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## **SERMON OUTLINES**

**From Orval J. Nease**

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## **ABOUT THE OUTLINE INDENTATIONS**

When these outlines were converted to "Wrap" text they were strung out. In time we may re-indent them as they should be. For now, however, we will leave it up to the users to do that for themselves. -- DVM

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## INTRODUCTION

Dr. Orval J. Nease was a great preacher. His sermons not only had literary merit and were delivered with the ability of a great orator, but they were always spiritual and with extreme unction. But whatever the circumstance in which the sermon was delivered, its content was always illuminating and helpful. Another characteristic of Dr. Nease's sermons was their striking yet appropriate titles. Among these may be mentioned such subjects as "Crosses of Destiny," "Road Maps of Life," "Religious Play-Actors," and many similar titles.

Mrs. Nease is rendering a special service to the church in classifying and preparing these sermon outlines for publication. This book will revive many precious memories in the minds and hearts of ministers and laymen who have heard these sermons delivered in person. Again, these

outlines will prove exceptionally helpful to young ministers, not only as suggestive of sermon material, but as pointing out the proper manner of ministering to special groups, and the type of truth to be used on special occasions.

There is a right way and a wrong way to use sermon outlines. Dr. Bresee frequently said that he could listen to the sermon of a young preacher and analyze it into layers, and tell from what noted preacher or writer he took each layer. But his advice was to keep on reading and preaching until the layers were so mixed that they ceased to belong to others and became the preacher's own. These outlines will prove very suggestive and helpful if they are pondered over, studied carefully, new illustrative material added, and then so assimilated that they become an expression of one's own individual life. They will stimulate thought, give an insight into the selection of unique and appropriate titles, and thus serve to develop young ministers into preachers of ability and power.

We bespeak for these outlines a hearty reception on the part of preachers and people, and pray that, as they have been a blessing to multitudes in the past, they may be used with such an anointing of the Holy Spirit as to bless like multitudes in the future.

H. Orton Wiley,  
President Emeritus Pasadena College

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## 01 -- CHRISTIAN CONSECRATION

TEXT: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

### INTRODUCTION

1. Paul, the theologian -- In the foregoing chapters Paul has been dealing with the fundamental doctrines of Christian faith.

2. Paul, the practical preacher -- We think of John and James as the practical preachers, but no more emphatic insistence upon applied Christianity is to be found in the New Testament than in the writings of Paul.

3. The earnestness of Paul's appeal -- "I beseech you therefore, brethren." "By the mercies of God."

### I. THE SACRIFICE TO BE OFFERED

1. The principle and necessity of sacrifice

a. Found in nature, history, and Bible

b. Ceremonial sacrifice -- Moses

c. Meritorious sacrifice -- Christ

d. Living sacrifice -- Christian

2. "Present your bodies"

a. We readily commit our souls but reserve our bodies to serve our own ends.

b. Bodies emphasized as the medium of souls' expression.

c. The completed man -- all must be presented to God.

3. Present your own body

a. The Jew must bring his lamb.

b. No ceremonial substitution can replace the Christian's giving of himself to God.

c. Not even the sacrifice of Christ obviates the necessity of the giving of myself to God.

d. This places it upon the personal and individual basis.

4. "Present" your body

a. Relinquish all claim.

Illustration: Indian givers are said to be those who give and then withdraw their gift.

b. We must lay upon the altar of God all we have, all we control, and all we are.

c. As the lamb was given over unto death, so the Christian must be abandoned to God.

Here I give my all to Thee,  
Friends and time and earthly store,  
Soul and body Thine to be,  
Wholly Thine forevermore.

## II. THE NATURE OF THIS SACRIFICE

1. A living sacrifice

a. Living -- as contrasted with dead sacrifices of Jewish altars.

b. Christ's death forever removed dead sacrifices from the altar.

c. Living sacrifices -- yet given over in fellowship and service as completely as though severed from the past by death.

d. Living sacrifice -- as continuous -- The Christian sacrifice a sacrificial life.

2. A holy sacrifice -- "Know ye not that your body is the temple of the Holy Ghost?"

a. A holy sacrifice for a holy service to a holy God. "Sanctify" means set apart, but it is illogical to set apart an unholy sacrifice for a holy God.

b. "Whatsoever toucheth the altar is made holy."

c. Holy in the sense of a cleansing from everything that would hinder a holy service to God.

3. An acceptable sacrifice

a. Acceptable -- R.V., "well-pleasing"

b. An approved sacrifice

### III. THE CONSEQUENCES OF THIS SACRIFICE

1. A nonconforming to this world

a. A soul committed to God in yieldedness will seek conformity to God's will.

b. Worldliness -- Dr. Jowett defines it as life on low levels. Submission to God raises the living to high levels. Gal. 1:4, Delivered from this present world.

2. A transforming of the inner man

a. This is a sacrifice of the heart.

b. The transformed inner life guarantees a transformed outer life.

c. Transformed may be translated "renewing." Thus a made-new inner man.

3. An enlarging experience of the will of God

a. Putting God to the test

(1) "Proving" to oneself and to the world the will of God

(2) "Proving," a demonstration of the workableness of God's will (the practicality of God's will)

b. Seeking the superlative -- "That good, and acceptable, and perfect, will of God."

CONCLUSION: Paul by earnest appeal calls all believers to meet the provisions of the sacrifice of Christ for them by a sacrifice of themselves to God for others.

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## 02 -- THE QUEST FOR THE SANCTIFIER

TEXT: Christ Jesus, who of God is made unto us . . . sanctification (I Cor. 1:30).

### INTRODUCTION

1. It is commonplace to say that men everywhere seek Jesus.
  - a. This is only partly true.
  - b. Some seek but are mistaken as to whom they seek.
  - c. Some fail to recognize Him when they come upon Him.
2. The unrest of the world is at base the unsatisfied cry for God.
  - a. For pardon of sin.
  - b. For cleansing of heart pollution.
  - c. Ultimately for the indwelling companionship of God.
3. "Sir, we would see Jesus," (John 12:21) is still the cry of men.

### I. THE SEARCH FOR THE SANCTIFIER.

1. The ultimate hunger of human hearts.
  - a. Complete sin cleansing.
  - b. The conscious indwelling of God.
2. Conversion does not fully satisfy the heart hunger.
  - a. John Wesley said, "Sanctification begins in justification."
  - b. Conversion deals with the guilt of sin.

c. Man's heart hungers for a revelation of God that will remove the pollution of sin.

3. The true believer's heart longs for the Sanctifier.

a. The believer searches the Word for the Sanctifier.

b. The believer searches the experiences of others for the Sanctifier.

c. The believer searches his own heart for the Sanctifier.

## II. SIN IN THE HEART KEEPS MEN FROM DISCOVERING THE SANCTIFIER.

1. Some men fail to recognize in the Christ of history their Sanctifier.

a. They recognize a Leader, a Prophet, a Teacher, etc., but do not discover in Him a Sanctifier.

b. The early disciples had unseeing eyes. Emmaus disciples, "Their eyes were holden that they should not know him" (Luke 24:16). "We trusted that it had been he which should have redeemed Israel" (Luke 24:21).

2. This discovery comes by revelation to the spiritually minded.

a. The question of Judas (John 14:22, 23).

b. The question of Philip (John 14:7-9).

3. Unsanctified eyes do not behold Him.

a. "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

b. "Holiness, without which no man shall see the Lord" (Heb. 12: 14).

## III. CHRIST IS THE FULFILLMENT OF THE HEART'S DESIRE FOR HOLINESS.

1. Sanctification is provided in Jesus.

a. "I sanctify myself, that they also might be sanctified" (John 17:19).

b. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

c. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10: 10).

2. Sanctification is exemplified in Jesus.

a. Jesus did not begin His ministry until the "Spirit of God descending like a dove" rested upon Him (Matt. 3:16).

b. Christ's earthly life is God's standard of a Spirit-filled life.

"Till we all come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

3. Sanctification is realized in the indwelling Christ.

a. Sanctification is the baptism of Jesus. "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3: 11; Mark 1:8).

b. Sanctification consummates itself in the indwelling Christ.

"God hath said, I will dwell in them, and walk in them" (II Cor. 6: 16).

"That Christ may dwell in your hearts by faith" (Eph. 3:17).

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13).

"Christ in you, the hope of glory" (Col. 1:27).

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### 03 -- A SALUTATION TO THE SANCTIFIED

TEXT: Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called; mercy unto you, and peace, and love, be multiplied (Jude 1, 2).

#### INTRODUCTION

1. This epistle written about A.D. 66
2. Written by Jude, of whom little is known
3. Written to the Christian brotherhood everywhere, warning them against drifting from the faith

#### I. JUDE'S CONFESSION

1. "Brother of James"

- a. Jude, not an apostle
- b. James, the author of the epistle so named James much better known and more influential than Jude, though also not an apostle.
- c. Of the family of our Lord (Mark 6:3)
- 2. "Servant of Jesus Christ"
  - a. The fleshly brother of our Lord.
    - (1) Humility forbids reference to his kinship.
    - (2) By lifting his own name he might lower the name of Christ.
  - b. Jude wishes history to record him as "servant."
    - (1) He had learned well the lesson of Jesus (Mark 10:43, 44).
    - (2) Prefers to be a "servant" of Christ in grace than a "brother" in the flesh.
- 3. A confession of Christ's Messiahship
  - a. Believers hail the confession of Peter.
  - b. Jude makes confession.
    - (1) A tactful but clear confession
    - (2) More meaningful than Peter's in that it comes from an obscure member of Jesus' own family

## II. JUDE'S TESTIMONY

- 1. The reality of sanctification "Them that are sanctified."
  - a. An experience of living persons. "Them."
  - b. A present experience. "Are."
- 2. The Author of sanctification a. "Sanctified by God"
  - (1) Sanctified by the will of God (I Thess. 4:3).
  - (2) The Author of sanctification determines the nature of sanctification (I Pet. 1: 16).

b. "Preserved in Jesus Christ"

(1) Preserved in the sense of inner purity

(2) Preserved in the sense of outer protection

c. "Called" in Jesus Christ

Margin reads, "the called ones."

(1) Called out of sin

(2) Called unto holiness

(3) Called to represent Christ The Church -- the ecclesia

3. The sanctified quality for an increase of grace

### III. JUDE'S BENEDICTION

1. Mercy multiplied

a. From God toward the sanctified.

b. Mercy is God's love in action.

c. Psalmist declares mercy follows him (Ps. 23: 6).

2. Peace multiplied a. Within the heart of the sanctified.

b. Peace is the foundation provision of grace.

c. Peace is the bulwark of the sanctified.

3. Love multiplied

a. From the heart of the sanctified

b. Love for God, for the brethren, for the world

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### 04 -- THE ALTAR THAT SANCTIFIES

TEXTS:

The altar that sanctifieth the gift (Matt. 23: 19).

Whatsoever toucheth the altar is made holy (Exod. 29:37).

Read carefully: Gen. 15:9-18; Exod. 29:29-37; Matt. 23: 16-21; Heb. 9: 1-28; 10: 1-25.

SCRIPTURE READING: Exod. 29:29-37 and Heb. 9:23-28 INTRODUCTION

The derivation of the combined texts

1. Matt. 23: 16-22.

An arraignment of those religionists who fail to make proper evaluations, discriminations, and emphases

Temple vs. gold within the Temple

Altar vs. the gift upon the altar

The greater includes the lesser.

2. Exod. 29:29-37

Directions are here given for the sanctification of priests, altar, and sacrifice.

## I. THE ALTAR INSTITUTED

1. Its institution

a. After the fall.

No need of the altar prior to fall, God and man walked and talked together in unbroken fellowship.

b. God ordained the altar.

(1) God made coats of skins for covering. Gen. 3:21. -- Consciousness of nakedness was an indication of their sin. "Who told thee that thou wast naked?" "Hast thou eaten?" Gen. 3:7, 11.

The fact that leaves were rejected as covering, and skins that represented blood and death were accepted, is a significant atonement hint.

(2) Offerings of Cain and Abel.

Cain brought bloodless fruit of the ground. Gen. 4:3.

Abel brought the firstlings of the flock. Gen. 4:4.

The sacrifice of blood was accepted. Gen. 4:4-7.

(3) Noah builded an altar unto God. Gen. 8:20. This is the first definite mention of an altar. Instructions were that only "clean beasts" were to be used for sacrifice. Leviticus 11.

c. God gave Moses instructions concerning the altar.

(1) Its dimensions and materials. Exod. 27:1-7. 5 cubits square and 3 cubits high. (Cubit is about 18 inches.)

(2) Its equipment. Exod. 38:1-7.

2. Its sanctification

a. The priests were to be sanctified. Exodus 29.

(1) Washed with clean water. v. 4.

(2) Arrayed in priestly robes. vv. 5, 6.

(3) Anointed with holy oil. v. 7.

(4) Blood was to be placed upon them. v. 20.

(5) An offering by fire was made for them.

(6) Seven days this must be repeated.

b. The sacrifice was to be blemishless. Exod. 22:19.

c. The altar must be sanctified. Exodus 29.

(1) A bullock must be offered for its atonement. v. 36.

(2) The altar must be cleansed. v. 36.

(3) Blood must be sprinkled upon the altar. vv. 12 and 36.

(4) The altar must be anointed with oil. v. 36.

(5) Seven days this must be repeated.

3. Its significance

a. Mediation between God and man

The altar was God's approach to man. The altar was man's approach to God.

b. Reconciliation

c. Propitiation

Taking away of sins

## II. THE ALTAR AND CHRIST

1. "The new and living way." Heb. 10:20.

a. The old way

(1) A way of fear

(2) A way of blood

(3) A way of death

(4) A way of imperfection -- "Could not make the comers thereunto perfect." Heb. 10:1.

(5) A way of repetition

"A remembrance again of sins every year." Heb. 10:1.

(6) A way of type and shadow -- "A shadow of good things to come." Heb. 10:3. (7) A way that could not take away sins

"It is not possible for the blood of bulls and goats." Heb. 10:4. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Heb. 10:11.

b. The new way

(1) One Sacrifice -- Christ. Heb. 10: 12.

(2) A way of assurance. v. 22.

(3) A way of perfection. v. 14.

(4) The Holy Ghost, the Witness. v. 15.

(5) A way of the heart. v. 16.

(6) A way of sins forgotten. v. 17.

2. Christ is the fulfillment of types and shadows.

a. Christ as Sacrifice

(1) Sinless

(2) Sufficient

(3) Perfect

b. Christ as Priest

(1) Mediator. I Tim. 2:5, 6; Heb. 12:24.

(2) Reconciliation. Eph. 2: 16; Rom. 5:10.

(3) Propitiation. Rom. 3:25; I John 2:2.

c. Christ as Altar -- "For their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:19. There is met in Christ the twofold significance contained in the words "to sanctify."

(1) Christ set himself apart. He needed no cleansing.

(2) That the world might be made holy or cleansed.

(3) As Priest and Victim He lays himself upon the altar with Abraham's faith and Isaac's resignation.

Note: Gen. 22: 1-14.

### III. THE ALTAR AND BELIEVERS

1. Christ then is the Altar.

a. He was the world's Sacrifice that He might become the world's Altar.

b. Upon Christ must we lay our offering.

2. The believer is the sacrifice.

"A living sacrifice." Rom. 12: 1.

a. Turned over to the Priest.

b. Bound to the Altar.

"Bind the sacrifice with cords, even unto the horns of the altar." Ps. 118:27.

c. Utterly abandoned to the Altar. d, It is the place of death.

3. The believer made holy.

a. The sacrifice becomes identified with the altar.

b. The believer becomes identified with Christ. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:11.

c. "For whatsoever toucheth the altar is made holy." Exod. 29:37.

d. Not trouble to "die daily."

CONCLUSION: Gen. 15:9-18. Abraham kept the fowls from his sacrifice until the fire of acceptance fell from heaven.

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## 05 -- THE PURGE OF FIRE

TEXT: Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.  
(Read Isa. 6:1-8.)

### INTRODUCTION

1. Uzziah, the king (II Chronicles 26)

a. The greatest king since Solomon

b. Stricken by leprosy for desecrating the Temple

2. Isaiah, the prophet

a. Son of Amoz, a family of rank and wealth.

b. Tradition says a cousin of Uzziah.

c. Uzziah was Isaiah's friend and hero.

## I. THE REVELATION OF THE KING

1. The year of sorrow
  - a. This not only designates "when."
  - b. This designates "why."
  - c. It is "then" that men see God.
2. The revelation of God
  - a. A revelation of God's majesty
  - b. A revelation of God's eternalness
  - c. A revelation of God's holiness

Note: The essential point of the vision is the revelation that God, not Uzziah, is King of Judah.

3. The vision of self
  - a. Judging ourselves by ourselves.
  - b. No man knows his own heart until God reveals it.
  - c. The depths of an iniquitous heart.

## II. THE LANGUAGE OF A LEPER

Note: Uzziah, Isaiah's friend, died a leper. Isaiah recognizes his soul condition in terms of Uzziah's physical state.

1. A sense of uncleanness
  - a. A sense of God produces a sense of sin.
  - b. Where there is no sense of sin there is no sense of God.
  - c. Iniquity is soul leprosy.
2. A confession of uncleanness
  - a. An acknowledgment that sin is personal

b. A cry of a leper, "Unclean, unclean!"

3. A cry for cleansing

a. A cry of helplessness

b. A cry of desperation

c. A cry of faith

Blind Bartimaeus cried, "Thou Son of David, have mercy on me!"

### III. THE PURGE OF FIRE

1. Cleansing rather than forgiveness is here emphasized.

a. Guilt needs forgiveness.

b. Forgiveness implied but not emphasized.

c. Impurity needs cleansing.

d. Lepers were cleansed when healed.

2. Cleansing effected by a live coal.

a. A coal from the altar (v. 6). Fire from the atoning altar.

b. Fire is a purifying agent.

c. New Testament uses fire as a symbol of the Holy Ghost.

d. This is Holy Ghost fire cleansing!

3. The cleansed heart (v. 8).

a. Ears to hear God's voice

b. Eyes to see a world's need

c. Heart to obey God's command "Here am I; send me."

### CONCLUSION

1. A cleansed heart is a commissioned heart.

2. For fifty years Isaiah was God's messenger to Judah.

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## 06 -- THE "APOSTLES" OF EPHESUS

TEXT: Have ye received the Holy Ghost since ye believed? (Acts 19:2.)

Read Acts 19:1-7 carefully.

### INTRODUCTION

1. Paul finds twelve faithful disciples at Ephesus.
  - a. Evidently were Jewish proselytes.
  - b. Converted under the preaching of John the Baptist.
  - c. This must have occurred twenty-six years previous (Adam Clarke).
2. Note the contrast between the life and labors
  - a. The twelve at Jerusalem
  - b. The twelve at Ephesus

### I. THE DISCERNING EYE OF PAUL

1. Much for which they could be commended.
  - a. They had walked in what light they had.
  - b. They had repented and believed.
  - c. They were a separate company.
  - d. They had undoubtedly suffered much persecution.
  - e. They looked forward to the coming of Jesus, who had been announced to them by John the Baptist. v. 4.
2. There was, however, a very evident lack.
  - a. Perhaps a look of defeat in their tired eyes.
  - b. Undoubtedly a yearning, hungry expression.

- c. Maybe the "bird note of exuberance" was missing.
- d. Could have been the lack of aggressiveness and progress.
- e. Perhaps a want of tenderness.
- 3. They were living in pre-Pentecostal experience.
  - a. The Day of Pentecost was history.
    - (1) The promise of the Father was fulfilled.
    - (2) The one hundred twenty had been empowered.
  - b. Revivals were the order with the twelve at Jerusalem.
    - (1) Apostles were proclaiming the "word of God with boldness."
    - (2) Thousands were being added to the Church.
    - (3) Disciples went everywhere preaching.
    - (4) All Europe was being touched with the gospel.
  - c. The Ephesian twelve were still pre-Pentecostal.
    - (1) Behind the times religiously.
    - (2) Wilderness wanderings rather than Canaan victories.

## II. THE POINTED INTERROGATION OF PAUL

"Have ye received the Holy Ghost?"

- 1. Paul did not ask about the standing in community.
  - a. Did not ask them if they liked their preacher.
  - b. Did not investigate the service record.
  - c. Made no suggestion of the inadequacy of the church property.
  - d. Did not inquire of the financial status.
  - e. Not recorded that he inquired of their interest in social and civic reform.

2. Paul did not question them regarding membership.

a. Are there Achans in the camp?

b. Are you straight theologically?

c. Are there divisions among you?

d. How many accessions during the past year?

e. Did not blame their lack upon a poor regeneration.

f. Did not accuse them of worldly dress or indulgence.

3. Paul strikes at the heart -- the root of need. "Have ye received the Holy Ghost?"

a. Did not abuse them or belittle what grace they had.

b. It is not a matter primarily of numbers, finance, organization, singing, preaching, attire,  
etc.

c. It is rather, "Have you received the Holy Ghost?"

4. Major emphasis must be placed upon the reception of the Holy Ghost.

a. The Holy Ghost is the Church's first need.

b. The Holy Ghost is the believer's prime need.

c. I fear we are failing here in the maze of other things. -- "Have ye received the Holy  
Ghost?"

### III. THE RECEPTION OF THE HOLY GHOST BY THE TWELVE

1. An experience subsequent to regeneration.

a. They were already believers.

b. A second experience was being pressed upon them.

c. This second experience based upon need and therefore mandatory.

2. An experience that would meet the lack they evidenced.

a. Paul offered them the one thing that would turn the tide of defeat.

b. Paul gave them assurance based upon experience.

3. Their pathetic but earnest confession.

"We have not so much as heard whether there be any Holy Ghost."

a. Ignorant -- they did not know.

b. Confession -- conscious of their need.

c. Yearning -- an expression of eager desire.

d. Faith -- the faith of acceptance.

4. The Holy Ghost fell on them. "The baptism of Jesus."

a. Fell on them just as at Pentecost. Same empowering experience as one hundred twenty received.

b. The important thing is that the Holy Ghost came.

Signs, evidences, etc., are secondary.

c. The real evidence was a revived and empowered church.

(1) A three months' revival (v. 8). In a borrowed synagogue

With Paul as evangelist

(2) Establishment of a holiness school (v. 9). Paul as instructor

Maintained two years

(3) Gospel spread through all Asia (v. 10).

(4) They were a missionary church, "Jews and Greeks" (v. 10).

## CONCLUSION

1. The Ephesian twelve received the first time they heard.

2. The sin of this generation is their refusal to receive, having heard. "Have ye received the Holy Ghost?"

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## 07 -- SANCTIFICATION IN TYPE

### I. INTRODUCTION

1. The Mosaic dispensation was legal, ceremonial, and typical. "For the law having a shadow of good things to come" (Heb. 10: 1).

- a. A shadow indicates a substance.
- b. Holiness is foreshadowed in the Old Testament.
- c. The substance and reality are found in the gospel of Jesus Christ.

2. Types and shadows are not conclusive proof within themselves and should never be taken as the conclusive word of doctrine.

- a. Their value lies in that they indicate holiness in the plan of God throughout history.
- b. Their value lies in that they tie the old covenant into the new.
- c. Their value lies in that they illustrate and prepare the way for the reality.

### II. THE PROVISIONS OF THE MOSAIC LAW

1. The forms of ceremonial cleansing: "divers washings," cleansings, and "purifications."

2. The distinction between the clean and unclean in food.

- a. Of land animals only such as chew the cud and divide the hoof may be eaten.
- b. Of the sea only such as have fins and scales may be used for food.

3. The seal of circumcision.

"Every male child must be circumcised."

- a. This but an outward symbol of a circumcision of the heart (Col. 2:11).
- b. He is a Jew who is one inwardly (Rom. 2:28-29).

4. The priest must be holy.

- a. Holy garments for glory and beauty.
- b. "Holiness to the Lord" engraved upon the breastplate.

c. Under the gospel dispensation all Christians are priests.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9; cf. Rom. 12:1).

5. The cleansing of a leper.

a. Leprosy, a type of inbred sin -- Loathsome, unclean, incurable, fatal, and hereditary.

b. The leper's "day of cleansing"

The priest alone could pronounce him clean. A bird must be sacrificed and the blood sprinkled upon the leper.

The holy oil must be placed upon him.

c. First the blood (atonement) and then the oil (sanctification)

6. The holy oil (olive oil).

a. Has special reference to the work of the Holy Spirit.

John signifies the Holy Ghost as "the unction" or "the anointing."

b. Holy oil was to be sprinkled upon the Tabernacle and all its holy vessels.

c. Holy oil was sprinkled upon prophets, priests, and kings, qualifying them for service.

d. This oil was a sweet perfume and must not be counterfeited or used for other than designated purposes.

e. Jesus testified to this anointing.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach," etc. (Isaiah 61 and Luke 4: 18).

7. The symbol of fire.

"He shall sit as a refiner and purifier of silver."

a. Fire is the great purifier.

b. The Holy Spirit is the consuming Fire.

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## 08 -- SANCTIFICATION IN PROPHECY

### I. INTRODUCTION

1. The major prophets are Isaiah, Jeremiah, Ezekiel, and Daniel.
2. The minor prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
3. In the prophets we do not have the clear light on sanctification, but certainly they contain unmistakable allusions and predictions.

### II. THE MAJOR PROPHETS

#### 1. Isaiah

- a. Isaiah, a converted man before he wrote the first chapter.

Laments the sins of the Israelites and Jews.

He calls upon them to repent (Isa. 1:16-20).

- b. Isaiah inducted into the prophetic office.

Isaiah 6

He saw the Lord.

He saw himself unclean.

He cried for cleansing.

- c. Isaiah prophesies of the holy way.

Isaiah 35: "And an highway shall be there, and a way, and it shall be called The way of holiness."

2. Jeremiah 1:5-16: "I sanctified thee; and I ordained thee a prophet unto the nations."

#### 3. Ezekiel 36

- a. Justification, verse 25: "I will sprinkle clean water upon you."

b. Sanctification, verses 26, 27: "I will put my spirit within you, and cause you to walk in my statutes."

### III. THE MINOR PROPHETS

1. Hosea 2: 16: "In that day thou shalt call me Ishi."

a. Ishi means "my husband." An experience of marriage.

b. This signifies more than servanthood (Baali, a legal relationship, justification) --the closest possible union, which must signify the oneness of sanctification.

2. Joel 2:28-32: "It shall come to pass afterward, that I will pour out my spirit upon all flesh."

a. Designed for all God's children.

b. An enduement for service to God.

3. Habakkuk 3:17-19

Unmistakable indications of an experience of perfect trust in God and perfect love for God.

4. Malachi 3:1-3

a. The messenger of the new covenant "shall suddenly come to his temple" (v. 1).

b. "He is like a refiner's fire, and fullers' soap" (v. 2).

c. He shall "purify" and "purge" (v. 3).

IV. CONCLUSION: There is holiness in prophecy.

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### 09 -- THE PROMISE OF THE FATHER

TEXT: Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).

SCRIPTURE READING: Acts 1:1-14

### INTRODUCTION

1. This passage represents the heart and climaxing statement of Christ's post-Resurrection portion of His early ministry.

2. This parting reiteration of the promise of the Father is the assuring answer to the time-long cry of men for satisfactory experience of God.

a. God walked and talked with Adam, Enoch, Moses, Elijah, etc. This privilege was accorded but to the few.

b. Jesus was God manifest in the flesh and therefore circumscribed by the limitations of the human.

c. The promise of the Father was the giving of the Spirit of God, which should be "Christ in you, the hope of glory."

## I. A LONG-STANDING PROMISE

1. The promise stated

a. The coming of the Holy Ghost:

(1) Did not originate with the modern holiness movement.

(2) Did not originate with Pentecost and the Early Church.

b. The coming of the Holy Ghost is as much a promise of the Father as was the coming of Jesus Christ.

(1) Isa. 59:21: "This is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart . . . saith the Lord, from henceforth and for ever."

(2) Ezekiel 36:27: "And I will put my spirit within you, and cause you to walk in my statutes."

c. Joel 2:28: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh."

2. The promise renewed

a. John the Baptist voices it.

Matt. 3: 11: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

b. Jesus assures it.

(1) Luke 24:49: "Behold, I send the promise of my Father upon you."

(2) John 7:39: "This spake he of the Spirit, which they that believe on him should receive."

(3) John 14: 16: "I will pray the Father, and he shall give you another Comforter."

(4) John 16: 7: "I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

### 3. The promise enjoined

a. Acts 1:4: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father."

b. Luke 24:49: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

## II. THE PROMISE OF THE FATHER

### 1. The Father's promise originates in a Father's loving heart.

Luke 11: 13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

### 2. The Father's promise has in mind the good of the child.

a. John 16: 7: "Nevertheless I tell you the truth; It is expedient for you that I go away." John 16:8: "When he is come, he will reprove the world."

b. John 16:12: "I have yet many things to say unto you, but ye cannot bear them now." John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

c. John 14: 16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

John 14:18: "I will not leave you comfortless [orphans]: I will come to you."

### 3. The Father's promise is assured of fulfillment.

a. Christ assumes responsibility in fulfillment. Luke 24:49. "I send the promise of my Father upon you."

John 16:7: "I will send him unto you." Acts 1:8: "Ye shall receive power, after that the Holy Ghost is come upon you."

b. Christ died that the fulfillment might be assured.

Heb. 13: 12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

### III. THE CONDITIONS OF THE FULFILLMENT

1. There are no conditions so far as God is concerned.
  - a. The Father wills it.
  - b. The Christ died to make it possible.
  - c. Pentecost was the official outpouring of the Holy Spirit himself in actual fulfillment.
2. There are certain human conditions to be met.
  - a. Wait for the promise of the Father. Tarrying reveals the holiness of God and the

"Tarry ye." "Until ye."

Illustration: Of this Isaiah's experience testifies.

b. "One accord in one place" (Acts 2:1). Oneness of spirit among good men argues well for oneness of spirit with God.

c. "And when they had prayed . . . they were all filled with the Holy Ghost" (Acts 4:31). Personal asking precedes personal receiving. See Acts 15:8, 9.

d. Recapitulation

A revelation of God, a sense of personal need, a yielded submissiveness to God and man, and earnest, expectant asking -- these are the prerequisites to the coming of the Holy Ghost.

### CONCLUSION

The testimony of Peter on the Day of Pentecost, "This is that" (Acts 2:16-18), identifies the promise with the fulfillment.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

\* \* \* \* \*

TEXT: And it shall come to pass afterward, that I will pour out my spirit upon all flesh (Joel 2:28). Read carefully Joel 2:21-32.

## INTRODUCTION

1. Joel is the pioneer of the prophets.
  - a. In Judah, in the early days of Joash.
  - b. 870-865 B.C.
2. Joel had seen God's way of the future.
  - a. Calls a fast to remove plague of locusts.
  - b. Predicts rain and consequent plenty for Israel.
3. Joel's most distinctive prophecy.
  - a. The outpouring of the Holy Spirit.
  - b. The latter rain, following spiritual drought prior to Christ's coming.

## I. THE PROMISE OF THE SPIRIT'S OUTPOURING

1. The time -- "afterward"
  - a. After this age or dispensation.
    - (1) Prophecy uttered during age of law of Pentecost.
    - (2) Holy Ghost dispensation so named because of the fulfillment of Joel's prophecy.
  - b. Pentecost witnessed the initial fulfillment.
  - c. Holy Ghost age marked by continuance of Pentecost.
  - d. The Holy Spirit is accessible in Pentecostal measure.
2. The Gift -- "My spirit"
  - a. A spiritual experience.
  - b. Formerly the Spirit dwelt with man.
  - c. New age characterized by Spirit indwelling men.

"He dwelleth with you, and shall be in you."

3. The Giver -- "I will"

a. Divine in origin. Apostles are but the agents.

b. Divine in assurance.

## II. THE ABUNDANCE OF THE SPIRIT'S OUTPOURING

1. The measure

a. "Poured out" like rain after Elijah's prayer.

b. "God giveth not the Spirit by measure" (John 3:34).

2. The extent -- "all flesh"

a. Without discrimination Social or national

b. Universally accessible Conditions reasonable

"For the promise is unto you, and to your children, and to all that are afar, even as many as the Lord our God shall call" (Acts 2:39).

3. The effects.

a. Under the old regime there were three forms of divine revelation.

(1) Prophecy

(2) Visions

(3) Dreams

b. Joel declares that the Spirit-filled shall have definite revelations of God through every authorized channel.

c. Joel declares the Spirit-filled shall witness manifestations of the miracle-working Christ. "I will shew wonders in the heavens and in the earth."

d. Joel declares the Spirit-filled shall be heralds of a universal gospel.

"Whosoever shall call upon the name of the Lord shall be saved."

### III. THE NATURE OF THE SPIRIT'S OUTPOURING

1. It is a gift of enlightenment.

a. An age of universal light.

"I am the light that lighteth every man."

b. An age of personal truth illumination. "When he, the Spirit of truth, is come, he will guide you into all truth."

c. Only the Spirit-filled are so illumined. The natural man receiveth not the things of the Spirit of God -- they are spiritually discerned. I Cor. 2: 14.

2. It is a gift of purification.

a. The scriptural emblems of the Holy Spirit are water and fire.

(1) Water washes away uncleanness.

(2) Fire burns away pollutions.

b. The Holy Ghost cleanses.

3. It is a gift of power.

a. The promise of the Father was an enduement of "power from on high."

b. The apostles after Pentecost were "engines of holy power."

c. This inner empowerment affects outward living.

(1) Power to pray, testify

(2) Power over temptation, sin

4. It is a gift of joy. "Joy in the Holy Ghost."

a. The Spirit-filled are characterized by a joyous spirit.

b. The Spirit-filled are characterized by a soulwinning spirit.

### CONCLUSION

Peter on the Day of Pentecost declares:

1. "This is that which was promised."

2. "The promise is unto you."

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## 11 -- THE GOD OF PEACE

TEXT: And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5:23).

SCRIPTURE READING: I Thessalonians 1

### INTRODUCTION

1. Doctrine is derived from experience rather than experience from doctrine.
2. I believe in the doctrine of sanctification because:
  - a. God is holy.
  - b. Man is unholy.
  - c. Man is capacitated to associate with God.
  - d. The Bible teaches sanctification.
  - e. The best men I have known have evidenced the experience.

### I. THE PERSONS INVOLVED IN SANCTIFICATION

1. Sanctification is based upon the fact of personality.
  - a. Things cannot in essence be holy or unholy.
    - (1) Things are agents -- never self-determining causes.
    - (2) Things are not blamable or chargeable.
  - b. Persons alone are capable of sin and holiness.
    - (1) Persons are active agents.
    - (2) Persons are determining creatures of choice.

2. The persons involved.

a. God -- the Supreme Person.

b. Man -- the finite person.

c. Personality is the realm of possible fellowship between God and man.

3. The character of the persons involved.

a. Character of God -- "God of peace"

(1) Emphasizes the nature of peace, which is the nature of holiness

(2) Other characteristics of God emphasized when other manifestations are involved "Lion of the tribe of Juda" -- strength "King of kings" -- authority and majesty

b. Character of man

(1) Distinction between "at peace with God" and "the peace of God." External relation vs. internal state or condition.

(2) Man's heart a center of conflict

## II. THE EXPERIENCE INVOLVED IN SANCTIFICATION

1. A second experience

a. The "you" of our text refers to church at Thessalonica -- believers.

b. Paul's testimony concerning this church (see chapter 1).

v. 1. "In God the Father and in the Lord Jesus Christ"

v. 3. "Work of faith, and labour of love, and patience of hope"

v. 4. Elect of God

v. 6. "Followers of . . . the Lord in much affliction, with joy"

v. 7. "Ensamples to all that believe" v. 8. Their testimony and faith spread abroad

v. 9. "Turned to God from idols" v. 10. Waiting for Son from heaven

2. A cleansing experience

a. The word "sanctification" defined. Primary meaning is "to cleanse" and "to set apart for holy purpose."

b. If sanctification means only "setting apart," and if God accepts that which is set apart without cleansing, God condones the unclean and becomes a party to the uncleanness.

c. The verb "to sanctify," in the Greek, is in the aorist tense and suggests an act definitely completed -- finality.

3. A preserving experience

a. Preserved because disturbing element removed

b. Preserved because a keeping grace is imparted

c. Preserved because the "God of peace" is its guarantee

### III. THE EXTENT INVOLVED IN SANCTIFICATION

1. Its extent as to the individual "All there is of a man."

a. "Body"

Does not guarantee a perfect body -- still subject to physical laws.

b. "Soul" (mind)

Does not promise a perfect intellect -- still subject to limitations of finiteness.

c. "Spirit"

Does not guarantee a perfection of motive, purpose, and will.

Sin had its seat in the throne of will and affections. Sanctification puts divine love on the throne.

When the throne room is cleansed, the body and mind through which the spirit expresses itself will also be cleansed. See James 3: 11, 12.

2. Its extent as to sin -- "blameless"

a. Does not say "faultless."

Mistakes due to imperfect knowledge and ability

b. Does indicate the will and motives are pure and therefore "blameless."

### 3. Its extent as to duration

"Unto the coming of our Lord Jesus Christ."

- a. Makes no exceptions of place or people.
- b. Guarantees preservation from sin until the King returns.
- c. This will be the end of the power and presence of sin.

## CONCLUSION

"Faithful is he that calleth you, who also will do it" (v. 24).

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## 12 -- THE PURSUIT OF PEACE

TEXT: Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

## INTRODUCTION

1. Note the "wherefore" of verses 1 and 2. Because of the "cloud of witnesses"

Because of "Jesus, the author and finisher"

2. The demands of verses 1 and 2 find their answer in verse 14.

Involving a twofold experience -- "peace" and "holiness"

In source one, in effect twofold Involving a twofold relation -- "man" and "God"

## I. THE STANDARD OF EXPERIENCE REQUIRED

1. "Peace"

a. Christ is the Prince of Peace.

b. Those who are justified have peace (Rom. 5:1). c, The God of peace must reign in the heart (Col. 3:15).

d. The fruit of the Spirit is peace (Eph. 5:9).

e. We proclaim a gospel of peace (Eph. 6:15).

- f. The kingdom of God is peace (Rom. 14:17).
- 2. "Peace with all men"
  - a. Peace, a manward experience.
  - b. Peace involves a "holy agreement in all good things."
  - c. To seek peace "with all men" sincerely necessitates holiness.

## II. THE ASSURANCE PROVIDED

- 1. "Holiness."
  - a. "The sanctification" is the Greek word.
  - b. Man can never be holy apart from God.
  - c. The presence of God in man is holiness.
  - d. Holiness joins man with God. Peace joins man with man.
- 2. "Man shall see the Lord."
  - a. A corrupt heart cannot perceive God.
  - b. A holy man sees God.  
Sees God in adversity and prosperity.  
Sees God in fellowship and service.
  - c. A holy man is assured of seeing God hereafter.
  - d. The highest end of being -- "to see God."
- 3. Holiness with God assures peace with men.

## III. THE PURSUIT NECESSITATED

- 1. "Follow."
  - a. Indicates a hunter in pursuit of his game.
  - b. Implies strong desire and vigorous endeavor.

c. Describes an abandonment to pursuit, so strong is the desire of soul.

2. Follow after "peace and holiness."

a. The pursuit for peace.

b. The pursuit for holiness.

c. Those who idly desire do not obtain.

3. The pursuit is not a vain quest.

a. It would be malicious mockery to seek with no hope of obtaining.

b. God is the Guarantor to all who seek.

## CONCLUSION

The obtaining of peace and holiness (verse 15)

1. Will avoid failure -- "fail of the grace of God."

2. Will prevent uprising evil -- "any root of bitterness."

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## 13 -- THE POWER OF PENTECOST (Pentecost Sunday)

TEXT: But ye shall receive power, after that ("when"-- Moffatt's translation) the Holy Ghost is come upon you: and ye shall be witnesses unto me (Acts 1:8).

SCRIPTURE READING: Acts 1:1-14 and Acts 2:1-4

## INTRODUCTION

The Passion for Power

1. All men crave power.

a. Athlete wants physical power.

b. Thinker wants intellectual power.

c. Politician wants controlling power.

- d. Financier wants purchasing power.
  - e. Moralist wants power to do.
  - f. Power of Pentecost is the power to be.
2. The passion for power has driven men to unusual exertion and sacrifice.

## I. THE MEANING OF POWER

- 1. Notions of Pentecostal power
  - a. Some have thought it power of physical emphasis.
  - b. Some have thought it power to be peculiar and oft eccentric.
  - c. Some have thought it power to perform miracles.
- 2. What is Pentecostal power?
  - a. Dunamis is the Greek word translated power.
    - (1) The word "dynamite" is derived from same.
    - (2) Perhaps this has given rise to the mistaken notion that power is ability of physical exercise.
    - (3) The word does mean ability, but in a moral sense.
  - b. The better rendering of the word is "authority."
    - (1) Jesus said, "All power [authority] is given unto me in heaven and in earth."
    - (2) Jesus had power (authority) to still Galilean waves.
    - (3) Jesus had power (authority) to forgive sins.
    - (4) Jesus had power (authority) to cast demons out of Gadarene demoniac.
  - c. Pentecostal power there is divinely given ability and authority.
- 3. The interpretation of power
  - a. Pentecostal power must be interpreted in terms of life.

Illustration: The electric light is electric energy transformed into light energy.

The miracle of television is the ability to transform light energy into electric energy, and electric energy into light energy.

b. Detached power is always dangerous.

Like a runaway engine

Like water over a cataract

c. This power of Pentecost is the power of God in a man that enables him to be a good man in a bad world.

(1) It is power in terms of ability to live.

(2) It is power in terms of authority to be.

## II. THE PROMISE OF POWER

1. The apostles evidenced their lack.

a. Disciples unable to deliver lad possessed of dumb spirit (Mark 9:14-29).

"Why could not we cast him out?" (verse 28.)

b. Disciples unable to watch and pray "What, could ye not watch with me one hour?" (Matt. 26:40.)

c. Disciples unable to stand by in hour of betrayal "And they all forsook him, and fled" (Mark (14:50).

d. Disciples unable to receive deepest truth "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

2. The promise of power

a. Not in the law

The law was a standard but gave no enablement to maintain standard.

b. Not in ordinances and sacrifices

These had no power to make the "comers thereunto perfect."

Must be constantly repeated.

c. Not in good works

"For by works of righteousness shall no man be justified."

d. The promise of power is the promise of the Holy Ghost.

"Ye shall receive power, after that the Holy Ghost is come upon you."

### III. THE BESTOWMENT OF POWER

1. The bestowment of the Holy Ghost

a. He will guide into all truth.

"When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). "He shall receive of mine, and shall shew it unto you" (v. 14).

b. Power over devils

"In my name shall ye cast out devils" (Mark 16:17).

c. Power over disease

"They shall lay hands on the sick, and they shall recover" (Mark 16: 18).

d. Power to live without fear

"We being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1: 74, 75).

e. Power to witness

"Ye shall be witnesses unto me" (Acts 1:8).

2. The command to power

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

3. The fulfillment of power

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1).

"And they were all filled with the Holy Ghost" (Acts 2:4).

## CONCLUSION

1. The Acts of the Apostles opens with the gift of the Holy Ghost.
2. The Acts of the Apostles in reality is the Acts of the Holy Ghost through the apostles.
3. The Church today needs her Pentecost.

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## 14 -- THE DAY OF PENTECOST

TEXT: And when the day of Pentecost was fully come (Acts 2:1).

## INTRODUCTION

1. The three principal feasts of Jewish history.
  - a. Feast of Unleavened Bread or Passover
  - b. Feast of Weeks or Pentecost
  - c. Feast of Tabernacles
2. These feasts are pattern events.
  - a. Commemorate important events in Jewish history.
  - b. They are the pattern events for later Jewish history.
  - c. They are pattern events for present Christian experience.
3. We are here interested in the Feast of Pentecost.

## I. THE DAY OF PENTECOST IN TYPE

1. The Passover and Pentecost are inseparably connected.
  - a. Passover commemorates deliverance from Egypt.
    - (1) Unleavened bread -- "bread of affliction"
    - (a) Left Egypt too hurriedly to make bread with leaven.

- (b) Leaven reminded them of Egypt.
- (2) The "first fruits" thank offering, the opening or dedication of harvest
  - (a) Presentation of the omer.
  - (b) The "wave sheaf."
  - (c) It was the introduction of the new grain for use.
- b. Pentecost commemorates the giving of the law at Sinai.
  - (1) The conclusion of the harvest.
    - (a) The "two wave loaf" offering
    - (b) Leavened bread for a thank offering
  - (2) The grain might now be used for bread.
- 2. Contrasts between Passover and Pentecost.
  - a. Blood at Passover, fire at Pentecost
  - b. Deliverance at Passover, law at Pentecost
  - c. First barley at Passover and first bread at Pentecost
- 3. Passover completed in Pentecost.
  - a. Deliverance from Egypt completed in giving of the law.
  - b. "First fruits" offering had its completion in the "two wave loaf" offering
  - c. Passover through Pentecost, a continuous commemoration.
- (1) Fifty days from Passover to Pentecost.
- (2) Omer presentation opened the festivities and the loaf offering concluded it.

## II. THE DAY OF PENTECOST IN HISTORY

- 1. Passover and Pentecost still inseparable.
  - a. The Passover type now becomes history.

(1) Christ celebrates the Passover of ancient Jewry.

(2) Christ becomes the Passover Lamb.

(3) Christ is the "First Fruits" Offering. "Even Christ our passover is sacrificed for us" (I Cor. 5: 7).

b. Pentecost type now becomes history.

(1) The admonition and promise.

"Tarry ye in the city of Jerusalem."

"Depart not from Jerusalem, but wait for the promise of the Father."

(2) The fulfillment.

"And when the day of Pentecost was fully come."

As the priests in the Temple presented the wave-lambs and the wave-bread before the expectant multitude, the Holy Ghost was falling upon the 120 in the Upper Room. "Sound from heaven as of a rushing mighty wind."

(3) The type becomes reality.

(a) The sacrifice of Christ at Passover finds its completion in the descent of the Holy Ghost at Pentecost.

(b) The first fruits have disappeared but the Holy Ghost, the Bread, remains.

### III. THE DAY OF PENTECOST IN EXPERIENCE

1. Calvary and Upper Room still inseparable

a. Conversion precedes sanctification.

b. Conversion is completed in sanctification.

c. Sanctification begins in conversion.

2. "When the day of Pentecost was fully come"

a. The fullness of time makes sanctification the present will of God (I Thess. 4: 3).

b. The Holy Ghost falls upon those who tarry.

- (1) Suddenly
- (2) Definitely
- (3) Universally 3. "The Day of Pentecost"
  - a. A day of history -- yesterday
  - b. A period or dispensation -- today
  - c. A personal crisis and epoch
- (1) A day of fire
- (2) A day of law implanted
- (3) A day when God meets man

## CONCLUSION

It is high noon for personal Pentecost now!

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## 15 -- SEPARATED UNTO GOD

TEXT: Sanctify them through thy truth: thy word is truth (John 17:17).

## INTRODUCTION

- 1. The high priestly prayer of Jesus.
- 2. He faces the Crucifixion and consequent separation from followers.
- 3. The sanctification of His disciples is the burden of His prayer.
- 4. Our text classically declares sanctification to be the will of Christ.

## I. THE EXPERIENCE DESIRED

- 1. Verb sanctify means "to make holy."
  - a. To make holy by setting apart for a holy purpose
  - b. To make holy by purification, thus making fit for the holy purpose

2. The second definition is logically implied in the first.
  - a. If God accepts the "setting apart" of an impure vessel, He accepts the unclean.
  - b. This involves the holiness of God.
3. It is "separation unto God."
  - a. From unclean -- negative holiness
  - b. Unto God -- positive holiness

## II. THE AGENT EXERCISED

1. God the Father wills it (I Thess. 4:3).
  - a. Dr. E. F. Walker, "This means not merely that God is willing for His people to be holy; but He wills it and His will is law."
  - b. "God not only promises holiness, He insists on holiness." See I Pet. 1: 15, 16.
2. Sanctification of believers -- "the end of Christ's redemptive mission."
  - a. Christ prayed for the believer's holiness.
  - b. Christ died for the believer's holiness (Heb. 13:12).
3. The Holy Spirit -- the active Agent.
  - a. The dispensation of the Holy Ghost
  - b. The baptism in the Holy Ghost
    - (1) Holy Ghost symbolized by fire.
    - (2) He is the purifying Agent.

## III. THE SUBJECT AFFECTED

1. "Them" of Christ's prayer.
  - a. They were the chosen disciples of Christ.
  - b. They were those who gave testimony of Christ.
    - (1) Peter, "Thou art the Christ."

(2) All had been commissioned to witness.

c. They were those of whom Christ witnessed in this prayer.

"They have kept thy word." "They are not of the world."

"I am glorified in them." "Thou gayest them me."

"I pray for them; I pray not for the world."

2. "Them" -- it is a personal experience.

a. Sanctification is individual.

b. Sanctification dealing with persons affects the moral nature.

It is the experience of persons.

c. Holiness is the essence of God's nature.

#### IV. THE MEANS EMPLOYED

"Through the truth"

1. Truth as a standard of holiness

a. God's truth is the standard.

b. Truth emanating from God must provide a holy standard.

"Be ye holy; for I am holy."

c. The Bible is God's standard in print.

(1) Christ became the living embodiment of that truth.

(2) He became the interpretation and demonstration of that truth.

(3) Incites within men the desire to be holy. "For their sakes I sanctify myself."

2. Truth as authority "Thy word is truth."

a. The word of authority.

(1) "If thou wilt, thou canst make me clean." "I will; be thou clean."

(2) "I also am a man set under authority." "Say in a word, and my servant shall be healed" (Luke 7:7, 8).

b. Holiness is the mandate of God. "Holiness, without which no man shall see the Lord."

## CONCLUSION

The believer's co-operation is necessary to the answer of Jesus' prayer.

\* \* \* \* \*

## 16 -- HEARTS MADE WHITE

TEXT: Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil; learn to do well (Isa. 1:16, 17).

## INTRODUCTION

1. Holiness is the essential attribute of the nature of God.
2. The nature of God determines His laws and attitudes toward His creatures.
3. Thus the command of God, "Be ye holy; for I am holy."
4. God must be consistent with His own nature.

## I. SIN IS UNCLEANNESS, AND GOD HATES UNCLEANNESS.

1. God hates sin because He is pure.
  - a. Jehovah's nature is an absolute purity.
  - b. Cleanness is always sensitive to uncleanness.

Example: A clean woman is restive in unclean surroundings.
  - c. The nature of God hates sin.
2. God hates sin, for it injures soul health.
  - a. We have sanitary and health inspectors to protect civic health.
  - b. The effect of sin is poisonous, deadening, damning.
  - c. God will not tolerate uncleanness in the soul.

3. God hates sin, for no defilement may enter heaven.
  - a. A holy heaven for a holy people.
  - b. It is written over the gates thereof, "No sin enters here."
  - c. Sin in the soul is the bar of heaven.

## II. GOD HAS PROVIDED FOR THE DESTRUCTION OF SOUL DEFILEMENT.

1. The only alchemy that affects sin is the blood of Christ.
  - a. Human remedies have ever failed.
  - b. Eternal atonement alone can cope with eternal sin.
2. The blood of Christ will cleanse sinners.
  - a. An unholy life
    - (1) Unholy language
    - (2) Unclean habits
    - (3) Unchaste deeds
  - b. Only the blood of Christ
    - (1) Can forgive the sin
    - (2) Remove the guilt
    - (3) Cleanse the stain
3. The blood of Christ will cleanse the unsanctified.
  - a. An unholy heart
    - (1) Lurking unholy ambitions
    - (2) Secret unholy reservations
    - (3) Repressed vile tempers
    - (4) UnChristlike indifference to sacred things

b. Only the blood of Christ

(1) Can cleanse the heart

(2) Make pure the nature

(3) Make clean the fountainhead

### III. THE DIVINE WASHING MUST HAVE HUMAN COOPERATION

1. We must come to the stream for cleansing.

2. We must be yielded and submissive.

a. A breaking with the practice of sin

b. A death to every germ of unholy desire and affection

3. We must by faith appropriate this heavenly washing.

a. God provides and offers it.

b. We must make it our own.

### CONCLUSION

John 13:8-10.

Jesus said to Peter, "If I wash thee not, thou hast no part with me."

Peter said to Jesus, "Lord, not my feet only, but also my hands and my head."

\* \* \* \* \*

### 17 -- LOVE MADE PERFECT

TEXT: Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (I John 4:17, 18).

### INTRODUCTION

1. The foundation of Christian doctrine is laid in the Word of God.

2. The confirmations of all doctrine are found in experience.

3. The text:

- a. Sets forth the doctrinal basis of Christian perfection, and
- b. Encourages confirmatory experience and testimony.

## I. THE WORDS OF OUR TEXT

Fear" and "love"

1. Contrasting motives in religion

- a. Pagan religion predominated by fear
- b. Christian religion predominated by love

2. Love made perfect

a. Some interpret this as God's love toward us.

(1) But God's love is already perfect.

(2) He who loves God abides in God.

b. Rather it is our love toward God.

(1) Preceding verses refer to human love.

(2) Human love must needs be perfected.

c. Love in relation to judgment.

(1) Confidence and assurance

(2) Tormenting fear

3. The affiliation of love

a. Illustration: Magnet attracts particles of steel from dust.

b. When Christ comes, love will draw those who love Him.

c. The Judge will not condemn those who are like Him. Daniel Steele calls them "facsimiles."

## II. THE TENSES OF OUR TEXT

### 1. The past tense "As he was"

a. It is true that, as He was, so are we.

(1) Abused, misunderstood, persecuted. (2) "If they have persecuted me, they will also persecute you."

b. This is not the most glorious truth.

### 2. The future tense

As He is now, we shall be hereafter.

a. In heaven above.

b. Glorified state with Elder Brother.

c. This is not the most glorious truth.

### 3. The present tense "As he is"

a. Our likeness does not consist in:

(1) That we pass through trials.

(2) That we are adopted sons.

(3) That we are beloved sons.

(4) That we are not of the world.

(5) That we live in love.

b. Our likeness consists in that we are "righteous, even as he is righteous."

(1) Moral image of Christ

(2) Righteousness of Christ

(3) Holiness of Christ

c. Inwrought righteousness.

## III. THE WORDS AND TENSES MADE EXPERIENCE

1. There are those who have neither fear nor love. Gospel-hardened sinners.

2. Those who fear with love.

a. Conviction for sin.

b. Fear of hell and judgment.

c. Point such from Sinai to Calvary.

3. Those who are possessed by both love and fear.

a. Mixed impulses

b. Degrees in Christian love

4. Those who have love without fear.

a. Love, the impulse to service

b. Love, the impulse to greater love

c. Love made perfect

(1) Casts out fear.

(2) Fear is the sin-begotten emotion. (Adam hid from God.)

d. Perfect love scripturally defined "Love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5; Matt. 22:37).

## CONCLUSION

1. Impossible command

"Carnal mind is enmity against God."

2. God's cure for fears

"Circumcise thine heart . . . to love the Lord thy God with all thine heart" (Deut. 30:6; Col. 2:11; Rom. 6:6).

\* \* \* \* \*

TEXT: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Matt. 3:11).

## INTRODUCTION

### 1. John the Baptist

A second cousin of Jesus

A Nazarite (Numbers 6)

A lonely and ascetic man, he presents a figure of strength.

### 2. The forerunner of Jesus

His message was, "Repent ye: for the kingdom of heaven is at hand."

He ever points to the "Lamb of God."

His method was that of baptism.

## I. THE BAPTISM OF REPENTANCE

### 1. A man-administered baptism.

"I indeed baptize you with water."

a. John and Jesus both lend sanction to water baptism.

b. Water baptism has a significance to a disciple.

(1) As a strengthening pledge to his own fidelity

(2) As a testimonial to the world of his allegiance to Christ

### 2. Baptism unto repentance.

a. Baptism signifies cleansing.

b. Water touching only the exterior of the body signifies the cleansing of the guilt of the transgression of life.

c. A baptism in keeping with and in evidence of repentance.

(1) John's message was, "Repent."

(2) One repents of that for which he is guilty -- something for which he is responsible.

(3) John refused water baptism until candidates had given evidence of true repentance.

"Bring forth therefore fruits meet for repentance" (verse 8).

3. Water is the element.

a. Preposition "with" should have been translated "in."

b. Literally submerged in the cleansing provision of Calvary.

c. Yet it is not sins covered but sins washed away.

## II. THE BAPTISM OF JESUS

1. Administered by Christ.

a. John administers water, for its application is to outer life.

(1) Transgressions primarily, not nature

(2) A pledge and testimonial to man

b. Christ administers the Holy Ghost.

2. Christ gives the Holy Spirit.

a. Christ sends the Holy Spirit.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7).

b. Christ's earth-mission climaxing His death opens the way for the baptism of the Holy Spirit. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

c. Our faith in Christ is absolutely essential to our being baptized by the Spirit.

3. Christ's baptism is the mightier baptism.

"He that cometh after me is mightier than I."

a. A mightier Administrator -- Christ.

b. Bestows a mightier baptism.

c. There are not three baptisms.

(1) Baptism of Jesus, baptism of Holy Ghost, and the baptism of fire.

(2) The expression is that of old English rhetoric, "Holy Ghost and fire," which simply means "the fiery baptism of the Holy Ghost." -- McLaughlin.

### III. THE BAPTISM IN FIRE

1. Fire is the Bible symbol of Deity.

a. Moses at the burning bush

b. Pillar of fire over the Tabernacle

c. Elijah and "the God who answers by fire"

d. "Cloven tongues like as of fire" at Pentecost "Our God is a consuming fire."

2. Baptism in fire.

a. "With" better translated "in"

b. Submerged in God

c. Flooded with Deity

3. Functions of this baptism.

a. Fire is destructive.

(1) We think of the fire of God's wrath in justice.

(2) The fire of God is destructive to impurities.

(3) Thus God's fire is a purifying flame.

b. Fire is life-giving.

(1) Fire which produces an inward glow of divine love.

(2) Man's coldness needs God's melting fire.

(3) "Our true danger is icy torpor." "Love . . . shed abroad in our hearts by the Holy Ghost."

4. God's Spirit is Fire -- the Spirit of Holiness.

a. Holiness in heart and character.

b. The need is more than outer cleansing -- an inner cleansing.

c. "We need not water, but Spirit; not water, but Fire."

"Life to truest life and death to all death within. " -- A. Maclaren.

## CONCLUSION

"The alternative for every man is to be baptized in the fire or to be consumed by the fire."

\* \* \* \* \*

## 19 -- THE OUTLAW IN GOD'S UNIVERSE

TEXT: The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be (Rom. 8:7).

## INTRODUCTION

1. God is recognized as King of the universe.

2. Men also recognize there is something wrong in God's universe.

3. There is the law-defying outlawry of sin.

## I. GOD'S UNIVERSE OF LAW

1. Law defined

a. Science -- "A rule or ascertained order in the universe."

b. Society -- "A mode of conduct made obligatory by authority."

c. Religion -- For the Hebrews, law was mode of conduct made obligatory by divine power.

The law of God is the will of God whether expressed in Scripture, implanted in instinct, or deduced by reason.

## 2. Law expressed

a. God's law is not arbitrary.

b. God's law is purposeful.

God's law is the expression of the nature of God and therefore is goodness as well as power.

## 3. Law conformity

a. Nature conforms to the will of God.

(1) Stars and planets in their courses never vary.

(2) Seasons come and go with precision. Seedtime and harvest do not fail.

b. Animal, bird, and fish life conform to God's order for them.

(1) Birds migrate and nest in season.

(2) Fish seek the deep sea and shallow in season.

(3) Animals evidence an instinct that often appears like reason.

c. Man, too, was made for God's law.

(1) The Garden of Eden places the first parents in surroundings conducive to obedience.

(2) Man is always happiest when obedient to God's will.

## II. THE OUTLAW IN GOD'S UNIVERSE

### 1. Satan, the first outlaw

a. "Angels which kept not their first estate" (Jude 6).

b. The "I will" of Satan marks the introduction of sin into the universe.

Isaiah 14:12-15: "I will be like the most High."

See Milton's Paradise Lost for a pen picture of

Lucifer's fall.

### 2. Man, the outlaw of Eden

- a. "I did eat" (Gen. 3: 12).
- b. "So he drove out the man" (Gen. 3:24).
- c. "Cursed is the ground for thy sake" (Gen. 3:17).

### 3. The outlaw in the heart

a. "Sin that dwelleth in me" (Rom. 7: 17). "I find then a law that, when I would do good, evil is present with me" (Rom. 7:21). "But I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin which is in my members" (Rom. 7:23).

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7).

b. Carnality is anarchy against God.

(1) Not subject to God's law.

(2) Carnality is anti-God.

## III. DEALING WITH THE OUTLAW

### 1. How men deal with sin in the heart.

- a. Some men ignore it or endure it.
- b. Some men would educate it and suppress it.
- c. Some men despair concerning it.
- d. Such programs mean defeat for the believer.

### 2. How God deals with sin in the heart.

- a. God says, "It is not subject to the law of God, neither indeed can be" (v. 7).
- b. Death to inner sin is the only means God provides to the outlaw of the heart.
- c. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6, 7).

"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

3. God proposes to rid the universe of sin.
  - a. Satan will be cast into the lake of fire (Rev. 20:10).
  - b. Sinners will be incarcerated in the penitentiary of the damned (Rev. 20:15).
  - c. The effects of sin in the earth will be removed (Rev. 21:1).
  - d. The heart of the believer must keep step with God's program of sin deliverance.

## CONCLUSION

God is King of the universe and will rid His kingdom of the outlaw, Sin.

God must be King of the heart and will rid the heart of the outlaw, Sin.

\* \* \* \* \*

## 20 -- WILDERNESS WANDERINGS

TEXT: Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God (Heb. 3:12).

## INTRODUCTION

1. The third and fourth chapters of Hebrews
  - a. Both chapters represent an experience of the inner Christian life.
  - b. The third represents wilderness unrest.
  - c. The fourth pictures "rest for the people of God."
2. The sojourn in the wilderness
  - a. Not due to any desire upon the part of God
  - b. Rather due to grave heart failures upon the part of the believer

## I. WILDERNESS EXPERIENCES

1. The proud position of Israel delivered from Egyptians

- a. Behind -- Egypt left forever
- b. Above -- the fleecy cloud of God's presence
- c. Before -- the land of promise
- 2. Death in the wilderness
  - a. Of 600,000 men that left Egypt, only two saw Canaan.
  - b. Forty years of perpetual death.
    - (1) Incessant funerals
    - (2) Continual sounds of Oriental mourning
    - (3) Desert wastes, their mausoleum
- 3. Scourges of the desert
  - a. Inwardly
    - (1) Unrest -- camp constantly on the move
    - (2) Aimlessness -- no sure destiny
    - (3) Unsatisfied Longing -- their soul fainted within them
    - (4) Perpetual weariness -- could not enter into God's rest
  - b. Outwardly
    - (1) Serpents of jealousy and passion
    - (2) Same food until the soul loathes it
    - (3) Hot sandstorm of petty irritations, etc.
    - (4) Mirage of vain hopes

## II. THE CAUSE OF WILDERNESS WANDERINGS

- 1. An evil heart.
  - a. A disease of the heart.

b. Unbelief is the disease.

2. The evidences of this heart disease.

a. They murmured.

(1) They murmured in the Wilderness of Sin-- no bread (Exodus 16).

(2) They murmured at Rephidim -- no water (Exodus 17).

(3) They murmured with Palestine in view-- the land of walled cities and giants (Numbers 13).

b. They departed from the living God.

(1) Unbelief is heart departure.

(2) Declension in heart religion.

3. Unbelief fails to learn the lessons of the past.

a. They did not deny the past deliverance from Egypt, the manna, water from the rock, etc.

b. The memory of God's goodness should produce assurance for the future.

### III. THE REMEDY FOR AN EVIL HEART

1. The remedy must reach the heart.

a. If unbelief were of the head, argument would cure it.

b. Reason always follows the heart.

2. Cleansing is the only remedy for an evil heart.

a. You cannot forgive an evil heart.

b. An evil heart must be cleansed.

### CONCLUSION

1. Addressed to believers -- "Brethren."

2. Caution admonished -- "Take heed."

3. Urgency demanded -- "Today."

\* \* \* \* \*

## 21 -- NEW HEARTS FOR OLD

TEXT: A new heart also will I give you (Ezek. 36:26).

### INTRODUCTION

1. The Old Testament often anticipates New Testament truth.
2. The grace here promised was doubtless given in all ages to all who by faith sought it.
3. Reading this utterance in the light of the gospel enriches its significance.

### I. SALVATION DEALS PRIMARILY WITH THE HEART.

1. Sin is heart disease.

a. If sin is a mistake, then sin is of the mind.

(1) Argument would save.

(2) Education would redeem.

b. Sin is of the heart.

(1) The will is involved.

(2) The nature is concerned.

(3) Out of the heart are the issues of life. "Out of the heart proceed evil thoughts" (Matt. 15: 19).

c. Sin is a disease of the heart.

"The heart is deceitful above all things. .. who can know it?" (Jer. 17: 9.)

2. Salvation is heart renewal.

a. Changed environment will not renew the heart.

(1) A man in paradise without a changed heart would be in hell.

(2) Salvation is a change in nature.

b. The Bible insistence is upon heart. "With the heart man believeth" (Rom. 10: 10).  
"Christ dwell in your heart by faith" (Eph. 3:17).

"Doing the will of God from the heart" (Eph. 6:6).

"Purify your heart" (James 4:8).

## II. THE OLD HEART Is A HEART OF STONE.

1. The old heart is a hard heart.

a. Does not respond to God.

b. Does not perceive spiritual truth.

c. Does not sense divine influences.

2. The old heart is a cold heart.

a. It is an unfeeling heart.

b. It is a heart without love to God.

3. The old heart is a dead heart.

a. Men are dead while living.

(1) Dead at heart.

(2) A living death

b. Death is separation.

(1) Separates from God.

(2) Separates from the holy, pure, and good.

(3) It eventuates in eternal death.

4. The old heart is an unnatural heart.

a. Sin is unnatural.

b. It is contrary to nature to be cold toward God.

### III. GOD GIVES A NEW HEART.

1. It is a new heart.

a. There is no curing the old.

2. Salvation is heart renewal.

a. Changed environment will not renew the heart.

(1) A man in paradise without a changed heart would be in hell.

(2) Salvation is a change in nature.

b. The Bible insistence is upon heart. "With the heart man believeth" (Rom. 10: 10).  
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- 4. The old heart is an unnatural heart.
  - a. Sin is unnatural.
  - b. It is contrary to nature to be cold toward God.

### III. GOD GIVES A NEW HEART.

- 1. It is a new heart.
  - a. There is no curing the old.
- "Ye must be born again" (John 3:3).
- b. To be in Christ is to be "a new creature." New thoughts, feelings, desires
- c. This is the hope of the world. -- Hope for every abandoned soul
- 2. It is a heart of flesh.
  - a. The new heart is a tender heart.
    - (1) The old coldness and hardness gone.
    - (2) Pride and stubbornness are gone.
    - (3) It is a melted heart.
  - b. The new heart is a sympathetic heart.
    - (1) The new heart responds to God.
    - (2) The new heart yearns for sorrowing men.
  - c. The new heart is a living heart.
    - (1) Spiritual energy springs from new heart.
    - (2) The faint soul is invigorated.

d. The new heart is a natural heart.

(1) A heart of flesh-natural, human.

(2) A true Christian is natural.

(3) God created man to be righteous.

## CONCLUSION

"A new heart also"

Note the also! See Ezek. 36:24, 25.

In addition to outward change, I will change your heart.

The only safe life is that life with a changed heart.

\* \* \* \* \*

## 22 -- THE BROKEN SEAL

TEXT: Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30).

## INTRODUCTION

1. No move toward Christ, however distant or insignificant, but what Christ recognizes it.
2. No soul lives so close to Christ but what reaffirmation of his consecration and devotion brings the favor of Christ.
3. The Christian heart is one that maintains the conscious and confident assurance that he is accepted of God.

## I. THE SEALING OF THE SPIRIT

1. A sign or mark indicating ownership

"Ye are not your own . . . ye are bought with a price" (I Cor. 6: 19, 20).

Illustration: Every sheep of the plains and every cow of the prairies carries the mark of its owner. The state records the peculiar mark of ownership with the name and address of the owner, and the law protects the owner in claiming his own.

2. A sign or mark indicating approbation "This is my beloved Son" (Matt. 3:17). A guaranteeing of the contents.

Illustration: The Sun Kist Orange Corporation places the Sun Kist trade-mark on all oranges of a certain quality, size, color, and weight. The quality is approved.

3. A sign or mark of authority

"Go ye therefore, and teach all nations . . . and, lo, I am with you alway" (Matt. 28:19, 20).

Illustration: King's seal or signet is indicative of authority.

4. A sign or mark of value

It is not the amount of silver content in a coin that gives it its prime or recognized value; it is the stamp of the government upon it that gives it value.

Illustration: Often the king's face is stamped on the coin.

5. A sign or mark of security and protection

Job was hedged in by the protection of Jehovah.

Illustration: The seal of the railroad on the door of the boxcar is the sign of protection. It is not the tiny wire that thieves fear; it is the railroad authorities and the government back of that seal.

Illustration: Detective sign in jeweler's window:

"This store protected by the Burns Detective Agency."

Illustration: The flag-draped prisoner of Manila Bay.

## II. THE REDEMPTION OF THE SPIRIT

1. The Holy Spirit is the active Agent of the Godhead, working out the will of the Father and the provisions of Jesus among men.

2. In the purpose and provision of God a Christian is eternally saved when he yields to God.

3. The fulfillment of that eternal salvation is dependent upon and conditioned by the will and cooperation of man. If I am ever plucked from my Father's hand, it will be by my own act of disobedience.

## III. THE GRIEVING OF THE SPIRIT

1. Only a friend can be grieved.

a. The Holy Spirit is a Person, for only a person can be grieved.

b. Friendship is based upon relationship and fellowship.

2. Why may He be grieved?

a. Because He is holy

You cannot insult impurity.

b. A pure nature sensitive to wrong Oaths will fall on a wicked man's ears and he will sense no reaction; in fact he will not notice them. Let these same oaths and foul talk be heard by a pure woman and she will be shocked.

3. How may He be grieved?

a. By neglect to:--

(1) Give attention to God

Illustration: Nothing you can do for a loved one can take the place of personal devotion.

(2) Obey the promptings and checks of the Holy Spirit

b. By substituting material for spiritual religion

c. By trifling with sacred things

d. By a secret reluctance to the will of God

## CONCLUSION

He may be grieved out of the heart life.

Illustration: Husband may, by repeated neglect, grieve the heart of the wife until confidence, respect, and love are forever gone.

When the Holy Spirit is gone, the Seal is also gone, for He is the Seal of Redemption.

Too many are living under a grieved relationship to God.

\* \* \* \* \*

TEXT: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6: 7).

## INTRODUCTION

1. Bible truths are not truths alone because they are in the Bible.
2. Nature writes large the truth of God as well.
3. The law of seedtime and harvest is written irrevocably in nature.

## I. THE REAPING IS AS CERTAIN AS THE SOWING.

1. This is universally true.
  - a. The sowing precedes the reaping.
  - b. In every department of life reaping follows.
    - (1) It is true in nature.
    - (2) It is true in society.
    - (3) It is true in education.
    - (4) It is true in criminology.
    - (5) It is true with the law of God.
2. This is true irrespective of the person of the sower.
  - a. The laws of nature show no discrimination.
  - b. The laws of health are operative irrespective of person.
  - c. The laws of God are binding alike upon all.
3. This is true irrespective of the grief or pardon of the sower.
  - a. Tears of regret will not stay the law of reaping.
  - b. Pardon of the sower will not altogether release the sower.
    - (1) Break the laws of health, etc., and the body sinned against must suffer though the sower be pardoned.

(2) A man who sows wrong influence in his home will reap in his family though he himself may be forgiven.

4. This is true irrespective of the knowledge of the Sower.

a. The laws of gravity, etc., are operative irrespective of knowledge by those affected.

b. The law of sowing and reaping not dependent upon the knowledge of the sower and reaper.

## II. THE REAPING IS THE SAME IN KIND AS THE SOWING.

1. "Whatsoever . . . that shall he also reap."

a. The law of Genesis was that they "shall bring forth after their kind."

b. Evolution nor science in any field has ever been able to cross the line of "kind."

c. Many a man has sowed "wild oats" and then wondered why he failed to reap "cultivated oats."

d. I am reminded of a man who "Sowed a field to pumpkin seed, then prayed for a field of corn."

2. All nature guarantees to return in kind.

a. This is comforting to the man who sows righteousness.

b. Discomforting to the man who sows unrighteousness.

c. Illustrations:

Jacob deceived his father and Jacob was deceived by his sons.

David was guilty of blood, and bloody was the sword that fell upon his own household.

3. Men cannot sin with immunity.

## III. THE REAPING IS ALWAYS AN INCREASE OVER THE SOWING.

1. The farmer depends upon an increase.

a. Corn, sow a kernel and reap two ears.

b. Wheat, sow four pecks and reap forty bushels.

2. Sin multiplies to the harvest.

a. Sow indifference and reap a hardened heart.

b. Sow wrong influence and reap a family and friends without God.

c. Illustration:

A mother recently said: "Why do I have to reap so much? I was not very bad."

Another who bemoaned the fact that her family was godless had forgotten that she had raised them without the church and without the family altar.

3. There are always more reapers than sowers.

a. The boy sowed alone but called upon his parents to reap with him in tears and disgrace.

b. The girl sowed alone but called upon loved ones to wade through heartache at her untimely end.

c. The husband who sinned alone called upon wife and children to bear the burden of the harvest.

## CONCLUSION

1. What is true of sin is also true of grace. Sow to the flesh and reap corruption;

Sow to the Spirit and reap life everlasting.

2. "Sow a thought and reap and act;

Sow an act and reap an habit;

Sow a habit and reap a character;

Sow a character and reap a destiny."

\* \* \* \* \*

## 24 -- THE HANDWRITING OF GOD

TEXT: This is the finger of God (Exod. 8:19).

## INTRODUCTION

## 1. The origin of handwriting

- a. Civilization, we are told, began with the reduction of language to writing.
- b. The first writing was picture symbols, like sign language in speech.
- c. Different peoples, different style of writing.

## 2. Graphology

- a. The study or science of handwriting
- b. The art of judging a person's character, disposition, and aptitudes from his handwriting

Illustration: Handwriting experts

## 3. The handwriting of God

- a. The Bible records that God wrote four times.
- b. The examination of these writings expresses to us the will and nature of God.

### I. GOD WROTE IN STONE.

1. "Written with the finger of God" (Exod. 31: 18). "The writing was the writing of God" (Exod. 32:16).

2. "Tables of stone" (Exod. 31:18; Deut. 5:22).

3. The message was law (Exodus 31; Deuteronomy 5).

- a. Law is a statement of relationships.
  - b. Law is a rule or standard of conduct and action.
4. The law of God expresses the nature of God.
- a. The law is based upon what God is.
  - b. The law is based upon what man ought to be.

5. Broken tables of stone (Exod. 32:19).

- a. Broken tables signify broken law.

b. No power in the law to enable man to keep the law. The history of man is a history of broken law.

## II. GOD WROTE IN FIRE.

"In the same hour came forth fingers of a man's hand, and wrote" (Dan. 5:5).

1. The hand of justice.

"The king saw the part of the hand that wrote."

a. "Out of the sleeve of midnight"

b. Burning letters of fire (wrath)

2. The message was judgment.

a. "Thou art weighed in the balances" (Dan. 5:27).

b. Thou "art found wanting."

3. The transgressor condemned.

a. The king knew the law.

"And thou . . . O Belshazzar . . . hast not humbled thine heart, though thou knewest all this" (Dan. 5:22).

b. The king was condemned.

"His thoughts troubled him" (Dan. 5:6).

c. The king was destroyed.

"In that night was Belshazzar the king slain" (Dan. 5:30).

## III. GOD WROTE IN SAND

1. The incident (John 8:1-11).

The Pharisees bring a woman guilty of adultery to Jesus.

2. The hand was mercy.

a. What did Jesus write in sand? Some say sins of Pharisees. Some say law of Moses. Some say promises of forgiveness.

"Come now, let us reason together . . . though your sins be as scarlet, they shall be as white as snow" (Isa. 1: 18).

"Let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55: 7).

b. I believe it was forgiveness.

3. The message was pardon.

a. Jesus and the woman alone

"The woman standing in the midst" (v. 9) Brokenhearted, tear-stained, frightened A broken heart alone with Jesus

b. Contrast of law and mercy "Moses commanded us" (v. 5)

"What sayest thou?" (v. 5)

c. Jesus says:

"Neither do I condemn thee."

"Go, and sin no more" (v. 11).

#### IV. GOD WROTE ON THE HEART.

1. The parchment of human hearts.

a. Law upon stone was outer and lifeless.

b. Law upon the heart is inner and living.

"Ye are . . . the epistle of Christ . . . not in tables of stone, but in fleshy tables of the heart" (II Cor. 3:3). See Ezek. 36:24-28; Heb. 8:10.

2. The Penman is God.

"Written not with ink, but with the Spirit of the living God" (II Cor. 3:3).

a. The in-working of grace (Heb. 10: 16). b. "It is God that worketh in you."

3. The message is love.

"I will be their God, and they shall be my people" (Heb. 8: 10; Ezek. 36:28).

a. The law becomes a delight (Ps. 1:2; 119:77).

b. Love makes law a delight.

#### CONCLUSION: THE DIVINE PENMAN

1. Chooses parchment in keeping with character of message.

2. Do you recognize the handwriting as God's?

3. The message is God's message!

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#### 25 -- IMPOSSIBLE GAIN

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

#### INTRODUCTION

1. There are many Bible pictures of Satan.

a. Adversary of God and man (I Pet. 5:8).

b. A fowler (Ps. 91: 3).

c. A sower of tares (Matt. 13:25-28).

d. A wolf (John 10:12).

e. A roaring lion (I Pet. 5:8).

2. No picture more fitting than that of serpent (Gen. 3:1; Rev. 12:9; 20:2).

a. Thus he came to our first parents.

b. Deception, the prime characteristic of his nature.

Deceive if possible, the elect (Mark 13:22; II Cor. 11:3).

"The wiles of the devil" (Eph. 6: 11). "Satan... transformed into an angel of light" (II Cor. 11:14).

"Father of lies" (John 8:44).

3. The text implies one of the devil's lies. The world may be gained.

The soul is not lost, but if lost can be recovered.

## I. THE WORLD CANNOT BE GAINED.

1. That the world may be gained is

a. The acquisitive instinct.

Illustration: Youth dreams of possessions.

(1) The desire to acquire is God-given.

(2) When controlled toward worthy ends is to be commended.

b. The desire to acquire may become a ruling passion.

(1) To acquire, a good servant but poor master.

(2) To acquire may so rule that all other values in life are obliterated.

(3) The end (to acquire) will seem to justify the means.

(4) A lust for acquiring.

Illustration: Dickens' picture in *Oliver Twist* of the Jew who drove his lads to pocket-picking while he counted his gold.

c. The lure of things.

(1) Men have shut themselves from their homes and families by the drive of the office for gain.

(2) Men have excluded music, art, literature, and the finer arts for the harsh clink of gold in the marts of trade.

(3) Men have put the church, religion, and God out of their lives that they may satisfy the acquisitive urge.

d. This urge to acquire, not always for gold.

(1) May be intellectual attainment

(2) May be for social prestige

(3) May be for political power

(4) Anything that warps the nature, gives one an unbalanced sense of life's values, shuts out God and eternal verities for the fleeting "now" and the perishing "present"

2. Little of this world that can be acquired

a. No one man can know everything. Few men know much.

b. No man can own everything. Most of us live from hand to mouth. Someone has said that most men live thirty days from the poorhouse. We have realized this during the depression.

c. No one man can politically control the world-- at least not for long.

Illustrations:

Alexander the Great soon passed. Napoleon's sun soon set. Kaiser's bubble soon burst.

Hitler, Mussolini, Stalin, and all other dictators will soon be forgotten.

d. What one does acquire is loosely held.

(1) The depression has taught us this.

Illustration: Bank accounts one morning, banks closed the next. Real estate worth thousands today, sold for taxes tomorrow. Investments that promised good returns -- a liability.

(2) There are no pockets in shrouds.

Job 1:21: "Naked came I out of my mother's womb, and naked shall I return thither." Also see Eccles. 5: 15 and Ps. 49:17.

I Tim. 6:7: "For we brought nothing into this world, and it is certain we can carry nothing out."

## II. THE SOUL MAY BE LOST.

1. The soul is the only ultimate human value or retainer of value.

a. All other values are instrumental. Gold is valuable because it serves the wants of a person. Real estate is valuable only as it serves a person. Beauty is beautiful only as there are persons to appreciate it. All human values must be valuable to persons to be of worth.

b. The soul is all we really have, for it is all we really are. The soul cannot retain "things." It is only what of satisfaction and enrichment that things bring to the soul that makes them valuable.

2. The soul may be lost.

a. Things may and soon will be lost, we must agree.

b. The soul may be lost as well.

(1) What do we mean by "lost soul"?

Lost to the purpose for which intended

Illustration: "I lost my purse or my home" does not mean their obliteration but that they have slipped from my grasp, my control, or my purpose.

"I lost my child," lost from my arms, my care, my home, my protection.

(2) Soul lost

Lost to contentment, satisfaction, happiness for which it is capacitated

Lost to service of which it is capable

Lost to companionship for which it was created

c. The soul may be lost.

(1) Easily

(2) Eternally

(3) Irretrievably

### III. THE EFFORT AFTER GAIN MAY PRECIPITATE THE SOUL'S LOSS.

1. By diverting attention

2. By absorbing one's time

3. By making secondary things first

4. By setting up false standards of value

5. By neglecting one's soul

Illustration: Balloon ascension. Man falls from the parachute. I cry: "He is lost." He has not hit the ground. He is not yet dead. Gravity has him and, unless a stronger power immediately

intervenes, he is gone. After three seconds of falling, the rate of his fall is so accelerated that any power sufficient to save him would kill him.

#### IV. WHAT MAY ONE GIVE TO RECOVER ONE'S SOUL, ONCE IT IS LOST?

1. What will he have to give?

- a. Give his time? It is spent.
- b. Opportunity? Already passed.
- c. Talents? Squandered.
- d. Possessions? Fallen through fingers.

Illustration: The soul in bankruptcy

e. Calvary holds the only price for man's redemption.

2. To whom shall the price for recovery of soul be paid?

- a. Christ? He has been rejected.
- b. Holy Ghost? He has departed.

Illustration: Business is transacted only when store is open for trade. Think of it! The store of mercy closed!

3. The selling price of souls.

a. Historically:

- (1) Esau -- for satisfaction of appetite
- (2) Saul -- a craving for power
- (3) Judas -- thirty pieces of silver
- (4) Ananias -- a parcel of real estate

b. What are you getting in exchange for your soul? Most of you are driving poorer bargains than Esau, Saul, Judas, or Ananias.

c. What is your soul worth?

- (1) What is it worth to you? It is all you have.

(2) What is it worth to God? He gave His Son

## CONCLUSION

The tragic implication of the text -- "Once lost -- forever lost."

Illustration: College mathematical genius asked at his graduation by an old minister, "You are proficient at mathematics; solve this problem in profit and loss. 'What shall it profit a man, if he shall gain the whole world, but lose his own soul?'"

Illustration: Eternity's pauper

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## 26 -- SHADOWS OF DOOM

TEXT: Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand (Dan. 5:1).

Read carefully all of Daniel 5.

## INTRODUCTION

1. Babylon the great.

An empire since the fall of Nineveh, built by Nebuchadnezzar. It took two million men, unlimited treasury, unnumbered years to build. Wall 15 miles square, 350 feet high, 86 feet wide, On the top 250 towers; 25 great brass gates on each side, and from them streets ran through the city. Bridges connected the housetops where roof gardens of Oriental beauty hung. A branch of the Euphrates ran through the city arched by the most magnificent bridge of the times, A great artificial mountain was constructed in the midst of the city nearby the Temple of Belus. The golden images of the temple were worth more than fifty million dollars.

2. Sunset in Babylon was a dazzling array of colors and shadows as the setting sun played with the dazzling towers and beautiful gardens.

3. The world was attracted to Babylon, and the greatness of the king was heralded widely.

## I. THE FEAST OF SIN (Dan. 5:1-4)

"Belshazzar made a great feast."

1. Belshazzar on the throne

a. Nebuchadnezzar had "gone to grass" for pride of heart.

b. Will Belshazzar learn from his father's fate?

## 2. The feast of Belshazzar

a. The palace of feasting

Six miles in circumference

b. Women, music, wine, dancing

c. Feasted and then fell

Adam feasted and then fell.

Dives feasted and then fell.

"Soul, take thine ease."

Belshazzar feasted and then fell.

## 3. The sin of Belshazzar

a. The sin of a wrong example

V. 1: "Belshazzar . . . drank wine before the thousand."

b. The sin of permitting bodily desires to rule

c. The sin of profaning the holy (v. 2)

d. The sin of forgetting God

(1) Forgot how God dealt with Nebuchadnezzar.

(2) All sin in finality is forgetting God.

(3) God did not forget Belshazzar!

## II. THE VERDICT OF SIN (Dan. 5:5-29)

"The king saw the part of the hand that wrote."

### 1. Shadows upon the wall

a. Shadows strike terrors to guilty souls. More than the armies of Darius

b. Guilty consciences make cowards of men.

c. The king with the knees that smote.

d. You cannot keep the shadows out. Jacob's sin faced him in Egypt.

Ahab faced the death of Naboth.

2. The hand that cast the shadow

a. The hand was God's.

b. The letters were fire.

c. The shadows were the king's.

3. The message on the wall

a. The handwriting of God

b. The messages on the wall "Prepare to meet thy God." "The soul that sinneth.. ."

"Whatsoever a man soweth, that . . . "What shall it profit a man .

"We must all stand before the judgment seat."

"The wicked shall be turned into hell.. ."

"MENE," "TEKEL," "PERES."

c. The interpretation

(1) Belshazzar needed no interpreter to read his doom. Conscience had done that for him.

(2) He hoped the interpretation would ease the verdict he had already read.

(3) The interpretation is doom.

"Weighed," "Wanted," "Divided."

### III. THE DOOM OF SIN (Dan. 5:30)

"In that night was Belshazzar the king of the Chaldeans slain.

1. A brief paragraph records the history of doom.

a. Note: 4 verses tell the story of the feast. 25 verses record the verdict.

One verse tells the story of doom.

b. The message of doom is always the same. "Sin, when it is finished, bringeth forth death."

2. The chasm between verses 1 and 30.

a. Chapter opens with laughter -- it concludes with a moan.

Chapter opens with wine -- it closes with blood. Chapter opens with life -- it finishes with death.

b. It is the "great gulf fixed."

The eternal distance between God and Satan, sin and righteousness, heaven and hell

3. The suddenness of doom.

a. "That night was Belshazzar. . . slain." "That night" the deluge broke.

"That night" fire rained on Sodom.

"That night" the walls crumbled on Jericho.

b. It is always night when men forget God.

Adam sinned and "that night" was driven out.

Achan stole and "that night" was stoned.

Samson played the fool and "that night" was powerless.

Judas turned from his Lord and it "was night."

## CONCLUSION

1. Mercy first beckons.

Peter, sinking, cried, "Lord, save me," and was saved.

Publican prayed, "Lord, be merciful," and was justified.

2. Belshazzar awoke too late.

The battering rams of Darius already against Babylon's gates

"He, that being oft reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

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## 27 -- ROAD MAPS OF LIFE

TEXT: Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7: 13, 14).

### INTRODUCTION

1. We are all travelers.
2. Destinations of our own choosing.
3. A wise man maps his journey.
4. The highways are plainly marked.

### I. THE WAY OF DESTRUCTION

1. A "wide" gate.
  - a. Means "without restriction"
  - b. Wide enough for spiritual ignorance
  - c. Wide enough for inconsistency and indifference
  - d. Wide enough for willfulness and unbelief
2. A "broad" way.
  - a. It is the popular way.
  - b. It is the way that "seemeth right" (Prov. 14: 12).
  - c. It is a way of error (James 5: 20).
  - d. It is a way not good (Ps. 36:4). e, It is a perverse way (Num. 22:32). f, It is the way of a fool (Prov. 12: 15).
3. The way of "many" travelers.

- a. Seen in the universal corruption of human nature
- b. Seen in the constant call to the multitude to repent
- c. Seen in the judgments of God sent upon the world
- d. Seen in the blindness of the human mind
- 4. It is the way of "destruction."

a. A way should be known by its destination. Note: "Ocean-to-Ocean Highway" -- "The Pike's Peak Route" -- "The California Route"

- b. The way of destruction
  - (1) Men are destroyed as they travel.
  - (2) Sin's pleasures eating out their hearts, their consciences.
  - (3) Men die as they live.
- c. The "end thereof.. . death."

## II. THE WAY UNTO LIFE

- 1. A "strait" gate.
  - a. Means "difficult of entrance."
  - b. All worthy ways of life are difficult.
    - (1) Learning, music, etc.
    - (2) Invention, athletics, etc.
  - c. Sin makes the entrance to salvation difficult.
    - (1) Sin must be unloaded (Matt. 19:24).
    - (2) World must be forsaken.
    - (3) A change of nature, new birth, must be experienced (John 3:3).
  - d. Thank God, the door is open.

(1) Nothing man can do can make or open the door.

(2) Christ is the Door (John 10:9).

2. A "narrow" way.

a. The entrance is narrow and the way is narrow.

(1) No change in the requirements of salvation

(2) As necessary to live holy as it is to repent

b. Yet the way is a way of satisfaction.

(1) A way of truth (Ps. 119: 30)

(2) A way of pleasantness and peace (Prov. 3:17)

(3) A new and living way (Heb. 10:20)

(4) A more excellent way (I Cor. 12:3)

(5) The way of salvation (Acts 10: 17)

(6) The way of holiness (Isaiah 35)

(7) Christ is the Way (John 14:6)

(8) The way everlasting (Ps. 139:24)

3. The "few" travelers.

a. "Few" -- because its travelers must choose this way

b. "Few" -- as compared with those who might accept this highway

c. "Few" -- as compared with the multitude on the "broad way."

4. The destination is "life."

a. "Newness of life" as they enter

b. "Life abundant" as they travel c. "Eternal life" as destination

CONCLUSION

"Thus saith the Lord of hosts; Consider your ways" (Hag. 1:5).

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## 28 -- THE FORGOTTEN MAN

TEXT: And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done (Eccles. 8:10).

### INTRODUCTION

The vision of the God-touched man

- a. Unfolds not only facilities of the redeemed
- b. But also the tragedies of the unrepentant

### I. THE WICKED IN THE HOLY PLACE

#### 1. The place of the holy

a. This does not refer to the common sinner.

- (1) Men who never frequent the house of God
- (2) Men who manifest their wickedness by forgetting the house of God

b. The holy place is where men consciously meet God.

- (1) Meet God in the influences of a Christian home
- (2) Meet God in the ministries of Christian church
- (3) Meet God in the sacred experiences of providential circumstances

#### 2. The wickedness of indifference "Come and gone from the place of the holy"

a. Such indifference is an affront to God.

- (1) As though there were no operation of the Spirit
- (2) As though there were no God

b. Only a wicked heart can remain indifferent to God.

- (1) Such wickedness passed the cross wagging its head, saying, "Away with this man!"

(2) Such wickedness crucifies Christ afresh and puts Him to an open shame.

## II. THE WICKED BURIED

1. "The rich man died, and was buried."

a. Men live as though there were no death.

b. This does not refer primarily to physical death.

2. The wicked buried in the field of his chosen activity.

a. Buried--

(1) In business

(2) In pleasure

(3) In society

b. Buried--

(1) No prayers or entreaties of loved ones disturb.

(2) No trumpet blast of church or ministry awakens.

(3) No miracle movement of the Spirit arouses.

c. Buried--

(1) Above ground

(2) Pre-mortem damnation

## III. THE WICKED FORGOTTEN

1. Man's attempt at immortality.

a. Institutional memorials

(1) Carnegie's libraries

(2) Rockefeller's universities

(3) Ford's museums

b. Cities of memory

(1) Name cities after our pioneers

(2) Streets after our war heroes

(3) Buildings after public benefactors

c. Achievements of immortality

(1) Alexander, Napoleon, Caesar may conquer their worlds.

(2) Shakespeare, Bacon, Tennyson, Milton may write their living essays and sonnets.

(3) Homer, Beethoven, Bach, Liszt may compose their enduring harmonies.

(4) Michelangelo and Raphael may paint and chisel their visions of glory.

(5) Plato, Aristotle, Kant, Berkeley may formulate their systems of truth.

2. Soon nothing but the empty name remains.

a. It is human to forget.

b. It is the fate of all time things to decay.

c. Men forgotten in the very field of their activity.

3. Men who forget God will be forgotten of God. Exod. 32:32. "Whosoever hath sinned against me, him will I blot out of my book."

Matt. 25:30. "Cast ye the unprofitable servant into outer darkness."

## CONCLUSION

He forgot all my sin... But remembered me.

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## 29 -- A DEFINITION OF RELIGION

TEXT: Pure religion and unde filed before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27).

## INTRODUCTION

### 1. What is religion?

#### a. Religion generally recognized Man is a religious animal.

Man is incurably religious.

#### b. Religion variously defined

An attitude of reverence toward Deity

An intellectual acceptance of certain formulated propositions

A mode of life and conduct

### 2. James defines religion.

#### a. Vain religion

Forgetful hearing of the Word (v. 23) A self-deceived heart (vv. 22, 26)

#### b. Pure religion

James gives a threefold definition.

## I. TRUE RELIGION IS PURITY

"Unspotted," love incarnate

### 1. Cleanness is peculiarly a Bible term.

#### a. Old Testament

(1) The purpose of the Levitical law was to teach the distinction between clean and unclean.

Clean and unclean animals, sanitary regulations about the camp, instruction regarding lepers, etc.

(2) Experience of Old Testament saints. David, "Create in me a clean heart."

Isaiah, "I am a man of unclean lips."

#### b. New Testament

- (1) Christ -- the Lamb without blemish and spot.
- (2) Church -- presented to Christ, "without spot or wrinkle."
- (3) Heaven -- There shall in no wise enter in anything unclean.

2. True religion is unspottedness.

a. Religion is relationship, attitude, etc.

(1) Expresses itself in acts of worship.

(2) Depends upon the heart for its quality.

b. Relationship to a holy, loving God can't be sustained only by holy, loving creatures.

(1) Only an unholy alliance exists between the unclean.

(2) There can be no true relationship between holiness and unholiness, purity and impurity,  
etc.

"What fellowship hath light with darkness?"

(3) The impure contaminates the pure.

c. The kind of persons involved determines the relationship.

3. "Unspottedness" is holiness.

a. Unspottedness of character

"Love out of a pure heart" (I Tim. 1:5)

b. The contaminating world

(1) Not the world on the outside.

(2) It is the world in the heart that contaminates.

c. The command to purity "Keep yourselves."

(1) The individual controls his own heart.

(2) A heart yielded to the Holy Spirit is the only safe heart.

Note: The sunbeam lights the darkness, but does not partake of darkness.

## II. TRUE RELIGION IS CHARITY.

Love in action

1. The nature of love

a. Discerning

b. Compassionate

c. Sacrificial

2. The demands of love

a. Love must be true to itself.

b. Love must have expression.

3. The evidence of love

a. Highest love meets direct need.

"Visit the fatherless and widows in their affliction."

b. Love for God manifests itself in love for man.

"Inasmuch."

## III. TRUE RELIGION IS GOD-AWARENESS.

"Before God and the Father"

1. The holy heart is desirous of God.

a. A God-passion.

"As the hart panteth after the water brooks"

"Draw me, we will run after thee" "They which do hunger and thirst after righteousness"

b. Religion consummates in fellowship.

"We have fellowship one with another."

2. The holy heart is conscious of God.

a. Is aware of God's presence. Approval or disapproval.

b. Performs all service as unto God. "Thou God seest me."

## CONCLUSION

"God hath not called us unto uncleanness, but unto holiness."

\* \* \* \* \*

## 30 -- INDEPENDENCE DECLARED

TEXT: If the Son therefore shall make you free, ye shall be free indeed (John 8:36).

## INTRODUCTION

1. The question of liberty

The ever-present quest for "life, liberty, and the pursuit of happiness."

2. The nature of true liberty.

Free men civilly and politically may, at the same time, be bondmen morally and intellectually.

## I. THE BONDAGE OF SIN

1. It is the bondage of spiritual enslavement.

a. The bondage of the affections

b. The bondage of the will

c. The bondage of fear

d. The bondage of desire

2. Sold under sin (Rom. 7:14).

a. Servants of sin (Rom. 6: 16) b, Serving the law of sin (Rom. 7:23-25)

3. The taskmasters of sin.

a. Satan

b. The habits and desires of my own forming Illustrations -- The slaves of the Southland  
The slaves and taskmasters of Egypt

## II. THE LIBERATOR

1. Slaves do not liberate themselves.
  - a. Escape is not liberty.
  - b. Slaves have neither power nor authority.
  - c. Human-devised liberations are ineffective.
2. The liberator himself must be free.
3. Christ is the divine Liberator. "The Son."
  - a. "The Lion of the tribe of Juda."
  - b. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).
  - c. He has the "keys of hell and of death" (Rev. 1:18).

## III. THE FREEDOM

1. It is not the freedom of license.
  - a. Religious freedom is too often abused.
  - b. Religious freedom respects the freedom of others.
  - c. Religious freedom maintains the spirit of God.
2. It is freedom from the power of sin.
  - a. Habits and desires
  - b. Freedom from a guilty conscience
  - c. Victory over the temptation to sin
3. It is freedom from the pollution of sin.
  - a. The inward foe removed

- b. The nature cleansed

- 4. It is freedom from the presence of sin.

- a. This will be fulfilled eventually in the translation of the freed man.

- b. Eventually by the removal of sin from the earth.

## CONCLUSION

Let us celebrate our spiritual declaration of independence.

\* \* \* \* \*

## 31 -- FAITH'S FAITHFUL FOUNDATION

TEXT: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief (I Tim. 1: 15).

## INTRODUCTION

- 1. Saul of Tarsus was Christianity's most potent enemy.

- a. A cultured mind

- b. Strong in his convictions

- c. A relentless foe

- d. A born leader

- 2. Saul converted became Paul, the staunchest support of Christianity.

- a. The strongest advocate of Christian doctrine.

- b. His life an exemplification of the gospel.

- c. To Paul the gospel was true.

## I. TRUE AS A HISTORICAL FACT

"Jesus Christ came into the world."

- 1. Christ a fact of history.

- a. The historical records of Jesus' life are undeniable.

b. Fuller record of Christ than of Napoleon Bonaparte.

c. To deny the Christ of history is to deny all history.

2. Christ, a prehistoric fact.

"Came into the world"

a. This implies prehistoric existence.

b. This embraces the doctrine of Incarnation.

c. Gospel rests on the fact of Incarnation.

3. If we deny Christ, there is much that is difficult to account for.

a. How shall we account for the fact that Christ is the center of all history?

b. How can we account for the Gospels as records and results ?

c. How can we account for the moral influence that has transformed the world ?

d. Reason unites with revelation in declaring, "It is a faithful saying."

## II. TRUE AS A DOCTRINAL FACT

"Christ Jesus came into the world to save sinners."

1. Not only the presence, but the mission, of Christ must be taken into account.

a. Paul believed Christ was in the world to save it.

b. The doctrine of salvation can be measured only by the love of God.

c. The doctrine of salvation is fundamental fact of faith.

2. The doctrine of salvation must be provable.

a. Incarnation in a sinless world would be necessary.

(1) To make God accessible to man

(2) To satisfy the heart of God's love

(3) To save man from possibility of sin and imperfection

b. Incarnation in a sinful world doubly necessary.

(1) Save men from individual sin.

(3) The universal sense of sin makes salvation necessary.

(4) The fact that man universally attempts to atone for sin makes salvation vital.

c. What kind of salvation is needed ?

(1) Salvation from sinning

(2) Salvation from guilt, pollution, and power of sin

(3) Salvation for the whole world

(4) Salvation for time and eternity

(5) Salvation for soul and body, the whole man

3. Does Christ offer this kind of salvation to men?

a. Does Christ speak as an impostor? "Never man spake like this man."

b. Did Christ live like an impostor? He "went about doing good."

c. Did Christ die like an impostor? "Forgive them; for they know not what they do."

d. Does Christ's resurrection permit of an impostor?

Only three possible explanations:

(1) His enemies removed His body.

(2) His disciples removed His body.

(3) Or, He arose again from the dead.

4. The doctrine of salvation founded upon the sonship of Christ.

### III. TRUE AS AN EXPERIENTIAL FACT

"Of whom I am chief"

1. The testimony of individual experience.
  - a. Personal testimony always irresistible
  - b. Paul had tested and found the gospel "the power of God unto salvation."
  - c. The practical test of Christianity the most potent
2. Faith in Christ has revolutionized multitudes.
  - a. The best proof of the gospel is what it does.
  - b. Not what it professes but what it practices
3. What has the gospel done for the world ?
  - a. It has created Christianity.
  - b. Christianity's challenge to the centuries is the Christian.
  - c. Christianity's most essential evidence is experiential.

## CONCLUSION

1. The gospel is a "tried stone."

It has been well tested.

Friends have tried it.

Enemies have scrutinized it.
2. "This is a faithful saying."
3. "Worthy of all acceptance."

\* \* \* \* \*

## 32 -- THE PERIL OF EXTERNALISM

TEXT: Beware ye of the leaven of the Pharisees (Luke 12:1).

## INTRODUCTION

1. The meaning of the figure of leaven

- a. The characteristic mode of leaven's action
  - (1) Contagion by contact
  - (2) Thoroughness of penetration
  - (3) Silent in its operation
- b. Used by Jesus to illustrate the progress of the Kingdom (Matt. 13:33)
- c. Used by Jesus to illustrate the progress of evil and fake doctrine
- 2. The warning of Jesus against the doctrine of the Pharisees

## I. THE PHARISAICAL BROTHERHOOD

- 1. The history of the order
  - a. Origin: Whenever the insistence upon strict obedience to the Mosaic or ceremonial law began, there Phariseism began. There was a zealous insistence that the ceremonial law be obeyed without admixture.
  - b. Time: After the captivity in Ezra's time. They supported Judas Maccabaeus in struggle for religious freedom.
  - c. Personnel: Mainly scribes versed in the law of Moses, thus their legal emphasis.
  - d. Aramaic perushim, meaning "separated."

Can be compared to Puritans of seventeenth century.

- 2. Teaching
  - a. Believed in a personal God whose will was providence
  - b. Immortality: That the soul survived death and was subject to rewards and punishments
  - c. Angels and spirits had real existence
  - d. Political: Everything interpreted from a religious point of view
  - e. Traditions added to the law as though given by Moses and transmitted orally
- 3. Character

- a. High ideals: Reverence for learning and character
- b. Scrupulous and exacting obedience to the law
- c. Attitude of aloofness, criticism, arrogance, uncharitableness
- d. Hypocrites: play-actors, peculiar expression and manner

## II. THE PHARISAICAL LEAVEN

### 1. Separatism

- a. Commendable within limits
- b. Condemnable because it held them aloof from those they should help

Illustration: Pharisees accused Jesus of "receiving sinners."

### 2. Legalism

- a. Greater regard for the law of God than for the God of law
- b. Law versus grace
- c. Law obedience substituted for Christ's merits

### 3. Negativism

- a. The religion of don't
- b. Measuring religion in terms of negatives
- c. Asceticism

### 4. Self-righteousness

- a. Righteousness dependent upon own goodness
- b. Law obedience substituted for

### 5. Externalism

- a. Conduct without motive
- b. Form without power

c. Letter without spirit

### III. THE WARNING OF CHRIST

#### 1. Matured Phariseeism

a. Morality without conscience (Mark 12); uncharitable and unmerciful

Illustration: whited sepulchers

b. Sign-seekers (Matt. 12: 38; 16: 1)

c. Place-seekers (Mark 12)

d. Worship-regulators (Luke 19:39, 40)

e. Praise-lovers (Mark 12:35-40)

#### 2. Modern Phariseeism

a. Every group subject to this danger.

(1) Modernistic circles

(2) Legalistic churches

(3) Holiness groups

b. Christ calls, "Beware."

(1) It is hypocrisy, "play-acting."

(2) It dishonors Him, makes Him unnecessary.

(3) Its beginning is small but ends in death.

### CONCLUSION

The danger more alarming, for all Phariseeism contains some alluring truth.

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### 33 -- A BACKSLIDER'S RESTORATION

TEXT: And when he thought thereon, he wept (Mark 94:72).

## INTRODUCTION

The question of Peter's conversion

1. Was Peter ever really converted?

a. If not, how do we reconcile Jesus' testimony of the divine revelation? "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

b. If not, how do we reconcile Jesus' statements in the seventeenth of St. John?

2. Did Peter ever really backslide ?

a. If not, how do we reconcile his open denial of Jesus? (Mark 14: 66-72.)

b. In essence, there can be no difference between the sin of Judas and the sin of Peter.

The logical and scriptural interpretation recognizes Peter's conversion, backsliding, and restoration.

## I. PETER'S BACKSLIDING

1. Steps in Peter's backsliding

a. Failed to watch and pray (Matt. 26:41)

b. Employed the carnal sword (Matt. 26:51, 52)

c. Followed Jesus afar (Matt. 26:58)

d. Warmed himself by the enemies' fire (Mark 14:54; John 18:18)

e. Identified himself with the enemies of Jesus (Luke 22:55)

2. Peter's open denial (Matt. 26:69-75)

a. "I know not what thou sayest" (v.70).

b. "I know not the man" (v.74).

c. The divine revelation had been effaced.

## II. PETER'S AWAKENING

1. The look of the Master (Luke 22:61) "And the Lord turned, and looked upon Peter."

a. Once before, Peter nearly perished when he took his eyes off the Christ.

(1) "When he saw the wind boisterous, he was afraid; and beginning to sink, he cried . . ."  
(Matt. 14:30).

(2) Doubt was his peril.

"Wherefore didst thou doubt?" (Matt. 14:31.)

b. "The Lord turned, and looked upon Peter (Luke 22:61).

(1) No doubt a look of rebuke

(2) No doubt a look of disappointment

(3) But certainly a look of Compassion

2. A backslider's memory

"Peter remembered the word of the Lord" (Luke 22:61).

a. The rich man in hell remembered too late.

b. Peter remembered in time.

(1) No doubt remembered the divine revelation

(2) No doubt remembered his walk with the Lord

(3) Certainly remembered the warning of Jesus: "Before the cock Crow, thou shalt deny me thrice"

3. The troubled thoughts of a backslider

a. Belshazzar's thoughts troubled him too late (Dan. 5:9, 10).

b. Peter's troubled thoughts were his salvation.

(1) Backsliding begins with thoughtlessness.

(2) The first step back is thoughtfulness.

c. Peter thought of what he had lost.

(1) Lost the divine revelation

(2) Lost the peace of a disciple

(3) Lost his own self-respect

### III. PETER'S RESTORATION

1. "He wept bitterly."

a. Repentance is "godly sorrow for sin.

b. Judas wept, but despaired.

c. Peter wept, and repented.

2. Jesus recognizes Peter's return.

a. Peter did not desert the apostles' fellowship.

b. After the Resurrection, Jesus sent special recognition to Peter.

"Tell his disciples and Peter" (Mark 16: 7).

c. The admonition is: "Don't forget Peter."

(1) God never forgets the backslider.

(2) Declares He is married to the backslider.

3. Pentecost cured this backslider (Acts 2:4-23; Acts 4:8).

### CONCLUSION

Christian, beware of a backslider's fall.

Backslider, follow Peter back to Christ.

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### 34 -- SONGS IN THE NIGHT

TEXT: But none saith, Where is God my maker, who giveth songs in the night? (Job 35: 10.)

SCRIPTURE READING: Hebrews 11:8-16, 24-39

### INTRODUCTION

1. Elihu is here attempting to diagnose Job's condition.

a. He states that the oppressed cry in their affliction.

b. But that they fail to cry unto God.

c. God would give comfort in the night of affliction.

2. We often fail to rightly value our shadow experience.

a. We credit the days and discredit the nights. Nights are times of rest and relaxation.

Times of refreshment and meditation.

Time of reflection and correction. Time of planning and resolution.

b. Our nights should be the key to our days.

3. The night has its songs.

a. Nature's night sings a rich melody. The lap of the waves upon the shore. The harmony of the stars in their courses.

The murmuring of the breeze in the trees and the grasses.

The plaintive and staccato night calls of the insect, bird, and beast blend into a natural harmony.

b. God has night songs for His children.

## I. THE AUTHOR OF THE CHRISTIAN'S NIGHT SONGS

1. Any man can have a song in the day.

a. When success attends his efforts Prosperity, influence, health

b. Easy enough to sing when you can see the notes Any little bird in the sunshine can sing.

Illustration: It is only the nightingale and the mockingbird that sing in the night. It is their nature.

2. Man-made songs do not carry in the night. a Man's theories of hope are mockery.

Illustration: A noted infidel announced that there would be no songs at the grave of his brother.

b. Man's songs are built on personal success. Therefore, when sickness, reverse, and loneliness come, there are no songs suitable.

Illustration: Habakkuk said: "Although the fig tree shall not blossom . . . yet I will rejoice in the Lord." Job declared: "Though he slay me, yet will I trust in him."

3. God inspires the Christian's night song.

a. Confidence in God enables a man to sing when he cannot see.

b. God is the Christian's song, daylight in the soul. illustration: The promises of God read the same in the darkness as in the daylight.

## II. WHAT IS THE SUBJECT MATTER OF THE NIGHT SONGS?

1. The songs of the man who has lost God.

a. Sings of his troubles

b. Sings of days that are past or memory of time when he knew God

c. Sings the false note of earthly pleasure "Vanity, all is vanity!" cries Solomon.

2. Three types of God-given night songs.

a. Songs of thanksgiving

(1) Deliverance from pain

(2) Deliverance from temptation

Illustration: Children of Israel delivered from Egypt and the armies of Pharaoh by the Red Sea. Upon the banks of the Red Sea they sang their songs of deliverance (Exod. 15:1-27).

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously."

"The Lord is my strength and song, and he is become my salvation."

b. Songs of faith

(1) "Who through faith subdued kingdoms, wrought righteousness, obtained promises these all . . . obtained a good report through faith" (Heb. 11:33-39).

(2) Paul and Silas in Philippian jail at the midnight hour.

(3) Paul on shipboard en route to Rome, in darkest hours of storm declares: "Sirs, be of good cheer: for I believe God."

c. Songs of hope

(1) The day cometh!

"The night cometh, and also the day."

"The evening and the morning were the first day."

(2) The coming of the Lord draweth nigh. The fig tree is already budding. The signs of the times indicate His nearness. "Lift up your heads; for your redemption draweth nigh." "Even so, come, Lord Jesus."

(3) The grave will soon be robbed of its prey.

3. The excellences of these night Songs.

a. A song under trial is a hearty one.

Illustration: Missionary girls in China sang as they laid their heads under the decapitating knife.

Must Jesus bear the cross alone And all the world go free?

No, there's a cross for every one And there's a cross for me.

b. Such songs discomfort the devil. The devil cannot bear a song.

Illustration: Gideon's men sang the song of the Lord and Gideon and put the enemy to flight.

Israel sang and shouted as they marched around Jericho.

c. Such songs are a serenade under the window of God.

Illustration: Colored chef in holiness college testified that he awoke in the night with a whole quartet singing in his heart.

A love song to God.

4. Such songs cheer struggling souls.

5. Such songs prove the sufficiency of God's grace to keep and to bless.

## CONCLUSION

Hell -- the night of eternal songlessness

Heaven -- the day of eternal song

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## 35 -- THE WONDERFUL LORD

TEXT: His name shall be called Wonderful (Isa. 9:6).

## INTRODUCTION

1. The fulfillment of divine promise "A child is born."
2. Immanuel, "God with us," "a son is given"

## I. WONDERFUL IN HIS PERSON

1. He is truly God.
  - a. The Scripture indicates it.
  - b. The attestation of the Father approves it.

"This is my beloved Son."

- c. His mission requires it.

"Save his people from their sins."

  - d. His miracles attest it.

2. He is truly Man.
  - a. Born of the Virgin Mary
  - b. Reared in a typical Jewish home
  - c. Akin to all the weariness of toil
  - d. Tempted in the wilderness
  - e. Was subject to death

### 3. The God-Man.

a. Being Man, He understands man's sorrows. Being God, He is able to succor them.

b. Being Man, He is touched with man's temptations.

Being God, He is able to redeem men.

## II. WONDERFUL IN HIS TEACHING (Matt. 5:28, 29; 13:54; 22:22)

### 1. The true fatherhood of God

a. God's attitude demonstrated in Jesus (John 3:16)

b. "Love the Lord with all thy heart," etc.

### 2. Spirituality of divine worship

a. Endless sacrifices were done away.

b. They must worship in Spirit and in truth.

### 3. The inwardness of divine law

a. Not upon tablets of stone, but fleshy tables of the heart

b. Not the outward act, but the inward purpose (Sermon on the Mount)

### 4. The promise of life after death

a. "Because I live, ye shall live also."

b. "I go to prepare a place for you."

## III. WONDERFUL IN HIS POWER

### 1. His testimony Concerning power.

"All power is given unto me."

### 2. This is a power over nature.

a. Winds and waves obeyed His will.

b. Trees were withered at His command.

3. Power over sin and Satan.

a. He healed disease, the result of sin.

b. He commanded demons to depart and rebuked the devil.

c. He forgave sin.

d. His resurrection indicates power over death.

4. He has authority to impart power.

a. Empowered disciples for miracles

b. Empowered ministry to preach

c. Empowered the Church at Pentecost to live holy and fulfill divine Commission

## CONCLUSION

He is wonderful in the hope of final and eternal triumph with the Church.

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## 36 -- THE MIGHTY GOD

TEXT: His name shall be called. . . the Mighty God, the Everlasting Father (Isa. 9:6).

## INTRODUCTION

These prophetic indications of the attributes of Christ appear to belong together. They partake in a significant sense of infinity.

### I. THE MIGHTY GOD

1. The mission of the Messiah was such that none but God could perform.

a. He must provide redemption.

(1) A pardon for sin

(2) A cleansing from sin

(3) A power over sin

b. He must vanquish death.

- (1) Death is the result of sin.
- (2) Victory over sin must include triumph over death.
- (3) "And death and hell were cast into the lake of fire" (Rev. 20:14).
- 2. This then is an announcement that Christ is God.
  - a. Angels declared it.
    - (1) To Joseph (Matt. 1: 21)

"He shall save his people from their sins."
    - (2) To shepherds (Luke 2:11) "A Saviour, which is Christ the Lord."
  - b. Peter confessed it.

"Thou art the Christ, the Son of the living God."
  - c. John proclaimed it. "Behold the Lamb of God."

## II. THE EVERLASTING FATHER

- 1. Christ's life on earth, a brief span "A little while, and ye shall not see me."
  - a. His earthly life had a backward look.
    - (1) Through all human history.

Note: Hebrew, Greek, and Roman
    - (2) To the creation (see John 1: 1-5).
    - (3) Yea, "before Abraham was I am."
  - b. His earthly life had a forward look.
    - (1) The Cross was not all.
    - (2) For eighteen centuries His influence has affected human history.
    - (3) "He shall judge the world."
    - (4) He will be the eternal Object of the believers' adoration.

## 2. Father of eternity

- a. Father means Creator. Originator of all life.
- b. Father means Protector.

He is the eternal Guaranty of our hope. "He ever liveth to make intercession." "I am the beginning and the end."

## CONCLUSION

"The government shall be upon his shoulder."

Note: It was said of ancient monarchs that they carried the government.

\* \* \* \* \*

## 37 -- THE KING OF PEACE

TEXT: His name shall be called . . . The Prince of Peace (Isa. 9:6).

## INTRODUCTION

- 1. The first result of the Coming of Christ was discord (Matt. 10:34-36).
- 2. Superficial calm and accord do not indicate Christian peace.
- 3. The peace of Christ is the abiding spiritual rest in the depths of the human heart.

## I. PEACE WITH GOD

- 1. The war between good and evil
  - a. The difference in nature makes war inevitable.
  - b. Sin separates between God and man. Condemnation and alienation.
  - c. This is war to end war. God will finally conquer sin.
- 2. The cessation of hostilities
  - a. The sinner must surrender.
  - b. Arms of rebellion lay down.

c. He must take the oath of allegiance.

### 3. The pardon of God

"Therefore being justified by faith, we have peace with God" (Rom. 5:1 and 8: 1).

a. In Christ is God's authority to pardon.

b. In Christ is God's assurance of pardon.

c. Pardon restores right relation with God.

## II. THE PEACE OF GOD

1. Peace with God indicates peace in outward relations.

2. Peace of God indicates an inward or heart calm.

a. Sin is the disturber of the heart. Conscience, memory, reason, etc.

b. Christ's peace is "rest of soul" (Matt. 11:28-30).

"Oh, the peace that Jesus gives never dies; it always lives." "Sweet peace, the gift of God's love!"

## III. THE KINGDOM OF PEACE

1. Christ is the Prince of Peace.

a. His reign is characterized by peace.

b. His law is the law of peace.

c. Note: Melchizedek, king of Salem (Ps. 110:4; Heb. 5:7).

2. The heart of man is the throne of peace. "Kingdom of God is within you."

3. The kingdom of peace shall one day be established upon the earth.

a. Peace in nature will be declared. The lion and the lamb shall lie down together.

b. Peace among nations will be established; sin exterminated.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

c. This will be an everlasting kingdom. "And he shall reign for ever and ever" (Rev. 11:15).

## CONCLUSION

"And of the increase of his government and peace there shall be no end" (Isa. 9: 7).

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## 38 -- JESUS -- THE WAY

TEXT: I am the way (John 14:6).

## INTRODUCTION

1. The Church first referred to as "those of the way" (Acts 9:2).
2. The Christian is professedly a pilgrim.
  - a. Strangers and pilgrims (Heb. 11:13)
  - b. Seeking a city (Heb. 11: 10, 14)

## I. JESUS IS THE WAY.

1. Jesus is the Way to God.

"No man cometh unto the Father but by me."

  - a. All men seek a way.
  - b. Man-made trails have only added to man's lostness.
2. The gospel is a Person.
  - a. Gospel is not a book, a creed, or a ritual.
  - b. Christ does not have the gospel.
  - c. He is the Gospel; He is Christianity.
3. He is the only Way to God.

- a. A daring claim.
- b. This scraps all other religions, creeds, and altars.
- c. It means that Jesus is more than man.

## II. JESUS IS THE WELL-DEFINED WAY.

### 1. An old way

"Abraham rejoiced to see my day; and he saw it, and was glad."

### 2. A narrow way

it." "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find

a. Since God made the way, He may state the terms of travel.

b. It is a way of confessed sins.

c. It is a way of faith.

### 3. A universal way

"Whosoever will, let him take the water of life freely."

### 4. A unifying way

a. Not a Baptist, a Methodist, a Catholic, a Hebrew, or a Nazarene way.

b. If the churches have a way to God, it must be the Jesus way.

c. It is not what separates but what unites that is great.

"There is none other name given under heaven among men, whereby we must be saved."

## III. THE DESTINATION AND PROOF OF THE WAY.

### 1. Jesus demonstrates His claim.

a. Multiplied millions have found God through Him.

b. Multiplied millions have testified on deathbeds that they were making heaven through Him.

2. This way arrives.

a. Christ with His own hands surveyed the roadbed.

b. With His own hands He spanned the rivers, tunneled the mountains, filled the valleys.

c. He is the Guide and Companion of the way.

d. A safe way.

"He shall give his angels charge over thee, to keep thee in all thy ways."

3. It is the way of assured destination.

## CONCLUSION

"Ye will not come to me, that ye might have life."

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## 39 -- JESUS -- THE GOOD SHEPHERD

TEXT: I am the good shepherd (John 10:11).

## INTRODUCTION

1. This tenth chapter of John is the twenty-third psalm of the New Testament.

2. Presents God as Shepherd but takes deeper meaning than the Shepherd Psalm.

a. Christ, the "good" Shepherd.

(1) May be translated "beautiful" or "true" Shepherd.

(2) These are names for moral purity peculiar to the Greek.

b. Christ is the vicarious Shepherd.

"I lay down my life for the sheep."

## I. THE GOOD SHEPHERD LOVES HIS SHEEP.

1. This has been proverbially true everywhere. No finer incidents related in Eastern or Western world than those of the shepherd with his flock.

2. Long association develops this love.

- a. Their helplessness appeals to him.
- b. He enters by sympathy into their suffering.
- c. They have weathered the seasons together.
- 3. This love leads the shepherd to die for his sheep.
  - a. The good shepherd does more than risk life.
    - (1) Any man will risk life to preserve property.
    - (2) He does not expect to lose his life.
    - (3) David risked life for father's flock.
  - b. The good shepherd will die for His sheep.
    - (1) The good shepherd brings back his sheep.
    - (2) Only a shepherd willing to die could bring them back.
- "There were ninety and nine that safely lay."
- (3) The Shepherd's death is the sheep's security.

## II. THE GOOD SHEPHERD KNOWS HIS SHEEP.

- 1. The Shepherd's love is an individualized love.
  - a. We are not lost in the mass. "Christ... loved the church, and gave himself." "Go so loved the world, that he gave."
  - b. He loves each one for himself. A personal love. A particular love.
- 2. He calleth His own by name.
  - a. The names of all the saints are upon the heart of the High Priest.
  - b. Resurrected Jesus at the tomb said, "Mary." "He loved Martha, and her sister, and Lazarus."
  - c. "Go tell his disciples and Peter."
- 3. By what name does He call them?

a. By a new name.

Abraham, Jacob, Peter, Paul, etc.

b. By a secret name.

"A white stone,. and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2: 17).

c. By a name which the Shepherd shall designate. Prince, Friend of God, Faithful.

d. A name recorded in the Lamb's Book of Life.

### III. THE GOOD SHEPHERD PROVIDES FOR HIS SHEEP.

1. "He putteth them forth."

a. How snugly they nestle in the fold!

b. By His own hand He "putteth them forth."

c. It is for their good.

The eaglet must spread its own wings.

The boy must be thrust forth to become the man.

2. "He goeth before them."

a. The Shepherd leads His sheep.

b. Sometimes He seems to follow.

(1) After Gadara Jesus constrained His disciples to take ship.. He preceded them into the storm.

(2) Preparation for Passover.

"Go ye into the city," etc.

They were amazed; the Lord had prepared the way before them.

(3) Paul by vision beckoned into Europe. He met Lydia at the prayer meeting. The Lord had gone before.

Illustration:

George Washington was taken into the garden by his father and shown his name spelled out in flowers. "Father, you must have been here."

3. He pastures them. "Go in and out, and find pasture." a Well-ordered liberty.

(1) Does not mean lawless religion.

(2) Does not mean sermon tasters.

b. Pastures of the Shepherd's own provision.

(1) In the material world, the best pasture found in the lowlands. Remember Lot.

(2) In the spiritual world, the best pasture found in the highlands. Remember Abraham.

## CONCLUSION

"The Lord is my shepherd; I shall not want."

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## 40 -- JESUS -- THE TRUE VINE

TEXT: I am the true vine (John 15: 1).

## INTRODUCTION

1. The "I am" of Jehovah (EXOD. 3:14).

"I AM THAT I AM... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

2. The "I am's" of Jesus. John records many of them. "I am the bread of life," "I am the good shepherd," "I am the resurrection, and the life," "I am the true vine," etc.

3. The occasion of this lovely parable of the vine and the branches is unimportant. That it portrays the "living union between Christ and the believers" is of vast importance.

## I. THE LIVING VINE

1. Oneness of life in Him

a. One life pervades the whole from root through every branch.

b. Other Bible pictures:

(1) Body and its members

(2) The blood stream through every member

c. Individuality remains inviolate.

(1) Branches are distinct.

(2) But Christ in us makes the union complete.

2. The results of this living unity

a. Oneness of relation to God and man

(1) Christ is the Son.

We, through Him, sustain the relation of sons.

(2) He has access to the Father. We, through Him, have access.

(3) In relation to me He is the Light of the World.

We are touched by His light and become lights.

b. Oneness of character

c. Oneness of destiny

## II. THE PRUNING HUSBANDMAN

1. The chief secret of culture is merciless pruning.

a. "My Father is the husbandman."

b. The vinedresser needs a knife.

c. Purpose -- that the plant might bring forth fruit.

2. Two forms of pruning.

a. Cutting away all dead wood

(1) If there were real union, there would be real life.

(2) If there were real life, there would be fruitage.

b. The pruning of fruitful branches

(1) Cut unsparingly rank shoots that take the life.

(2) Force the life sap into the branches which produce fruit.

3. Bleeding the vine.

a. Oriental husbandman cut long slits in the branch to permit soured sap to bleed away.

b. "Now ye are clean through the word which I have spoken unto you."

### III. THE ABIDING BRANCHES

1. No fruit independent of union with the vine. "The branch cannot bear fruit of itself."

a. Christ is the productive source of fruit.

b. Works are not fruit.

"Nothing but leaves" brought the curse of Christ.

c. Christ not only gives commandments; He gives power to obey, to live godly.

2. Reception of that power dependent upon the believer. -- "Abide in me, and I in you."

a. Abide in Him.

(1) By continual love and desire to Him

(2) By continual submission to His will

(3) By a consecration of life that abandons all to His keeping

b. He abides in us.

(1) The cleansing of His presence

(2) The vitality for fruitage

3. Such abiding is the guarantee of fruit.

### CONCLUSION

The fruit is the test of the Christ life. -- "Herein is my Father glorified, that ye bear much fruit."

\* \* \* \* \*

THE END