53 is not Messianic. It is said to refer to suffering Israel. This chapter cannot refer to Israel.

(a) The sufferer is represented as perfectly innocent and suffering for the sins of others. Vs. 5,6,8,9.

(b) He is a voluntary and unresisting sufferer. V.7.

(c) The sufferer is stricken for the transgression of another than himself, viz., God's people. V.8.

But Israel is God's people, so the suffered cannot be. This 53rd chapter has been accepted by the Jews themselves as Messianic in the Targums, the Talmud, the Zohar. In the Jewish prayers on the Day of Atonement and by the Jews at the present time.

To the second class of prophecies those, etc., belong; e.g., Isaiah 7:14; Psalm 72:45.

To the third class of prophecies belongs Psalm 22 (vs.1,6,8,14,18).

To the types belong all the sacrifices and institutions and personages; e.g., the Passover, Exodus 12; the goats on Day of Atonement, Leviticus 16. The typical personages, Joseph, Genesis 37, David, Solomon; e.g., 1_Kings 4:24-34; 10:1-9.

II. The Development of Messianic Prophecy.

Messianic prophecy in the Bible like everything else in God's world and Word grows. First we have only the seed of the woman shall bruise the serpent's head. Genesis 3:15.

Next it is Shem's descendants. Genesis 9:26-27.

Then it is the seed of Abraham.

Then it is the tribe of Judah. Genesis 49:10.

Then the Son of David.

Other particulars also being constantly added.

{478}

III. What is Prophesied of the Messiah in the Old Testament.

1. His family. Jeremiah 23:5-6; 33:15-16. Of the family of David. He was to be born at a time when that family had been cut down and lost its glory.

2 State of family at His birth. Isaiah 53:2; 11:1 RV.

3. The time of His appearing. Genesis 49:10; Haggai 2:7-9; Daniel 9;25.

4. The place. Micah 5:2. Bethlehem.

5. His nature.

(a) Divine. Micah 5:2; Psalm 45:6; Psalm 110:1; Psalm 2:7; Isaiah 9:6.

(b) Human. Isaiah 53:3.

6. His character.

(a) Meek. Isaiah 53:7.

(b) Gentle. Isaiah 32:3.

(c) Retiring. Avoiding notoriety. Isaiah 42:2.

(d) Full of the Spirit. Isaiah 42:1; 11:2.

- (e) Persevering. Isaiah 42:4.
- (f) Righteous and faithful. Isaiah 11:5.
- (g) Absolutely sinless. (Implied also in vs. 5,6,8,12.) Isaiah 53:10, 9, 4.
- 7. Manner of birth.
 - Born of a virgin. Isaiah 7:14. (See also Psalm 69:8; 86:16; 116:16.)
- 8. How treated by men.
 - (a) Despised and rejected. Isaiah 53:3; Psalm 118:22.
 - (b) Kings of the earth, etc. Psalm 22:3.
 - (c) Scourged, insulted, spit upon. Isaiah 50:6.
 - (d) Sold for thirty pieces of silver. Zechariah 11:13.
 - (e) Details of His death. Isaiah 53:7-8. Killed. Zechariah 13:7.
 - (a) Pierced. Isaiah 53:5. (Heb.) Zechariah 12:10.
 - (2) Psalm 22:14,17.
 - (3) Mocked while dying. Psalm 22:7-8.
 - (4) Garments parted while dying. Psalm 22:18.
 - (5) Given gall vinegar. Psalm 69:21
 - (6) Made intercession for transgressors when He bore their sins. Isaiah 53:12.
 - (7) Heartbreaks. Psalm 69:20; 22:14. {479}
 - (8) Numbered with transgressors, made His grave with wicked and with the rich. Isaiah 53:12,9.
 - (f) His people will offer, etc., Psalm 110:1,3 RV.
 - (g) His Resurrection. Isaiah 53:10-11; Psalm 16:10.
 - (h) Ascension and seating at the right hand of God. Psalm 68:18 (24:7); Psalm 110:1.
 - (i) Two advents.
 - (1) Once born as a man to be cut off. Micah 5:1-2; Daniel 9:26.
 - (2) Once coming in clouds. Daniel 7:8,10,13-14; Psalm 2:8-9.
 - (j) His work.
 - (1) He should die in the place of others. Isaiah 53:6,8,12. Isaiah 53:10 RV margin.
 - (2) He should be made a guilt offering for sin.
 - (3) Isaiah 61:1-3.
 - a. Preach good tidings, etc.
 - b. Bind up broken-hearted.
 - c. Proclaim liberty to captives, the opening of prisons, etc.
 - d. To proclaim the acceptable year of the Lord and

the day of vengeance of our God.

e. To comfort all that mourn.

f. To give unto those that mourn in Zion a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

(4) To reign as king and to execute judgment and justice in the earth.

Character of His reign. Zechariah 9:9.

a. Eternally. Psalm 45:6; 72:5,17.

b. Psalm 72:2.

c. Psalm 72:4.

d. Psalm 72:7.

e. Universal. Psalm 72:8.

f. Absolute. Psalm 72:9-11.

g. Psalm 72:12-14. {480}

(5) A priest. Psalm 110:4.

(6) A prophet. Deuteronomy 18:15-18.

(7) A light of the Gentiles. Isaiah 42:5-6; 49:6; 60:1-3.

IV. Is Jesus of the New Testament this Prophesied Christ of the Old Testament?

THE SECOND COMING OF CHRIST (1)

I. The Certainty of His Coming Again. John 14:3; Hebrews 9:28; Philipians 3:20-21; 1_Thessalonians 4:16-17; Acts 3:20.

The coming again referred to in these passages is not an event that has already occurred.

1. Christ's coming at death, not the coming referred to.

(a) Whatever the coming of the Lord to meet us there may be at death -- and there may be in a sense such a coming -- He does not descend from heaven with the voice of the archangel and the trump of God, and all those who sleep in Christ are certainly not raised from their graves at the death of the individual believer. To refer this language to what occurs at death is to transform an inspired apostle into a crazy rhetorician.

(b) Jesus clearly and definitely distinguished between death and His coming again in John 21:22.

2. Not the coming of the Holy Spirit at Pentecost.

The coming of the Holy Spirit is in a very real sense a coming of Christ. John 14:15-18, 21-23.

But it certainly is not the coming referred to in the passages under consideration.

(a) This is clear from the fact that all of these

promises but one (John 14:3) were made after the coming of the Holy Spirit and referred to something still in the future.

(b) It is clear again from the fact that Jesus does not receive us to be with Him at the coming of the Holy Ghost.

(c) The various things mentioned as occurring at His coming are all wanting at the coming of the Spirit. {481}

3. Not the destruction of Jerusalem. The destruction of Jerusalem was in some sense the precursor, prophecy and type of the Day of the Lord that is to come. But God's judgment on Jerusalem in its destruction is manifestly not the event predicted in the passages given.

Years after Jerusalem had been destroyed we find John still looking forward to the Lord's second coming as an event lying still in the future. Not any of these three events, death, the coming of the Spirit, the destruction of Jerusalem, nor all of them together, nor any other event of history that has as yet occurred, fulfills the very plain, explicit and definite predictions of Christ and the apostles regarding Christ's coming again.

II. The Manner of His Coming.

1. His coming will be personal. It is Jesus Himself. John 14:3; 1_Thessalonians 4:16. "I myself." "Himself." Acts 1:11 RV. The Lord Jesus Christ. Philippians 3:20 RV.

2. Bodily and visible. Hebrews 9:28; Revelation 1:7; Acts 1:11. So beheld, beheld.

3. With great publicity. Revelation 1:7; Matthew 24:26-27.

4. With great power and glory. Matthew 24:30; Matthew 16:27.

5. Sudden and unexpected. Matthew 24:42 RV; Matthew 24:44; Revelation 16:15; Luke 21:34-36.

THE SECOND COMING OF CHRIST (2)

I. The Purpose and Results of Christ's Coming Again.

1. Jesus Christ is coming again to receive His own unto Himself, that where He is, there they may be also. John 14:3.

2. Jesus Christ is coming again to fashion anew the body of our humiliation that it may be conformed to the body of His glory. Philippians

3:20-21.

3. Jesus Christ is coming again to bring us unto perfect conformity with Himself. 1_John 3:1-2.

4. Jesus Christ is coming again to reckon with His servants and to reward them according to their works. Matthew 25:19 and 16:27. 1_Corinthians 3:13-15.

5. Jesus Christ is coming "to be glorified in his saints, and to be marveled at in all them that believed." 1_Thessalonians 1:10. {482}

6. Jesus Christ is coming again to deliver Israel and to turn away ungodliness from Jacob. Romans 11:26; Zechariah 12:1-13:6; Ezekiel 37:23; 36:25-27,29; Zechariah 8:3,7-8; Ezekiel 36:37-38; Jeremiah 31:3-7; Ezekiel 36:33-37; Zechariah 8:3-5 RV; Zechariah 8:23; Isaiah 49:22-23.

7. Jesus Christ is coming again to "execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him." Jude 14-15 RV. He is coming to render vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus 2_Thessalonians 1:7-8.

8. Jesus Christ is coming to reign as a King. Luke 19:12,15; Matthew 25:31; Zechariah 14:9; Jeremiah 23:5-6; Psalm 2:6; Revelation 19:12,15-16; 11:12; Isaiah 11:1-2,4-5.

The coming again of Jesus Christ is the solution and only solution of all social problems.

Oppression, poverty, crime, greed, injustice, will be at an end. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

THE SECOND COMING OF CHRIST (3)

I. When is Christ Coming Again?

1. The exact time of Christ's coming again no man knows, the angels do not know, and even Jesus Christ in the days of His humiliation and self-limitation of knowledge did not know. Jesus Christ wished so to emphasize the utter folly of all attempts to fix the date that as a man He put away the knowledge of it Himself. Mark 13:32; Deuteronomy 29:29; Acts 1:7.

2. While we cannot set the date of our Lord's return, the Bible does describe the character of

the times.

(a) It will be at such a time as when His disciples think not. Matthew 24:44.

(b) The world will not be looking for some great catastrophe, but will be absorbed in their usual pursuits. Luke 17:26-30. {483}

(c) The last days and the time of the coming again of the Son of Man will be a time of apostasy, grievous times, and faith will be hard to find.

1_Timothy 4:1; 2_Timothy 3:1-5 RV; Luke 18:8.

3. The Lord may, for anything we know, come any time, any day, any hour. Mark 13:34-36; Luke 12:36; Matthew 25:13; Matthew 24:42,44.

"Is not the world to be converted before He comes?" Revelation 1:7; Matthew 25:31-32; 2_Thessalonians 2:2-4,8; Luke 18:8; 21:35; 2_Timothy 3:1-5; Matthew 24:14.

Preaching for a witness is not the conversion of the world. Furthermore, this is before "the end" comes, but the coming of Christ in the air is not the end but the beginning of the end. Further still, the Gospel has in a sense, a biblical sense, too, been already preached to all nations. Romans 10:18; Colossians 1:23 RV.

The day of the Lord is not the coming of Christ in the air for His church, but His coming with His church to the earth in judgment. 2_Thessalonians 2:1-4. There may be, probably will be, an interval of several years between these two. It is doubtful that the Man of Sin can be revealed until the church is taken out of the way. v.7. There is nothing whatever revealed in the Bible that must take place before Christ comes.

II. Our attitude Toward the Coming of Christ.

1. We should be ready for our Lord's coming. Matthew 24:44. This is the great Bible argument for a pure, unselfish, devoted, unworldly, active life.

2. We should be watching and looking for the coming of our Lord. Luke 12:36 RV.

3. We should earnestly desire the coming of our Lord. 2_Peter 3:12 RV; 2_Timothy 4:8. {484}

THE RESURRECTION OF THE BODY

I. The Certainty of the Resurrection.

The resurrection of those asleep in Jesus is certain because it is certain that Jesus Christ

Himself arose. 1_Thessalonians 4:14 RV;
2_Corinthians 4:14. The resurrection of Jesus
Christ is the sure guarantee of our own.

II. The Character of the Resurrection, or How are
the Dead Raised?

1. The resurrection body will not be precisely the
same body that is laid in the grave. It may be
like it in many respects, but in others it will be
very unlike it, infinitely superior. We shall
recognize our loved ones in the world to come.

2_Corinthians 15:35-38. "Together with them."

1_Thessalonians 5:13-15.

2. The resurrection body will be incorruptible.

1_Corinthians 15:42.

3. The resurrection body will be glorious and
mighty. 1_Corinthians 15:43; Philippians 3:20-21;
Daniel 12:3. Shine forth as the sun. Matthew
22:30; Luke 20:35-36.

4. Will be a heavenly body. 1_Corinthians
15:47-49. Earth has nothing like it. Romans 8:23;
Philippians 2:6; John 17:5.

5. Will be like the body of Christ's glory.

Philippians 3:20-21 RV.

HEAVEN: WHAT SORT OF A PLACE IT IS AND HOW TO
GET THERE

INTRODUCTION. -- There are many who think we know
nothing about heaven, that it is all guess work.

This is not so. God has revealed to us very much
about it, and what He has revealed about it is
very cheering and eminently calculated to awaken
in every wise and true heart a desire to go there.

If we reflected more about heaven it would help us
to bear our burdens here more bravely, it would

incite us to holier living, it would do much to
deliver us from the power of the greed and the
lust that is blighting so many lives, it would

make us cheerier and more sunshiny. Those are very

{485} shallow philosophers who tell us that our
present business is to live this present life and

let the future take care of itself. You might as
well tell the school boy that his present business

is to live today and take no outlook into the
future life of manhood, that he might wisely

prepare for it on the one hand and feel its
stimulus on the other. True thoughts of the life

that is to come clothe the life that now is with

new beauty and strength.

I. Heaven is a Place. John 14:3.

II. What Sort of a Place is Heaven?

1. It is a place of incomparable external as well as internal beauty. This appears from such descriptions as we have in the 21st and 22nd chapters of Revelation. The God of the Bible is a God of beauty.

2. Heaven will be a place of holy and ennobling companionships. On the other hand there will be no unpleasant and degrading companionships. The devil will not be there. The lewd and the vulgar and the obscene will not be there. The avaricious and the scheming and the selfish will not be there. The liar and the slanderer and the backbiter and the meddler and the gossip will not be there.

3. Heaven will be a place that is free from everything that curses or mars out life here. There will be no sin. There will be no servile, grinding toil. There will be no sickness or pain. Revelation 21:4.

4. Heaven will be a place of universal and perfect knowledge. 1_Corinthians 13:12.

5. Heaven will be a place of universal and perfect love. 1_John 3:2; 1_John 4:8; Proverbs 15:17.

6. Heaven will be a place of praise. Revelation 7:9-12.

7. Heaven will be a city which hath foundations, a continuing city. Hebrews 11:10; Hebrews 13:14. CONCLUSION. -- Is no heart stirred with a longing for that "better country"? Hebrews 11:16. We may all gain an entrance there. There is but one way, but that is very simple and open to all. John 14:6; 10:9. Accept Christ at once, and gain a right to enter and live forever in heaven.

{486}

@07 CHAPTER SEVEN

EXPOSITORY SERMONS AND BIBLE READINGS IN OUTLINE

GOD'S PICTURE OF A HAPPY MAN

(Psalm 1:1-3.)

INTRODUCTION. -- God is a great artist. There is no one that draws such perfect pictures as He. Some of God's pictures He Himself labels, others He leaves us to put the titles to. In the first Psalm, the first three verses, God has drawn a picture and labeled it, "The Picture of a Happy

Man." "Blessed is the man," or rather, "O the happiness of the man," etc. There are three leading features to this picture. In the first verse we see the Happy Man's separation from the world. In the second verse we see the Happy Man's occupation in the world. In the third verse we see the Happy Man's fruitfulness before the world. Or, to put it in another way, in the first verse we see the Happy Man's separation unto God, in the second verse his communion with God, and in the third verse his fruitfulness in God.

I. The Happy Man's separation from the world or separation unto God.

There are three points mentioned in which the happy man walks alone or separate from the world.

1. He walks not in the counsel of the wicked.
2. He standeth not in the way of sinners. If he finds that by some mistake he has got into the sinner's way, he gets out of it at once.
3. He sitteth not in the seat of scorers. He has no fellowship with irreverence, with jesting upon serious subjects, with {487} murmuring against God, or frivolous and light and critical treatment of God's Word.

II. The Happy Man's occupation in the world, or communion with God.

1. He delights in the law of the Lord. He must find great pleasure in God's Word. Jeremiah 15:16; Job 23:12.
2. He meditates in God's Word day and night. Note the word "meditate." It means deep, intense reflection upon what God says. And then note "day and night."

III. The Happy Man's occupation in the world or his fruitfulness in God.

The man who maintains the separation from the world described in verse one and the communion with God described in verse two will be like:

1. A tree, i.e., he will have life, foliage and fruit, or life, beauty and utility.
2. He will be like a tree PLANTED, not like one grown wild; i.e., he will be an object of care and culture, and the caretaker will be God Himself.
3. He will be like a tree planted by streams of water; i.e., there will be flowing around his roots a constant source of life, freshness,

beauty, and fruitfulness. No fear of times of drought and barrenness for him.

4. He will bring forth fruit in its season.

5. His leaf shall not wither. There will be unfailing life and unfading beauty.

6. He shall never fail in prosperity. "Whatsoever he doeth shall prosper."

THE TWENTY-THIRD PSALM

PART I

INTRODUCTION. -- The twenty-third Psalm is a great deep. It is an unfathomable ocean of truth. It is the first Scripture that most of us ever learned, but no one in the course of a lifetime has ever exhausted it, or gotten to the bottom of it. There are two methods {488} of dividing the Psalm. According to the first, we divide it into two parts. The first part, verses 1-4, Jehovah, my mighty and tender Shepherd; the second part, verses 5-6, Jehovah, my bountiful Host. According to the second method of dividing the Psalm, we divide it into three parts. Part one, verses 1-3, every want met; part two, verse 4, every fear banished; part three, verses 5-6, every longing satisfied.

I. Every want met. 1-3.

1. The foundation thought of this part as well as the next is found in the opening words, Jehovah is my Shepherd. The figure of the Shepherd. It stands for love and care and protection and provision on God's part, and trust and obedience and following on man's part. Luke 15:4-6; John 10:11, and John 10:3-4. The conditions of being Jehovah's sheep are: first, that we hear His voice, and second, that we follow Him; third, that we heed not the voice of strangers but flee from them. MY Shepherd.

2. I shall not want. Psalm 84:11; Psalm 34:9-10; Philippians 4:19; Matthew 6:33; Romans 8:32; Hebrews 13:5-6.

3. The Psalm leads us on from the general statement, we shall not want, to specific wants supplied. In verse 2 we have four wants supplied. Rest and food and drink and leading provided. Literally translated, "He maketh me to lie down in pastures of tender grass, He leadeth me beside the waters of rest.

(a) There is a two-fold rest in this verse, the passive rest of the sheep lying down on the soft, young, spring grass; the active rest walking beside the waters of rest. There is a two-fold rest in the Christian life; passive rest just lying on Jesus' bosom, active rest in serving the Lord "without fear in holiness and righteousness before him all the days of our life." Luke 1:74-75; Matthew 11:28-29.

(b) There is food as well as rest. "Tender grass."

(c) Drink as well as food. Jehovah leads His sheep right beside "the waters of rest which our Shepherd gives us to drink? Jesus Himself {489} has interpreted it. John 4:14 and John 7:37-39. The Holy Spirit is the water we drink. "Waters of rest." Galatians 5:22-23.

(d) Guidance too. "He leadeth me." Jehovah leads, not drives, His sheep. In this and the following verses there are four places into which He leads: (1) By waters of rest; (2) paths of righteousness; (3) into and through darkness and sorrow and testing; (4) into His own house forever. A fifth want supplied is healing or reviving. "He restoreth" (or reviveth) "my soul." A sixth want supplied, "guidance." We have already had guidance in verse 2, but this is different guidance. There it was guidance by the waters of rest, here it is guidance in a holy walk. Notice the order of God's supply of our wants in this Psalm. Rest and food and life- giving water and the invigorating of our lives, precede the holy walk. All this "for his name's sake."

THE TWENTY-THIRD PSALM

PART II

II. Every Fear Banished. 4.

1. The Lord's sheep is now taken into new experiences. Having been made "to lie down in pastures of tender grass," and been led "in paths of righteousness," he is now led into the "valley of the shadow of death." The word translated "shadow of death" is of frequent occurrence in the Old Testament to express the deepest darkness. The Psalmist has not merely the experience of literal death in mind, but all experiences when the darkness is thick and profound.

2. In this dark valley Jehovah's sheep have no

fears. "I will fear no evil." A true trust in God banishes all fear, under all circumstances, for all time. Isaiah 12:2 26:3; Psalm 3:5-6; Psalm 27:-13; Psalm 46:1-3; 118:6; Isaiah 41:10,13; Philipians 4:6-7; Romans 8:28,31-32, 34, etc.

3. The reason the Psalmist gives why he will not fear, "for thou art with me." Not because there is no danger there. {490} but because there is One mightier with us than any possible enemy. Isaiah 43:2; Romans 8:31; Hebrews 13:5.

4. "Thou art with me." What difference does it make whether it is the pastures of tender grass or the valley of the shadow of death, if He is there?

5. "Thy rod and thy staff they comfort me." The rod and staff are the Shepherd's implements for quieting and guarding the sheep. The word translated rod means most frequently in the Bible usage, "a rod of correction." Our Shepherd's correction is most comforting to us. Then it means "a sceptre," and nothing is more comforting to a Christian than Christ's sceptre, and every true Christian is longing for the day when it shall sway throughout the earth. Then it means a shepherd's crook, which is doubtless the meaning here. Both the crook and staff with which Christ guides His sheep and wards off the enemy, the Word of God. Nothing comforts the Lord's sheep like the Word. Romans 15:4.

III. Every Longing Satisfied. 5-6.

Jehovah Jesus appears no more as a Shepherd, but as a bountiful Host.

1. "Thou preparest a table before me." As to the general character of the feast read Psalm 63:5; 81:16. The best things on a table. First, His Word. Jeremiah 15:16; Psalm 19:10. But there is something better than the Word to feed upon, and that is Jesus Himself. John 6:55,56.

2. Notice where we are feasted. "In the presence of mine enemies." John 15:19; 2_Timothy 3:12.

3. "Thou anointest my head with oil." Acts 10:38; Hebrews 1:9. The anointing with which our Host anoints our heads is the anointing of "the oil of gladness," the Holy Spirit. 1_John 2:20 RV.

4. "My cup runneth over." John 7:37-39.

5. Now we leave the feast for our earthly pilgrimage, but we are not unguarded. "Surely

goodness and mercy shall follow me." Notice how long this will continue. "All the days of my life."

6. Now we come to the end of our pilgrimage and pass out of {491} time into eternity. "I will dwell in the house of the Lord forever."

THE SHEPHERD AND HIS SHEEP

INTRODUCTION. -- The tenth chapter of John is one of the most beautiful, comforting and cheering and instructive chapters in this wonderful book.

I. The Sheep.

There are seven things told us about Christ's sheep.

1. "They know His voice." v.4.
2. "My sheep hear my voice." v.27.
3. "They follow me."
4. "They know not the voice of strangers." v.5.
5. "A stranger they will not follow."
6. "They will flee from" a stranger.
7. Christ's sheep know Him. They not only know His voice, they know Him; know Himself.

II. The Shepherd.

This chapter tells us seven things the Shepherd does for the sheep.

1. He knows His sheep.
2. "He calleth His own sheep by name." v.3.
3. "He leadeth them out." Psalm 23:2; Revelation 7:17.
4. He "puts forth all his own." Sometimes the sheep hesitate to follow the Shepherd. In that case He does not leave them behind, but thrusts them forth. Christ has many ways of thrusting forth from the fold into the pastures, from the resting place into the feeding place, His laggard sheep.
5. "He goeth before them."
6. He "giveth his life for the sheep."
7. "I give unto them eternal life." v.28. He gives life to the sheep. He gives absolute and eternal safety. They shall NEVER PERISH. {492}

THE DRAMA OF LIFE IN THREE ACTS

INTRODUCTION. -- Jesus Christ is the author of this drama. It surpasses anything ever put on the stage in conciseness, in point, in graphic delineation, strength of characterization, in pathos and in fullness, height, depth and beauty

of meaning. Its *dramatis personae* are God, two men, and Satan. There are three Acts, which may be described as: 1st Act, Wandering; 2nd Act, Desolation; 3rd Act, Return. There is a fourth act, which we will not enter into tonight.

I. First Act. Wandering.

Scene 1. A beautiful home. An elderly, white-haired father. The boy has become tired of restraints of home life. He longs for a life of untrammelled independence and freedom.

Scene 2. Home leaving.

In these two scenes we have a picture of the beginning and growth of sin. The father of the drama represents God. The son, man wandering from God.

1. In the first scene we have the picture of the beginning of sin. The young man desired to be independent of his father. Desired to do as he pleased. There is where sin begins; in a desire to be independent of God.

2. The father granted his son's request, and this is precisely the way in which God deals with men.

3. In the second scene we have a picture of the growth of sin. The boy did not go away from father and home at once. So it is with men when they wander from God into the far country of sin.

II. Second Act. In the Far Country, or Desolation. The scene shifts. Hard times have struck the gay capital. Famine stalks the streets. The scene shifts again. A desolate field, a lonely carob tree with its long brown pods covered with dust from the arid land, hungry hogs. Our friend in ragged clothes, with hungry face, emaciated from famine, looking up into the carob tree, for "he would fain have filled his belly with the husks that the swine did eat." In these {493} three scenes of this act we have a vivid and suggestive picture of the fruits of sin.

1. The first fruit of sin is pleasure. Hebrews 11:25.

2. The second fruit of sin is want. "He began to be in want." The pleasures of sin have been followed by the want of sin, high times have been followed by hungry times. There is other hunger than physical hunger. There is soul want and soul hunger.

3. The third fruit of sin is degradation and abject slavery. "He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine." This young man got rid of, it is true, his father's guidance and control, but he became the bondsman of a stranger. So it is with every one who throws off God's paternal control. He becomes Satan's swineherd. Hog tender for the devil. Each man here tonight has the choice to be a son of God in filial, joyous, ennobling and abundantly rewarded obedience, or Satan's slave in degrading and unrequited drudgery. Cf. Deuteronomy 28:47-48. Which will you choose?

III. Last Act. The Wanderer's Return.

There are two scenes. The first is still the barren field. In this scene we have a picture of the remedy for sin and its bitter consequences.

Note the steps.

1. He began to think. Note what he thought about, the better lot of his Father's servants.

2. The second step was, he resolved, "I will arise." All our thinking will do no good unless it ripens into resolution. His resolution was three-fold. To "go to his Father." To confess his sin.

3. "He arose and came to his father." That is the final step. Just come.

The final scene of the third act. The boy had forgotten the father, but the father had never forgotten the boy. We forget God, God never forgets us. He is waiting for your return tonight. Of what have we a picture here? Of God and God's attitude toward the wanderer that returns to Him. Have you {494} wandered from God? Come back to God tonight. There only can joy be found. There is famine, degradation, want away from Him. Come home. Come just as you are. A welcome, a robe, a kiss, a ring, a feast await you.

ABIDING IN CHRIST

(John 15:1-16.)

INTRODUCTION. -- These are wonderful words. There is marvelous music in them. There is also inexhaustible meaning in them.

I. What is it to Abide in Jesus?

To abide in Jesus is to be in the same relation to

Jesus as a living fruit-bearing branch to the vine.

No one is abiding in Christ that is not drawing his life constantly from Him. When a branch abides in a vine, its buds, blossoms and fruit are all the product of the vine, the life of the vine in the branch. So when we abide in Christ, all our thoughts, feelings and choices are the result of the life of Christ in us. They are His thoughts, His feelings, His choices, not ours. Jesus is willing to thus live His life out in us, and this is abiding in Jesus. Galatians 2:20.

II. How to Abide in Jesus.

How do we go about it practically, to thus abide in Jesus?

1. Renounce our own self life. We cannot live our own life and abide in Jesus at the same time. It is either our own life in us or His in us.
2. We must also look to Him and expect Him and trust Him to actually impart His life to us.
3. To abide in Christ we must feed upon His words. v.7.
4. To abide in Christ we must obey His words. John 15:9-10.
5. To abide in Christ we must spend much time in prayer. John 14:12-14.

III. Results of Abiding in Jesus.

1. Much fruit. John 15:5. Our fruitfulness does not depend upon what we are naturally. It depends upon the life of {495} Christ in us. There will be fruit in our own lives. Galatians 5:22. There will be fruit in others. v.16.
2. Power in prayer. v.7. Abiding is the great secret of power in prayer. Our prayers will be the outcome of the life in us. It will be Christ praying in us and the Father hearing Him always. John 11:42.
3. Fullness of joy. v.11.
4. Love. v.12.
5. We become Jesus' friends. v.14.
6. God is glorified. v.8. Nothing so glorifies God as a Christian who is really abiding in Christ. Shall we not today enter into this blessed and glorious life of abiding in Christ? If we know something of it, shall we not know it in its fullness?

FOUR SKEPTICS

INTRODUCTION. -- Many people have an idea that all skeptics are pretty much alike, and that they are all a pretty hard crowd. But if every one will study his Bible carefully he will find that this is not so. He will find that skeptics differ very widely from one another, and that many of them so far from being a very hard crowd are a very respectable company. Now, there are pictured in the Bible four typical skeptics:

I. Nathanael. John 1:45-51.

1. Note the kind of man Nathanael was. He was a thoroughly good man. He was a sincere man, a pure man, an especially honest man, a religious man, but he was a skeptic.

2. He was a skeptic because he did not know the facts in the case. His skepticism did not come from badness of heart, but from ignorance. He was not ignorant about other things.

3. Note what Nathanael did. See the honesty and humility and sincerity of the man. Philip said, "Come and see. Just let me introduce you to Jesus." And Nathanael accepted the offer at once.

4. Note the outcome. Nathanael becomes a thoroughgoing believer. He met Jesus. Jesus spoke to him. His eyes were {496} opened, and Nathanael cried out, "Rabbi, thou art the Son of God, thou art the King of Israel." That is always the final outcome with the Nathanael type of skeptics.

II. Thomas. John 20:24-29.

1. Thomas was a good fellow in many ways. Kind-hearted, generous, noble impulses. John 11:16.

2. Thomas had some grand faults, and his skepticism came from those faults.

(a) He absented himself too much from the society of people of stronger faith than his own. John 20:24.

(b) Thomas was a man who was inclined to take a dark view of things. John 11:16. It is a bad disposition, this of always looking on the dark side.

(c) Then Thomas was governed by his senses. John 20:25. He lived in the basement of his being. He believed only what he could see with his eyes, and

feel with his hands.

(d) The next failing of Thomas was that he was unwilling to take anything on any one else's testimony. John 10:25. When a man thinks all the world are liars but himself, he is himself probably the greatest liar extant.

(e) He was stubborn. He said, "Except," etc., "I WILL NOT believe."

3. But for all of Thomas' stubbornness he was honest at heart. The next Lord's Day he was not away moping by himself, he was with the disciples when the Lord came. Poor, slow, dull, melancholy, stubborn Thomas was convinced at last. Saw more than any of them had seen, and he cried, "My Lord and my God."

III. Pilate. John 18:38.

1. The causes of Pilate's skepticism.

(a) The first cause of Pilate's skepticism was Pilate's wicked heart.

(b) Second cause of Pilate's skepticism was the entanglements of his life. {497}

(c) The third cause of Pilate's skepticism was a lack of moral earnestness. Pilate was a trifler.

2. The result of his skepticism. The result was ruin for time and eternity.

IV. The King's Courtier.

Seventh chapter of 2_Kings.

1. The cause.

(a) The principal cause of this captain's skepticism is not at all hard to discover. It was simply self-conceit, scornful self-conceit. He could not see how God could do what He promised to do, and he had an idea that if he could not see how it could be done then it couldn't be done at all, for didn't he know everything? Could God possibly know anything he didn't?

(b) He had a lack of due consideration and respect for others and their opinions.

2. How the skeptic was treated.

Elisha made no attempt to deliver him from his doubts. He simply answered: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." That was wise treatment. There is no use wasting time upon a skeptic of this class.

3. The outcome.

Everything came to pass just as God said it would.

So shall it be to every skeptic of this class who does not speedily repent. The promises of God will all come true. Those for this life come true in this life, those for the life to come shall come true in the life to come; but he will have no part in them. They shall see, but not enjoy.

STEPHEN

INTRODUCTION. -- There is no fairer life recorded in history than that of Stephen, excepting, of course, the life of Him of whom Stephen learned and after whom he patterned. The character of Stephen presents a rare combination of strength and beauty, robustness and grace. Stephen occupies but small space in the {498} Bible, two chapters, and two verses. Yet in this short space a remarkably complete analysis of his character and the outcome of it is given.

I. Stephen's Character.

He was a remarkably full man.

1. He was "full of faith." Acts 6:5.
2. He was "full of grace." Acts 6:8 RV. This is the reason why he was so much like Christ Himself. Christ was just living His own life over again in Stephen.
3. "Full of power."
4. Full of the Word of God. There is but one sermon of Stephen's reported. You will find it in the seventh chapter of Acts. What a sermon it is! Bible from beginning to end. He was full of the Word. This goes far toward explaining why he was also full of faith and grace and power.
5. He was "full of the Holy Ghost." 6:5; 6:10.
6. Stephen was also full of love. Acts 7:57-60.
7. Stephen was full of courage. Acts 7:51-52.
8. He was a man of prayer.

II. The Outcome.

1. His face shone like an angel's.
2. He preached with unanswerable wisdom and power.
3. He wrought great wonders and signs, and the Word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly.
4. Men were "cut to the heart" by his preaching.
5. But this conviction in this case did not result in conversion. They gnashed upon him with their teeth.
6. The heavens were opened and he saw Jesus and

the glory of God.

FIRST CORINTHIANS 13

INTRODUCTION. -- The chapter naturally divides itself into three parts.

First part, verses 1-3, Love Contrasted, or the Absolute Indispensability of Love. {499}

Second part, verses 4-7, Love Described, or the Everyday Manifestations of Love.

Third part, verses 8-13, Love Exalted, or the Peerless Preeminence of Love.

I. Love Contrasted, or the Absolute Indispensability of Love.

1. The first thing that Paul contrasts with love is the gift of tongues and the gift of tongues in its highest conceivable form. "Though I speak with the tongues of men and angels."

2. The second thing Paul contrasts with love is the gift of prophecy.

3. Faith, miracle-working faith, miracle-working faith in the highest conceivable form, faith so as to remove mountains.

4. Magnificent giving. "Though I bestow all my goods to feed the poor."

5. Martyrdom. "If I give my body to be burned," but have not love, it profiteth me NOTHING.

II. Love Described, or the Everyday Manifestations of Love.

Love has fifteen marks which are never wanting where love exists.

1. The first mark of love is that it "suffereth long."

2. It "is kind."

3. "Love envieth not."

4. "Vaunteth not itself."

5. "Is not puffed up."

6. "Doth not behave itself unseemly;" i.e., does not do rude, ill-mannered, boorish things.

7. "Love seeketh not its own."

8. "Love is not provoked."

9. Love "taketh not account of evil."

10. Love "rejoiceth not in unrighteousness."

11. Love "rejoiceth with the truth."

12. "Love beareth all things."

13. Love "believeth all things."

14. "Love hopeth all things."

15. "Love endureth all things." {500}

III. Love Exalted, or the Peerless Pre-eminence of Love.

To sum it all up in a few words, prophecies, tongues, knowledge have their day. Love has eternity. God is Love, and love partakes of His eternal nature. "Love never faileth." All other things are partial. Love is complete, perfect. There are three abiding things, faith, hope, love; but of even these three the greatest is love.

THE HOLY SPIRIT IN GALATIANS

INTRODUCTION. -- The Epistle to the Galatians is a short book but a wonderfully instructive one. Its principal teaching is concerning God's way of justification. But it is very rich along other lines. One of the principal lines of thought is the contrast between living in the flesh and living in the Spirit, i.e., living in our own natural strength and living in the power of the Spirit of God. According to this book the great secret to a holy, happy, noble Christian life is living in the Spirit, crucifying the flesh with the passions and lusts thereof and walking by the Spirit of God. Let us look at some of our blessed relations to the Holy Spirit that are set forth in the book.

I. Here we have the believer Receiving the Holy Spirit. Galatians 3:2.

This receiving the Holy Spirit is a definite, conscious experience. Also Acts 19:2; 8:15-17. How received? "Hearing of faith."

II. Here we have the Spirit Ministered to or Continually Supplied to the believer. Galatians 3:5.

This is quite different from v.2. There the Holy Spirit is given once for all, a definite experience in some definite moment of past time. The tense of the verb plainly and unmistakably shows that. But here we have a continuous supply of the Spirit's power.

III. Here we have the Holy Spirit Witnessing in our Hearts to our sonship, crying out in our hearts, Abba, Father. Galatians 4:6. {501}

IV. Here we have the believer Walking by the Spirit. Galatians 5:16.

V. Here we have Bearing of Fruit in the Spirit, or rather the Spirit Bearing Fruit in us. Galatians

5:22-23.

What beautiful fruit it is! Love, joy, etc.

VI. Here we have Sowing to the Spirit. Galatians 6:7-8.

How can we make it sure that we shall sow to the Spirit? By surrendering the whole life to His absolute control. Yield to Him the control of your will, of your affections, of your thoughts, of your imagination, of your actions and your words. Yield your whole being up to be filled with His presence and His power.

SEVEN PRIVILEGES OF THE BELIEVER
(Philippians 4.)

I. It is the Privilege of the Believer in Jesus Christ to have CONSTANT JOY, to REJOICE ALWAYS.
v.4.

II. Undisturbed Freedom from Care. v.6.
How to realize this: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "In everything."

III. Abiding and Abounding Peace. v.7.
"The peace of God which passeth all understanding."

IV. An Ever-present Friend. v.9.

V. Never-failing Contentment. v.11.

VI. All-prevailing Strength. v.13.

VII. Inexhaustible Supplies for Every Need. v.19.
"EVERY NEED of yours" -- "SUPPLY." The RV reads "fulfill," i.e., fill full. {502}

"Riches" is a great word anyhow, but when you put "His" before it, "His riches," who can measure it? But Paul does not stop there -- "His riches IN GLORY." Perhaps some one wishes me to define that. Define that! I would as soon think of measuring the heavens with a foot rule. Notice one thing more, this filling full of every need is in Christ Jesus (RV). There is no filling full outside of Christ. There is nothing but emptiness outside of Christ.

It must be admitted that many Christians do not actually have every need "filled full." Why is it? Two reasons: First, they do not claim it. They are afraid to ask large things. They seem to be afraid of impoverishing God, that the great ocean of love and grace will run dry.

There is another reason. God's pouring in is conditioned upon our giving out. It was to believers who were giving out, constantly giving out, generously giving out, that Paul wrote, "My God shall," etc. v.15.

The one thing that prevents many of you from having "every need of yours" filled full by Paul's God, "according to his riches in glory," is downright stinginess. Claim a full cup today and make it possible for God to fill it by filling the cup of some one else.

GOD'S PATTERN FOR A CHRISTIAN WORKER (1) (2_Timothy 2.)

INTRODUCTION. -- The text is a whole chapter -- the second chapter of 2_Timothy. In this chapter we have a marvelous picture, drawn by the hand of God, of the Christian worker. What he is. What he should be. What he should avoid. What he should do. And his reward.

I. What the True Christian Worker is.

1. He is a soldier. v.3.
2. The Christian worker is also a "husbandman." v.6.
3. The Christian worker is also a workman. v.15.
4. The Christian worker is "a vessel." v.21. He is some sort of a household utensil, as a dish, or pitcher, or a cup, or a vase, something for the adornment and use of the Master's house. Many professing Christians are mere bric-a-brac in the church. {503}
5. The Christian worker is a "servant of the Lord." The word servant here used means "bond servant or slave," and the thought is that we belong to another, we are not our own: Christ is our owner.

II. What the Christian Worker Should Be.

1. He should be "dead" -- dead with Christ. v.11.
2. The Christian worker in the next place should be "strong." v.1.
3. Should be taught of the Lord. v.7.
4. There are three more things we should be. You will find them all in one verse. v.24.
 - (a) We should be "gentle."
 - (b) We should also be "apt to teach."
 - (c) Should be "patient," or, as the RV has it, "forbearing." "Patient of ills and wrongs."

GOD'S PATTERN FOR A CHRISTIAN WORKER (2)

I. What he Should Not Do.

1. He should not entangle himself with the affairs of this live. v.4.

Some of the things that entangle: Marriage to an unconverted person, or even to a worldly professor. Business partnership with an unconverted man. The entrance upon speculative business enterprises. Running in debt. Romans 13:8. The accumulation of wealth is to most men entanglement. 1_Timothy 6:9,11. Secret societies and questionable pleasure are entanglements that hinder our testimony and impede our welfare.

2. The Christian should not "strive about words." v.14.

3. The servant of the Lord should not strive at all. Content vigorously he may for the great vital truths, but always in a spirit of meekness, gentleness, patience and persuasiveness. v.24.

II. What he Should Do.

1. Aim to please God. v.4 RV. {504}

2. We should "study," or exert ourselves, "be diligent" to present ourselves approved unto God. v.15.

3. "Endure hardness."

4. The one who names the name of Christ should depart from unrighteousness. All sin. v.19 RV.

5. Flee youthful lusts. v.22.

6. While there are some things for the Christian worker to run from, there are others for him to run after. Righteousness, faith, love, peace. How these four are to be pursued the last part of the verse indicates, "with them that call on the name of the Lord out of a pure heart." By prayer.

HEBREWS 11

INTRODUCTION. -- The subject of the chapter is faith. What the chapter teaches about faith can be summarized under five general heads:

1. What faith is.

2. How faith acts, or how faith shows itself.

3. What faith gets.

4. What faith accomplishes.

5. How to get faith.

I. What Faith is.

It is clearly and simply defined in the first verse. The Revised Version rendering of this verse

is easier to understand than the Authorized Version. {"Now faith is the assurance of _things_ hoped for, the proving of things not seen." RV.} Faith is the assurance and unshaken confidence that what God says is so even though at present there is no other evidence that it is so than that God says so.

II. How Faith Shows Itself.

1. Faith shows itself by standing unwaveringly on what God says. v.3.
2. Faith shows itself in another way, i.e., by doing just what God bids. v.4.
3. Faith shows itself again by cheerfully suffering affliction with the children of God. v.23.
4. Faith shows itself by stopping at no sacrifice that God demands. Abraham, v.17. {505}

III. What Faith Gets.

1. Faith gets testimony right from God that the believer is righteous in His sight. v.4.
2. Faith gets salvation. v.7.
3. Faith gets life. v.31.
4. Faith gets power to bring forth children for God. v.11.
5. Faith obtains a heavenly and eternal home. v.16.

IV. What Faith Accomplishes.

1. Faith overcomes difficulties that seem insuperable. vs.2,9.
2. Faith wins victories over enemies that seem fortified behind impregnable walls. v.30.
3. Faith accomplishes a host of things that the inspired author of our chapter was forced to bunch together and that we must bunch together. vs.32-34. Faith is the great conqueror, the great achiever. The man of faith is the man who moves the world and leaves his permanent impress upon it. Faith is the mightiest thing within the reach of man. It links man to the omnipotence of God.

V. How to Get Faith.

The chapter gives a short and simple answer to that question. The way to get faith is to listen to what God has to say and then just stand upon it, risk everything upon it. Read your Bible a great deal. Pay very careful attention to what it says. Ask God to make it very clear what it means.

Then when you find a promise, no matter how big it is, believe it in all its height and depth and length and breadth, and stand upon it. When you find a commandment meant for you, no matter how hard it seems, just obey it. Do exactly what it says, and do it at once.

A FOUR-FOLD VIEW OF CHRIST IN HIS RELATIONS TO US

I. The first view of Christ and His Relation to us. 2_Corinthians 5:21; Galatians 3:13.

Here we see CHRIST FOR US. The Bible is full of this thought of Christ. Isaiah 53:6; 2_Corinthians 5:21; 1_Peter 2:24; Matthew 20:28. {506}

II. Second view of Christ in Galatians 2:20.

(Am.Ap.R.V.) The view of Christ we have here is CHRIST IN US.

{I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that [life] which I now live in the flesh I live in faith, [the faith] which is in the Son of God, who loved me, and gave himself up for me. (Galatians 2:20 ASV)}

III. Christ on us. Romans 13:14.

Christ clothing us with His own likeness, so that we are outwardly like unto Himself.

IV. Christ, the Living, Personal, Visible Christ with us. John 14:1-3.

WHAT ONE GAINS BY FAITH IN CHRIST

(1_Peter 1:3-8.)

I. A New Birth. v.3

II. A Living Hope.

"Unto a living hope."

III. A Substantial, Glorious and Eternal Inheritance.

The character of this inheritance.

1. It is "incorruptible."

2. "Undefiled," unsoiled.

3. "It fadeth not away."

4. Sure, it is kept, "reserved in heaven."

IV. Absolute Security.

"Kept by the power of God through faith." "Kept by THE POWER OF GOD." "KEPT by the power of God.

V. "Power and Honor and Glory at the Appearing of Jesus Christ." v.7.

VI. "Joy Unspeakable and full of Glory." v.8.

FIRST JOHN 1

INTRODUCTION. -- This chapter sets forth seven present and priceless privileges and possessions of the believer in Jesus Christ. {507}

I. Precious and Certain Knowledge.

1. What the believer knows. The believer knows eternal life. "I declare unto you the life, the eternal life, which was with the Father and was manifested unto us.

2. The certainty of what he knows. The knowledge of the life is certain. That which we HAVE HEARD; that which we HAVE SEEN WITH OUR OWN EYES; that which we HAVE BEHELD, i.e., not merely seen but gazed at intently and studied; OUR HANDS HANDLED.

II. Glorious Fellowship.

Fellowship with the Father and with His Son Jesus Christ.

III. Fullness of Joy.

"That your joy may be fulfilled" (filled full).

v.4 RV.

IV. A Wonderful Message.

The message is this, "God is light, and in him is no darkness at all." v.5.

V. A Holy Walk.

It is our privilege to walk in the light, to walk in the knowledge of and obedience to the truth, to walk in holiness. v.7.

VI. Cleansing from all Sin. v.7.

The cleansing spoken of in this verse is cleansing from the guilt of sin. Wherever in the Bible cleansing is spoken of in connection with the blood, it always has reference to the removal of guilt, i.e., to pardon and not removal of the actual presence of sin that comes in v.9.

VII. Cleansing from all Unrighteousness. v.9.

Not only is it our privilege to be cleansed from all guilt by the blood, it is also our privilege to be cleansed from all unrighteousness in our life. {508}

FIRST JOHN 2

INTRODUCTION. -- This chapter presents to us seven comforting views of Jesus.

I. Jesus as an Advocate with the Father.

The first view of Jesus that the chapter gives us is found in the first verse. Here we see Jesus as our Advocate with the Father. Jesus always represents the believer before the throne of God.

II. Jesus as a Propitiation.

The second comforting view that the chapter gives us of Jesus is in the second verse. Here we see Jesus Christ as a "Propitiation." A propitiation means "a means of appeasing." Jesus is a propitiation because by His atoning death on the cross God's wrath at sinners is appeased.

III. Jesus as an Abiding Place, or as our Life.

v.6.

Here we see Jesus as an Abiding Place, or as our life. It is our privilege to live in Christ, to abide in Him, to live and move and have our being in Him, to draw our very life from Him.

IV. Jesus as the Anointer. vs.20 and 27.

Here we see Jesus as the Anointer. The Holy One of verse 20 from whom we receive the anointing is Jesus, and the anointing that we receive from Him is the Holy Spirit. Jesus pours out the oil of the Holy Spirit upon our heads. Acts 2:23.

V. Jesus as the Christ and Son of God. vs.22 and 23.

Here we see Jesus as the Christ and the Son of God. This is also a comforting view of Jesus. Indeed, it is a view that gives comfort to all other views.

VI. Jesus as the Great Promiser. v.25.

Here we see Jesus as the Great Promiser. He promises us eternal life. {509}

VII. Jesus as the Coming One.

There is one more comforting view of Jesus given us in this chapter, verse 28. Here we see Jesus as the Coming One. Jesus came once. He is also coming again.

FIRST JOHN 3

INTRODUCTION. -- This chapter declares to us seven great facts about believers.

I. Believers in Jesus are now Children of God. vs. 1 and 2.

The great fact set forth is that we are now children of God.

II. Believers shall be like Jesus when He Comes.

The second great fact, etc., in verse 2. The great fact he declares is that when Jesus comes again we shall be like Him.

III. The Believer does not make a Practice of Sin.

vs. 5, 6, 9, and 10.

Here we see this great fact about believers in Christ: Those who have been born again, and abide in Christ, do not make a practice of sin.

IV. The Believer knows that he has Passed out of Death into Life. v.14.

How he knows. v.14-18.

V. The Believer has Boldness before God. vs.19-21. The believer can come into God's presence and look up into His face and pour out his whole heart before Him. When is it that we have this boldness before God? When our own heart does not condemn us.

VI. The believer has Power to Obtain from God by Prayer whatsoever he Asks. v.22.

When has he that power? {510}

VII. The Believer has the Gift of the Holy Spirit. v.24.

The great fact about believers set forth is that believers in Jesus Christ have the Spirit given to them, i.e., they have the gift of the Holy Spirit.

FIRST JOHN 4

INTRODUCTION. -- This chapter teaches us seven great lessons about love.

I. Love is of God. v.7.

"Out of God."

II. God is Love. vs. 8 and 16.

The great lesson about love taught here is that God is love. Not only is love of God but "God is Love." Love is the very essence of God's character. God is Love. That is the great central truth around which the whole system of Bible truth revolves. That is the great foundation truth upon which the whole superstructure of Christian doctrine is built. We owe our knowledge of this truth to the Bible. Take away the Bible and the facts therein recorded and made known and we have no sure proof left that God is Love.

III. Jesus Christ is the Supreme Manifestation of the Love of God. vs. 9 and 10.

God manifested His love, showed it in a visible way.

1. By sending His Son into the world. v.9.

2. God manifested His love in Christ in a still further and more wonderful way. v.10. He not only sent His begotten Son, but He sent Him to be a propitiation for our sins. We had sinned. God was

holy. God's holy wrath must fall upon us and destroy us unless a propitiation is provided. God provided it Himself.

IV. If God so Loved us we ought also to Love one another. v.11.

V. He that Loveth others Dwelleth in God and God in him. vs. 12-16. {511}

VI. There is no Fear in Love. v.18.

The sixth great lesson about Christ taught here is that "there is no fear in love, but perfect love casteth out fear." Learn to love God and you will be delivered from all dread of God.

VII. "We Love because He first Loved us." v.19.

The great lesson about love taught us here is that "we love because God first loved us." Love does not begin with our loving, but with God's loving. Not with our loving God, but with God's loving us.

FIRST JOHN 5

INTRODUCTION. -- This chapter sets forth the seven-fold glory of the believer in Jesus Christ.

I. The Believer's noble Parentage.

"Whosoever believeth that Jesus is the Christ is born of God." v.1. Every true believer in Jesus Christ can boast of the eternal, all-wise, all-holy, almighty God as His father.

II. The Believer's splendid Victory. vs. 4 and 5.
Victory over the world.

III. The Believer's priceless Possession. vs. 11 and 12.

The believer has eternal life. Not only has the believer eternal life, it is his privilege to know that he has eternal life. v.13.

IV. The Believer's sure Confidence. vs. 14 and 15.

The believer's sure confidence is that if he asks anything that is according to the will of God he will obtain it.

V. The Believer's wonderful Power. v.16.

The believer has the power to save by his prayer his erring brother's life. The death spoken of in this verse is eternal death, and the life spoken of is eternal life. {512}

VI. The Believer's perfect security. v.18 RV. {"We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not." RV.}

He that was begotten of God (i.e., Jesus Christ)

keepeth him that is begotten of God from the practice of sin and from the clutch of Satan.

VII. The Believer's glorious Knowledge. v.20.
The Son of God gives to every believer an understanding to know God. The knowledge of God, the supreme knowledge.
{End of Book Three,

How to Work For Christ_ by R.A.Torrey}