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McInteer Sermon Outlines - Luke

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THE AMEN OF LUKE
Luke 1:1-4

I. We generally hear Amen at the end.
   A. Sometimes it is scattered through an address.
   B. Most of time it signals a lone end of prayer.
   C. Startlingly Luke puts it at the beginning.

II. He has just commended the writings & factual works of others.


III. Now he is ready to add his individual contribution.
   A. "It seemed good to me also."
      1. His own story--not second-hand.
      2. Real religion is a personal discovery (Barclay)
      3. You must know what you individually believe.
   B. Having had perfect understanding.
      1. Having investigated everything carefully from the beginning.
         (ASV) & (NIV)
      2. Having followed all things closely for sometime past (RSV)--margin followed accurately.
      3. He closely follows all things.
      4. He wants every truth he can garner on every facet of the story--"sum of thy word is truth" spirit.

Ps. 48:12-13 "Walk about Zion, & go round"

5. Revisit the foundation.
6. His work will proclaim the accuracy.
8. PARAKOLOUTHEO = to follow with the mind to trace, to investigate.
9. Claims an accuracy.
   a) Mentions 32 countries, 54 cities, and 9 Mediterranean Island w/o a mistake.
   b) Uses 19,000 words—971 coming exclusively in his gospel.
C. Grasp "All Things"
   1. Did his homework—traced all he said to their source.
   2. Holy Spirit was not using a lazy man!
   3. He'll go back farther than any gospel to present Jesus.
   4. Claims not based on self-assertion or feelings.
   5. Root of it all—to proclaim Jesus Christ.
   6. This our same task.
   7. Covers every major fact.
   8. Worked hard to produce his gospel.
D. Now He's Ready to Write
   1. Believed what he wrote.
   3. "All biographies of Jesus are certain. It was the language of decisive belief based upon absolute certainty of fact." (Speakers)
   4. Each apostle plants his feet on the solid rock of fact.
   5. Not one line of uncertainty.
6. Trumpet gave no uncertain sound.
E. What He Wrote is Distinctive.
1. Stress life of Jesus as "accomplished among us."
2. In Jesus God entered history in a way unsurpassed.
3. Jesus channel of power to usher in a new age. (Interpreters)
5. He alone tells:
   a) Pardon of sinful woman.
   b) Zacchaeus story
   c) Thief on the cross
   d) Lost sheep, coin, boy
   e) Christ in temple as infant
   f) Ascension
   g) Prayer life--murderer, cross
6. Speaks often of Isaiah
   a) Most quoted OT book.
   b) 540X quoted.
7. Exalts womanhood
F. Wrote to Theophilus
1. One who loves God
2. Wants to present exonerating facts.
3. Wants to win him to the faith.
4. Was he a man of wealth & rank?
5. One heart was important to the Doctor--just as today individual prescriptions.
G. Know the Certainty
1. To know is to thoroughly know.
2. Tho we pass through many climates & cultures these are things accurate to receive.
3. He offers no timid apology for the faith.
4. Humble, modest, tolerant, yet fearless.
5. Can't spiritually live feeding on uncertainties.
6. They are good only for speculation.
7. A faith so precious some died for it.

IV. Have You Not Tasted & Found It Sweet

West End – 5/29/91
As Vice President, the taciturn Calvin Coolidge was the despair of hostesses who attempted to engage him in conversation. At one dinner party, he sat through the entire meal without speaking a word to his hostess, who was seated next to him. Embarrassed by the silence, she asked in desperation, “How do you like it here in Washington, Mr. Vice President? Do you find it different from Massachusetts?”

“Yes,” he answered.

“Oh? Won’t you tell me about it, please?”

“Just did,” said Coolidge. —E. E. Edgar.

Concession Speech. Our PTA has plenty of workers but few willing leaders. So we all had an understanding chuckle when our new president introduced himself by saying: “I’m your new PTA president. It was a hard-fought campaign, but I lost anyway.”

—Contributed by Martha Yager
That is a supreme truth—the truth of the finality of Jesus. Yet as with other great truths, it is possible to interpret it in a narrow way that distorts its meaning. Orthodoxy has sometimes borne itself as though its duty was to define what has been rather than to proclaim what can be. It has been so closely concerned to recognize nothing except what Jesus said in his career on earth seems to authorize that it has been blind to the wider implications of the living spirit of Christ. It has refused to see, for example, that the Christian gospel ought to have a message for the economic and social complexities of modern civilization even though Jesus Himself said no direct word concerning these—since obviously they did not exist in the century in which He lived. It has preached a false finality for the message of Jesus, confining this to the literal limits of His recorded word, or even reducing it to the shrunken preoccupation by the individual with his own soul, and calling this the "pure gospel." Jesus is final in that the grace of God which came in Him can never be transcended. But the real finality of what the gospel of Luke thinks as having been once and for all accomplished is the gift of Him in life which has infinite fertility. The implications of what He was and what He brought to life go on expanding and ripening.
beyond all reckoning. To be concerned thus that the revelation of God in Jesus shall energize every creative purpose of the centuries is to make it final in the supreme sense that will be expressed in every one of life's triumphant ends.

--from "Interpreters Bible"
on the Book of Luke
THE COMMENDED ATTITUDE
Luke 1:1-4

I. What is status of the church?
   A. Woman's Role
   B. Leadership demands
   C. Identity crisis

II. It's Identity Crisis I want to address.
   A. Who are we?
   B. What do we believe?
   C. What are we trying to do?

III. Can there be a firmness of faith without a
dictorially closed mind?
   A. Can we live as students, disciples--vs
   B. Ever learning yet never coming to a
      knowledge of the truth. (2 Tim. 3:7)
      1. Read Bible daily
      2. Know more than I did
      3. Yet have not retreated one inch
         from what I've always believed.
         a) Saved by grace thru Faith.
         b) Jesus is God's Son.
         c) There are sacred ones.

Eph. 4:4-6 "There is one body & one spirit"
   d) This preceded by

Eph. 4:3 "Endeavoring to keep the unity"
   e) The avenues of worship.
   f) The scheme of redemption is
      an inspired word.
   g) Resurrection--Just a Christian
   h) The return of Christ.

IV. To me Luke demonstrated the proper spirit
    as beautifully as I can find it.
Lu. 1:1-4 "Forasmuch as many have"
A. Style of Introduction
1. Only letter like it in all NT.
2. It's the best Greek form of writing.
3. It's the style of polished classical writers.
4. It is formal in style.
B. Unsigned, yet assigned to Luke
1. The Man
   a) Name not in Gospel or Acts
   b) We learn of him from Paul.
   Col. 4:9-14 "Luke, the beloved phy. & Demas"
2 Tim. 4:11 "Only Luke is with me"
   c) Via pronoun--we
   Acts 16:10-17 (at Philippi)
   Acts 20:5-21 (Miss. journey--Ephesus)
   Acts 27:1-28 (Voyage to Italy)
2. We see the distinctiveness of his writings.
   b) Virtually 1/4 of NT.
   c) Dates vary AD 67-80 vs AD 56-58.
   d) Matthew & Mark earlier
   e) Never expressed disapproval of what he saw in earlier MMS.
3. Was he?
   a) One of 70--he tells this only.
   b) Gentile Doctor--yet assumed no greatness.
   c) Never uses Rabbi.
   d) Did not claim to be an eye-witness.
V. He Feels a great debt to his Predecessors.


Luke 1:1-2 "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us just as they were delivered to us by those who from the beginning were eye-witnesses & ministers of the word. (RSV)

Luke 1:1-2 "Inasmuch as many have undertaken to compile an account of the things accomplished among us just as those who from the beginning were eye-witnesses & servants of the Word (gospel) have handed them down to us. (ASV)

Luke 1:1-2 "Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eye-witnesses & servants of the word. (NIV)

A. There is something New & Positive.
B. It is an accomplished truth--definite, precise, confirmed.
C. We share a debt to our predecessors.
D. Obviously
   1. Evolution of religion a failure--man never works out a system(PC).
   2. Substance of the Christian faith is historical, not speculation.
   3. Knowledge embraces truth essential to our well being.
4. Ignorance is the enemy of devotion (Van Doren).

E. Pointedly—"Things surely believed among us."
   1. Certainty in the solid reality of facts or truths believed in.
   2. This is an imitation demanded of an apostolic faith.
   3. Christianity is built on facts.

Heb. 11:1 "Now faith is the substance of"

4. No question about the belief of the early Christians.

F. They were delivered unto us.
   1. Accuracy is conceded.
   2. Delivered—orally taught.
   3. Inspired message conveyed.

G. Came via Eyewitnesses
   1. They saw it.
   2. Strongest of evidence.
   3. Reliable resources.

H. Power of the Word.
   1. Final
   2. Full

College St., Waxahachie, TX (Noon) - 9/19/89
well of the Bible,.
(3.a;vs they believe
"written word
totalJy accurate
teaches;' and
think: the Bible
outdated.
But many view
Scriptures asa
wonderful for
together a 6U-DflT'PlO:l
dinner party,
tonight's __'_'____."
Barna says.
its.great for i:>j,I'OVl.C1rJ;
sions, not for "'~T'~"'~l"'1
situations?'


I. Before we even look at the life of Elizabeth, scattered throughout the 80 verses of Luke 1, we need to understand the status of women in Israel as to her time of appearing. On this Rubel Shelly and others wrote supplying much. We see the condition of married women.

A. God created her to be a helper, suited to man, bone of his bone.

Gen. 2:18: it is not good that man should be alone.
2:23 This new thing coming forth from flesh woman

1. Her primary duties were domestic.
2. She is praised for so doing.
3. But she's not pictured as a slave to serve man.
4. Her children are told to honor her.

Exo. 20:12 Honor father and mother
Lev. 19:23

5. In Jewish economy she, in the absence of a male heir, could inherit property and be a land-owner.

Num. 17:1-11

6. In worship assemblies she was more of an observer rather than a participant.

7. Synagogue separated from men and kept out of view--remember Owens Chapel Building.
8. Viewed as a temptress, seductive, thus under no circumstances could a man walk behind her.

9. Even in Jerusalem man said I could not hold Betty's hand.

10. To walk behind her could rob him of his share in the world to come.

11. Did not testify in court only under rarest occasions.

12. Talmud - "Women even 100 of them not equal legally to one male witness. Though two dozen might testify to a matter, but if one man's word contradicts, the man's word would carry the day.

13. Men could divorce wives via bill of divorce--she could not divorce him.

14. Owner of Bittner's asked me why the Rabbi would not speak to her.

15. Woman excluded from laying hands on animal offered for sacrifice.

16. 18th Benediction in synagogue worship, "I thank you Lord I was not born a Gentile, a slave, or a woman."

17. Rabbis did not have her as a disciple.

18. Strictest rabbis would not speak to even wife, mother or daughter in public.
19. She was given some degree of protection under the law.
20. Taylor says Luke mentions 13 women no one else even names.
21. Thus we see how unusual was the Gospel of Luke!

II. Now let's go to Elizabeth.
A. She is scattered all through the first long chapter of Luke: Verses 5-7, 13, 23-25, 36-37, 40-45, 57-63, 80.
B. About her we learn:
1. Her name means "God is my oath" that is, "A Worshipper of God."
   a) Zacharias alludes to it when he said "the oath which God spake to Abraham."
   b) A devoted wife of his.
2. First woman to confess Jesus in the flesh.
3. For queens and females in all walks of life, her name is the favorite--Beth, Betty, Bess, etc.
4. Righteous before God.
5. Blameless (wish all possessed such character).
6. From Hebron(?), hill country.
7. Married to a priest of Levi even as she was.
8. Unity — "walked together" with her husband as they shared, served, worshipped.
9. With her husband — holy.
10. They had no child because Elizabeth was barren.
11. Husband a priest.
   a) Divided into 24 courses.
   b) Each served two weeks out of the year.
12. They lived blamelessly—then why didn't God let them have the desired children?
13. She decreed what was worthy in others—praised Mary's faith.

V-45 "Blessed is she that believed."

Eph. 2:8-9 "Saved by grace through faith."
14. This, as Barth wrote, leads us to ask how we stand before the Lord?
   a) Commands have to do with practical life.
   b) Ordinances with regulations concerning worship (some so careless today—using musical instruments and bands).
15. Having no children a thing of reproach.

I Sam. 1:10 "Heavenly heritage."
Ps. 127: "Children are a heritage of the Lord, fruit of his work is His reward. He enriches one in the hand of the young man see his children at the morning."
a) Can we accept our disappointments?
b) Do we properly teach our children?
c) She as all mothers, wanted to bring the Messiah -- what do we want our children to be?

16. She was elderly.
17. She conceived in old age.
a) "Thy prayer is heard" to her husband.
b) What are we asking for?

18. Babe leaped in her womb when Mary came--she called her "the mother of my Lord."
19. She secluded herself for five months during her pregnancy.
a) Knew the child John was destined for a great work.

Judges 13:8 "Teach us what we shall do."

b) Read Luke 1:36-37
"For with God nothing will be impossible.
c) Relative to Jesus, she knew her son was to have a secondary role.

d) V-15 "Be great in the sight of the Lord." What do we want our children to be?-- even a preacher!

Benson tolde dad "They could do worse."
C. When Mary came to see her V-41 on.
   1. She was filled with the Holy Ghost.
   2. Just as real, her womb was filled with life—a baby.
   3. She spoke with a loud voice.
      a) Not ashamed
      b) No whisper
      c) Read V-45
         1) Blessed is she that believed.
         2) For there shall be a performance (fulfillment) of these things which were told her from the Lord.
         3) You can trust the Lord.
      d) Knew she carried a boy—what will this child be?
         A bundle of possibility.
         (Barclay)
REARING OF A SON

Days of Herod - Judea. Zacharias

1. What tribe was he?
2. What spiritual service rendered?
3. Name his wife--also of Aaron.
4. They were both righteous and walked in all the commandments and ordinances. Blameless.
5. How many children did they have? None
   So decided? No
6. Why? Elizabeth was barren.
7. Were they old or young?
8. Zacharias executed priests' office.
9. His assignment - burn incense.
10. Where? Temple
11. People praying at time of incense.
12. What appeared to two angels standing on right side of altar?
13. Which altar would this be? Incense
15. Prior to angels' message--fear not.
   Prayer is heard.
16. Will have a son.
17. His name will be John.
19. Relative to John—he'd be great (V-15). Not drink. Filled with Holy Ghost even from womb. Turn many to the Lord. Go before him—Spirit of Elijah. Turn hearts of father and their children. (V-17) Disobedient to wisdom of the just. Make ready a people prepare for the Lord. Want this for your son?
20. Zacharias asked whereby know this. I'm old—wife stricken in years.
22. How was Zacharias to be encumbered. Show glad tidings. Dumb until baby came. Believed not my words. (Unbelief dangerous). Be fulfilled!
23. People waited—tarried so long. Bells on robe??
24. Couldn't speak—seen a vision.
25. Beckoned with hands—remained speechless.
26. Finished his ministry--God first (V-23).
27. "After these days" Elizabeth conceived.
28. Hid herself five months.
30. Stayed three months. Was she at Jesus' birth?
31. Full time came - son.
32. Neighbors named him.
33. Zacharias - none.
34. Not so - John --none by this name.
35. Asked Zacharias, via signs.
36. Writing tablet. His name is John. Marveled.
37. Mouth opened immediately. Praised God.
40. Note he talks about Jesus. First - pattern set, then about his own son (V-76-79).
41. Child grew - (V-80).

6/21/09 - Beersheba Springs
WHAT MAKES FOR GREATNESS BEFORE GOD?
Luke 1:13-17

I. Lives of great & famous men are interesting and aren't you glad you can't debunk.
A. Roosevelt in Mercer & Hickock.
B. Don't even know whether they buried Daniel Boone in Frankfort!

II. I want to tell you about John the Baptist - his promised birth. (only Luke tells it)
A. Prayers of two - Priest & People.
1. One was Zacharias.
   a.) Executed the priest's office.
   b.) Burn incense in temple of the Lord.
      (1) Only High Priest at 1st offered incense.
Exo. 30:7 "And Aaron shall burn thereon sweet incens
      (2) Priest might do it now once a lifetime.
      (3) No drinking at time of services.
Lev. 10:9 "Do not drink wine nor strong drink, thou,
c.) There appeared unto him an angel (V. 11).
   (1) Zach. aware another person is c him.
   (2) Standing on the right side of altar of incense.
      ((a)) Angel = messenger.
      ((b)) Place of honor.
   (3) "And when Z. saw him -
      ((a)) Troubled - yet the news of a son would thrill.
          John = "one whom the Lord has graciously
given".
      ((b)) Fear - scared - We too have anxieties when
          it may be prelude to joy.
V. 14 "And thou shall have joy & gladness (extreme)
          (Parents & others rejoice at his birth)
Announced John's birth.

V. 13 "Fear not, Z., for thy prayer
1.) Face to face conversation.
2.) Prayer was heard.
3.) Even when officiating for others, Z. remembers his own needs & desires - a child!
4.) Prayers are not rejected just because an answer is delayed - they (P. & Eliz.) were both old.

V. 10 "And the whole multitude a of people were praying
a.) People prostrated self when incense went up.
Ps. 141:2 "Let my prayer be set forth before thee as it
Rev. 5:8 "And when he had taken the book, the four
b.) Multitude used 25X by Luke - 7X in rest of N.T.

c.) Prayer is not a monopoly of a few.
B. "Great in the sight of the Lord" (V. 15) - What a desire for all of us - what does it involve & how much of John can I duplicate.

1. Great in the sight of the Lord.
a.) True greatness found in doing things of God.
b.) Is this where my emphasis & money is?
Matt. 11:11 "Verily I say unto you, Among them that
2. Shall drink neither wine nor strong drink.
a.) Wine - grapes.
b.) Strong drink - from other fruits, vegetables, grain, honey.

3. Filled c the Holy Ghost.
a.) 5X in Matt.
   4X in Mark & John.
   70X in Acts.

b.) Spirit always c John.

c.) I can receive the gift & always be faithful.

4. Many of the children of Israel shall he turn to the Lord.
   a.) Make a meaningful relationship between God & man.
   b.) Lead many to salvation.

5. Turn hearts of fathers to children & disobedient to the wisdom of the just.
   a.) Unity of Families.
   b.) Turn hearts, go before the Lord, make ready a people - what an assignment.
   c.) God's concerned about folk even when in rebellion.
   d.) True conversion brings harmony in the home.
   e.) Change from difference to union.

III. z. Reaction.
A. Whereby shall I know this?
   1. Nothing offends God more than disbelief.
   2. He flat out doubted.

B. Judgement.
   1. Dumb - unable to speak.
   2. Michael fights; Gab. speaks.
   3. Men are slow to believe Heaven's message.
   4. Tongue that won't speak praise is stricken dumb.
   5. Merciful God - not always dumb - only for a season.
Ps. 103:8 "The Lord is merciful and gracious, slow to anger,\nC. God kept His promises,
  1. Announced birth in a holy place.
  2. Gave both a sign & a judgement.
  3. Promises never fail.
D. The Birth (57 - 66):
  1. Son born.
  2. 8th day.
    a.) Circumcise.
    b.) Name him - Zech. after dad (one whom the Lord remembers.)
    c.) His name is John.

Week End 10-28-79
WOMAN, THOU ART HIGHLY FAVORED
Luke 1:28

1. A compliment to one was extended 2000 years ago.
   1. In the 6th mo.
      (a) Of Eliz.'s pregnancy.
      (b) After 4000 yrs. speaking by prophets now nigh to speaking by Son.
   2. Three G's.
      (a) Gabriel (V. 19 too).
         (1) One of few angels named.
         (2) 1st meet in Daniel.
         (3) Angels have a ministry among men.
      (b) God.
         (1) When Divinity speaks we need to listen.
         (2) Jesus to be Earthly & Divine - integral to our faith.
      (c) Galilee.
         (1) Heaven's got a map of earth & God knows where everybody is who is on it.
   3. Enter the Woman.
      (a) Virgin.
         (1) God's always loved purity.
         (2) God's always noticed it.
      (b) Espoused.
         (1) God's always honored marriage.
         (2) He leaves the method of courtship & marriage planning to us; whether espousal, engagement or what.
         (3) Espousal a formal procedure, binding.
      (c) God knows our name.
(1) Hers was Mary.
(2) Humble, obscure.
(3) Mother of Jesus - not God - only of His fleshly nature.

4. Compliment of the angel, threefold.
   (a) Hail thou that art highly fav.
      (1) NAS "Hail, favored one or Woman, richly blessed.
      (2) Godly women - young or old - have an edge.
      (3) Hail - term of salutation & joy.
      (4) Not "full of grace" implying she is a fountain.
   (b) The Lord is with thee.
      (1) God chooses co-workers c Him.
      (2) Verb difficult - either is = a fact or be = to invoke a blessing.
      (3) She is still a woman - not a mediatrix.
   (c) Blessed art thou among women.
      (1) God's folk are blessed & are a blessing to other
      (2) Equivalent to saying "Thou art the most happy of women."
      (3) Are we - if in the Master's cause?

B. This Compliment is still intact.
   1. You do not give birth to the Son of God.
   2. But you do participate in the new birth of countless sons & daughters of God.

II. How today are you Favored?
   A. Physically.
   Ps. 139:13-14 "For thou hast possessed my reins: thou
   1. The Living Bible says it this way: "You made all the delicate, inner parts of my body, & knit
them together in my mother's womb. Thank you for making me so wonderfully complex! It is amazing to think about. Your workmanship is marvelous—and how well I know it."

Gen. 2:7 "And the Lord God formed man of the dust of the ground and man's breath into the nostrils, and put him in the garden of Eden to dress it and to keep it."

Gen. 1:31 - Very good

2. Let's look at some of that wonderful complexity.
   a.) 60,000 miles of blood vessels carry life sustaining blood to every part of your body.
   b.) 10 pints of blood.
   c.) Heart, fist size, wt. less than 1#, pushed 10 pints of blood thru more than 1000 complex circuits every day = total volume of 5 to 6000 quarts of blood.
   d.) 600 Muscles.
   e.) 206 bones (one in every 20 has extra rib - 3X more in men than women - trying to recapture?)
   f.) 4 billion folk yet all different - God has no mass production assembly line.
   g.) Sturdy - capable of hard work every day.
   h.) Take care of body - if you had a machine, irreplacable & important, would you see that it was taken care of?
   i.) Relieve tension via exercise.
   j.) 1# fat = 7 to 9 miles of blood vessels.

I Cor. 6:19-20 "Glorify God in your body"
I Cor. 3:16-17 Temple of God
I Cor. 6:16 "The woods are lovely, dark & deep,
But I have promises to keep,
And miles to go before I sleep." Frost 
k.) "I'm me, I'm good, 'cause God don't make no 
junk". Grady Nuit "Being Me".
L.) Common backache cost Am. industry $1 billion 
in lost services & goods plus another $225 
million in Workman's Comp.
Ps. 84:11 "No good thing will he withhold from them 
m.) Best anti-aging pill is exercise.
B. Your Position.
1. Be a Fulfilled Woman.
a.) Joyce Marie Smith in "Fulfillment" Page 17, 
"Since femininity accentuates the differences 
between men & women, it stands to reason that 
a feminine woman makes a man feel more 
masculine. It also arouses responsibility in him: 
he will want to take care of you. Femininity 
begins with an attitude - an acceptance of 
yourself as a woman. If you don't accept & 
fulfill this role in life, the result will be 
frustration, rebellion, confusion, & unhappiness 
If a woman tries to become like a man in looks 
& aggressiveness, or compete with him, she is 
cheating herself of her beautiful femininity. It 
really is fun to be a woman."

b.) She recommends colors (pastel, floral, polka 
dots) materials (soft, fluid) & basic cuts (not 
too tailored).

2. Contrast c some Liberationist:
a.) Frances Beal: "A woman who stays at home, 
caring for children & the house, leads an
extremely sterile existence. ... This kind of woman leads a parasitic existence that can aptly be described as legalized prostitution."

"Sisterhood is Powerful" Robin Morganed Pg. 341-342

b.) Roxanne Dunbar, "In reality the family has fallen apart. Nearly half of all marriages end in divorce, and the family unit is a decadent, energy-absorbing, destructive, wasteful institution for everyone except the ruling class, the class for which the institution was created" Ibid. Pg. 487-488.

Such sounds Marxist to me!

c.) Betty Friedan, "At home a woman is an inmate in a comfortable concentration camp."

d.) Life card.

3. God made us equal but different - respect & glory in the two sexes - not unisex!

Gal. 3:26-29 "For ye are all the children of God by

a.) Mercer

The service of queens

There was a queen once, who reigned in troublous days. And every time the country was on the brink of war and the people ready to fly into a panic, she would put on her showiest dress and take her court with her, and go hunting. And when the people would see her riding by, they were sure all was well with the government. So she tided over many a danger. And I've tried to be like her. Whenever a big
crisis comes in my husband's business, or when he's discouraged, I put on my prettiest dress and get the best dinner I know how, or give a party! And somehow it seems to work. That's the woman's part, you know. To play the queen...
(Agnes Sligh Turnbull, "When Queens Ride By"
The American Magazine)

We need more queens! Queens to reign in these troublous days. Not to sit on a throne or even a pedestal, but to reign with courage on a constant high plane of honor and service--so even the sight of her makes the family--and collectively the nation--feel that "all is well."
Women need to turn off the confusion of angry, dissenting voices and regain their sense of dignity as homemakers. We need once again to think of our homes as castles, our husbands as kings, ourselves as queens, and our children as heirs to the throne.

b.) Judy Haralson paints a realistic picture of "A Woman's World!"
My world is made up of Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, Saturdays, Sundays, Mondays
Washing, ironing, cooking, cleaning, churching
Mending clothes, turning down radios, wiping noses and bottoms
Answering telephones and door bells
Letting dogs in and letting dogs out
Taking children to and bringing children from
Fixing food, making beds, mopping floors
Rejoicing, crying, listening
Rejoicing with Jill when her cat has kittens
Crying with Brad when his kite string breaks
Listening to David's tales of Sesame Street
I must communicate with my husband
Share with my neighbors
Empathize with my friends
Organize myself, my home, my children, my husband, the women at the church
On and on, endlessly, my world goes
Then Jesus steps into the uttermost parts of my world and speaks
He speaks through closed doors, trusting hands, unuttered wishes
He speaks through David as we make a cake
"Me help, Mommy, me help"
"David, if you wouldn't help so much I could get it done a lot better, in half the time"
Then I listen as the great God says to me
"Judy, if you just wouldn't help so much I could get it done better, in half the time"
("Christian Woman Magazine", March, 1972)

C.) "My daddy was a girl."
These End 2nd, night class 9-22-76
People are composed of girls and boys, also men and women. Boys are no good at all until they grow up and get married. Men who don't get married are no good either. Boys are an awful bother. They want everything they see except soap. My mom is a woman and my dad is a man. A woman is a grown-up girl with children. My dad is such a nice man that I think he must have been a girl when he was a boy.

"Her Whole Heart - A Woman's Way To Fulfillment" - By Jeanie Mercer

Page 32

It's so immature to grow babies in people's bodies; if we had test tube babies, there would be less chance of deformed fetuses.

The most painful and the greatest cause of women's oppression is the nuclear family. We think it should be broken up or radically changed, so that men and women share the economic responsibility, the child-care, and the drudgery.

Love has to be destroyed. It's an illusion that people care for each other.

(All from Life Magazine, Dec. 12, 1969, "The Oppressed Majority")

"Her Whole Heart - A Woman's Way To Fulfillment" - By Jeanie Mercer

Page 35
A GODLY WOMAN
Lu. 1:28-30
I. What's your highest compliment?
   A. "You remind me of someone I love."
   B. "I appreciate your excellent work."
   C. "I've put you in my will as the guardian of my children."
II. Suppose you were called upon to do this - what family list comes to mind?
   A. Tell me why?
      1. Finances.
      2. Kinship, thus know what you dream of doing.
      3. Is there a godly woman in the picture?
   B. Who wants their son to marry or their daughter to emulate anyone other than a godly woman?
III. I want to tell you about one -- it's one chosen of God - for surely He would not trust the rearing of His holy Son to any but the finest.
   A. I shall tell you of Mary, Jesus mother.
   B. We'll seek to see points of her character that must reflect God's appreciation of her.
IV. From the Bible, this we know of Mary.
   A. She had a name.
      1. We have 20 variations - Maria, Marie, Miriam.
      2. One of few feminine names & masculine form:
         Mario, Marion.
      3. Most popular name in America - perhaps 4 million
      4. 70 different meanings but the basic Bible one is "bitterness."
      5. 51 X in NT is a Mary named.
A sword shall pierce thy own soul also.

6. Bitterness from trouble, sorrow, Cruden say "their rebellion" is meaning of Miriam.

7. We do know her life knew sorrow -- so a part of the character is the ability to "take it." (7)

8. She was of tribe of Judah, 


10. She had a sister (John 19:25) & was kin to Eliz. She needed the counsel of an older woman too.

B. She was a mother.

1. Jesus her 1st born.

2. By Joseph 4 sons & several daughters: James, Joses, Judas & Simon + unnamed girls.

(Matt. 13:55-56)

3. These not cousins, not Jospeh's children by another marriage.

C. She was chosen.

1. Poor. 

2. Holy.

(a.) Her son to be "holy, harmless, undefiled & separate from sinners."

(b.) She'd train Jesus.

(c.) Gabriel said, "The Lord is with thee." (Lu. 1:28).

3. Obedience & submissive.

(a.) "Be it unto me according to thy word." (4)

(b.) The holy thing that shall be born of thee shall be called the Son of God."

(c.) Note, however, she sought to grasp.

Lu. 1:34 "How shall this be seeing I
d.) In response to instruction after hearing Angel "with God nothing shall be impossible," she said
Lu. 1:38 "Behold the handmaid... be it"
e.) Old saying, "A child who is not taught to obey his parents will not obey God."
f.) Subjection of Jesus taught.
Lu. 2:51 "He came to N. & was subject
g.) Remember when commands came from God it was no struggle for her – she obeyed instantly. Do we wallow? If we are sure of His will – do it!

\[4\]

\[4\] She was a partner.

a.) Joseph named Jesus. "One a lot more fun if you set fishing trip talk"
Matt. 1:25 "And he called his name Jesus 1:21 "And she shall bring forth."
b.) Born – only animals witness. Noise, bat, rac, mo-fish

\[4\] She was a student.

(1) Temple story.

Luke 2:48 "Thy father & I have sought 49 "About my father's business"
b.) Cana.

John 2:3 "They have no wine."

4 "Woman what have I to do 5 "Whatsoever he said unto you (1) Jesus home no more.

(2) Could cut apron strings.

(3) Augustine; "He does not acknowledge such human womb when about to work Divine works!

c.) Crazy.

Mk. 3:21 31-35 – story told.
Matt. 12:46-50 - whoever shall do will
d.) Jesus did not appear to her 1st at resurrection
rather Mary Magdalene.
5. She had courage.
   a.) She stood at the cross.
6. She was a believer.
Acts 1:12-14 - Last one named
   a.) Last NT appearance.
   b.) Earlier said, "My spirit rejoiced in God my
      Savior.
   c.) She's not to be worshipped: Door of Heaven,
      Queen of Apostles, etc.
   d.) She never magnified herself - only her Lord.
   e.) Jesus alone is our mediator.
John 14:6 "Jesus saith unto them, I am the way, the
f.) Gates, Roglum - how do you know he was inside?
V. Here to be seen is Mary & her character
   A. Take it
   B. Poor
   C. Holy
   D. Obeying/Submitive
   E. Partner
   F. Student
   G. Believer

Mulberry Church 10-5-92
Mumford Christian College Lecture 10-6-92
Central Church, Jasper, Texas 10-12-92
East End 2-5-92
Green Line Church, Columbia, TN 2-27-93
College St. Church, Jasper, Texas Ladies Day 3-15-93
Greenwood Church, Jasper, Texas 4-11-93
Hillsboro church (Ladies Class) - 11/2/89
Graham St., Stephenville, TX (Ladies Class) - 3/7/90
Beville Rd., Daytona Beach, FL (Ladies C.) - 1/15/91
Gabriel's Introduction of God's Son
(The Virgin Birth - Part I)

Luke 1:26-38

I. Think of the strange introductions you've heard.
   A. This man needs no introduction.
   B. I don't know why I'm doing this as you know him better than you know me.
   C. All I know is what was handed me on this little card.
   D. Better known, the less you need to say.
   E. Herbert Hoover - Hobert Herver.

II. But in our intro. it's from Gabriel.
   A. We see various appearances.
      1. Daniel.
         Dan. 8:16 "Gabriel make this man to und. the vision, fly, touched 9:21 "prayer, vision, fly, touched"
      2. Zacharias.
         Luke 1:19 "I am G. that stand in the presence of G."
      3. Mary - our text.
   B. About him -
      1. Archangel.
      2. Name "the mighty one of God"
      3. Sent from God - angel (one sent).
   C. Came to Nazareth.
      1. We've bemeaned the city.
         (a) To North Lebanon & Hermon.
         (b) South - Esdraelon Plain.
         (c) East - Gilead & Tabor.
         (d) West - Carmel & Sea.
      2. Name means shoot or branch.
4. 3 days from Jerusalem, 18 miles Sea of Galilee, 6 miles to Tabor.
5. Bennett wrote, "Wherever we live, God finds us.
D. Appeared to Mary.
1. What do we know?
(a) Virgin.
(b) Betrothed to Joseph.
(c) Name Mary, Miriam.
(d) Tribe of Judah, House of David?
(e) Those who obey more blessed.
Lu. 11:27-28 "Blessed is the womb that bare thee"
2. What don’t we know.
(a) Poor?
(b) Young?
(c) Orphaned?
(d) Paul, James, John write nothing of her – why?
3. From angel we know:
(a) Highly favored.
(1) Literally having been much graced by the Lord.
(2) Only Luke the doctor tells us this story. He’d know it true. Read Lu. 1:34-40
(3) Mary full of grace not the source of it
(b) The Lord is with thee.
(c) Blessed art thou among women.
(1) Some MMS omit. This yard-stone used.
(d) She knew trouble.
(1) Lit. greatly troubled & anxious.
(Myron Keith said mentioned Holy Ghost – 3 yr. old – Where's the ghost? Baptized a man in white – Kid, "There's the ghost.")
(2) Instead of pride she knew anxiety.

E. Miraculous Birth Promised.

1. Fear not. Broadman, "What takes place is creation, not conception."

2. Thou shalt conceive - how? McNeile, "The GK construction always implies in the NT that the negated action did or will take place after the point of time indicated by the particle."

V. 35 "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee."

Gen. 1:2 "And the earth was without form and void;"

V. 37 "For with God nothing shall be impossible."

3. Claims for Christ based on His resurrection, not His birth.

4. Yet virgin birth proves Jesus different from all other sons of God.

5. God's son was born of a human mother.

6. Broadman, "What takes place is creation, not conception."

7. We admit Mary was child before Joseph consummated the marriage.

8. McNeile, "The GK construction always implies in the NT that the negated action did or will take place after the point of time indicated by the particle."

Ecc. 11:5 Read.

Lu. 18:27 "The things which are impossible with men are possible with God."

Rom. 4:21 "Being fully persuaded that, what he had promised to his fathers, he would do it."

Miss. State Univ., Starkville, Miss. 4-5-73
WHAT WILL THIS CHILD BE?
Luke 1:57-66

1. You well remember the story.
   A. It's time for birth of John the Baptist.
      1. It was a son to an old couple.
         (Friends & Relatives)
   2. Neighbors & cousins heard how the Lord had shewed great mercy – rejoiced.
      a.) Life spared or
      b.) New life began.
      c.) Do we share in others' affairs?
      d.) Note God's blessings do not come till time appointed.
      e.) When the opportunity comes, let's praise Him.
      f.) Do we rejoice in others' good fortune?
      g.) Do we extend congratulations & encouragement?
   Rom. 12:15 "Rejoice with them that do rejoice"
   h.) Jesus ministry took Him to marriages & to graves
   Jn. 2:1 "And the third day there was a marriage in Ca
   Jn. 11:1 "Now a certain man was sick, named Lazaru
   i.) Affliction can do us good.
   2 Chron. 28:22 "In the times of his distress did he
   j.) Hopes ran high for this boy!

3. 8th day for Circumcision of the child.
   a.) Named him Zacharias after his dad.
   b.) Eliz. "Not so, but he shall be called J."
   c.) They objected – "no kindred called by this name
      (V. 61).
   d.) Neighbors mean well but c relatives, can be
      wrong. They wouldn't accept name "John".
4. Zacharias' part.
   a.) Made signs - (was he deaf?)
   b.) Tablet "Name is John!"
      (1) Name stood for character.
   c.) Name not shall be, but is John!
      (1) Joyce Brothers on names.
   d.) Happy home where parents agree.
5. Crowd marvelled.
   a.) Immediately.
   b.) Spake & praised God. (Great when we find
       men talking about what God has done rather
       than gossipping.)
   c.) Fear (religious reverence) came on crowd.
   d.) Now no doubts – great act of faith.
7. "What manner of child shall this child be?"
   a.) Who wants less than the greatest for your child?
   b.) Perhaps the Key is: "And the hand of the Lord
       was with him."
   c.) How'd that happen?
      (1) Dr. Wm. Cornog Card.
B. What if our neighbors & friends asked the same qt.
   2. Recipe for girls.
   3. I've got sister's sox.
II. To make him what he should be, I'll:
A. Seek to place the best before my child.
   1. J. P. Sanders said 4 needs.
      a.) Need for security.
      b.) Need for affection.
c.) Need for recognition.
d.) Need for opportunities for new experiences.

2. Dr. Lee Salk - Bazaar.
a.) Be construction c infant.
   (1) Under 3 needs your time.
   (2) Help develop their resources.
   (3) Be 1 on 1.
   (4) He's not ready to socialize.
   (5) Doesn't understand sharing.
   (6) Imitate what they see.
   (7) Be child care taker.
   (8) Go to nursery school at 3.
b.) Don't be of destructive expectations - make them ice skaters or wear clothes that blend c yours, thus extension of self.
c.) Don't talk down.
d.) Don't fail to ask their advice.
e.) Don't lie.
f.) Answer honestly - (Clip on Daddy - What need we you).
g.) Teach to cross st. c light - don't say can't cross

B. Give him of your time.
1. Comic strip quote.
2. 50% learning by 18 Mo.
3. McKinley's death.
4. Dick Marcendar.
5. What if I'd asked all qts.?

C. Give discipline of self & child.
1. Chr. Appeal sheet.
2. Dobson quote.
   a.) Crane (get nails wholesale).
   b.) Carl Riblet.
   c.) Moorhead Clip.

West End 1-13-80
NAMING OF CHILD
VERY IMPORTANT

The famous psychologist, Dr Joyce Brothers, was asked “how important is a name to a child?” The Family Weekly gave this enlighting comment: “According to recent research, there may be more in a name than we realize. There is a kind of guilt by association when it comes to names. Children with unusual ones may actually suffer discrimination at the hands of teachers as well as fellow students. Elmers, Huberts and Berthas tend to be graded lower than Davids, Michaels, Lisas or Karens. Two different studies found that boys with unusual names suffered more emotional disturbances than boys with common ones. A person may learn to conform to his name, or he may unconsciously decide to live up to the image others have of him. Since the name is a symbol which most of us are stuck with for life, it’s important for parents to discuss what a name means to them before tagging their child.”
Hear, too, Dr. William H. Cornog, superintendent of New Trier High School, Winnetka, Illinois: 

"The profound danger to our society lies in the raising of younger generations whose values are wholly godless, faithless, sophisticated, materialistic, cynical, and vulgar. The juvenile delinquents, for all of their appalling crimes of violence, are less a menace in the long run than the juvenile sophisticates, the too-smart-too-soon, too-old-too-young, too blase and initiated youngsters who sneer at conventions, mock moral standards, and pay a meager and insincere respect to their parents and elders."

from "Christ, Communism and the Clock"
by G. Ray Jordan
page 29

Today's Child

A child born today is not only likely to live longer than his forebears did, he is also likely to be heavier and taller than they were, so science tells us. It is pointed out that a one-year-old infant today is seven percent taller and 12 to 15 percent heavier than a child in the previous century. His brother, age nine to 14, is likely to be six to eight percent taller and 12 to 15 percent heavier. In England, studies tell us, a youth achieves maximum height at 21 years of age, while in 1888 it took about 26 years.
Mix with an interest in school activities, civic duty, and his fellowman. Pour in some weekend jobs and a goal or two. Let season » »

When you think he’s ready, garnish with faith in tomorrow and a desire to help himself. Gaze with pride, and serve » »

**RECIPE FOR GIRLS**

**Wrap** one tiny miss in a pink blanket. Give to a woman with eyes that smile and a man who believes his cup runneth over. Simmer these together with some lullabies, piggy-back rides, and tenderness until a family flavor develops. Avoid the strong taste of indulgence by adding a little firm NO. Let season.

Very early in the cooking add a prayer (not too long) with simple words, mix thoroughly with parents.

Slowly add a yard of ribbon, a princess dress, a pair of jeans with some tolerance for tomboys, a book to read, and a quiet time.

When the mixture starts to boil, add very quickly, an hour for listening, some jobs to do, a night for singing, a code to live by, and an open door for friends. Let season for a time, then sprinkle with a few fragrant herbs of pride in herself, and some challenges for her mind.

Prepare a mixture of a day in the sun and a skirt to hem, with consideration for father’s bankbook and mother’s ironing. Add some kindness for the girl who’s in trouble and the boy who’s too fat.

Mix in and stir well a box of thank you notes and the need for creative hands.

*Blend*
First boy: I have my father’s eyes and my mother’s nose.
Second boy: I have my grandfather’s forehead and my uncle’s ears.
Third boy: I have my sister’s socks and my brother’s pants!

Sometimes kids get very confused about Christmas. Like one little kid asked his mother, “Is it true that Santa Claus brings us presents?” She said, “Yes, that’s true.” He said, “And the stork brings us babies?” She said, “Yes, that’s true.” He said, “And the Police Department protects us?” She said, “That’s right.” He looked up at her and said, “Then what do we need Daddy for?”

the 8-year-old demanded. “Because I gotta go to the bathroom,” said the little one, “and I don’t want to miss anything.”
My wife clipped a comic strip out of the Sunday paper that illustrated this point very well. It went something like this:

Ditto is standing in front of his dad's desk and asks, "Dad, could we play ball together?"
"Sorry, son, I have to get this report done."
"When you finish, could we shoot the BB gun together?"
"Sorry, son. Then I have to take your mother shopping."
"How about when you get back?"
"No, I have to mow the yard."

Alone at his desk, Hi says to himself, "That boy has to learn there is more to life than play."

Walking dejectedly down the hallway, Ditto thinks, "I wish Dad would learn that there is more to being a daddy than making excuses."

(From Hi and Lois, by Mort Walker and Dik Browne)
It is thought that a child's learning capacity is developed 50% by the time he's 18 months of age. 85% of his learning capacity is set by the time he's four years old. Thus the child needs the constant attention with the parents and the stimulation that that can grant him if he's to develop mentally.
The Cost of Neglecting a Child

He was a successful business man, too busy for his son. The son was allowed to go his own way, find his own companions and live his own life. One day he revealed to his startled father that he was planning suicide because he had become diseased through immoral relationships. His father sent him to a state institution where he remained for a year. He was considered cured when he was discharged.

The boy later married a beautiful young lady. Their first and only child was a son, but the boy had communicated the disease within his body to his wife. She died in childbirth, and the son was born about half blind and mentally retarded. The young, diseased father looked at the baby, exclaimed, "It is more than I can bear," picked up a gun and went outside the bedroom and took his own life.

The diseased baby lived. In later years he stood in a long line of people in Buffalo, New York, to shake the hand of President William McKinley. When his turn came, he stretched out one hand and shot and killed the president of the United States.

This tragic story culminated in the execution of this young man. What a tragic thing an execution is! Who was responsible?

Could that ambitious business man two generations back have been responsible? Could a little less attention to business and a little more attention to his son and to things like spiritual training have changed the course of history?

How high is the cost of neglecting a child?

..........Selected
"...From infancy you have known the holy Scriptures..." (2 Timothy 5:15, NIV).

WHEN TO START TRAINING YOUR CHILDREN

--By Dick Marcear

MANY people think Professor Shinichi Suzuki is a miracle worker. He trains Japanese children to be skilled musicians by the age of 6 or 7. His process is simple: 1) Until the age of 2 he has the parents play classical music for their babies. 2) At two he starts a series of music lessons for the mother with the two year old as an observer. 3) Then he gives the child a miniature violin so he can get the feel of the instrument. 4) Lessons begin that last only two or three minutes. 5) The lessons lengthen gradually to one hour.

Recently Suzuki gave a concert with 1,500 children playing the classics of Chopin, Beethoven, and Vivaldi. The average age of the children was seven. By the time a child is old enough to learn that the violin is a difficult instrument to play, he has already mastered it.

Professor Suzuki says he can teach anything by the same process. The way we learn to talk is based on this five-step process: 1) Exposure, 2) Imitation, 3) Encouragement, 4) Repetition, and 5) Refinement.

What can we learn from this about teaching our children the Bible? Three things seem apparent:

1. Children can be taught and trained much younger than we think. Don't ever doubt the power of a cradle roll class.

2. Children need an example they can follow. This is true in learning to play the violin, to speak, or to follow Christ.

3. Children must be encouraged. They thrive on encouragement and criticism.
“What a boy you are for asking questions,” the father declared. “I’d like to know what would have happened if I’d asked as many questions when I was a boy.” The son answered: “Perhaps you’d been able to answer some of mine.”
As a child I lived a blessedly sheltered life, so my first speech class in college was a real eye-opener. The teacher worked hard to break down our inhibitions so that we would express our real feelings. With calculated barbs he cracked us open and soon we were revealing emotions that we normally kept well hidden.

Being naive, I was totally unprepared for the torrent of bitterness and anger and hurt and hostility that poured out of those college freshmen. All but four or five in the class lived in broken homes (an experience utterly outside my own), and they shocked me with their statements of unveiled resentment toward parents who had failed to love each other.

I will never forget those angry, confused young people. Looking back at them, I can better understand what Dr. Paul Tournier means when he writes about “the terrible sense of guilt felt by children whose parents are in conflict.” When two people fail in a marriage, evidently their children are left not only with resentment toward their parents who have so deeply hurt them, but also with a nagging fear that as children they were somehow to blame for the breakdown of the home.

In his book The Bible and the Family, Dr. Hazen G. Werner says that studies show “a marked correlation between child failure in school and marital unhappiness of parents.” The modern myth that a man and wife can dissolve an unhappy marriage without hurting anybody but themselves is one of the tragic fictions of our age. As I counsel with young parents in their times of trouble, I often shudder to see how many of them consider separation and divorce as quick, easy ways to solve their disputes. I hurt for them, but even more for their children, for when parents do not love each other, it is almost impossible for their children to feel loved.
A FATHER'S LETTER TO HIS SON
Luke 1:67-79

I. Most Dads write their boys.
A. Mark's birth.
B. Marriage
C. Grandchild
D. Career

II. In the South:
A. You are somebody vs.
B. You be somebody.
C. James Baird cautioned Jim, "You are a Baird--behave." "All I got today was shook."

III. Know no finer letter than the one Zacharias wrote his John (Luke 1:67-79).
A. We'd like to see 2 things:
   1. Content of the Letter.
   2. Relationship he wanted his son to have to the unborn Jesus.
B. Please remember Zacharias was filled with the Holy Ghost, prophesied--so that gives his letter eternal value as Dr. Luke brings it to all time.

IV. The Content of the Letter--and the Marvelous Words.
A. Begins by "Blessed be the Lord God."
   1. Respect for God a solecism.
   2. God's mercy is ever to be praised.
   3. Our duty to eternally bless & thank the Lord--do we so begin our day--and close it?
B. Visited his people.
   1. Word means to inspect, to look at observantly, to go to see.
2.

2. It is to look upon to know the state of one.
3. It is not a social call on the sick—we do something about it.

C. Redeemed His People
   1. He saw the need sin had imposed.
   2. As a consequence he made a ransom.

Titus 2:14
Heb. 9:12 They gave Himself for us that He might be reconciled into the holy

3. Men were enslaved—Christ's blood paid for our freedom.

Ps. 49:8 Having obtained eternal mercy.

D. Raised the Horn of Salvation for Us.
   1. Obviously every prophesy fulfilled.
   2. We see Mary is of the house of David, tribe of Judah.
   3. Such lineage today could not be traced.
   4. Horn stood for many things.
      a) Safety as seized blood smeared altar projection.
      b) Royalty
      Zech. 1:18-19
      c) Anointing
      1 Kings 1:39 Horn of oil (Christ is God's man!)
      d) Strength & Salvation
      1 Kings 2:28
      e) Plenty
      Ps. 18:2 Horns of my soul.
      Ps. 132:17 Horns of David's head
      Isa. 5:1
5. Came by mouth of holy prophets.
a) Inspiration
b) One mouth (message) many
   prophets thus writing of truth.
c) How it came not told—impulse,
   vision, audible voice—just know
   the truth was delivered.
d) Since the world began—one
   message—Jesus!

Gen. 3:15
E. Saved from our Enemies
   1. Enemies are our sins.
   2. Church also menaced by men.
   3. We personally face unbelief,
      superstition, error.
   4. We feel the "hand of those that hate
      us" because of our stand.

F. Perform Promised Mercy
   1. Nothing sweeter to receive.
   2. Old as promises to man & God never
      forgets.
   3. Remembers his holy covenant via
      sworn oath.
      a) Made an agreement.
      b) Hope of God extends beyond
         grave.
      c) Could swear by none greater than
         himself.

Gen. 22:16-17
G. Grants via deliverance to joy of serving
   without fear.
   1. We've been delivered.

Ps. 116:18
2. By a higher force.

Rom. 9:5

3. That we might serve without fear.
   a) See him face to face.
   b) Truth fears no results.
   c) All works together for good.
   d) Seed accomplishes His purpose.
      a) God who is holy, sees our hearts.
         demands holiness—we are set apart.
      b) Righteous by His standard as we do what is right & due between man & man.

5. All our days.
   a) Till death.
   b) No stop, no retirement.
   c) "Do you like not preaching?"

6. (Then comes the one reference to John & his Christ relationship—v.76—we skip just now)

H. To give knowledge of Salvation.
   1. God saw state of world & brought salvation.

Matt. 25:43

2. Author of salvation about to appear.
3. Salvation has its understandable terms—make it known!
4. Remission of sins the end result.
   a) This the objective point in all preaching.
   b) Offer then the invitation.
   c) God treats you as though you never sinned.
5. Possible through the tender mercy of our God.
   a) Amazing Grace
   b) He devises the scheme—not how we feel but via His word.
I. Our Hope
1. Day Spring From on High
   a) Rising of the Sun
   b) The aurora.
2. Light to them that sit in darkness &
   shadow of death.
   a) Caravan lost, darkness sets in,
   expect death then a star appears & we safely follow.
   b) Overtaken by night & know not
   where to turn.
   c) Wait for the Light things!
3. Guides our feet in way of peace.
   a) Peace with self, man, God.
   b) What John was to do we should
   preach.
V. How Big Am I?
   "Thou, child, shalt be called the prophet"
   A. You are a child, beloved, but Christ is
   the man.
   B. You are the voice of one crying—He is
   the way.
   C. You are to decrease, He must increase.
   D. You are important in what you say
   about Jesus as this is only reference to
   John.
   E. You are my son, but He is God's son—
magnify Him.
Jn. 1:15-18
6.

1. He lost sight of his relationship to our Son so he could magnify Christ.
2. He learned well his lesson & was an obedient son.

VI. Where then for me is the emphasis of my life?

A. Have I experienced the key words for this published letter?
   1. Redemption
   2. Ransom
   3. Salvation
   4. Word of God
   5. Mercy
   6. Deliverance
   7. Service all my days
   8. Holiness
   9. Righteousness
   10. Leading others to the Lamb

B. If the key words vary in your life, repent and come for baptism.

C. John's history.
   1. Grew a prolepsis of period of 30 yrs.
   2. Waxed strong in the Spirit.
      a) Increased
      b) Not just in body but Spirit.
   3. In desert--unincumbered.
      a) Wilderness--any uninhabited or cultivated region.
      b) Anchoritic life.

Beltline, Decatur, AL - 2/10/91
Dodge City, KS (BC) - 5/19/91
Foote St., Corinth, MS - 6/21/92 (BC)
Petersville church - Florence, AL - 6/20/93 (BC)
Smithville, TN - 5/16/94
While three of every four Americans give cash to charity each year, half of all adult Americans say that they volunteer their time for a non-profit organization, and one quarter say they do so weekly. They help set up church socials or fund-raising events. Serve as Boy Scout/Girl Scout leaders. Escort children on camping trips. Work as hospital volunteers. Raise money for their favorite charities. Such activities are as American as apple pie. Indeed, over 9 million Americans serve as trustees on the governing boards of these non-profit organizations. Put all these forms of service together and it is estimated that in 1989 Americans worked free of charge - volunteer - for a total of 15 billion hours. And, if we value their time on the average of $10 per hour, $150 billion worth of service will be performed this year.

Ronald Levy
President, AT&T Foundation
DO WE HAVE AN INNKEEPER HERE TONIGHT?

Luke 2:7

I. So many are the stories about Jesus' birth.
   A. We guess as to when it was.
   B. We marvel as to why the important folk were not there.
      1. No high priest.
      2. No doctor.
      3. No sanitized equipment.
      4. No governmental agencies.
   C. One of the greatest oversights came from an innkeeper and his sign 

II. Let's allow our imagination to fast forward 35 years.
   A. Jesus proclaimed by angels were men at birth.
   B. Jesus is baptized and heaven has God declare his sonship
   C. Jesus is crucified and Rome says this was the Messiah.
   D. Jesus is resurrected and tomb is open.
   E. Jesus ascends and is crowned.
   F. All this the innkeeper observes and we say, "See what you missed--why did you not have room for him in your inn?"
III. Possible Reasons for Rejection
A. We have a way of rejecting what we do not want.
   1. I was a Gentile and no room for another race.
   2. I had booked Revelers and didn't want to put up with running a maternity ward. Don't fit my clientele.
   3. I had reservations for coming wealthy people and could make more money from them.
   4. Some off-brand prophet had told me something extraordinary was coming to town, but others said forget it—no hope of such occurring—a little baby could not be the answer.
   5. I'm just not a religious man.
B. Could we have here some that see only food, bright lights and tinsel and have no thought of Jesus—thus needs to be baptized.
C. Or have we here the disconsolate? Do you cry "anathema curse?"
D. Or do you cry maranatha? Our Lord comes—I have hope.
I Cor. 16:22

1. Master or manmon.
I. About the birth of Jesus.
   A. I don't know when.
   B. I do know where, who, what, how.
   C. I'm called to remember it, not to celebrate.

II. I'm glad it was revealed to humble, working, responsive men—not men and women of great estate.
   A. Nor did it come to the wealthy and renown—shepherds not accepted citizens.
   B. I feel with all my weaknesses, he calls men.
   C. Though he brings sword and division, he bring joy and salvation.

III. What is conveyed via shepherds?
   A. Jesus is intended for all.
      1. Working men.
      2. On a night shift.
      3. Intelligent men who hear and grasp.
      4. Obedient men.
   B. We must allow God to program the whole.
      1. It was required enrollment that brought Joseph and Mary from Galilee to Judea.
2. It was their inconvenience that made possible the shepherd's joy.
3. It was God who wove in the David heritage.
4. It was an over-crowded inn that gave the opportunity of outdoors men the way to find the babe.
5. It evidently was a warm time with sheep in the field.
6. It was faithful employment that opened the door of the event.

C. Shepherds (V-9) had evidently come together bringing their sheep.
1. To them came one angel.
2. It greatly frightened them—sorely.
3. They received the greatest of messages—"for there is born to you this..."
4. Savior, Christ, Lord—terms used.

I Tim. 1:15-16 "Faithful is the saying and worthy..."

5. While others wrestled with the prophecy they experienced its fulfillment.
6. God knew we'd sin and need forgiveness.
7. Explicit directions how to find him—babe, swaddling clothes, manger.
8. Amened with heavenly host saying.
9. They believed what they heard and saw
D. They came with haste (V-16).
  1. Eagerly obedient.
  2. Cooperative going to what they believed was true.
  3. People wondered at what the shepherds spoke (V-16-18).
  4. Do we share our joy?

Heritage C/C - 12/07/08
That kind of Folk-wars.
1. Working - carpenter, shepherd.
   abiding, keeping.
2. Conscientious - ever-fashion.
3. Consistent - Nightly, day, when
   did neglect?
4. Emotional - fear, joy, knowledge.
5. Intelligent - sign acknowledged
   learned.
6. Unselfish - shared
    "privilege" West, "Army" 
8. Generous - them, God, and
9. Capable of Faith, Get taste
   here.
10. Energetic - Fed, put out
    together.Come
11. Acted or truth, "had seen it."
12. Concretion - food, who's
    fed them.
New Testament scholar William Barclay was right: "A gloomy Christian is a contradiction of terms, and nothing in all religious history has done Christianity more harm than its connection with black clothes and long faces."

--Lloyd John Ogilvie

The Bush is Still Burning

pg. 201
WHY SHEPHERDS?

Luke 2:8-20

I. Of all the glorious things about the birth of Jesus, whatever day it was, is the prime importance of shepherds.

II. Why so much attention to the anonymous group of men (I suppose.)
   A. You have the most important infant ever to be born lying in an animal trough.
      1. Last place to place a baby.
      2. Born in a stable.
      3. No attendant physician named.
      4. Focal point of world's history so perhaps a consolation with men who lived with animals.
   B. In those days when you thought of shepherds what came to mind?
      1. Humble
      2. Nameless
      3. Disliked because they could not attend temple services regularly.
      4. Testimony not accepted in court.
      5. Low class--put them in your baby book and gain no points.
      6. Viewed with suspicion.
      7. Not religious leaders, not priest or scribe.
      8. Nothing prestigious gained.
      9. Not part of "in group."
10. Almost an outcast, maybe they smelled of sheep.

C. The announcement scene.
   1. Some fields, at work that night, "night watchers."
   2. Angel with glory of the Lord, scared them.

v-10 "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people, born a Savior."
   a) Not a judge, soldier, entertainer reformer.
   b) Christ the Lord.
   c) Swaddling - manger

3. Multitude heavenly host, praise, say.

D. Reaction
   1. Shepherds conferred with each other, must work together.
   2. Go, even to Bethlehem—a distance?
   3. See what Lord made known.
   4. Went with haste, involved inconvenience.
   5. Found—involved extra effort, wanted to see Him—if so you will find him—intense.
   6. Went in haste, were not indifferent as somewhere they got a message without delay.
7. Saw and made known -- first preachers humble men who believed, nothing stopped them, decisive.

8. Their audience heard and wondered.

9. Shepherds returned to same job, praising God for all things heard, seen "as it was told unto them."

10. Continued to guard sheep later sacrificed for sin.

11. Generous to share with others.

1 Cor. 7:20 "Let every man abide in the same calling wherein he was called."
   a) Never once doubted?
   b) Never delayed.
   c) Never said this can't be!
   d) Did nothing to merit this, but delighted to share.
   e) Poverty of Jesus no shock to them.
   f) Told it like it was--as it had been told them.
   g) Nor questioned obedience.
   h) Found word true!

E. God chose:
   1. Working men.
   2. Obedient souls.
   3. Peace--shalom, well-being, health, soundness, prosperity, security.
F. We need more "shepherds."
1. Obedient
2. Accurate
3. Immediate
4. Successful
5. Share truth with others.
6. Great example of trusting obedience.

Bible Class
Heritage - 12/12/04
It's Christmas! We listen to Christmas music, drive through neighborhoods to look at Christmas lights, put up Christmas decorations, and watch White Christmas for the umpteenth time.

All of us have great Christmas memories that we like to share. But I wish I could have witnessed that first Christmas, on that night of Jesus’ birth.

Luke 2:8 says, "And there were shepherds living out in the fields nearby, keeping watch over their flocks at night." There doesn't appear to be anything extraordinary about this story. Just a bunch of hired hands out in a field protecting their owner's investment. They weren't expecting a miracle that night. They were just on the clock, doing their job.

This is how God always works. God doesn't wait for us to clean up our act, put everything in order, and become super religious before using us. No, God calls us from the ordinary routines of life.

Everyday Routines
The heart of the Christmas story is how ordinary this extraordinary night truly was. Two of the main characters are Joseph, a carpenter, and Mary, a young girl who became pregnant before she was married. The birthplace was a barn. The first visitors had slept among their sheep before they came to visit the baby. When we put the story in those terms, which the Bible does, it sounds a little earthy doesn't it?

The Heart of the Christmas Story is How Ordinary This Extraordinary Night Truly Was.

That's the whole point! A minister from my wife's home church put it this way:

Think about it: God put skin on his Son and sent him to an obscure country town. He chose the womb of a teenage girl to house divinity. He used a stable as a maternity ward. The One who owns the cattle on a thousand hills slept in an animal feeding trough. He announced the incarnation, not to heads of state or kings and queens, but to a bunch of smelly, itinerant shepherds! He wrapped his boy in swaddling clothes instead of a baby blue sleeper. He scheduled his death before his birth.

A Night Like All the Rest
God has always been the God of surprises.

Think what it would have been like to have been one of those shepherds out in the field that night.

An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, "Glory to God in the highest, and on earth peace to men on whom his favor rests" (Luke 2:9-14).

Sometimes God's surprises are eye-popping, and sometimes they are gentle and quiet. Both kinds are found in the Bible. Rather than anticipating that something big will happen to us, we need to be content to live for God throughout the ordinary moments of life. Jesus said, "He who is faithful in
little things will be faithful in much."

There was a man interviewing for a job, and the employer asked, "Would you be honest if I hired you?"

The man replied, "I'll be honest whether you hire me or not."

God calls us to be faithful whether we get hired or not, changing diapers or singing solos, whether we're serving in the background or heading up a ministry.

Sometimes we get so caught up waiting for God to reach down from Heaven and lead us into doing something "important" for him, that we miss "God-moments" when we could help someone through the ordinary moments of life.

Now, the flip side to this view is to have such a low view of ourselves we think we could never encounter God. But, again, isn't that part of what the Christmas story is all about? We're never too low for God.

While we don't sit around and think that God can use us only if we have angels appear while we're washing the dishes, we also don't sit around and think that God could never use us.

An Encounter Like No Other

After the angels left, the shepherds could have said, "What an incredible spiritual experience!" and slapped each other on the back, and sat back down and watched sheep. But they didn't. Their experience compelled them to encounter Jesus.

When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about." So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger (Luke 2:15, 16).

At some point your Christmas story needs to intersect with the real Christmas story.

Whether angels come and visit you or you simply attend a church service and hear a sermon about the Christmas story, your life needs to intersect the life of Jesus.

Many people today are looking for an experience with the supernatural, but they're not willing to encounter Jesus. But if you truly want your life to be changed, you've got to go meet Jesus. That's exactly what the shepherds did.

And it's through this encounter with Jesus that these simple shepherds became the first evangelists. Notice the last part of this Christmas story, Luke 2:17, 18: "When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them."

Ordinary shepherds become extraordinary evangelists. These common workers couldn't wait to tell their Christmas story. And God still uses common people to tell an uncommon message.

God Can Use You

Wallace Purling was 9 years old and just in the second grade. He was big and clumsy, slow in movement and mind. He was the kind of kid no one wanted when choosing sides to play ball.

Wally intensely desired to be in the church play at Christmas. The director decided Wally could handle the part of the innkeeper because he wouldn't have many lines.

On the night of the play, an unusually large audience gathered. Wally stood in the wings watching with fascination. Then Joseph appeared. Slowly, tenderly guiding Mary, he knocked hard on the wooden doors set into the backdrop.

"What do you want?" Wally, the innkeeper, said gruffly while swinging the door open.

"We seek lodging."

"Seek it elsewhere," Wally said, looking straight ahead as he spoke. "The inn is filled."

"Sir, we have asked everywhere in vain. We have traveled far and are weary."

"There is no room in this inn for you." Wally looked properly stern.

"Please, good innkeeper, this is my wife, Mary. She is with child. Surely, you must have some corner
Political correctness has taken over in America. It becomes especially evident at Christmas. What schools once called “Christmas vacation” is now called “winter break.” Store clerks now wish customers “Happy Holidays” instead of “Merry Christmas.” (Can’t use that dangerous “C” word, you know!) If a group seeks to place a manger in a public square it usually invites a lawsuit filed by the high priests of political correctness.

Another pillar of “PC” doctrine is that nobody can be offended or left out. One dare not joke about any group of people, no matter how harmless or innocent the motive.

So, in honor of political correctness, I may propose to the congregation where I serve—Bethlehem Church of Christ—that we get rid of the “Bethlehem” in our name. After all, it isn’t fair to other towns and cities listed in the Bible to single out little Bethlehem.

The fair and balanced approach may be to turn to Ezra 2:21-35 where Bethlehem is listed with 20 other villages and towns. Each month our congregation could use a different town for our name. Ai Church of Christ (easy to spell); Magbish Church of Christ (definitely unique); Bethel Church of Christ (people who can’t pronounce Bethlehem already call us that); Beeroth Church of Christ (we could call our evening service “Happy Hour”); Ono Church of Christ (oh, no!).

Then again, maybe we should just stick with Bethlehem. After all, our congregation is named after the site of one of the most significant events in history. God’s choice of Bethlehem to play a role in the great drama of salvation offers us some fascinating lessons about God and how he works.

He is a God of Amazing Providence

The word *providence* simply refers to God’s active involvement in circumstances and with people to accomplish his purposes. Providence refers to God’s hand in history.

Approximately 700 years before the birth of Jesus, the prophet Micah foretold that the Messiah would be born in the small town of Bethlehem (5:2-5). The question, then, is how God arranged for a poor couple, Joseph and Mary, to arrive in that particular town (where they did not live) on that particular night. God was actively preparing the right people.

One thousand years before Jesus was laid in a manger in Bethlehem, the book of Ruth tells us a man named Elimelech left Bethlehem to escape a famine. He died in the land of Moab. His two sons married Moabite women and then those men also died. Elimelech’s widow, Naomi, gave her daughters-in-law a choice of staying in Moab or returning with her to Bethlehem. One of them, Ruth, expressed her unwavering commitment to Naomi and to Naomi’s God (Ruth 1:16, 17), and moved to Bethlehem with her.

Have you ever considered how the Bible would have taken a different course had Ruth not made and honored that commitment? In Bethlehem Ruth met and married a man named Boaz. Their great-grandson, David, became king of Israel. Through Ruth’s decision, God brought the chosen family to the little town of Bethlehem centuries before that “silent, holy night.”

Ruth and Boaz’s descendant, David,
lived a fascinating and stormy life. More than once he stared death in the face, and God protected him.

The Old Testament repeatedly prophesied that the Messiah would come from the family of David, and that the house of David would rule forever.

Have you ever thought how different history would have been if Goliath had killed David, or if one of Saul's spears had pierced him, or if Saul's huge army had massacred him? God protected David, and his hometown of Bethlehem became known as "the city of David."

More than 900 years later Mary, a woman from the right family, with the right spirit of submission, was engaged to Joseph, a man who also had the right bloodline. The problem, however, was that Mary and Joseph lived in Nazareth, 60 miles north of Bethlehem, a huge distance at that time. Why would a couple attempt so long a trip when the woman was eight months' pregnant?

They went because God stirred the heart of a powerful emperor hundreds of miles away in Rome. This ruler had never even heard of Joseph the carpenter; it's possible he had never heard of Bethlehem. Yet Luke 2 tells us that God used that emperor's official decree to bring the chosen couple to the chosen place.

Isn't God amazing? One thousand years of God's providence! But notice that along the way, things were not always glamorous, easy, or smooth.

IN THE FULLNESS OF TIME, GOD SENT FORTH HIS SON, JUST AS HE SAID HE WOULD, AND PRECISELY WHERE HE SAID HE WOULD.

Sometimes the road to Bethlehem was quite rocky!

But when the fullness of time came, God sent forth his Son, just as he said he would, and precisely where he said he would. So the next time the road gets bumpy, remember that God may be preparing us for a special moment or opportunity 15 years from now. He might even be preparing our church or family for a moment 100 years from now.

God is amazing.

HE IS A GOD OF THE EXTRAORDINARY

It is exciting that God takes ordinary human experiences and blends them together to accomplish his will. In the first century, kings were always issuing decrees, taxes were always being levied, inns were always filling up on special occasions, and shepherds often visited stables.

Those were ordinary activities, not unusual or supernatural events. But God took ordinary things and fit them together at the proper time, and the world has never been the same. One of the great messages of Christmas is that God still takes ordinary things, ordinary people, and ordinary circumstances, and does extraordinary things!

Consider your ordinary life.

Parenting—Parenting has always been an ordinary experience. Ruth and Boaz did not enjoy royal status, but they lived a noble, honorable life of high character in the midst of a pagan society. They built a strong, godly family, passed on their faith and godliness, and God used their great-grandson in extraordinary ways.

What does God have in mind for your grandchild? Are you preparing for that by the way you handle your marriage and parenting?

Occupation—How will you let God use your ordinary job to help change lives? Who needs your example or your uplifting words?

Negative experiences—How will God use what we perceive as negative experiences to make us stronger, better, and extraordinary?

HE IS A GOD OF SPECIAL PURPOSE

We must ask ourselves some questions about God's selection of little Bethlehem.

Why this particular town?—Why didn't God send Elimelech, Boaz, and...
David to Azmaveth, Michmash, or Elam? I offer two possible reasons.

• To show us the big picture. Genesis 35 records the death of Jacob's wife, Rachel, and her burial along the road near Bethlehem. Many years later Jeremiah 31:15 describes Rachel symbolically weeping in her tomb as the people of Israel are carried into exile.

After the birth of Jesus, King Herod ordered the slaughter of all boys age 2 and younger in and around Bethlehem. Matthew's Gospel makes this intriguing observation: "Then what was said through the prophet Jeremiah was fulfilled: A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more" (Matthew 2:17, 18).

God knew centuries before this tragic event that a wicked king would try to thwart God's plan of redemption.

• To show us the deeper symbolism. The name Bethlehem means "house of bread." Jesus boldly proclaimed that he was the bread of life (John 6:35). Is it not fascinating that God sent the "bread of life" to be born in a town whose name meant "house of bread"? God was not only sending a Savior with a message. He was sending a message in the way he sent the Savior!

Why a small town?—Why not Rome, Athens, Alexandria, or even Jerusalem? Why tiny Bethlehem? Why in a stable? If most of us had been orchestrating the event we would not have done it God's way. We would have brought out the bells, whistles, pomp, and ceremony. Not God.

What was God's point?

• To show us that God's ways are higher than our ways. In our celebration of Jesus' incarnation we subtly change the stark simplicity of the actual birth account with our shiny ornaments, colorful nativity sets, and portrayals of wealthy wise men gathering inside the stable.

Let's never forget that Jesus did not arrive at a glittery stable where he was embraced by a halo-adorned mother wearing a lovely velvet robe. He entered our dark, sin-filled world through a smelly stable. His birth was a crude, unsanitized event.

God's ways are higher than ours (Isaiah 55:8, 9). In sending Jesus the way he did, God wanted to teach us something about who Jesus was and why he was coming.

• To show us that nothing or nobody is too small for God. In that obscure setting God was loudly proclaiming to the world: no place is too small for my interest or attention, no shepherd is too insignificant, and no person is unimportant.

During Jesus' ministry, he welcomed small children. He ate with undesirable people. He chose uncommon men to be his disciples. He used five small loaves and two small fish to feed a multitude. His kingdom began like a tiny mustard seed and grew until it reached around the world.

A God of special purpose sent Jesus into our world in a special way . . . at Bethlehem. I want to follow and serve a God who can arrange things that incredibly. I want to live with complete trust in a God who sees the whole picture. I want to stay close to a God who is able to put all the pieces of the puzzle of life in place to form a beautiful picture!

How about you?

O holy child of Bethlehem,
Descend to us we pray.
Cast out our sin, and enter in;
Be born in us today.

Tom Clabourne ministers with Bethlehem Church of Christ in Winchester, Ohio.

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for her to rest."

For the first time, the innkeeper looked down at Mary. There was a long enough pause to make the audience tense with embarrassment.

"No! Be gone!" the prompter whispered from the wings.

"No!" Wally repeated. "Be gone!"

Joseph slowly placed his arm around Mary. Mary laid her head on Joseph's shoulder, and they started to walk away. Wally stood in the doorway, watching the forlorn couple. His mouth was open, his brow creased, and his eyes were filled with tears. Suddenly this Christmas story became different from all of the others.

Wally cried out, "Don't go Joseph. Bring Mary back." Wally smiled brightly. "You can have my room!"

A few people thought the play was ruined. But most considered it the best Christmas play they had ever seen.

Nobody thought Wally would do a good job. Give him the role of the innkeeper, because that way he can't mess anything up. But as it turned out, God used Wally to teach everyone a Christmas lesson they would never forget.

God can use Wally. God can use the shepherds. And God can use you to tell the real Christmas story.

And you can show how can take an ordinary life and do something extraordinary with it.

Rick Grover ministers with Journey Christian Church in Kenner, Louisiana.
LET'S NEVER LOSE THE SPARKLE
Luke 2:15-20
I. We can learn from many sources.
   A. Elders & Teachers
   B. Sources That Surprised
      1. Shepherds had no social standing.
      2. Couldn't even testify as their testimony unacceptable.
      3. Yet these men tell one of life's most electrifying stories.
II. Study of Luke 2:15-20
   A. Angels have just made an appearance.
      1. Said, not sang.
      2. Out with flocks so hardly wintertime.
      3. 1st angel of the Lord made "Fear not" speech. (Clip by Goodier) #1
      4. Multitude "Glory to God."
   B. Shepherd's Reaction
      1. Shepherds did nothing to merit it.
      2. They had no part in making it possible. (Heath account) #2
      3. God delights to put honor on those of low degree. (Jefferson story) #3
   C. What did they really hear?
      1. Lamb slain from far of the world.
      2. Virgin in the plan.
      4. Multitude "Glory to God."
      5. Power of God puts all this together plus Joseph being in Bethlehem.
6. Shepherds normally despised--why choose them as 1st evangelist?
7. Universal Lord.
Jn. 17:4 "I have glorified thee on the earth"
   I have finished the work which thou gaveth me."
D. What did they do?
   1. "See this thing."
      a) Lit. this word. (Was That God) #4
      b) Language of undoubting faith.
      c) Connects word with the fact.
      d) Lord made it known to us.
   2. Came with Haste.
      a) Did not hear the story with indifference.
      b) Did not reject it with rash incredulity. (Lamar)
      c) Ready to go immediately--left sheep, pots, young man's robe, etc.
      d) Lost no time in going.
      e) Had no misgivings about going.
      f) Obedience was prompt, brooked no doubts, no hesitation.
   3. Found It.
      a) Didn't stop till they found it.
      b) Found it exactly as told.
      c) They consulted each other about going.
      d) Poverty of Jesus no shock to them--they knew deprivation themselves.
      e) Jesus in swaddling clothes says he's in touch with us & feels our lot.
E. Preaching lesson
1. Saw it.
   a) Confirmed.
   b) They personally knew it.
   c) Not one word ever fails.
2. Made Known Abroad.
   a) News too good to keep.
   b) Others may be puzzled (v-18) but not them.
   c) Told everyone they saw.
3. Those who wonder.
   a) Some heard—wondered—but inquired no more.
   b) Goethe clip #5.
F. Mary Parked It All.
1. Her mind a treasure house to store jewels.
2. Do we have such?
3. Mothers remember what happens to their sons—Lucille Shelly wanted to go after Alan Highers for treatment of Rubel.
4. Ponder = weigh.
5. Now part of her private meditation—(wonder how much gas stored in rolling cars).
6. His truths are worth keeping.
G. Shepherds' Conclusion.
1. Went back to same job.
2. Peace theirs whether mine or not.
   (Boy visits White House—future home) #6

1 Cor. 7:20 "Let every man abide in his same c."

3. If others not affected, they were—glorified God!


Ladies Class, Northside, Harrison, AR - 10/14/91
Courage at
our fingertips

The commonest and subtest of all
human diseases,” a prominent
physician said, “is fear.” Fear is an in-
capacitating, paralyzing disease.
However, we all fear at times, and
many carry with them unnecessary
and destructive fears.

We’re afraid of the unknown. Like
the dark. And sharks. (But bees and
wasps kill more people in the U.S.
each year than do sharks!)

We’re afraid of old age. We idealize
youth, and a gripping fear of poor
health, senility and dependency
plagues us.

We’re afraid of change. Afraid to
plunge into new situations, a new job
or a new way of life.

We’re afraid of the future.

We’re afraid to risk. Afraid to fail or
to appear as if we have failed.

We’re afraid to love. To love is to
trust, and the fear of broken trust
devastates us.

We’re afraid of closeness. Afraid of
getting hurt.

We’re afraid to die. Like Henry Van
Dyke said, “Some people are so afraid
to die that they never begin to live.”

One doctor observed that, “Fear is
the most devastating enemy of human
personality.”

But here’s the good news. Unneces-
sary fears can be conquered! The
dreaded disease of fear does not need
to hold us back, plague us, or destroy.
The courage (and that’s what it
takes!) to meet fear head-on is at our
fingertips.

A slavery abolitionist of the 19th
century, Wendell Phillips, made an
interesting observation. He noted
that it is easy to be brave when all are
behind you and agree with you. But the
difficulty comes when 99% of your
friends think you are WRONG. Then it
is the brave soul who stands up - one
among 1,000 - but remembering that
one with God makes a majority!

You see, courage is simply a state of
mind; knowing that you cannot be
defeated. After all, one with God
makes a majority!

Steve Goodier
Treasure Chest
Doctors say the year 2000 will herald a golden age of medicine that will yield spectacular breakthroughs against the world's afflictions.

Among the possible developments within the next two decades, according to surveys of more than 200 doctors and medical experts around the world, are these pending prospects: a cure for AIDS; cures for two-thirds of all cancers; elimination of most coronary bypass operations in favor of clot-dissolving medicine and other non-surgical therapies; permanent drug cures for depression, anxiety and panic disorders; genetically engineered vaccines to help eradicate hepatitis, typhoid fever, malaria, cholera, whooping cough, and measles; artificial bones and body parts; implantable drug-infusion systems to treat arthritis, diabetes, hormonal defects, and other conditions and diseases; vaccines to prevent tooth decay, and implantable teeth to replace dentures.

Experts say the common cold may stand its ground against early 21st century remedies, though scientists are reporting inroads against the hundreds of viruses that cause it.

In the new century, many more millions of the world's inhabitants will live past the age of 100.

"There is evidence that life's upper, natural range may lie somewhere between ages 120 and 140," says Ken Dychtwald in his best selling book, "Age Wave." Paul Segall, author of "Living Longer, Growing Younger," goes even further: "I believe we will conquer death and aging in the same way that we put a man on the moon, or developed the atom bomb or wiped out childhood infectious diseases (in some regions of the world) - through the combined efforts of many people working toward a single goal."

--Mike Cummings,

"Medicine's Brightening Horizon," Kiwanis Magazine
In the fall of 1775, the manager of Baltimore's largest hotel refused lodging to a man dressed like a farmer because he thought this fellow's lowly appearance would discredit his inn. So the man left and took a room elsewhere. Later, the innkeeper discovered that he had turned away none other than the Vice-President of the United States, Thomas Jefferson!

Immediately he sent a note to the famed patriot, asking him to return and be his guest. Jefferson replied by instructing his messenger as follows: "Tell him I have already engaged a room. I value his good intentions highly, but if he has no place for a dirty American farmer, he has none for the Vice-President of the United States."

-Our Daily Bread

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In another car a daughter and father lived in an upper berth on the first train trip. "Good night, dear," she whispered. "God will watch over you."

About a half hour later when silence had descended over the car, the little girl called, "Mother, are you there?" "Yes, dear," her mother replied. A little while later the child called, "Daddy, are you there too?" "I'm here," said her father. "Go to sleep." After this had been repeated several times, a sleepy passenger finally lost patience and shouted: "We're all here, little girl. Your father, your mother, your brothers and sisters and your aunts and uncles. Now go to sleep and let me alone."

There was a brief silence. Then in a tremulous voice the child called, "Mother, was that God?"

********

God could have kept Daniel out of the lion's den...He could have kept Paul and Silas out of jail. He could have kept the three Hebrew
adversity can produce something beautiful in our lives if we are surrendered to the Master of the storm.

*******

The Epitaph on Benjamin Franklin's gravestone in Philadelphia says in its quaint way: "Here lies a volume badly worn and tattered which one day will come forth in a new edition much improved by its Author."

*******

After a Junior High class toured the White House, the teacher asked each pupil to write impressions of the visit. One boy wrote, "I was especially glad to have this opportunity to visit my future home."

*******

HERE ARE nine requisites for contented living: You need health enough to make work a pleasure; wealth enough to support your needs; strength enough to do battle with difficulties and for-sake them; grace enough to confess your sins and overcome them; patience enough to toil until some good is accomplished; charity enough to see some good in your neighbor; love enough to make you useful and help-ful to others; faith enough to make real the things of God; and hope enough to remove all anxious fear concerning the future.

-- Johann Wolfgang von Goethe
This story is told of Daniel Webster when he was in the prime of his manhood. He was dining with a company of literary men in Boston. During the dinner the conversation turned upon the atonement of the Saviour.

One said to him, "Mr. Webster, can you comprehend how Christ could be both God and man?" Mr. Webster promptly replied, "No, sir. I cannot comprehend it, if I could comprehend Him, He would be no greater than myself. I feel that I need a super-human Saviour."

--Christian Witness
WHEN THE ANGELS WERE GONE!
Luke 2:15-20

1. I can almost see that night.
   A. That couple going to Bethlehem.
   1. No room.
   2. Heavy child.
   3. Stable accommodation - labor started - baby born
   Luke 2:6-7 "And so it was, while they were there, the
   B. In the same country shepherds.
   1. Rolling hills - open country.
   2. Rock invested.
   4. Shepherds.
      a.) Common folk - surely kings, governors, educate
         there too but shepherds saw it.
      b.) Not to the big name people.
      c.) They were busy, working folk, on the job.
      d.) Jesus came unnoticed to the giants.
      e.) Literature we depend on to tell it is Bible alone
      f.) Shepherds not a part of "in" group.
   1 Cor. 1:25-31 "Because the foolishness of God is wise
   g.) Don't know time - other than at night.

C. Announcement.
   1. Angel of the Lord came.
      a.) One great sermon to preach.
      b.) Announced Jesus.
   2. Glory shone around them.
      a.) Favorite word of Luke.
      b.) Many diverse meanings.
      c.) Here means dazzling light.
d.) Highlighted by brilliance contrasting dark sky.
e.) Heaven & earth full of praise.
3. Fear came sorely.
a.) Reverence, respect.
b.) Can't fear in presence of good news.
4. Speech.
V. 10 "Fear not, for behold I bring you good tidings of
a.) Good tidings.
b.) Great joy.
c.) All people.
V. 11 "For unto you is born this day in the city of Dan
d.) Note the you.
Isa. 9:6 "For unto us a child is born, unto us a son is gi
e.) Savior = deliverer
  Christ = anointed
  Lord = Ruler
f.) Sign.
  (1) Swaddling - all babies were.
  (2) Manger - that was the distinctive difference.
g.) Host of Heaven.
  (1) Army.
  (2) Said - not sang.
  (3) Praising God - Man's reaction when he receives
      God's gracious word - real fact of worship.
  (4) Worship a matter of listening - sermons move us
      as word declared.
  (5) He's peace.
Eph. 2:17 "And came and preached peace to you which
Eph. 2:14 "For he is our peace, who hath made both or
III. Now it's over:

"When the angels went away"

A. How do you return to normal?
   1. Think what they'd heard?
   2. Is it to be repeated to them?
   3. Can they always be on Cloud 9?
   4. Is all standard the rest of the way?
   5. What do we do when the excitement is gone?

B. Shepherd become a Pattern - What did they do when the angels were gone.
   1. "Let's go see."
      a.) Inconvenient to do so?
      b.) Might increase problem?
      c.) Who will keep the sheep?
   2. They came c haste.
   3. They found Joseph, Mary, & babe.
      a.) Found is intense word.
      b.) Implies difficulty of search - imagine what it was like.
      c.) Contrast brilliance of sky announcement & commonness of stable.
   4. They saw & made known.
      a.) Praise for what we see & hear.
      b.) They told others.
      c.) They told just what they'd seen & heard - nothing more!
      d.) We don't know identity of those to whom they spoke.
   5. Shepherds were changed men.

V. 20 "And the shepherds returned, glorifying & prai"
THE MERCIFUL SAVIOR WHO DID ALL THINGS
ACCORDING TO THE LAW       Luke 2:21-24

I. Sparse is the information about Baby Jesus.
   A. I don't know when He was born.
   B. I don't know how long He was at Bethlehem.
   C. I don't know when He left for Egypt.
   D. I don't know how to perfectly coordinate the 2 events of Matt. & the 2 of Luke about which each the other is silent: Cir. & Presentation; Wise Men & Egypt.
   E. But I do profit immeasurably by what is revealed.
      1. I'll find the strict adherence by parents & child to the law.
      2. I'll find grace is still there.

II. 1st, the story.
   A. Circumcised 8th day.
   B. Named Jesus.
   C. Brot to Jerusalem at 40 days for purification.
   D. Sacrifice of turtle doves made.

III. The Circumcision.
   A. It was the Law. *shall be circumcised*

   Lev. 12:3 "And in the eighth day the flesh of his foreskin.
      1. Sign of the covenant - bore obligation to keep whole law as marked in the flesh.

   Gal. 4:4-5 "But when the fullness of the time was come
      2. Identified him c his People. *redeemer*
      3. God becomes one c us - saves us from the inside.
      4. His circumcision earliest fact of Jesus history.
5. W/o circumcision, no place in any lawful Jewish assembly, no right to any Jewish ordinance. He'd been no better than uncircumcised Gentile.

6. Yet he submitted to an ordinance he did not need for himself - do we endure for the gospel.

Gal. 5:3 "For I testify again to every man that is circumcised, "For though I be free from all men, yet Cor. 9:19-22 For though I be free from all men, yet Col. 2:11 "In whom also ye are circumcised with the c 7. We see two things:

a.) Since Jesus once a child, He commends Himself sympathetically to children.

b.) Infant cradle tinged c crimson foreshadowed the cross. Shedding of blood symbolic -Bethlehem a prelude to Calvary.

B. On the same day He was Named.

1. His name - Jesus - publicly proclaimed that same day.

a.) He judges & saves.

b.) Gabriel named him. "Ange. to Mary, "

Lu. 1:31 "And, behold, thou shalt conceive in thy wo Matt. 1:21 "And she shall bring forth a son, and thou c.) One who delivers, saves. 

d.) Same as Joshua.

e.) He delivers people from their sins.

f.) Name one by special command.

(1) Passed by King, Lawgiver.

(2) Passed by Prophet, Priest, Judge.

(3) Shows mercy & grace.

(4) How's he best known to us - miracle worker, never so spake, God?
g.) 4 men in OT named before born.
Gen. 17:19 "And God said, Sarah thy wife shall bear
(Isaac)
1 Kings 13:2 "And he cried against the altar in the world
(Josiah)
Gen. 16:11 "And the angel of the Lord said unto her,
(Ishmael)
Isa. 44:28 "That saith of Cyrus, He is my shepherd, and
(Cyrus)
h.) 2 in NT - John & Jesus.
2. Came to save, not judge now.
Jn. 12:47 "And if any man hear my words, and believe
3. Yet judgement necessary.
Jn. 9:39 "And Jesus said, For judgment I am come into
C. The Purification & Presentation Ceremony.
1. Woman ceremoniously unclean 40 days after giving
   birth.
Lev. 12
2. Was Mary a sinner needing purification?
3. Jesus brought when 41 days old.
   a.) Lord of the temple brought to temple of the Lord.
   b.) 1st mention of Jerusalem.
   c.) Law to present the child.
Exo. 13:2 "Sanctify unto me all the firstborn, whether
   d.) Jesus did not need purification, but it was one
   of those things that became him.
   e.) He had no sin—original or otherwise.
1 Jn. 3:5 "And ye know that he was manifested to tak
4. Called holy to the Lord.
   a.) 1st born set apart.
   b.) Called Holy & he lived it.
   c.) What are we set apart to do?
D. Lastly, was the Sacrifice.
   1. Pair of turtle doves - 2 pigeons.
      a.) Offerings of the poor.
      Lev. 12:8 "And if she be not able to bring a lamb, then
      b.) Real poor brot flour.
      Lev. 12:6-8 "And when the days of her purifying are ful-
      Lev. 5:7-11 'And if he be not able to bring a lamb, the
      c.) Joseph & Mary in the intermediate state of pover-
      not object.
      d.) Her offering a public declaration of poverty.
      e.) Ransomed - bot back was then taken home and
      reared.
      f.) 5 shekels pd. when 1 mo.old.
      Nu. 18:15 "Every thing that openeth the matrix in all
      g.) Were no friends or neighbors c them?
      h.) Jesus poor all his life - compassion for since one
      of them.
      1.) Tended by a poor wom., lived under a poor
         man's roof, wore poor apparel, ate poor food,
         shared poor men's troubles.
   2. Note the Law.
      a.) 5X says according to law, 22, 23, 24, 27, 39.
      b.) Carefully shows Jesus obeyed all law.
      c.) Law used here more than all the rest of gospel.
      d.) He was above the law, yet came under it to free
      us from it.
I. It seems significant that the character of the 1st prophet to see Jesus is outlined in the Scripture. Could it be that this type of personality finds Jesus most attractive; or does it show the type of person God wants to have in the Army of His Son?

A. Irrespective, we find several things about him.
B. So much so - we'll study only a part of the man that only Luke mentions.

II. "There was a Man in Jerusalem!"

A. 2nd mention of Jerusalem. (1X in Matt., 0 - Mark & John, 35X Acts, 11X rest of word).
B. There was a Man.
1. Don't know his age.
2. Was he a Rabbi - if so, Jews do not quote him. Mishna skips him as he was friendly to Jesus.
3. Know nothing of his lineage.
4. Jesus welcomed simply by the man from Jerusalem. Oddly, it could have been you!

C. His name - Simeon.
1. It means "hears with acceptance", or
2. "One who hears & obeys".
3. Strange in view of name there is only one Simeon c Jesus & only told by Luke.

III. Special Features of the Man.
A. He was Just.
1. He was righteous.
2. He was pious - prominently seen.
4. Just toward duties.
5. Clip on church a hornet's nest.
7. Edinburg - Bobby story.
8. He was Devout.
   1. Known for his piety.
   3. Religious frame of spirit - disposition of soul toward God.
   4. As just toward men, devout toward God.
5. Luke uses word:
   Acts 2:5 "And there were dwelling at Jerusalem Jews,
   Acts 8:22 "Repent therefore of this thy wickedness, an
   Acts 22:12 "And one Ananias, a devout man according
   6. Avoid all that erodes.
      a.) Rock music clip.
      b.) Absorbion c world.
C. Waited for or Looked for the Consolation of Israel
1. Means lit. "comfort".
2. 1st prophet to say Jesus had come. Do we agree?
   Have we confessed him?
3. Was age of comfort for the troubled.
4. Clip on He Gave the Best.
5. Poem I talk to walls.
6. Tempus Fugit Card.
D. Holy Ghost was upon him.
1. God has believers even in darkest hour.
2. "The fine gold had become deplorably dim." (Ryle)
3. God does not leave Himself w/o witness. There will be a scattered flock but it will never die.
a.) Lot in Sodom.
b.) Obadiah in Ahaz's household.
c.) Daniel in Babylon.
d.) Jeremiah in Zedekiah's court.
4. More Simeons than we suppose.
5. HS 1st mentioned by Luke.

Luke 1:16 "And many of the children of Israel shall he
a.) 5X in Matthew.
b.) 4X Mark & John.
d.) 50X in Acts.
6. Gladestone - What then?

31st Feb. 1978

South Main Church, Heatherford, Dec. 3-18-80
Maybe you remember the story of John L. Sullivan, who was the boxing heavyweight champion of the world in the late 1800s. And he fought in the day when boxing was done with bare knuckles and they sometimes fought for 72 rounds. They fought until there was a victor. As time went on Sullivan turned aside from the discipline of an athlete and began to waste his life in drink and debauchery. About this time a sickly young fellow by the name of Jim Corbett began to train and discipline himself for boxing. When he felt he was ready he challenged Sullivan. Sullivan's henchmen, making the rounds of the saloons, boasted that with one blow of his fist he would pulverize young Corbett. When that battle was fought between Sullivan and Corbett it went on for round after round after round; and when it was over, John L. Sullivan lay flat on the mat. And Jim Corbett was champion of the world. Something great happened
out of that and that is the reason I use this story as an illustration. When John L. Sullivan stood up, he apologized to the world for his drunkenness and his debauchery and from that day until he died he gave his life speaking to young people and to civic meetings, pleading for temperance and discipline. The 18th amendment, the prohibition amendment, was added to the American Constitution, partially because of the crusading of John L. Sullivan. In our lives it is a Christian virtue for a man to be self-contained and temperate.

FETER - Criswell p. 120-121

In Edinburgh, Scotland, in an ancient but well-kept cemetery containing the graves of scholars, ministers, doctors, lawyers, lords, and ladies, the most unusual spot marks the grave of a small dog known as "Bobby." A century ago this little terrier accompanied his farmer master every Wednesday into Edinburgh's market. At the one o'clock gun both would go to a restaurant for a heavy dinner. In 1858 the master died and was buried in the cemetery. Three days after the funeral at the one o'clock gun Bobby, looking thin and hungry, staggered into the restaurant. Given a biscuit, instead of gulping it down, the terrier wheeled and ran out the door. When this happened the next day the owner of the restaurant followed the dog. Bobby headed straight for the cemetery, sat down as close to his master's grave as he could get, and ate his dinner. Bobby stayed at his master's grave for fourteen years, rain or shine,
Blizzard or drought, leaving only to get his noon meal at the restaurant. The admiring townspeople built a small kennel for him in the cemetery. The Lord Provost of Edinburgh paid for his license each year till Bobby died on 1872 and was buried by his master. Today his collar is preserved in the Edinburgh museum. A memorial fountain and statue of his likeness speaks the story of a dog's grateful devotion.


saying...

Rock music, according to Adam Kniest, is more dangerous than heroin. Mr. Kniest, a choirmaster, organist, and music therapist, has studied the effects of rock music for the past ten years. His conclusion? Rock consists mostly of noise—which causes hostility, fatigue, narcissism, panic, indigestion, high blood pressure, and other signs in the listener (From Signs, June, 1976).

A magazine recently described the shopping spree of an oil-rich Arab. For each of his nineteen wives he bought a Cadillac and paid extra to have the cars lengthened. Then he purchased two Porsches and six Mercedes, a $40,000 speedboat and a truck to haul it in, sixteen refrigerators and a stack of luggage. For good measure he added two Florida grapefruit trees, two reclining chairs and a slot machine. The total bill was $1,500,000—plus $194,000 to have it all delivered.

There are only a few people in the world as rich, or richer, than that man. When they give gifts, they can afford to give the best.

But all their possessions combined are nothing compared to the vast wealth owned by Jesus Christ, the Son of God.

Jesus is the Creator of the Universe. He said a word and galaxies were born. "For by Him were all things created, that are in Heaven, and that are in earth... all things were created by Him, and for Him."

Christ is rich in power and position for He said, "All authority is given unto Me in Heaven and in earth." He knows that true riches—love, joy, peace—cannot be purchased with a credit card or check. God knew that no amount of material wealth could raise man out of his spiritual poverty. So almost 2,000 years ago He gave the best gift. God sent His Son to be our Savior.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

"He became poor." While Jesus was on earth, He was poor in possessions for He had no real home. Even the tomb in which His followers laid His body was borrowed.

But more than that, Jesus Christ, the Creator of the Universe, took on the form and limitations of His creatures. He became poor in position. The first became last; the Sovereign became the Servant.

Lepers came to Him and were made clean; the blind asked for sight and received it. Harlots came to His feet and were forgiven.

But Jesus' greatest sacrifice was when He gave His life on the Cross for you and me.
Salvation for our sins costs us nothing; it cost Him everything.

How can Jesus make you rich? By giving you Himself. When you receive the Savior, you have forgiveness of sins because of His death for you. Because He was raised from the dead and now sits at the Father's right hand in Heaven, He gives you eternal life and you are adopted into God's family. By God's grace you become a "joint heir" with Christ. And daily He gives you power for living.

God gave the very best. Are you spiritually poor? You can be rich. The Bible says "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Receive Him and the riches He died to give you can be yours this Christmas.

**Bible References:** 1Colossians 1:16, 2Matthew 28:18, 32 Corinthians 8:9, 4Philippians 2:7, 5Colossians 1:14, 6John 5:24, 7Romans 8:17, 8Philippians 4:13, 9Romans 10:9
I talk to the walls
To get the answers
To the questions that I ask.
My questions are hard,
They are all about life---

We are born for a purpose,
A purpose on this earth.
There's another question
I feel I should ask.
What was the purpose of my birth?
What's the purpose
Of my foolish tale?
Life's a boat,
I've lost the sail.

Can I Talk to You? by Elizabeth Skoglund, p. 18.

A salesclerk gave a customer a sheet of paper on which to try out a new fountain pen. The customer wrote all over the page, "Tempus Fugit." The clerk brought him another pen and said, "Perhaps you will like this one better, Mr. Fugit." It really doesn't matter what pen you use because "time flies."

1979 Pastor's Annual—T. T. Crabtree
Leonard Griffith tells of a young man who came to William Gladstone when he was Prime Minister of England and said, "Mr. Gladstone, I should appreciate your giving me a few minutes in which I might lay before you the plans for my future. I should like to study law." "Yes, said the great statesman, "and what then?" "Then, sir, I should like to gain entrance to the Bar of England." "Yes, young man, what then?" asked Gladstone. "Then, sir, I hope to have a place in Parliament, in the House of Lords." "Yes, young man, what then?" asked Gladstone. "Then I hope to do great things for Britain." "Yes, young man, what then?" "Then, sir, I hope to retire and take life easy." "Yes, young man, and what then?" he tenaciously asked. "Well, then, Mr. Gladstone, I suppose I will die." "Yes,
young man, and what then?" The young man hesitated and said, "I never thought any further than that, sir." Gladstone looked at the young man sternly and steadily and said, "Young man, you are a fool. Go home and think life through" (This Is Living, pp. 48-49). Paul had thought life through. To die would put him in the presence of Christ.

1979 Pastor's Annual--T. T. Crabtree, Page 235
WHAT IS JESUS TO YOU?
Luke 2:30-35
I. Perhaps nothing indexes my character quite so dramatically as my attitude toward Jesus.
A. I propose to let you see what one man said about Him & ask:
   1.) Do you agree
   2.) Or disagree
   3.) Was He right or wrong?
B. I remind tho attitudes & evaluations vary - He's constant.
II. Simeon saw in Jesus:
A. His Salvation.
   1. Here Simeon begins his summation of the gospel.
   2. He'd seen a lot others wish they could.
   3. He immediately recognized the Lord.
   4. Is He our salvation - if not, what is?
   5. What purpose of His - or ours - is more supreme?
B. He's Universal.
V. 30 "For mine eyes have seen thy salvation
A. Luke presents the universal outlook.
   1. Do we seek to save all mankind?
C. He's a "Light to Lighten the Gentiles".
   1. It was the withdrawal of a veil.
   2. It was the giving of God's full purpose - all flesh all men.
   3. Interesting Gentiles here come before Jews!
D. The Glory of Thy People Israel.
   1. Never any desire to hurt the Jew - only bless.
   2. Israel's purpose was to bring light to whole world.
not keep it exclusively for self.
3. Jesus big enuf to give glory to all nations.
E. "This Child Is Set for the Fall & Rising Again of
Many in Israel" (V. 34).
1. The fall & rise shows different reactions to Jesus.
2. Nothing shows more about me than the way I react
to Him.
3. Word "set" is interesting – like setting a precious
stone.
4. Those who reject Jesus will fall; those who accept
will rise.
5. Jesus called "that man" & "the hung." Also "the
Redeemer."
6. Jesus calls for a personal decision.
F. He's a Sign.
1. Child himself would be a sign.
2. Do I believe what it says or reject the message of
the sign.
3. Men are judged by their thoughts.
5. Stone of stumbling.
6. Rock of offense.
7. Savor of death.
I Cor. 1:23 "But we preach Christ crucified, unto the .
2 Cor. 2:16 "To the one we are the savor of death unt
8. He took bond under which Israel was bound &
became the surety for it.
G. A Sword.
Ps. 34:19 "Many are the afflictions of the righteous: b
1. Mary would suffer because of her son.
2. He'd become the object of hostility.
3. His truth & holiness blasphemed.
4. Christ exposes as to hostility, reproach, loss, social disadvantage, struggle.
Jn. 17:14 "I have given them thy word; and the world
2 Tim. 3:12 "Yea, and all that will live godly in Chri
5. Count it a blessing - Card on Shipwreck.
Matt. 5:10-12 "Blessed are they which are persecuted
6. Things happen when Christ comes on the scene.
7. What do you think of Jesus?
8. Are you for or against Love or neglect
   Stumble or obey?

9. Channing card.
   West End 12-24-78
   North Main Church, Mt. Pleasant, Tenn. 9-6-79
   Parsons Church 9-12-79
   South Main Church, Heathford, Dec. 3-18-80
We are living in the day of the occult. It is sweeping America like a storm. So I go to the occult. I ask the magician about the morrow. What of the grave? What of future life? Houdini was probably the greatest magician America ever knew, and he was followed by one almost as great. Blackstone. Before Houdini died he made a covenant with Blackstone that his ashes were to be scattered from a bridge in Chicago, and once a year after that Blackstone, with Houdini's widow, would stand on that bridge, hold an object in his hand, and Houdini was to knock it out. Year after year Blackstone stood there with an object in his hand crying. "Houdini, where are you? Houdini, come and knock this object out of my hand. Let us know that you live, that you see, that you know. Houdini" They finally quit. The magician doesn't know.

William Henry Channing, chaplain of the United States Congress in the middle of the last century, fashioned couplets of contentment that recently crossed my reading road:

"To live content with small means; to seek elegance rather than luxury and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to the stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual unbidden and unconscious grow up through the common." That portrait is graphically pictorial of the person who has accepted self.

"How To Find Out Who You Are" - By Nelson L. Price - Page 14
The historical Jesus that's reported to us in the synoptic Gospels is an account of a young man who grew up with some tension in his family for reasons that aren't too clear, who was a brilliant rabbinical student, a Pharisee, who encountered John the Baptist, was baptized, and then received the call and became an apocalyptic Pharisee. That is to say, he became a preacher and a miracle healer. There were many such preachers then, and a few such miracle healers are recorded in the Talmud. Toward the end of his life he began to believe that he was a prophet and the manlike judge described in Daniel, and then that he was the Messiah. He was executed in Jerusalem by the Romans apparently at the behest of some sort of court of priests, who regarded him as a menace because of his prediction of the destruction of the temple. During a pilgrim festival Jerusalem was always tense because the crowds could be worked up to riot. All you needed was one hothead to cause trouble. The priests took Jesus to be a hothead; he had overturned the tables of money-changers, caused trouble. Most Jews have no difficulty accepting this historical Jesus. The Jesus whom Christians talk about — the Jesus who is worshiped — is the Jesus Jews don't understand. The concept of Jesus as man-God is simply incomprehensible to the Jewish mind. That concept is pagan. Hellenists and Romans used to deify kings. That's why medieval Talmudic law generally linked Christianity with paganism. — CHAIM POTOK, Christianity Today, 9-8-78.

“We can be thankful that Moses didn't work for the government,” the Rev George Hall observed last Sunday, “or there would be at least 150,000 commandments accompanied by at least as many administrative interpretations and regulations for us to heed.” — BURTON HILLIS, Better Homes and Gardens, 10-78.

If we could really be persuaded that we are miserable sinners — that the trouble is not outside us but inside us, and that therefore, by the grace of God, we can do something to put it right — we should receive that message as the most hopeful and heartening thing that can be imagined. — DOROTHY SAYERS.
I KNOW HER NAMESAKES

Luke 2:36-37

I. Our series is "what did Jesus say about" and we were to choose a subject and what he said about it.

II. I chose what did he say about "those who attended his first visit to Jerusalem."
   A. He said absolutely nothing.
   B. Mine is thus the shortest speech in the series.
   C. We can close it now and go home.

III. But I want to fudge a little bit.
   A. I will tell you what the Holy Spirit said about those who first touched the 40 day-old visit to Jerusalem.
   B. One of those our text speaks of is a woman.
   C. I can't think, beginning with Hilda LaFevor, of a church that supplies more wonderful ladies in my life than is done by Wood River.
      1. Of course I feel more prominently those with whom I have worked at the 21st Century Christian.
      2. But I dare not limit it to work--it embraces the fellowship of this congregation.
3. It offers me the chance to salute all womankind—but particularly those of this congregation.
4. I do it by telling you the Anna story.
   a) There is much about this worthy of imitation.
   b) Anna is of those wise women who above all else looks for redemption in Jesus.
   c) Though a popular name today, here is the only Scripture that records the name.
   d) Nowhere else except in Luke is her name mentioned—even as other congregations may not know Riverwood as I do.
   e) It's an honorable thing to have one's name written in the Sacred Record, but still a greater moment to have it written today in the Lamb's Book of Life.

IV. Let's go to our text.
   A. Verse 36—there was one Anna—only here.
      1. Name means favor, grace, or graciousness.
2. Many women so named today--
   Anna Laurie, Mary Anna, Anna.

B. Prophetess
   1. Only single in New Testament
      except--
   2. Jezebel
   3. Revelations 2:20
   4. Philip had four daughters that
      prophesied.

Acts 21:9
   5. Not told why she prophesied.
   6. To prophesy is to declare a
      divine message.
   7. Through her God spoke to others
      though not told where she did it.

C. Daughter of Phanuel
   1. Means Face of God
   2. Or appearance of God
   3. Vision of God

Gen. 32:30
   4. Thus good background--can't
      choose your parents, but you can
      your in-laws.

D. Of the Tribe of Asher
   1. Called lost tribe.
   2. Only one in Bible called of this
      tribe.

2-Kings 17:6
Deut. 33:24-25
Judges 5:17
E. Great Age
1. That's when women begin to tell theirs.
2. Long life and true to God all the way.
3. Ryle's "The Lord is able to sympathize with man in every age, every stage of his existence from cradle to the grave. He knows by experience the nature and temper­ment of the child, the boy, the young man—thus also of the female. He tells the youth confidentally that there is one in heaven at the right hand of God who is exactly suited to be their friend.

F. Had lived with her husband 7 years.
1. Married only a short time.
2. We do not know his name.
3. The calculation of her age is difficult.
   a) Married 7 years.
   b) Widowed at 84.
   c) Thus 101, or was she only 84?

G. One thing certain—she was a virgin when she married.
1. Clean and proud of it.
2. Saved herself for one she married.
H. Widow
1. Figure it any way you like and I'll say you are right.
2. God honors widows.

1 Tim. 5:3-5
3. She knew what desolation is, yet is not bitter.
4. She knew what "being solitary" was.
5. So lonely some rush to marry--she will fill her time in other ways.
6. Loneliness can be cruel.
7. Contrast 84 with age of babe--five weeks.

I. Her use of time.
1. Departed not from the temple--though we know of no part allocated to widows.
2. Served God--age did not rob her of her hope.
   a) Gave herself to his work--trusting him.

Prov. 16:31
b) Like Huldah?

2 Chron. 34:22
   c) Today more women Christians than are men. She did not cease to hope.
   d) Most faithful in the church.
e) Most generous givers, great prayer warriors.
f) None more dedicated and devoted to Christ.

Psalm 84:2
g) Doesn't mean she literally never left the temple.

a) Woman of great self-denial.
b) Not carried away by the flood of worldiness, formality, and self-righteousness.
c) Frequent fasting accompanied her devotion--was there any other function women performed in the temple?

4. Served by praying.
a) Time with God meant more than with food.
b) Way she manifested reverence and praise.
c) Do we have regular times of prayer?

5. Did all this "night and day."
a) No occasional attendant at the temple.
b) Nor only when she wanted something or had nothing else to do.
c) Means much to see this regular devotion.
d) Joined openly with others.
e) Never to God still nearer her desire and she found this often in the temple.
f) "When those whose strength is well nigh gone and they have earned their rest by long and faithful labors, they will not be persuaded to retire from the field, but will labor on till the darkness of death arrests them." (PC)

V. At a certain instance in her life!
A. Came in just as Jesus with parents came in.
   1. She saw baby Jesus!
   2. This a desire of her heart.
   3. Just at that certain moment!
   4. Our lives need to declare we are looking for the Lord.
   5. God gave her that precise moment.

B. Gave thanks unto the Lord.
   1. She recognized Jesus was the Promised Child.
   2. She would lose no time communicating this to others.
   3. Wisdom of God lets both men and women tell of the advent of Jesus.
4. She offers public thanks to God.

C. She spake of him to all.
   1. She tells others about Jesus.
   2. Missionary at heart.
   3. First female to tell the story of Jesus.

Heb. 9:28
   4. Jesus the touchstone by which men are tried.
   5. He came not to judge the world, but to save it.

John 9:29
   6. He belongs to every land--tell it on the mountain!
   7. Women can freely enter the kingdom as can men, and both tell the story.
   8. She is called to render holy service and fruitful testimony and know the blessings of God.
   9. She joins with others in faithful adoration.
  10. Tell of a Lord who partook of everything that belongs to men's nature being the only one without sin.
  11. Does Jesus mean enough to us to tell others about him?
  12. Tell the story of the price he paid for our atonement.
13. Tell it to all -- each has the right to hear.

D. There are those then and now who look for redemption in Israel--we need as she did to tell it.
   1. He has come--let others know it.
   2. He is coming--have them await it.
   3. Thank God for his coming--he alone is redemption.
   4. Having now via a godly woman hear the story of redemption, will you come claim it for yourself?

Riverwood - 8/9/06
AGE AND THE BABE
Lu. 2:36-38

1. At the birth of Jesus, some unusual things occurred.
   A. Its time was kept secret—tho I know place, people, events.
   B. Unusual people came to see him—wise men, shepherds, Simeon & Anna of the temple.
   C. Some writers of the N.T. — even a gospel never writes a line about it, thus the variance granted in handling it.

II. But we single out one event — Age & the Babe — the story of Anna.
Luke 2:36-38 "And there was one Anna, a prophetess,
   A. She looked for Redemption in Jerusalem.
      1. That's a distinctive quality — few look for spirituality.
      2. At Xmas TV is saying "don't drink too much — but many will."
      3. I believe there are features that account for the search for spirituality — can we find them in Anna? That's the purpose to see what in age made her appreciate the Babe.
   B. 1st, meet Anna (graciousness).
      1. Prophetess.
         (a) Don't know how long she prophesied.
         (b) Good student of word — taught others.
         (c) No man at this time so called (a prophet).
         (d) Don't you imagine she was well known around the temple?
      2. Daughter of Phanuel.
         (a) Named her father, not her husband.
3. Tribe of Asher — "lost tribe".
4. Of great age.
   (a) Example of old folks means much.
5. Widow.
   (a) 84 years a widow or one that was 84 yrs. old —
       hard to know which.
   (b) Lived 7 yr. c husband, widow 84, if married at
       12 — 104! (FJB)
   (c) Chaste before marriage & after.
C. Of her spirituality I know she:
1. Departed not from the temple.
   a.) Devoted worshipper.
   b.) Constantly there — "every time temple doors
       opened."
   c.) She knew where to find the Lord.
   d.) Her regular attendance paid big dividends — she
       saw Jesus!
2. Served God with (aimed at His Honor).
   (a) Fasting.
       (1) Performed acts of piety.
       (2) Evidence of devotion.
       (3) Knew sorrow but not bitter about it.
   (b) Prayers night & day.
1 Tim. 5:5 "Now she that is a widow indeed
   (1) Pleasant sight to see age show devotion.
   (a) Do we thank God for knowing His Son?
   (b) Angels & age honor Jesus — young people, if you
       do, you are in good company.
   (c) Others would also but she had her own thanx
       to voice.
4. Evangelical - "spoke of him to all."
   a.) She continued to tell others.
   b.) What better story to tell than Jesus.
   c.) If I know Jesus, I need to bring others to Him.
   d.) Lips soon to be silenced, need now to tell of Jesus.

D. She Looked for Redemption.
   Lu. 1:68 "Bless, be the Lord God of Is. for he hath vis
   Acts 2:21 "And it shall come to pass that whosoever she
   Lu. 24:21 "But we trusted that it had been he which sh
   1. She knew the Messianic hope?
   2. She was old but still hopeful & optimistic.
   3. Age can rob us of physical strength, must it also
deplete our spirit?
   4. Others may not have been looking for Messiah -
she was.

III. Let me develop the features that will lead me to
     appreciate the Lord.

3. Nest End 12-19-76
Launch, Out into the Deep!
by William Ernest (December 6, 1876)

Launch your boat into the deep,
If souls for Christ you'd gain.
Within the solemn shallows,
You'll cast your net in vain.
Let down your net of faith and love,
Into the depths of sin.
The sea of life is filled today,
With lost and dying men.
Raise up your net of unbelief.
Where you in vain have tried.
Then let it down believing,
Upon life's other side.

Shake down the harvest,
When you labor for His sake.
Only use the cords of prayer.
And your net of faith will break.

Do not be discouraged,
And return empty to the shore.
Launch out into the depths of sin,
And cast your net once more.
Sail outward on life's stormy sea,
Cut past the sheltering bar.
If you would be God's fisherman,
You must go where they are.
The tide will be against you,
"Twas ever so before.
But if you'd be God's fisherman,
Launch outward from the shore.
(Over)
Lament not into the deep today,
Till sin around you falls.
For out upon the unscripted deep,
Is where you'll find lost souls.
These need you not, who safely lie,
Where someone brought them in.
But others new are perishing,
For look of fisherman...
I. Among the many Luke names, one of the most unique was Anna.
   A. All we know about her from the Scriptures are these three verses.
      1. Doesn't that show you the presentation power of the Word.
      2. Not a single charge was made against her.
      3. With many leaders in Jerusalem of whom we know nothing, a single widow stands out, thus the power of God's majestic Word.
   B. As we study Anna and her three verses, how would you like to be remembered?
      1. What's your record in the church?
      2. What stately accomplishments?
      3. Does Anna have anything to say to us?
   C. We'll divide our study into two parts:
      1. What do we know from the Scriptures?
      2. What does this mean to our lives?

II. About Anna this I know:
   A. Her name - Anna.
      1. Means graciousness
      2. Other forms like Hannah.
B. She was a prophetess. Ps. 68:11
1. One who prophesies—teacher and future events.

Rev. 2:20
3. Philip had daughters who did, but I don't know names.

Acts 21:9
4. Where those in Old Testament:
   Miriam, Deborah, Hanna, Huldah
5. Spirited women were listened to.
6. It means to proclaim a divine message.

C. Daughter of Phanuel
1. Name of daddy.
2. Do not know name of husband.
3. Name means Face of God.

D. Of tribe of Aser = blessedness.
2. Aser means happy.
3. Third son of Jacob in whole family.
4. Of dispersed or lost tribe.
5. Given their portion in land but did not drive out the enemy.
6. "Dwelt among the Canaanites."
7. When King Hezekiah restored temple service and called the people to worship in Jerusalem, those of Aser did not jeer as some did, but humbled themselves.
II Chron. 30

8. As they turned to the Lord they were blessed.
9. Only one of note mentioned of this tribe.

E. Was of great age.
   1. Age did not rob her of faith, activity or hope.
   2. Her hope kept her busy.
   3. Hoary head a crown of glory.

Prov. 16:31

F. Married only seven years.
   If married at 12, she'd be 104.

G. Was a virgin when she married.
   1. Was pure before and after marriage.
   2. No flood of worldliness.
   3. Neither age, disappointment nor immorality destroyed her.

H. Widow 84 years.
   1. Knew heartache but did not destroy faith.
   2. Sorrow did not make her better—no "why me?" and had no children.

I. Only here is she mentioned in the Bible.
   1. She "coming" saw Jesus.
   2. "Suddenly entering."
J. Departed not from the temple.
   1. Great devotion and faithfulness shown.
   2. Individually expressed.
   3. Attendance best safeguard against enroads by the Devil.
   4. Steadfast, unmovable.
K. Served God (worshipped) with fastings and prayers night and day.
   1. Took time to pray.
   2. Fasted – took time to think and plan.
   3. It was her aim to honor God.
   4. What was she doing at 50 years—do you imagine?
L. Met Jesus instantly in the temple as a five-week old baby.
   1. Angels honored Jesus, so does age.
   2. Men spoke of him—so did women.
M. Gave thanks unto the Lord in sweet recognition.
   1. Knew who Baby Jesus was.
   2. Both men (Simeon) and women (Anna) praised Jesus.
   3. Place for both male and female.
   4. Only women followed him to tomb, last at cross, first at tomb, first words of risen Lord to women.
   5. She stayed focused—on the beam.
   6. Her seat was not empty.
III. This I additionally learned.
   A. There is a place for me.
   B. I have an obligation to others.
   C. I can use age to an advantage and an example.
   D. There is definitely a place for women—Luke "The Woman's Gospel."
   E. No achievement is equal to faithful service to God.
   F. I'm not told how many she converted.
   G. Aged—I can look forward.
   H. Woman welcomed Jesus to world.

IV. In this passage what do we see honored by the Holy Spirit?
A. Teaching
B. Family - type of people to be with
   Baby Jesus
C. Age
D. Marriage
E. Purity
F. Widowdom
G. Worship
H. Fasting and prayer
I. Evangelism
J. Gratitude
K. Continued faithfulness
L. Timing
M. Redemption

1. Not everyone is looking for it.
2. It's in Jesus--not to be found anywhere else.

Rural Hill C/C - 4/26/08
Heritage C/C - 4/27/08
Luke 2:36-38

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O, use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

--Frances Havergal
THINGS EVEN AGE CANNOT DIMINISH
Luke 2:36-38

I. If all I knew about age was Solomon's description I'd be a bit anxious about growing old.
   A. We'll read his words (Ecc. 12:2-15).
   B. We'll mark the metaphors as Adam Clark says and see some of the future.

II. Solomon gives 15 details about age.
   A. Life changes come.
      v-2 "While sun, light, moon, stars be not darkened"
      1. Spring of life.
      2. Winter is age.
   B. Keepers of the house tremble.
      1. Hands protest.
      2. Grow feeble and palsied.
   C. Strong men bow.
      1. Legs give way.
      2. Legs cannot support weight of body.
   D. Grinders cease--few.
      1. Teeth are lost.
      2. Can't chew food.
   E. Those that look out window darkened.
      1. Eyes fail.
      2. Cataracts come.
   F. Doors shut in the street.
      1. Lips that close the mouth.
      2. Cavities of lips and jaws.
   G. Sound of grinding is low.
      1. No noise of grinding teeth on food.
      2. Can't eat celery.
   H. Rise at voice of a bird.
      1. Can't sleep soundly.
      2. Slightest noise awakens.
I. Daughters of music brought low.
   1. Variety of tone lost.
   2. Scale reduced a la Bill Monroe.
   3. Feeble, squeak.
J. Afraid of that which is high.
   1. Feeble, might fall.
   2. Don't want to break a hip.
K. Fears shall be in the way.
   1. Stay close at home--get lost.
   2. No strength to repel.
L. Almond tree flourish.
   1. Really "fall out."
   2. Hair white.
M. Grasshopper a burden.
   1. Tiny thing diminish one.
   2. "fallout."
N. Desire shall fail.
   1. Relish for action gone.
   2. Appetite attacked.
O. Goes the "house of his age."
   1. Long home.
   2. Dies.
P. I cannot deny any of this but he's not through--he adds more things that are internal.
   1. Silver cord be loosed.
      a) Spinal cord.
      b) Broken.
   2. Golden bowl be broken.
      a) Brain
      b) Becomes unfit.
   3. Pitcher broken at foundation.
      a) Vessels of the heart.
      b) Break
4. Wheel broken at cistern.
   a) Heart again.
   b) Fails to pump, useless.
5. Dust to earth, spirit to God as man dies.

Q. These 20's come but I am still able to act--there are things age cannot diminish. We will look at Anna.

III. Now Meet Anna
A. Anna
   1. Name means graciousness.
   2. Nowhere else mentioned in Bible.
B. Prophetess
   1. There were others: Miriam, Deborah, Hannah, Huldah, Philip's daughter.
   2. Women are important.
C. Daughter of Phanuel.
   1. Means face of God.
   2. Remember parents play a role.
D. Tribe of Asher.
   1. 2nd son of Jacob & Zilpah.
   2. Jacob's 8th son.
   4. Name means Happy.
E. Great age.
   1. Very old.
   2. Advanced in many days literally.
F. Widow
   1. Was virgin when married.
   2. Did not remarry.
   3. Married at 12 now 103 says Dummelow.
   4. GK can mean she was 84 years old or widow for 84 years.
G. Departed not from temple.
   1. Devoted self to charity & piety.
   2. Not unfailing in attendance.
   3. Heartache did not stop her conveyance of devotion.
   4. Consistency her hallmark.
   5. Did she occupy quarters there?
   7. Practiced self-denial -- surely other things to do but she made this choice.

H. Served God with fasting & prayer.
   1. Age did not stop her--nor did loneliness.
   2. "Found in the way of righteousness!"
   3. Much in prayer.
   4. Night & day--much work to do.

I. Saw Baby Jesus
   1. Came that instant.
      a) Recognized the Lord.
      b) Those who frequent God's house will sooner or later obtain a blessing.
      c) Note both man & woman testify.
      d) Gets a rich reward in old age.
      e) Right spot at right moment with Simeon.

J. Spake to others--Redemption.
   1. Good personal worker.
   2. Had greatest message--redemption.
   3. Looked forward to impartation of a blessing to others--what a joy to leave hope that Jesus will be a joy to those that follow us--even as much as He has been to us.
4. Kindred souls share good news.
L. From her 12 things:
1. Lived up to her name.
2. Accepted assigned role.
3. Remembered her parents.
4. Grateful for ancestors.
5. No embarrassment to have been a virgin.
6. No bitterness over loss.
7. Consistent in devotion.
8. Served God.
9. Recognized Jesus.
10. Gave her statement as to his birth.
11. Personal worker.
12. Looked forward to redemption.

Maryville, TN - 4/13/97
Granny White - 6/1/97
TESTIMONY OF INSIGNIFICANT TWO

I. Jesus Christ had just come - who would declare Him?
   A. 2 unexpected ones.
   B. One an unknown man ready to die.
   C. Other a woman - 106 years old (?)

II. Meet Simeon
   A. In our world there are these not spiritual dead!
      1. They are the righteous exception.
      2. God's never without a man - you be him.
      3. Amid the shadows, a Simeon.
      4. Just an ordinary, unknown outside this event.
      5. No priest given the revelation at the temple - just a dear ready to die man.
      6. 1st Prophet to declare Jesus.
   B. His character cuts ice.
      1. Name means one who obeys.
      2. Just, righteous, outward dealings.
      3. Devout - inner devotion.
      4. Waiting.
         a) Looked for fulfillment.
         b) Expectation of betterment.
         c) Consolation
            (1) The Consoler.
            (2) Cautious, Conscientious.
            (3) Called to one's side, pleader, counsel for defense, Advocate.

       "The Great One's Hand"

       (Note pomp)

       (Note pomp)

       (Note pomp)
   a) Did what spirit told him to do.
   b) Intimate friend of the Spirit.
6. Promised - to see Jesus.
   a) Impart a revelation.
   b) To Instruct.

III. Time Event.
A. Just as Joseph & Mary came, the Holy Spirit brought Simeon.
   1. $\frac{1}{2}$ week old baby - who would know He's King!
   2. Who could say a 40 day old baby is Salvation?
   3. God able to put his compliant people at right place at right time.
B. He recognized and embraced.
   1. Held in arms.
   2. 1st to welcome as Messiah.
   3. Extra - promised he'd see - now he holds!
   4. What if all Israel same attitude?
   5. Last of 5 songs in 1st 2 chapters.
C. Song
   1. Lord - unusual word. Genesis 49
      a) Despotes - GK. overlords. Servant for
      b) Absolute ownership
      c) Uncontrolled power (Thayer).
   2. Servant = bond slave. Newton, Strong
      a) Waiting is over.
      b) Die death of righteous.

Nu. 23:10"Who can count the dust of Jacob"
4. Seen Salvation.
   a) Word means an apparatus fitted to save.
   b) Means of deliverance.
   c) Knew what Jesus was supposed to do.
   d) Mercy.

Ps. 63:2 "To see thy power and thy glory"
5. All People - universal.
Jn.8:12 "I am the light of the world"
7. Glory of Israel.
   a) Hope lay in accepting Jesus.

D. Parents Marvelled.
   2. Shocked a stranger knew so much.

Isa.8:14 "He shall be for a sanctuary"
3. Blessed Mary.
   a) Divine paternity seen?
   b) He's real flesh.

5. Fall and Rise. - His hand will lift you up
   a) Stone of stumbling - Rock of Offense.

Rom 9:32-33 (whether ourselves - he hostile to Jesus)
1 Cor.3:11 "For other foundation can no man"
   b) We either stumble over him or step into presence of God.
   c) Son would experience contradictions of the world.

Jesus bring men to moral decision, but it will
   (lost them)
   Surrender to Him - or war!
   He is ultimate sign of God's affirmed intentions.
   a) He who was barred from
      Bethlehem's Inn would be
      barred from hearts of Israel.
   b) Refuge in a stable would find it
      in Gentile hearts.
   c) Wise men gave gold.
      Cruel men gave nails.
   d) Angels rejoiced at birth.
      Enemies gloat at death.
   e) Many believe lies - not truth.
   f) Schaeffe illustrated with running
      through dark room with idear
      of where furniture ought to be
      without knowing where it is --
      many bumps.

7. Sword - large, wide, extreme
   anguish.

8. Thots revealed.
   a) Secrets laid bare - but not to
      Mary.
   b) Sin hidden no more.

E. Conclusions
   1. Layman presented Jesus.
   2. Heart central part of life.
   3. Man who spoke:
      Holy Ghost his leader.
      Faith his Consolation.
      Piety his life.
      Savior his joy.
      Heaven his desire.
   4. Where Christ goes his claims de-
      mand & compel a decision -
      neutrality's impossible.
IV. Now Comes Anna.
   A. Name
      1. Hannah.
      2. Grace.
      3. Compassion.
   B. Character
      1. Prophetess.
      2. Daughter of Phanuel.
         a) Means face of God.
         b) Parents are important.
   Gen. 32:30 "Jacob called the name of the place"
   3. Married 7 years - now 84.
   4. Or 106 years old.
   5. Her home God’s house.
   6. Always at temple service, night and day.
   7. Age a blessing.
   Prov. 16:31 "The hoary head is a crown of glory"
      a) Much comes to those who do.
      b) Tho widow - 1 Tim. 5:5.
   9. Came that instant of Simeon’s blessing.
   10. Sorrow did not make her bitter.
   C. Effects.
      1. 1st female testimony of Jesus.
      2. Old woman.
      3. Here is a woman who taught.
      4. Told others - people who look for something know each other.
      5. Talked of mutual expectations.
      6. Gave thanks for what received & counted the bouquets.
7. Job of proclaiming Christ is everybody's job!
8. Age role of strength - not of hope!

South Harpeth Church (Bible Class) - 11/9/86
South Harpeth (60+ Dinner) (Anna) - 11/9/86
Elizabethtown, KY - (P.M.) - 11/9/86

Super Sr. Day, Memorial Parkway Ch., Huntsville, AL - 11/19/86
Lincoln Rd. Church, Forrest City, AR - 12/3/86
Jefferson Avenue Church, Cookeville, TN - 12/7/86

Stone's River Church, Murfreesboro, TN - 12/21/86

Pratt, Kansas (Ladies Class) - 4/22/87
Peytonsville Church, Franklin, TN - 7/12/87
Coopertown, TN Church - 7/19/87
Antoine, AR - 7/26/87
Earleyville Church, McMinnville, TN - 8/5/87
Magnolia St., New Smyrna Beach, FL - 1/18/88
West Side Church, Searcy, AR - 2/7/88
West Side Church (Golden Age) - 2/9/88
West Nashville Heights - 2/14/88
Watters Rd., Pasadena, TX - 2/28/88
Northwest Church, St. Petersburg, FL - 3/7/88
Tusculumia, AL - 3/30/88
West Erwin Church, Tyler, TX - 4/4/88
Shiner Church, Williamsburg, KY - 4/11/88
Isabel, Kansas - 4/18/88
St. Mark Church, Weatherford, TX - 4/25/88
Goodlettsville, TN - 5/1/88
W. Huntsville Church, Huntsville, AL - 6/2/88
W. 7th, Columbia, TN - 6/6/88
Granny White - 10/30/88
Washington St., Fayetteville, TN - 11/6/88
Cedars Church, Wilmington, DE - 11/13/88
40th & Housal, Pine Bluff, AR - 3/7/89
TESTIMONY OF INSIGNIFICANT TWO

Holiday Park, Monroeville, PA - 5/28/89
Central Ave., Valdosta, GA - 6/7/89
College St., Waxahachie, TX - 9/17/89
Quince Rd., Memphis, TN - 10/17/89
Southwest - Pueblo, CO - 2/5/90
Graham St. - Stephenville, TX - 3/6/90

Duncan, OK (Area-wide) - 4/24/90

Pleasant Valley, Little Rock, AR - 8/15/90
Northside church, Harrison, AR - 10/16/91
Beville Rd., Daytona Beach, FL - 2/28/92
Foote Street, Corinth, MS - 6/24/92
Central, Cleburne, TX - 3/31/93
Harrison St., Batesville, AR - 4/21/93
6th & Izard, Little Rock, AR - 5/19/93
Holden Ave., Newport, AR - 11/30/94

Convention Center, Hutchinson, KS - 4/23/95
Robinson & Center, Conway, AR - 9/17/95
Bentonville, AR - 5/19/96

Double Springs, AL - 11/9/97
Antioch - 2/1/98
Smithville, TN - 4/21/98
Madison, TN - 5/1/98

Fairview church, Columbia, MO - 5/31/98
Southside, Dresden, TN - 7/19/98
Water Street, Charlotte, TN - 10/27/99
Central, Johnson City, TN - 11/3/99
Southern Hills - 8/1/01
Cheap Hill - 7/24/02

Greenwood Park, Bowling Green, KY - 10/14/02
Nashville Road - 5/25/03
Mayfair, Huntsville, AL - 6/18/03
New Concord, KY - 9/21/03
London, KY - 4/21/06

Faulkner Univ. Lectureship - 3/4/08
Montgomery, AL
32 A light for revelation to the Gentiles,
And the glory of thy people Israël.
33 And his father and his mother were marveling at the things which
were spoken concerning him;
34 And Simeon blessed them, and said unto Mary his mother, Behold,
this child is set for the falling and the rising of many in Israël; and for a
sign which is spoken against;
35 Yea and a sword shall pierce through thine own soul; that thoughts out
of many hearts may be revealed.
36 And when they had accomplished all things that were according to the
law of the Lord; they returned into Galilee, to their own city Nazareth.
37 And the child grew, and waxed strong, filled with wisdom: and the grace
of God was upon him.

GOLDEN TEXT.—"Jesus advanced in wisdom and stature, and in
favor with God and men." (Luke 2: 52.)

DEVOTIONAL READING.—Psalm 119: 9-16.

DAILY BIBLE READINGS.—

January 5. M. The Savior in Prophecy (Isa. 9: 2-7)
January 8. T. The Savior Acclaimed (Matt. 2: 1-12)
January 10. S. Jesus' Early Training (Isa. 7: 14-25)
January 11. S. Jesus to Be Worshiped (Heb. 1: 1-9)

LESSON SETTINGS

Time.—The date of this lesson is 4 B.C. It was thirty-three
days after the birth of Christ. Compare Lev. 12: 1-7 with Luke

Places.—At the temple in Jerusalem; also Nazareth of Galilee.

Persons.—Joseph, Mary, the child Jesus, and the aged and pious
Simeon.

Lesson Links.—Only Matthew and Luke tell anything of the
childhood of Jesus, and each of them mentions only a few incidents.
It therefore requires some study to place the incidents mentioned
in their historic order.

This seems to be the order of the events mentioned: Jesus was
born in Bethlehem, was circumcised the eighth day (Luke 2: 21),
was presented at the temple, was there visited by the wise men, and then
came the flight into Egypt. The flight into Egypt certainly did
not occur before his circumcision, nor during the twenty-five days
between that event and his being presented at the temple. They
would not go to Egypt and return to Jerusalem within twenty-five
days, and yet they fled to Egypt immediately after the visit of the
wise men. The visit of the wise men and the flight into Egypt
therefore occurred after they returned to Bethlehem after Jesus
was presented at the temple. Joseph and Mary did not go to
Jerusalem, nor even live in Bethlehem, on their return from Egypt.
Pictures representing the wise men as worshiping Jesus as he
lay in the manger are incorrect. He was in a house at the time of
their visit. (Matt. 2: 11.)

Concerning the woman who gave birth to a son, the law of Moses
said, "And she shall continue in the blood of her purifying three
and thirty days; she shall touch no hallowed thing, nor come into

ANNUAL LESSON COMMENTARY on Bible
School Lessons — 1942
the sanctuary, until the days of her purifying be fulfilled. . . . And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest. . . . And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering.” (Lev. 12: 4-8.) At the end of Mary's thirty-three days of purification, she and Joseph brought Jesus to the temple "to present him to the Lord." That they brought no lamb for an offering, but only the required birds, shows their extreme poverty. He who was the heir of all things was born and brought up in poverty.

COMMENTS ON THE LESSON

The Man Simeon (Verses 25, 26)

As Simeon was a common name among the Jews, it is probable that there were many Simeons living in Jerusalem, but only one who filled the description of this Simeon. This Simeon was a righteous man; that is, he was just in his dealings with others. He was a pious, God-fearing man. Hence, he rendered goodwill and helpfulness to man, and reverence and obedience to God. In view of the prevailing corruption among the leaders in Jerusalem, as pictured by Jesus (Matt. 23: 13-31; Luke 11: 39-52), the character of Simeon is all the more remarkable.

Simeon was "looking for the consolation of Israel." He was looking for the long-expected Messiah who would bring consolation to Israel. The Messiah would be the source of this consolation, or salvation. "And the Holy Spirit was upon him." He therefore had some degree of inspiration. God had singled him out for a special favor—"it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ," the Anointed One, the Messiah. He knew therefore that the first advent of the Lord would occur during his life, and that he would see him with his own eyes. It was not a notion he arrived at by speculation. Being acquainted with the promises and prophecies concerning the coming of the Messiah, it was natural for any pious Jew to long for him to come in his day, that he might be permitted to see him with his own eyes, and many had such desire all along. To his disciples Jesus once said, "But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." (Matt. 13: 16, 17.) It must have been therefore a great joy to Simeon when the Lord revealed to him that he would live to see the Lord's Anointed. Was he the only man in Jerusalem that the Lord could entrust with such a revelation? It seems so.

Simeon Receives Jesus into His Arms (Verses 27, 28)

The Spirit guided Simeon into the temple at the proper time, that he might see Jesus. It is impossible for us to imagine the emotions that surged in the bosom of this just and pious man when
Joseph and Mary came into the temple with the child, and he was permitted with his own eyes to look upon him who was to be the long-promised Messiah. He was seeing what prophets and righteous men had for centuries desired to see. He must hold that babe close to his own heart, and so "he received him into his arms, and blessed God"; for God had given him this glorious opportunity. Was he blessed above what we may be today? Most assuredly not; for though we cannot receive his body into our arms, we can receive him into our hearts in a spiritual way, but none the less real. And we can also enjoy here and now the salvation which he came to bring to the sons and daughters of men. We therefore have even more cause for blessing God than did Simeon. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ," (Eph. 1: 3.) "In whom we have our redemption through his blood, the forgiveness of our trespasses." And through the knowledge revealed concerning him we have all things that pertain to life and godliness. (2 Pet. 1: 3.) We are therefore more highly favored than was Simeon. But many of us are like so many of the Jews: we have eyes, but see not; and we have ears, but hear not. And this, because our hearts have waxed gross.

Simeon's Song of Praise (Verses 29-32)

God's promise to Simeon that he would see the Lord's Anointed before he died had now been fulfilled, and he was ready to go hence. The cup of joy was full; so he prayed, "Now lettest thou thy servant depart, Lord, according to thy word, in peace." The whole circumstance shows that Simeon was an aged man at this time; and it seems from the words just quoted, that the Lord had indicated to him that, having seen the Messiah, he would not live much longer. So he prayed that now he be allowed to depart in peace. And who can doubt that the Lord granted his request? "For mine eyes have seen thy salvation." The Anointed is here called "salvation," because he is the source and the author of salvation. Compare this with the following: "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1: 30, 31.) Verse 31 evidently means that this salvation through the Christ was to be for all nations; notice the plural, peoples. This salvation was not to be solely for the Jewish people, but for all peoples. The next verse shows this more plainly: "A light for revelation to the Gentiles, and the glory of thy people Israel." Hence Christ Jesus would be a light, and would be revealed to the Gentiles. Here is early evidence that Jesus would not be a tribal, or national, Savior. The Gentiles would be as much the object of his mission as would the Jews. This statement of Simeon proves that he spoke as the Spirit moved him, for no Jew, of his own accord, would have made such a statement. The Jews thought, and so do some professed Christians today, that the Messiah was for the Jews—a tribal Messiah. "The glory of thy people Israel." The Jews were still God's people; not till the cross were all things Jewish abolished. It was a glorious thing for the people of Israel, that
the Savior came of that nation. Jesus used the term "salvation," in the same sense Simeon used it, when he said to the woman of Samaria, "Salvation is from the Jews." (John 4: 22.) That is, the Savior, the source of salvation, is from the Jews. And what a glorious thing it would have been had the Jews believed on him! But the nation, through its legal authorities, murdered him, and national destruction was the penalty they paid for their crime.

**Simeon Blesses Joseph and Mary (Verses 33-35)**

In the light of later developments and revelations we can see something of the significance of the things said about the child Jesus, but Joseph and Mary had not this advantage. They could not follow out matters and see the fulfillment of what was said of the child Jesus. It was all therefore bewildering to them. What Simeon said was not the first astonishing thing that had been said about the child. Notice what the angel said to Mary before the birth of Jesus (Luke 1: 26-35) and what an angel said to Joseph (Matt. 1: 20, 21), also the report of the shepherds (Luke 2: 8-18), and the visit of the wise men (Matt. 2: 7-12). It seems that all these things would have so prepared Joseph and Mary, that they would not have been surprised at anything that might have been said about Jesus. Perhaps they wondered most on this occasion at this additional information: "A light for revelation to the Gentiles," for they would hold to the usual Jewish ideas about the Gentiles.

"Simeon blessed them." To bless one was to pronounce such a one blessed, or to call for God’s blessings on him. And Simeon made another statement concerning the child that must have sounded strange to Joseph and Mary: "This child is set for the falling and the rising of many in Israel; and for a sign which is spoken against." Many would accept him, and become sons and daughters of God; others would reject him, and fall. To many he was a stumbling block, for he did not meet their expectations.

There has been some difference of opinion as to the meaning of what Simeon said to Mary: "A sword shall pierce through thine own soul." It seems—certain that it is a figurative expression, for it is hard to see how a material sword could pierce the soul of a person. It seems reasonable that it refers to the sorrows she would endure, which would reach their climax in the crucifixion of her son.

This lesson will not be complete, unless the student reads verses 36-38.

**Again Joseph and Mary Make Their Home in Nazareth (Verses 39, 40)**

They had fulfilled the requirements of the law—that part of the law which some call the ceremonial law, or the law of Moses, in contrast with the ten commandments, which they call the law of God, or the Lord. Yet this "ceremonial law" is here called the law of the Lord. Having fully complied with the demands of the law of the Lord, they went to their old home town, Nazareth. Here Jesus spent his boyhood days.
SOME REFLECTIONS

To deny the virgin birth of Jesus is to regard him as only a human being. The leaders in Jerusalem regarded him as a mere man; for that reason he was a constant puzzle to them. The people of Galilee, who knew his family, asked, "Whence hath this man this wisdom, and these mighty works?" They could not answer their own question, because they regarded him as a mere man. (Matt. 13: 54-56.) And no man today who so regards him can account for his powers.

Joseph and Mary were law-abiding people. They obeyed both the Roman law and the law of God. They went to Bethlehem to enroll in obedience to the Roman law, when it certainly was not convenient for Mary to make the journey. With reference to the child Jesus they kept the law of God to the minutest detail—they "accomplished all things that were according to the law of the Lord." Had they not been faithful in all their relationships, they would not have been so honored of the Lord as they were.

TOPICS FOR INVESTIGATION AND DISCUSSION

Was Mary the mother of other children?
The character of Simeon.
The duty of parents to their children.
The duty of children to their parents.

QUESTIONS

Tell where the lesson is found.
Repeat the Golden Text and give the reference.

Lesson Sequence
Give time, places, and persons.
Discuss: the order of events in the early life of Jesus.
What shows the poverty of Joseph and Mary?

Verses 2
What is said of the character of Simeon?
What was the general condition of the Jews morally and spiritually?
What shows that Simeon had a measure of inspiration?
What special favor did God shown him?

Verses 19-22
How came Simeon to be in the temple at this time?

Verses 23-26
What did Simeon say about the child Jesus?
Give some astonishing things that had formerly been said about the child.
Discuss the meaning of Simeon's words in verses 34, 35.

Verses 39, 40
What law had they fulfilled?
Where now did they make their home?
Discuss verse 40.
Discuss the reflections.

ANNUAL LESSON COMMENTARY
GLIMPSE OF A GOD CHOSEN FAMILY
Luke 2:41
I. No family has ever had the awesome responsibility that Joseph & Mary carried--
   rearing Jesus.
   A. God chose them--surely for obvious reasons.
   B. They were special--via God's Son.
   C. But we feel our children and grandchildren are special, and we want to
      please God in our lives.
   D. He opens a few windows to give us glimpses of this very special family--
      and we'll see what we can do in one encounter.
   E. We can get the wrong "heroes".
      Tell Storming Bastille 7/14/1789.
      (7 prisoners, 4 forgers, 1 libertinism, 2 lunatics--wave--Caesar)
II. What features may we see?
   A. "Now his parents went to Jerusalem
      every year at the feast of the Passover.
      1. Consistently religious
      2. Followed His word, so tell the origin
         of Passover. Howard Quot.
      Exo. 23:15"Thou shalt keep the feast of unleav.'
         a) Story of salvation & deliverance.
         b) "When thy children ask"
         c) Our's to explain our identity.
            (1) Worship--music, Supper.
            (2) Work
            (3) Organization
            d) Passover 14th day of 1st month--
               specific requirements for start
               of 8 days.
3. Note "feast"—joyous time in religion.
4. Remember every year—consistent.
5. Watkins article—#2.

B. Children Influenced to Desire This Service.

v-42 "When he was 12 years old"
1. At this time boys permitted to go.
2. He would join the 8 day celebration.
3. He knew what it was all about.

C. The family was human & erred.
1. They returned, Jesus stayed, they knew it not.
2. Supposed to have been in the company of kin & acquaintances.
3. (We'll pursue error later).
4. Men are like popcorn—can only tell what they are made of when put heat under them.

D. This shows social acquaintances & Family Fellowship.
1. No hermits.
2. No separation from society.
3. Evidently loved family & friends.
4. Need protection, fellowship, contact with others.

E. Family Crisis & Anxiety.
1. 3-day search.
2. Stopped schedule of return home.
3. How did they overlook him?
   a) Accident? Leave early?
   b) Misunderstanding?
   c) Oversight?
   d) Care of other children as he had bro. & sisters?
5. Rabbin's "amazed" and parents Child "astonished."
6. Surprising how much our questions reveal. "Listening = understanding"

F. A Learning Family

v-48 "Son, why hast thou thus dealt with us?"
1. "Treated us this way" - NAV.
2. Others use "treated us so."

v-48 "Thy father & I have sought thee sorrowing
a) Anxiously - RSV, NIV, NAV
b) Joseph - Father?
   (1) Respect
   (2) Proper
   (3) Legal
   (4) Yet both knew differently.

3. Jesus' answer.

v-49 "How is it that ye sought me?" /Revealed
   a) He's amazed they looked anywhere
   "Day...to 20 miles...but Temple...visitor...clothed in leather"
   b) Must be: "business," "house," though word is supplied in NAV italicized.

v-50 "And they understood not"

4. Can you explain today the Father-
   Son relationship?
5. Can we do a paper on the Godhead?
6. Story on whole East Coast - #3.

G. One Crisis Does Not Stop the Overall Task.

1. Jesus went with them to Nazareth.
   Joseph disappears from gospels.
2. "Was subject unto them" - v-51.
   a) Glimpse of humanity & divinity.
   b) They kept their responsibility.

3. Mary kept the sayings--no more do we hear of Joseph though Jesus taught the carpenter's trade.

4. Increased in wisdom & statute.
   a) Subject to same human condition of mind & body.
   b) Acquired knowledge--otherwise miraculously endowed with perfect wisdom & would be above the sympathies of man.
   c) He's like one of us.

III. I Saw A Family.
   A. Intensely & properly religious.
   B. One that instilled truths into their children.
   C. A Sociable Group.
   D. One subject to mistakes they are willing to rectify.
   E. A Learning Family.
   F. One that in spite of any errors continues to pursue a worthy, God-given goal.

Hilton Head, SC - 7/15/90
Walnut Street, Dickson, TN - 8/5/90
Oxon Hill church, Temple Hills, MD - 5/18/92
Elizabethtown, KY - 9/28/92
Southern Hills, Franklin, TN - 10/12/92
Washington St., Fayetteville, TN - 10/19/72
Smithville, TN - 3/01/93
Northside, Cordell, OK - 3/8/93
Foster Street, Nashville, TN - 3/17/93
6th & Izard, Little Rock, AR - 5/16/93
Bellevue - 5/30/93
Tuscumbia, AL - (AM) - 8/30/93
GLIMPSE OF A GOD CHOSEN FAMILY:
Beville Road, Daytona Beach, FL - 1/30/94
   Maria Daniels (requested prayers)
Huntington Park, Shreveport, LA - 3/16/94
Savannah, TN - 5/22/94
Myrtle Beach, SC - 7/11/94
Molina Church, Fayetteville, TN - 11/1/94
Eastwood, Hutchinson, KS (Noon) - 4/25/95
New Concord, KY - 8/7/95
Center Hill, Paragould, AR - 4/21/96
Sheridan, AR - 5/10/99
Nashville Road - 2/2000
Hillsboro - 6/4/00
Highland, Columbia, TN - 5/9/01
Lone Oak C/C, Paducah,KY - 8/17/05
   Lawrence Ave, North 8/23/06
INTRODUCTORY THOUGHTS

Counting time from the birth of Jesus did not begin until several hundred years after his death. It is now conceded by all that an error of four or five years was made in fixing the date of the birth of Jesus. He was born four or five years before the date fixed for his birth by a chronologist who lived five or six hundred years after the time when Christ was on the earth; in other words, A.D. 1 ought to have been placed four or five years earlier than it is placed. The error made by the chronologist placed the birth of Jesus in the year 764 after the old Roman era, whereas it ought to have been placed about 749. It is known that Herod, the king, died one year after this, and it is also known that Jesus was born before Herod died. There is no evidence that Jesus was born on December 25. Dionysius Exigius in the sixth century made this error in fixing the date of the birth of Jesus.

From the birth of Jesus to the visit of Joseph and Mary to the temple was an interval of twelve years. This is the only incident on record of the boyhood of Jesus. He had been protected from the jealousy of King Herod by a flight into Egypt, and from thence he was taken to his mother's home among the hills of Nazareth, where, in communion with God and nature, he spent the years of youth. Many changes took place during the boyhood of Jesus in the great world without. The aged Augustus still held the scepter of Rome, but Herod had ended his wicked reign, and his dominions had been divided among his four sons. Herod Antipas ruled over Galilee and Perea, but Archelaus, his brother, had been dethroned by the decree of the Roman emperor. Jerusalem belonged at this time to a Roman province under the procurator, Coponius, and the scepter had departed from Judah. At the age of twelve years Jesus accompanied his mother and Joseph on their annual visit to the temple at Jerusalem.

EXPOSITIONARY NOTES

I. The Birth of Jesus (Verse 40)

"And the child grew, and waxed strong, filled with wisdom." Jesus was first a babe born in Bethlehem of Judea. He grew, as all children do, by observing the natural laws of growth. He gained wisdom by application and the use of proper means. "The grace of God was upon him"—that is, God's favor was about him to protect him, as from Herod and other dangers, and to furnish him with such means of physical and mental development as were necessary. Jesus had to grow in every way that children grow today. He was made an infant; hence he has sanctified the state of infancy; and being a child himself, he has sanctified the state of childhood; having become a man, he has sanctified manhood. He passed through the healthy development of childhood, and was a model child. Very little is said about the childhood period of his life. God did not deem it best to reveal unto us much of his childhood life, but there is sufficient teaching in the New Testament both to parents and children, that they may please God.

It has been said that the boyhood of Jesus is like a walled garden from which we have been given only one flower, but that this one is so fragrant as to fill our hearts with a longing to enter within the secret inclosure. We have but a single incident of his boyhood days. It is

--E.A. Elam

Elam’s Notes on Bible School Lessons - 1931
recorded for us only by Luke—a visit to Jerusalem made by Jesus when he was twelve years old. At the age of twelve years a young Jew became a “son of the law” and began to observe its requirements. One of these requirements was the pilgrimage to the Holy City to observe the sacred feasts.

II. The Parents and Jesus Attend the Passover (Verses 41-43)

The law of Moses required that the adult males of the Jewish nation should appear before Jehovah at the place of the altar three times every year at the three great feasts—namely, the Passover, Pentecost, and Tabernacles. The males were required to attend, and the females were permitted. It was a voluntary service on the part of Mary to attend, and her attendance evinces the piety of her character and her great regard for and delight in the observance of God’s ordinances. “Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.” (Deut. 16: 16.) The Passover occurred in the spring. At the age of twelve boys began to celebrate the Passover and were required to keep the law. Jesus, always obedient, attended this feast with Joseph and Mary.

The Passover feast came on the fourteenth day of the first month; the feast of unleavened bread, which followed the Passover, began on the fifteenth day of the first month and continued through seven days. (Num. 28: 16, 17.) Jesus tarried behind after the days had been fulfilled. It was through no accident or misunderstanding or foolishness on his part that “Jesus tarried behind in Jerusalem.” He knew when the feast ended and his company started for home. He remained because of his great interest in his Father’s affairs. All that he saw and heard in the temple aroused the divinity within him and impressed him that he should be about his Father’s business.

The people traveled in large companies to and from these great feasts. The children of such companies would naturally associate together, without being particularly under the eye of their parents; the older members of a company would also associate together for conversation and mutual assistance. It would be taken for granted that the children were somewhere in the company. It was through no lack of interest or oversight on the part of Joseph and Mary that Jesus was left behind.

III. Jesus Remained in the Temple (Verses 44-46)

At the end of the first day of their journey homeward Joseph and Mary failed to find Jesus in the long caravan which was moving northward toward Galilee. The day following, Mary and Joseph returned to Jerusalem, and on the third day they found Jesus in the temple in midst of the teachers, who were surprised at his knowledge of the sacred Scriptures. They had gone a day’s journey from Jerusalem before it was discovered that Jesus was not in the company. An ordinary day’s journey varied from eighteen to thirty miles. Very likely the first day’s travel was shorter than the usual distance. As his parents sought for him “among their kinsfolk and acquaintance,” they naturally supposed that Jesus would be in the company. They believed
that Jesus was in the company until they stopped for the night. We have here Joseph mentioned for the last time in gospel history as a living character. It is supposed that he died before Jesus’ ministry began.

It is probable that Jesus was found in one of the porches of the court of the wing, where the schools of the rabbis were held and the law regularly expounded. Some think that he was found in the court of the Gentiles. He was found “sitting in the midst of the teachers, both hearing them, and asking them questions.” Jesus was not a student of the rabbis; he was an auditor, as he was “both hearing them, and asking them questions.” He was not asking them questions in order to learn from them, but in order to teach and impress them with the correct interpretation of the law.

Jesus had not been detained by the beauty and outward show of the temple; neither had he loitered behind with careless companions for the sake of amusement; but he was intensely interested in the grave and important matter of the law. The truth had frequently been covered up with the numerous traditions of the fathers, and the questions and answers of Jesus would clear up the correct understanding of the law. There is no better way now to teach than by questions and answers.

IV. “I Must Be in My Father’s House” (Verses 47-51)

All who heard him were amazed, or astonished, “at his understanding and his answers.” They were astonished not only at his profound understanding of the law, but that one so young had such keen insight into the wisdom of the law. No doubt Joseph and Mary were as greatly astonished at finding him engaged in such as were the “doctors of the law.” They did not seek for him here at first, but had sought him elsewhere, “sorrowing.” His mother reproved him and informed him of the sorrow which she and Joseph had experienced on his account. Mary spoke of Joseph as Jesus’ “father” in an accommodated sense. (See Luke 23: 23.)

Jesus’ reply was not reproachful. He said: “How is it that ye sought me?” He means: “Why have ye sought me, or looked for me elsewhere?” They should have known where to find him, seems to be his meaning. He seems to think that they should have known just where to find him. There seems to be an expression of surprise and also of reproof in Jesus’ question to his mother; yet there were deep undertones of love, of spiritual vision, in his question. His second question implies that they should have known where to find him. He said: “Knew ye not that I must be in my Father’s house?” These are the first recorded words of Jesus, and they are an index and an explanation of his entire career. The mild rebuke which these questions give express his surprise, not that they should have sought him, but that they should have spent three days in an anxious search along the road and in Jerusalem, and not instantly and intuitively known where to find him—namely, studying the truths concerning his Father and his Father’s work. However, they did not understand it; they did not fully comprehend his meaning. It is strange that his parents did not understand him, and yet we are reminded that his apostles later did not understand him until after his death and resurrection.

Jesus returned with Joseph and Mary back to Nazareth. Nazareth
was about eighty miles north of Jerusalem, located among the Galilean hills. Jesus made his home until he was about thirty years old. We are told that he returned with them and "was subject unto them." If his divine wisdom and consciousness of his earthly mission drew him into the temple and caused him to tarry behind, the same led him back to Nazareth, where he remained for eighteen years in the quiet affairs and daily routine of a carpenter's life. The law of God required obedience to parents (Deut. 21:18-21), and Jesus kept it. Jesus is a beautiful and royal example to children in this respect. The noblest, purest, most royal child that ever lived on earth was most obedient to his parents. Jesus was just as much in the work of God at home in Nazareth, subject to his parents, as he was in his public ministry. It seems that it would have been impossible for Jesus to receive a training for his public career amidst the formalism and the distractions of Jerusalem. He needed to remain in the quiet retirement of an obscure village.

Disobedience to parents is one of the common sins of this age. It is a sign of degeneracy. (2 Tim. 3:1-7.) "His mother kept all these sayings in her heart." There were many things already in his life to fill her soul with thought and wonder. Nazareth was a small town about twenty miles east of the Mediterranean Sea, sixteen miles west of the Sea of Galilee, and about eighty miles north of Jerusalem. It is not mentioned in the Old Testament; it had no history until Jesus immortalized it; it was held in disrepute even by the Galileans themselves. (John 1:46.) Here Jesus was reared, and here he lived until he "was about thirty years of age." (Luke 3:21.)

V. Jesus Advanced in Favor With God and Man (Verse 52)

Jesus' development was as natural as it was perfect. He "advanced in wisdom and stature, and in favor with God and men." His physical and mental growth were no more marked than his increasing charm and spiritual power. He grew, like other children, by observing the natural laws of growth. No doubt he was a model child as well as a model man. This verse completes the picture of the growth of the boy Jesus into the "man of Galilee." It is to be noted that Luke states that he "advanced in wisdom." This is put before his advancement in "stature." It is to be observed further that Jesus was not a man in a child's body. His mind developed as his body grew larger and stronger. He grew in every way—in stature, in intellect, in wisdom, in heart, and "in favor with God and men." He grew by use of means—grew physically by taking proper exercise, wholesome food, and restful sleep; grew in wisdom and grace by asking questions, studying the Scriptures, and the exercise of mind and soul. Those quiet years at Nazareth furnished ample opportunity for such growth. He resisted temptation, prayed, attended the feasts and public worship, and kept God's laws. Thus he grew in grace, in favor with God; and his sincerity, purity, generosity, humility, and kindness brought him into favor with men. In this way Christians should grow today. (2 Pet. 3:18.) Jesus did not violate any of the laws of development, but his growth in every way was in harmony with the law and means of growth. No Christian need expect to grow except by observing all the laws of growth.
THE HOME LIFE OF JESUS
Lu 2:39-40; 51-52.
I. Is there anything more important than our homes - from here our children come and become what we train them to be.
A. Millions of books on home - grateful for interest.
B. But surely God placed Jesus in the type of home He desired for his development.
   If you were willing your kids to another where would you place them? Let's examine that home.
1. Some circumstances we'll pass by.
   a) Nazareth
   b) Before TV - Other "conveniences"
   a. We will look for principles - the perhaps in poverty - I don't believe this is the absolute necessity to spiritual success.
II. What are those necessary ingredients (sorry when death & divorce interrupts)
   A. Jesus had good parents.
      1. Lovely mother in Mary
         a) believed in God Lu 1:46-47
         b) Pure in mind and motive
         c) Humble before God Lu 1:37-38
         d) Was a thankful person.
      2. Examine these traits in view of other facts.
         a) July '76 Success Unlimited "How to Achieve Your Full Potential. Frank Goble cited 30 psychiatrists,
philosophers, scientists, business men. He said productive people are not via inherited traits as they are of training. He also said there is convincing evidence to cause one to believe any normal child can develop the characteristics that underlie productivity provided he is given the basic conditions for the development of self-esteem.

b) What's necessary is:
   (1) An affectionate Mother. Affection: "to lay hold of, to act or impress", Do it verbally, physically, frequently - never doubt he's loved. touch him.
   (2) Empathy - the projection of one's feelings over to another. Do it by listening. Consider his feelings never downgrade. One word qt. "NoNee."

   (3) Sets high standards in precept and example.
   (4) Exercises authority.

3. He had a good foster father.
   a) Open to communications.
   b) Believed in God & obeyed.
      Love God - runs in family.
   c) Worked with hands. Matt 13:55
   d) Gave model for thinking of God the Father - Father was Jesus favorite term.

Is not this the case?
4. Examine these facts in light of today.
   a) Family sociologist asked 5th graders "What does it mean to be a father?"
      (1) "Getting a good job and making lots of money."
      (2) "Going to work in A.M. & coming home with a headache."
      (3) Picture of no fun, no joy, no shared time.
      (4) Truman quote
   b) Fathers influence the child's sexual identity - good father image relates well with other sex.
   c) Fathers significantly influence child's social behavior - poor parental relationships & communications lead to drugs, etc.
   d) Child influenced if he sees and feels his father's interest in the same things child's interested in - games, friends.
   e) Child should see his father at work - encourage creativity on part of child & helps him better understand money.
   f) Child should see father express emotions - love, affection, fear, anger.
   g) Child should see dad at worship consistently & devotedly.
   h) Hear dad pray, read Bible, extol virtues of others, speak words of encouragement, uphold roles of church and public leaders, hear "I love you" hear condemn evil, injustice, wrong.
B. Jesus experienced growth.
   1. Physical
   2. Intellectual (read, write, trade)
   3. Spiritual - went to worship Lu 4:16
      Developed prayer, worship habits.
   4. Socially - got along with others -
      brothers & Sisters (no abuse,
      no capitalization on faults,
      aided them.)

*Family Banquet, Bowling Green, Ky., 12-28-78
Dinner, Alta, Church 3-14-79*
Harry Truman was mowing the front lawn of his house in Independence when a neighbor inquired if Mrs. Truman was at home. "I hope you don't think I'm cutting the grass because I don't like the color," the future President replied.
A DOCTOR'S DIAGNOSIS
Luke 2:40, 52

I. A famous doctor, named Luke, examined a more famous child, name Jesus, and put on his eternal chart the result of his diagnosis.
A. We examine it to better see Jesus.
B. Further that we might better follow the Lord:
   1. Shaw – quote #1.
   2. Honestly! Few of us are as candid as Mark Twain was when he wrote on the envelope of a letter addressed to his wife: "Opened by mistake to see what was inside."
C. Congratulations on your graduation.
   1. A real test of willpower is to have the same ailment someone is describing and not mention it.
   2. Girl engagement #4 hijacked.
   3. Shot teacher #4½

II. He came with a definite conclusion - The child grew!
A. Essential:
   1. Michaelangelo at height of career. "Still I am learning"
   2. Jabez prayer
      1 Chron 4:10 "O that thou would enlarge
   3. Same word for John the Baptist
      Luke 1:80 "Grew, waxed strong in spirit, wrox, wrox, dev. till"
   4. Frank Lloyd Wright #5

"determined not to miss most things in life as my uncle did"
B. 5 growths
1. Strong in Spirit
   a) This the inside of man
   b) This the eternal quality
   c) Third Reich - the good did
      not reply #6 those evil provided
   d) Nathaniel 9 miles away & never
      heard of Him.
2. Filled (increased) with/ in
   wisdom.
   a) Mentally alert
   b) Literally becoming filled with
      wisdom.
   c) Shows a steady development.
   d) Nathaniel 9 miles away & never
      heard of Him.
   e) Necessary for us.
      (1) Lost any teeth lately #7
      (2) Dozen customers like you #8
      (3) Doesn't fit my shirt - blame
          the hanger #9
3. Grace (favor) of God upon Him.
   a) God is essential to our well being
      Acts 17:24 "That they should seek the Lord, it hap-
      pened
   b) Those who have God are in-
      interested in man (Van Doren)
   c) Unswerving loyalty
      (1) Estimated Paul had 1750
         stripes.
4. Stature
   a) Proof of humanity
      Luke 24:43 "He took it into his hands"  
   b) He was man - God with us
   c) Put weight on your check #9

5. Favor of man
   a) Harris and - Sullen Fellow #10
      "The favors of the Lord are great for all..."
   b) Harris said Miss Jenny D. had
      "Congenial heart sailor"

Pinning Ceremony (Nurses), Harding University - 5/5/89
Ezell-Harding (Baccalaureate) - 5/11/89
Graham St., Stephenville, TX (BC) - 3/4/90
In reviewing the academic record of one of my students so that I could write her a letter of recommendation, I noticed that among many good grades she had also earned an F. Since she had achieved high grades in difficult subjects such as physics and philosophy, the F in a physical-education course seemed peculiar. "How did you manage to get an F in archery?" I asked.

She looked sheepish and replied, "I shot the teacher." —Contributed by M. B. M.
ARCHITECT Frank Lloyd Wright told how a lecture he received at the age of nine helped set his philosophy of life. An uncle, a stolid, no-nonsense type, had taken him for a long walk across a snow-covered field. At the far side, his uncle told him to look back at their two sets of tracks. “See, my boy,” he said, “how your footprints go aimlessly back and forth from those trees, to the cattle, back to the fence and then over there where you were throwing sticks? But notice how my path comes straight across, directly to my goal. You should never forget this lesson!”

“And I never did,” Wright said, grinning. “I determined right then not to miss most things in life, as my uncle had.” —John Keeler, McNaught Syndicate

A POWERFUL STATEMENT

Recently when watching the Rise of the Third Reich on channel 13 TV and the dominance of Europe by Hitler and Germany, one statement came out which identified ONE of the main CAUSES of World War II. Early when Hitler was testing the will of France and England by invading Poland, etc., etc. The sad commentary followed: “Evil prevailed because the GOOD did not reply!” Elders are to always be ready to correct error if it crops up in the church. Preachers too. Members too.

Wyatt.
A FRIEND of mine was driving her
seven-year-old son and a little girl to a
party. She listened intently for conver-
sation in the back seat, curious to hear
her young son's attempts at polite talk.
There was a long period of silence un-
til finally the boy turned to his com-
ppanion and asked, "Lost any teeth
lately?"

—Contributed by H. Roven

THE SHOE SALESMAN had shown the
woman more than 25 pairs of
shoes before she finally settled on the
first pair she had tried on. As she paid
for her purchase and was leaving the
store, he said to her, "Thank you for
coming. I wish I had a dozen custom-
ers like you."

One of the other clerks heard him
and when the customer had gone, said,
"You told her you wished you had a
dozen customers like her. Why did
you say that to such an overbearing
and hard-to-please person?"

"Because it's true," the salesman
said. "I have a hundred like her and I
wish I had only a dozen."

Skirting the Issue

I was trying on a skirt in a shop's communal dressing room when a
woman, almost identically clad, asked for my honest opinion on the
garment she was about to buy.

"Well," I said as truthfully as I dared, "it doesn't really fit as well as the
one I'm trying on, does it? It's too tight around your hips."

"The skirt's my own," she snapped. "It's the blouse I'm buying."

—Contributed by Deborah Randall
Jumping to Confusions

Our bank's drive-up window is located on the windy side of the building, so I keep a paperweight in the drawer to hold down the checks. As a customer came through, I said, "Put the weight on your check, please." He looked at me rather strangely and shrugged. When I got his check, I saw that he had written "162 pounds" under his name!

—Bank Teller's Report (Weere, Gorham & Lamont)

When we asked teens in our youth group to write down the three things that were most important to them, two tied for #1 place—friends and family. School or peer pressure, which also has to do with friendship, took third!

NO ARTIFICIAL FLAVORS — Tucker — P V.
Self-Possessed

Columnist Sydney J. Harris and a friend stopped at a newsstand to purchase a paper. The friend thanked the vendor politely, but the vendor remained coldly silent. "A sullen fellow, isn't he?" remarked Harris as they moved along.

"Oh, he's that way every night," said the friend.

"Then why do you continue to be so very polite to him?" asked Harris.

Replied the friend, "Why should I let him decide how I'm going to act?"

—The Best of Sydney J. Harris (Houghton Mifflin)

I. You no doubt have heard the expression "Lost in the high weeds."
A. Explain meaning.

II. Study of Men & Moments
A. Tiberius Caesar’s 15th yr.
   1. Tiberius appointed Caligula his successor.
   2. Serpent of Rome, vicious.
B. Pontius Pilate.
   1. Governor of Judea.
   2. 5th governor appt. by Rome.
   3. Procurator = Roman Knight, Collector of revenue.
C. Herod Tetrach of Galilee.
   1. Ruler of 1/4.
   2. Later meant petty ruler subject to higher authority
   3. Herod Antipas, son of the Great.
D. Phillip.
   1. Brother of Herod.
   2. Tetrarch of Ituraea & Trachonitus.
   4. Regions N/E of Galilee.
E. Lysanias (identity uncertain).
   1. Tetrarch of Abilene.
   2. Abilene small region, north, northeast of Galilee
   3. Abilene a bit northwest of modern Damascus.
F. Annas & Caiaphas.
1. Annas no longer in office via Roman disposal but Jews shot of him as being there.
2. Had 5 sons, 1 grandson & 1 son-in-law to serve as High Priest.
3. Priest really singular, not plural.
G. Why all the details on the 6?
1. We need to see God at work among human affairs (they ruled, God overruled).
2. John is placed in the context of world history – none of us are isolated.
3. We can more accurately know the year of Jesus birth as see John start AD 29 (?).
4. Not a name that's not known for wickedness. We therefore must not despair however black & unfavorable are the seeming conditions to have prospect of good work for God.

Ecc. 11:4
5. Gospels have earmarks of openness & honesty. Imposter does not mention names, times, & places – you'd ck. it out! They never appear to be guarding themselves.

III. It was at this time the word came to John.
A. Came in old prophetic formula.
Jer. 2:1
B. See similar references.
Gen. 15:1
1 Sam. 15:10
1 Kings 17:2
Jer. 1:1-2

IV. John's Preaching.
A. Came to all country about Jordan.
B. Preached baptism of repentance for remission of sins
   1. Baptism.
      a.) Signals advent of new era.
      b.) Was necessary as was repentance.
      c.) Was immersion.
   2. Repentance.
      a.) Favorite word of folk - uses it 1/2 of all NT usages.
      b.) Called the gospel of the broken heart.
      c.) Define.
         1) Profound change of mind in which we see God, self, others in a new way.
         2) After thought - change of mind
            After feeling - change of emotions.
         3) Works godly sorrow.
      c.) W/o repentance, no soul was ever saved.
   3. Remission.
      a.) Sending away.
      b.) Dismiss - like releasing water from reservoir, or race horse from starting gate.
      c.) Used more often by Luke than all others combine 10X.

Luke 1:77
  3:3
  4:18
  24:47
Acts 2:38
  5:31
  10:43
Acts 13:38  
26:18

V. Things written in a Book  
Isa. 40:3-5

A. Like Elijah.  
1. God does not visit His people w/o declaring & preparing for His coming.  
2. Looked like Elijah, sounded like Amos.  
B. Wilderness Voice.  
1. Wilderness not new - here was where God earlier brot self into covenant relationship c Israel.  

Hosea 2:14

2. Qumram communities show Israel in wilderness to expect new beginning.  
3. Hottest & deepest chasm on earth.  
4. When God needs men, He raises them up.  
5. John's word like a herald c stately announcement.  

1 Cor. 7:10

C. Prepare - Straight Path.  
1. John making road to heart to receive King.  
2. Straight - Lord wants ready access to heart.  
D. Valley filled - Mt.  
1. 4 classes of listener (?).  
   a.) Valley - fill empty.  
   b.) Mt. Hill - pride brot low.  
   c.) Crooked - dishonest removed.  
   d.) Rough - made smooth.
2. Self confident brot down & proud humbled.
3. Figure from road engineering.
E. Crooked Straight - Smooth.
1. John came c word of imminent wrath & need for a change.
2. Get rid of all not in line c God.
F. See Salvation.
1. Only Luke has this verse.
2. Gentiles came in.
I. Men are identified by clothing.
   A. Woodland rapist wore a mask and when caught had it on with the excuse "I've been to a party" -- some party! Raping women.
   B. Brooks of Brooks and Dunn made a good speech at Lipscomb, but never took his hat off -- during the prayer?
   C. Rabbis and their beanies.
   D. I want to tell you about the man with the leather girdle.
      1. Some men now in vanity wear one.
      2. Mother wore a corset and was helped to get dressed.
      3. John's stype was strength personified -- he matched his words and his girdle.

II. He Came Preaching! V-3
      1. That he came preaching thrills my soul.
         a) He is fulfilling -- Isaiah 40:3-5.
         b) Every preacher thinks he is being used of God today -- with his one weapon -- preaching.
         c) No wonder the devil seeks to minimize their work.
d) True to his calling, he has the greatest message to proclaim.
e) So Dr. Luke gives the best prescription for the soul, true spiritual therapeutics (Elliott).
f) Please note the plain and the practicalness of his.
g) He did not mince matters or apologize.
h) He was a herald with authoritative proclamation.

2. Came to region round about Jordan.
a) The words of road building.
b) Make ready the way.
c) Make his paths straight.
d) Every valley be filled.
e) Every mountain and hill be brought low.
f) Crooked shall become straight.
g) The rought made smooth.
h) What does all this say?
   1) Their highways room for one camel.
   2) Valley - humble exalted.
   3) Mountain - proud brought low.
   4) Hill - obstruction overcome.
   5) Rough ways - temper and habits.
3. His message: Baptism of Repentance unto remission of sins as it is written in the Book!
   a) Repent - don't soften it!
      1) It is change of mind.
      2) Show itself in resilient behavior.
      3) Matt. only for the kingdom is at hand.
      4) Exhibit behavior consistent with repentance.
      5) Change of mind--change of life.
   b) Baptized
      1) Essential--Jesus did it too.
      2) Go down soiled at river, come up clean.
      3) "Plunging the body more or less completely under water" (Godet).
      4) They questioned his right to preach, but never the rite (Powell).
   c) Remission of Sins
      1) Obeying eternal act has internal implication (Ash).
      2) Receiving it in the wilderness.
      3) Need a living faith with determination to amend conduct, unashamed as a result.
III. His Words of Challenge to His Vast Audience

A. Ye offspring of vipers.
1. Shows intense malignancy.
2. Vipers, 2-5 feet long, inch thick flat-headed, ash color with brown spots.
3. 16 small teeth in each jaw.
4. One hollow tooth dispenses poison.
5. Word picture of them scurring from a prairie fire.
6. Activated by terror.
7. Extinguish the flame and they return where they came from.
8. He often spoke of wrath to come.
9. Though of good pedigree, they'd sting a neighbor like a viper and do unbrotherly things.
10. We today are not only poisoned but become poisonous.
11. Magnifies patience of God to let the world stand.
12. We are warned and also provided a way of escape.

B. Bring forth fruit worthy of repentance.
1. This strange, uncouth looking preacher brought them to their knees.
2. The one who confers the privilege of better living can also take it away from us.
3. Don't expect mercy of God if you continue mean toward fellowman.
4. If you repented, live like a penitent.
5. If we are not godly we can't stay in fellowship with God.
6. The greater our encouragement to bring fruits, the greater the punishment if we don't.
7. Our actions need to show we are saved.
8. You are warned--no perish innocent.
9. Bring forth this continuous habit.
10. Fruit of humility, patience, steadfastness.

C. But we have Abraham!
1. We all yearn of succession.
2. Taught "Abraham would sit at the gates of hell and would not punish a circumcised Israelite or decent moral character to enter."
3. Further "a single Israelite is worth more in God's sight than all the nations of the world."
4. Or—the world was made for Israel's sake.
5. Only eternity of bliss for Israel.
   Anguish for Gentiles and world outside of Israel.

Gal. 3:7,29 "And if ye be Christ's, then ye Abraham's seed and heirs according to the promise."

6. Ties of blood, ancestry, cannot avail.
7. God is not tied to succession.
8. Of stones God can raise up children—made man out of dust, can do it again. "Speak and it was done."

John 1:13
D. Axe and Trees V-9,10

1. God does not accept a ritualist washing.
2. Within 40 years Jerusalem will fall.
3. Axe at the root--won't sprout, completely destroy.
4. Life's short--do fully your immediate duty.
5. Axe at root--no time for chipping and lopping here and there.
6. The authority of the Scriptures is decisive.
7. Teach us to face judgment.
8. Everyone shall give account of himself to God.
9. Do we have godly fear and seek forgiveness?

Rom. 2:5-9

10. Not the brave but the blind and infatuated who are indifferent to watch to come.
11. God wants no barren tree.
12. Get rid of it and put a fruitful one in its place.
13. Cut down non-productive and replace it.
14. Tree not kept by its pedigree but its fruitfulness.
15. Laid - from possibility to certainty.
16. Every tree, non exempted.
17. Barrenness a crime.
18. Toil brings fruit.
19. Agonly for impenitent.

E. The Leather Girded Preacher

"A man sternly, austerely simple. No phylacteries and fringe about him; so soft clothing and signs of luxurious culture. For dress there is only the skin of a camel thrown around him and held together by a rough leather band. His sole nourishment is the honey which he gathers in the moorland and the locust steeped in water and dried in the sun. He wants nothing which the world can give to him, and he fears nothing which the world can do to him. He stands alone, for God is with him. To him in the 15th year of Tiberias comes the word of the Lord - (P.C.), and we see the results.

He came when "the godly man ceased for the faithful were falling from the children of men."

And so the man with the leather girdle came preaching - did you listen?
HOW CAN I ESCAPE THE AX?
Luke 3:9-14

I. Anything worthy has its demands.
   A. If demands, they surely should be specific.
   B. If ignored, they surely should bring punishment.

II. Such was the truth as John the Baptist prepared folk for the coming Lord.
   Luke 3:9 "And now also the axe is laid unto the root of
   A. What's meant by ax?
      2. God is opposed to evil.
      3. Ax symbol of judgement, bold statement by John.
      4. Pruning's past - now destruction.
   John 15:6 "If a man abide not in me, he is cast forth
c   5. Connection with godly folk not able to save you.
   6. NOW - is proper moment to repent.
   B. How do I escape it?
      1. Called people to action.
      2. Called people to total dependency on God.
      3. Obvious God has demands & all of them are
toward right living.
      4. John's preaching moved people to action & qts.
      5. Various vocations were before John - he does not
complain about them - only their abuses.
      6. Ea. group had a besetting sin - even true today.
      7. All in crowd had same sense of guilt.

III. Faces in the Crowd.
   A. The 2 Coat Folk.
   V. 11 "He that hath 2 coats let him impart to him thas
      1. Be generous & share.
2. Coat was undergarment. Shirt worn by both sexes next to skin - tunic - under outer garment.
3. Meat is provision of any kind.
4. Aid poor according to your ability.
5. Benevolency shows genuine repentance.
6. 1st demand of religion is to do good.
7. Advocates voluntary sharing - not to endow laziness.
B. The Publican.
V. 12 "Then came also publicans to be baptized, and said.
1. Tax collectors - be fair.
2. Don't exceed your contract c the government.
3. No gouging.
C. The Soldiers.
V. 14 "And the soldiers likewise demanded of him, say.
1. Soldiers tended to abuse.
2. When soldiers did not resort to violence he could accuse a man falsely & get his property by this means.
3. Sycophant from word "falsely accuse". Means one who makes figs appear. Athens had law prohibiting their importation. He'd make complaint about these who had figs contrary to law - the informer, then became any complainer, accuser.
4. Soldier - no bullying or blackmail.
5. Make do your pay.
6. Violence only here - to put in fear.
7. Wages embrace rations.
IV. What Does All This Say To Us?
A. I must demonstrate right living if I belong to Christ
B. Christ puts into focus either righteousness or judgement.
C. Be a Christian in your own profession whatever it is.
D. Ax falls on heritage, self sufficiency, lifestyles.
E. What's my own problem & corruption via unusual temptation.
F. Return of Christ will make a change in church as ea. goes to his own place when the sifting takes place.
G. Don't dilly-dally - don't pamper sin - comply now.

End 11-4-77
I. This magnificent preacher has just addressed Jerusalem, Judea and all regions round about.
A. Amazing—it all happens in the wilderness—not an A/C arena.
B. He's dressed for the occasion and he comes with an explicit understandable, urgent message.
1. It is the baptism of repentance for remission of sins.
2. Please note:
   a) Baptism was purposeful.
   b) Baptism was immersion as Jesus came to it.
   c) It was tied with repentance.
   d) It was in order to remission of sins.
   e) It was as clear as we see Pentecost to be!
   f) It was supported by the Scriptures.
C. People were moved and they understood if they had repented and received remission, something else in life's change was expected of them and so they asked the inevitable question, "What shall we do then?"
II. John answers three categories of people and he does it specifically.

A. The first group is identified as "the people" (V-10).
   1. This embraces Pharisees, Sadducees (Matt. 3:7), priests, Levites (John 1:19), even Jesus.
   2. Natural to expect more than baptism—something is required for the rest of our days.
   3. Thus men not only should ask what must I do to be saved primarily, but what else does the Lord expect of me?
   4. They deserve an answer.

B. To the people John said:

V-11 "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise."

1. The way of God is practical and doable.
2. (I remind you these questions are peculiar to Luke).
3. Luke is the physician and the P.C. wrote he may well have delighted to place on record this example of true spiritual therapeutics.
4. Nothing said difficult to understand and to walking stairs of Rome on your knees suggested.
5. He receives an honest practical answer devoid of any professional learned discourse.

6. He teaches brotherliness, not selfish grasping; sharing not looting.

7. It's fraternity—help meet needs.

8. Please remember he's earlier spoken of axe laid at root of tree, barren trees burned, wrath to come—if we believe this we are moved to act.

9. We are not hermits—we have neighborly needs to meet.

10. Let the generosity of God live in us.

11. It's the beauty of quiet generosity.

12. Aspire to all that God gives us the capacity to do as well as opportunity—to do more than capable or less than able is wrong—don't attempt what is beyond us.

13. Selfishness is root of evil.

14. Coat matters:
   a) Tunic was short garment worn under longer robe.
   b) Nothing said about abundance—simply share what you have.
   c) Note it was OK to have two coats, but avoid covetousness.
15. Meat
   a) Word is plural thus foods.
   b) Solid food
   c) Our mortality is external.
   d) We are but stewards of what we have--use as Jesus commands

C. Next group is Publicans

V-12-13 Read

1. Jews--often gifted in finances held this office.
2. This was a legal, yet hated calling--tax collectors.
3. Taxes are essential for the purpose of a state and must be collected.
4. Other gospels do not tell of this class--but does Matthew hint at it? Matthew 21:32
5. Rome farmed out the system of taxation--it was a besetting temptation to collect also for self-thus bad reputation.
6. But nothing revolutionary--not told to quit the job.
7. John showed social concern, he does not advocate the overthrow of the system, but advocates reform of abuses.
8. Abuse arose out of individual greed.
9. Do duty to Caesar and the people.
10. Do not gratify avarice.
11. One said if he collected too much, four-fold returning of it.
12. Condemnation not of job but the abuse of it.
13. Idea: Some for Rome, some for me?

D. Next group the Military

V-14 Read (Lit. and we, what shall we do?)
1. It's not the work, it's the way the work is done.
2. Men, more than others, have their life on the line, what are they to do?
3. Could this be the Jewish police?
4. No publican or soldier told to leave his position.
5. Obey Caesar but don't oppress the poor--they ask as they were marching.
6. War presents great obstacles to soldiers, exposes to temptation.
7. State must be defended, but not at expense of soul?
8. Could one be adulterous to spy out secrets?
9. Do no violence.
   a) No concussion--used to extort money.
   b) Used Luke 19:8
c) No swaggering, bullying to get goods and perjury to cover tracks.
d) Shake violently, terrify, make tremble.

10. Accuse none falsely.
a) No perjury
b) Bribery, corruption, oppression unfair dealings abounds.
c) Used one other time—take by false accusation.

11. Be content with wages.
a) No grumbling about wages.
b) Money allotted—two oboli per day.
c) Necessary supply of grain.
d) Rations—wrong to want more?
e) Are we content?
f) Paid barley and salt (wages).
g) No mutiny.

Heritage C/C - 05/04/08
Caring Enuf To Confront
Luke 3:15-20

I. Whenever you think of those that brought others to a confrontation, what name pops in your mind?
A. Nathan - thou art the man?
B. Peter - "with many other words."
C. John the Baptist - audiences & singles; little folk & Kings.

II. Shall we look at the early days of his preaching.
   Our text Lu. 3:15-20.
   A. He made the people think.
      1. They were moved to expectation.
         a.) One effect of a faithful ministry is to set men to thinking, "Is he Christ?"
      Isa. 1:3 "The ox knoweth his owner, and the ass his n
      b.) Do we always exalt Christ?
      2 Cor. 4:5 "For we preach not ourselves but Christ Je
      c.) Audiences will evaluate you.
      2. John raised qt. - is he the Christ?
         a.) Lady called and asked if I thought she could sell an article to the Meth. publications?
            (1) Does it tell the truth?
            (2) Do you have any consciential scruples.
            (3) Can you accept the criticism & misunderstandir from many brethren?
      b.) A Messianic expectation was in the air.

B. Story of baptism.
   1. John c water.
      a.) Immersion.
      b.) Confessed sin.
c.) Did not tell of Holy Spirit.
2. Jesus' baptisms.
   a.) Holy Ghost.
      1.) Thomas said 4 figures: ax, wind, fire, dove
         (?
      b.) Fire.
         1.) Was this the same baptism as above?
         2.) Fire consumes sin & consumes the sinner who holds it.
         3.) Fire's appearances:
            a.) Tongues.
            b.) Judgement of impenitent.
            c.) Purify.
            d.) Persecute.
            e.) Punishment.
            f.) Illuminate.
   3. Threshing floor picture.
      a.) Fan.
      b.) Purge.
      1.) Soldiers warned about violence (V. 14) - shake like leaf.
      2.) What's our peculiar corruption?
      c.) Gather wheat.
      d.) Burn chaff.
      1.) Heritage, self sufficiency, religious lifestyle all gone by the boards.
   C. John continues his exhortation.
      1. Not swayed by his successes.
      2. Humbly & courageously continues.
   D. Reward - Prison.
1. Rewards from Christ not always blessings in this world.


3. Story of John’s ministry as a free man ends here.

4. Yet there will be other evil deeds.

West End Med. Night Home Builders Class 2-19-87
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Ps. 91:15  Call--I'll answer.
95:6     Bow, kneel
Ezra 9:5  Sit
John 17:1 Lifting eyes—lift

Ps. 116:14 Left
Mark 11:25 Stand
Ps 68:4  I will lift my hands—lift
1 Kings 8:28-53 Longest
Spread hands—lift

Isa. 1:15 Spread hands—hide—spread
Ps. 34:15-16 Develop
Ps. 141:2 Incense and prayer
I Tim. 2:8 Left hand—lift
I Kings 8:22 Spread hands
Exo. 9:25 Spread
Luke 24:50 Lift

1 Th 3:12
Let us be in devotion!

Neely's Bend C/C -- 12/2/07
ACCOMPANIMENTS OF TEMPTATIONS  
Luke 4:1-2A

1. Oftentimes the event is so important we overlook the accompaniment.
   A. Temptations of Jesus essential to understand Him - these we must not skip.
   B. But the accompaniments are also vital. I want you to see the table setting along with the food itself.

II. Four things I want you to see:
   A. Jesus & the Holy Spirit.
   B. Jesus & 40 Days.
   C. Nature & Facts pertinent to Temptation.
   D. Nature of the Devil.

III. Jesus & the Holy Spirit.
      1. He mentions him more in the 1st 4 chapters than Matthew does in whole book.
      2. He mentions him 2X as much as Mark does.
      3. 70X mentions in Acts.
   B. Why suppose?
      1. Luke lays stress on the humanness of Jesus, thus the need of Spirit to help.
      2. Spirit works both in Head & Body.
   C. Uses two words here - "full" & "led".
      1. Also note at end of temptation he returned to Galilee in the "power" of the Spirit (V. 14).
      2. Full - shows controlled by Him.
      4. Means Jesus voluntarily followed the Spirit's leading.
B. Jesus & 40.
1. Some earlier Bible references.
   - Exo. 34:28
   - Deut. 9:9
   - 1 Kings 19:8
   - Lev. 12:1-4
2. Some later ones
   - Acts 1:3
   - 7:42
   - 2 Cor. 11:24
3. Did temptation come during, or in all of, or after 40 days spent?

1. Now to wrestle c words, "Thou art my Son" (3:22)
2. How did this temptation come to him?
   a.) Fact.
   b.) Mind imagination.
   c.) Form of man.
   d.) Vision.
   e.) Dream.
   f.) Conflict in imagination.
   g.) Real inward conflict.
   h.) Symbolic.
   i.) Myth.
3. What is temptation?
   a.) A Product to produce perplexity.
   b.) Try to lead to failure.
   c.) Allurement to evil.
4. Was it real?
Heb. 4:15
James 1:14
5. Questions about it?
a.) Could there be temptation if there could be no
desire to respond?
b.) Is temptation sin?
c.) Can there be temptation if there is no possibility
to sin?
d.) Does God ever tempt?
e.) Does God test us?
f.) Does He allow our being tested?
g.) Is there any time or place that grants immunity—
   No, either in a lonely desert or after a Mt.
top experience it can come?

D. Is the Devil Real?
1. Here we find our 1st reference to him in Luke.
2. He is not a principle but a personality.
3. Note the things he does in this event:
a.) Speaks.
b.) Takes.
c.) Shows.
d.) Gives.
e.) Brings.
f.) Sets.
g.) Departs.
4. Here are enuf facts to make us distrust him.

Red Ladies Bible Class 10-24-79-Hers End
WHEREIN AM I MOST SUSCEPTIBLE TO SIN?

I. I'm glad I have such a Savior.
   A. Knew sin.
   B. Lived where I do.
   C. Yet w/o it.
   D. Still feels the burdens of temptation I carry.

II. Never more dramatically illustrated than when Jesus was tempted.
   A. I want to see His temptations.
   B. Perhaps it will open my eyes to my own weaknesses & lead me to the finding of His strength.

III. Herein was He tempted:
   A. Stones made bread.
   Luke 4:2 "And in those days (40) he did eat nothing: a
   1. In the wilderness did He eat anything?
      a.) Summers says fruit & nuts but nothing that was prepared.
      b.) Luke, however, strongly implies total abstinence.
   2. Note devil comes after he was already enfeebled by fasting - he attacks us in weakness.
   3. It's also important to note the loneliness of a literal desert will not free me from sin's temptation.
   4. "If thou be the Son command" -
      a.) Not a doubt - Devil admits Sonship - "since you are" in other words.
      b.) Just earlier at baptism God has said Jesus was His Son - does He believe both God & Devil?
      c.) It's a short step from great privilege to great trial!
      d.) Matthew has these stones - Luke "this stone."
5. Where is the conflict?
   a.) Tempted to put material above spiritual.
   b.) Tempted to lessen trust in God. Bread not wrong per se but forsaking primary relationship & dependence on God, as man must do, is.
   c.) Thus, he was tempted to forsake the position of man - the very role in which he'd come to live. He would be using Sonship to avoid suffering.
   d.) Appetite is innocent. You have means to gratify it - why not?
   e.) Sin was to use divine power to satisfy human needs. Really, it's unbelief!
   f.) Had this been followed, there would be no hunger, pain, sorrow cross.
   g.) Gratification of appetite is not sole purpose of life. I'm uncomfortable - wrap debe
   h.) Also remember whoever feeds the world rules the world.
   i.) Are we most concerned about satisfaction of physical needs? Not luxury, but necessity!!

6. Answered with Word.
Deut. 8:3 "And he humbled thee, and suffered thee to
   a.) It has been & it stands written - greatest of authority.
Eph. 6:10-18 "Finally, my brethren, be strong in the
   b.) Nothing contrary to the Word of God can sometimes be right.
   c.) Also note MAN - Jesus knew who he was.
   d.) Saturate your mind c the Scriptures.
(1) Principles for all occasions.
3. 

(2) Exposes temptations. 
(3) Shows shallowness of life that leads to temp. 

B. Trip to the High Mt. 
1. Keep in mind Satan can't control Jesus body. 
2. Neither is there any Mt. in world where you can see all the Kingdoms - thus, visionary experience. 
3. We'll see graduation of place - desert, Mt., temple. 
4. Saw Kingdoms. 
   a.) In a moment - twinkling of eye. 
   b.) Rabbis said a moment 58,888th part of an hr. 
   c.) Jesus expected one day to rule world. 
5. Devil said he'd give them to Jesus. 
   a.) Debatable Devil has the authority he claims. 
   b.) However, Jesus never said Devil was powerless. He just refused to take his power from him. 
   c.) Temptation - is Power. 
   d.) It's this World-ness. 
6. Price - worship me. 
   a.) Yield to Devil's way. 
   b.) Accept his manner. 
   c.) He asks for what's due God alone. 
   d.) Devil today asks a compromise - be good people but have a little evil too - commerce, politics, business. 
   e.) He says this is his world & we must make terms c him. 
7. Answers c word. 
Deut. 6:13 "Thou shalt fear the Lord thy God and serv 
   a.) No wonder modernist dislike Deut."
b.) Only to God is man to bend his knee.
c.) Worship neither saints nor Mary.
d.) Note Kingdoms weigh nothing against word.
e.) Don't substitute inner light, or reason for the word.
f.) Resist all contrary to word.
g.) Leadership is not wrong, but to establish it materially or by supernatural means is.

C. Pinnacle of Temple.
1. Did priest go to pinnacle daily, scan skies & see if Messiah coming.
2. What if Jesus should just float down in view of all.
3. Urged to cast self down.
   a.) Asked Jesus to create a danger - (already existed in hunger!)

1. Jn. 2:14-17 "If any man love the world, the love of
Gen. 3:6 "And when the woman saw that the tree was
b.) Devil quotes Scrip. when to his advantage. No
   good thing which cannot be abused.
Ps. 91:11-12 "For he shall give his angels charge over
Deut. 6:16 "Ye shall not tempt the Lord your God, as
4. Jesus said this tempted God!
   a.) Must not presume on him.
   b.) God's protection does not bid us rush into imminent
danger.
   c.) Don't presume on promise - trust him.
   d.) He was tempting him to lower standard of spiritual work by spiritual means.
   e.) Don't place self needlessly in a place of danger & expect miraculous deliverance.
f.) To live beyond means, power, is an example of it.
g.) Relied on word again.

Eph. 6:17 "And take the helmet of salvation, and the:
5. Life for a season.
a.) Not only time Jesus faced temptation.
b.) Life of faith one of repeated conflicts.

IV. Some observations.
A. My temptations will come.
   1. Sonship of Jesus.
   2. Authority of Scriptures.
   3. Lordship of Satan over present age.
B. My temptations need not be coarse & low but can
   be high & spiritual - but still subtle & far reaching.
C. The Devil will be persistent.
D. I must not take easy way out to win people.
E. I never am too alone or too much croud to be
   free of temptation.
F. When it comes to you as did Jesus: namely,
   1. Doubt goodness of God.
   2. Doubt power of God.
   3. Doubt wisdom of God - don't fall.
"He was keen of scent in the fear of the Lord." Isa.

Red End 12-16-79

Red End 12-23-79.
Western Hills Church, Temple, Texas, 8-17-80

Old Union Church 11-11-80
San Jose Church, White Oak, Jacksonville, Fla, 11-16-80
BRING GALILEE'S SPRINGTIME TO NASHVILLE
Lu. 4:14-15

I. The temptations of Jesus are over & Satan leaves him for a season. (Luke 4:13).
   A. We've all been tempted.
   B. But have we ever had the Devil leave us even for a season?

II. Look at the temptations.
   A. 1st see the one tempted.
      1. He confides in us by telling this story - else how else would we ever have known it?
      2. He was an amazing person - had to have unusual powers to be so tempted - no temptation to me to turn rock to bread - I can't do it - he could.
   B. See the place.
      1. Wilderness.
         (a) W. of Dead Sea.
         (b) 35 X 15 miles.
         (c) Called The Devastation.
         (d) Barclay says hills like dust heaps, limestone looked blistered, rocks bare, jagged, peeling; ground sounded hollow beneath hoss hoofs, heat like a furnace, precipices 1200' hi then swoop to Dead Sea.
   C. Now the Temptations.
      1. Material appeal - stone to bread.
         (a) People will follow if bribed.
            Deut. 8:3 "Man doth not live by bread only
         (b) We are not to produce new conditions but new men.
(c) Harold Yarbrough of Sikeston.

(1) I was Pentecostal.

(2) Friend brot Scripture – I'd needle him & he'd spur me a good one.

(3) I'd look in Scripture & there it was just like he said.

(4) One night at meeting I said, "I've had about all this I can stand." I was baptized – I felt like a new man & I guess I was.

(d) Make new men & new conditions will follow – if don't, we haven't made new men.

2. On mt. – worship me – Route of compromise.

(a) Don't make it too hard – little mixture of good & evil.

Deut. 10:20 "Thou shalt fear the Lord thy God

(b) Chesterton said the world has a tendency to see an indeterminate gray – not black or white.

(c) Carlyle, "The Christian must be consumed by the conviction of the infinite beauty of holiness & the infinite damnable of sin."

(d) Jerry Falwell – Thomas Rd. Bapt. has

(1) Life style – rich out of estates to apt.

(2) 3 million budget.

(3) 25,000 seat auditorium his dream.

(4) 1,600 buses – 50 miles one way – drivers sandwiches in glove compartment.

(5) More inches of TV film at that one church than Churches of Christ combined.

(6) We give $4.00 = $40.00 week.

1000 members @ $100 per week means
$100,000 earned. 10% is $10,000 - what it should be!

3. Cast down from temple.
   (a) Drop of 450'.
   (b) Give them sensation.

Deuteronomy 6:16 "Ye shall not tempt the Lord your God.

(c) Always ans. c Scripture.
(d) Sensationalism doesn't last.

III. Galilean Springtime (Lk. 4:14-15)

A. As Jesus began his work he now knowing full well who He was & what He was to do had to decide some things:

1. Where would He start?
   (a) Galilee.
   1. 50 Mile (N & S) X 25 east & west.
   2. Galil = circle.
   3. Encircled by non-Jewish nations.
   4. Galilee most progressive, least conservative.
   5. Josephus said 204 villages - none less than 15,000 - 3 million folk?
   (b) He started c his own.
   (c) What's wrong c Nashville for our assault?

2. What would be the point of launching?
   (a) Synagogue - only 1 Temple.
   (b) Synagogue for teaching. Temple for sacrifice.
   Orthodox today call it synagogue, the Reform the Temple.
   (c) In synagogue
1. Prayer.
2. Read Scriptures by 7 men of congregation.
3. Teach—no "located priest"—president could invite any one to explain.
   (d) Who can explain it better than you?
3. What would be the climate
   (a) "Glorified of all"
   (b) Hl reputation
   (c) What scandal hangs over us?
B. Let's bring Galilee's Springtime to Nashville.
Sheet End 4-1-73

Green Lawn Church, Lubbock, Texas 4-15-73
JESUS' HONEYMOON MINISTRY
Luke 4:14-15

I. In politics we speak of presidential honeymoons.
   A. It happens in the church with the new preacher coming.
   B. It came to Jesus in his early days of preaching.
   C. But we all know honeymoons do not last long.

II. Let's see his Galilean one before He preaches in Nazareth. Matthew 4 tells the same story but only Luke the Nazareth Homecoming.
   A. "Jesus Returned."
      1. Where had he been?
         a) Tempted by the Devil.
         b) Had wide preaching tour that John tells in his earlier chapter that covers this interval.
      2. Having whipped Satan He now comes home in victory.
         a) Whoever resists and overcomes is the better for it. (Clark)
         b) He'd defended himself against the Devil, he now takes the offense.
         c) This is about 1 year after His baptism.
         d) Some think it's 1 year after v-13 and was perhaps December 27.
   B. Returned in the Power of the Spirit.
      1. We see one come who had the Spirit without measure.
      2. Ever is the emphasis on the Godhead.
3. Hendricksen points out the features of Galilean ministry.
   a) Spirit endowed.
   b) Widely advertised.
   c) Synagogue centered.
   d) Popular "praised by everybody". Impressive public teaching.

C. He Comes Home to Galilee.
   1. 70 miles north of Jerusalem.
   2. 60 x 30 miles.
   3. He was never "Jesus of Bethlehem."
   5. Next 6 chapters about Galilean ministry.

D. By Now Famous
   1. This because of Judean ministry.
   2. John covers it John 1:29 to 4:42.
   3. Some work in Cana & Capernaum too.
   4. Didn't begin at Nazareth, came when fame already established.

E. He Came Teaching
   1. What a blessing to have heard Him.
   2. Not ashamed to be a preacher.
   3. Do we pray for God to raise up more?

F. Synagogue
   1. First named 174 B.C.
   2. Small building with no windows.
   3. First worshipped in open air--Gen. 18.
   4. Then built walls around the altar without roof.
In Greece, a cord could mark the limits of a "holy place."
6. People faced the temple.
7. Estimated Rome 120,000 with 360 church buildings, ave. 160.
9. Priests & Levites had no recognized position in the synagogue--rather a layman's service.
10. At 5 years could go, at 13 expected.
11. Laymen teaching opposes root idea of sacerdotalism.

G. Glorified of All
1. No contempt, just admiration.
2. Men changed when He countered their action and demanded reform.

III. What Do We Learn From This?
A. Battles harden & fortify.
B. The Spirit is very important thus your gift of Him.
C. When we go home we best bring all the power we've got.
D. Teach where men will hear you.
E. Some will see the Truth.

Berry's Chapel - 12/27/92 (BC)
South Harpeth - 1/3/93 (B.C.)
I. The question comes to all, "Just what are you trying to do?"
   A. We each answer.
   B. Politics has its platform.
   C. Companies have their charters.
   D. For Jesus we see the Messianic message --and much more!
   E. Let's study it--as only Luke tells it and see the Man and his Message.

II. There Are Many Serendipitous Issues.
A. Came to Nazareth where brought up.
   1. The town.
      a) Cup shaped hollow surrounded by 14 hills.
      b) Great view for 30 miles.
         (1) North--Plain of Esdraelon.
             (Borak, Saul, John the Baptist)
         (2) East--to valley of Jordan and Gilgal.
         (3) West--Mediterranean Sea.
      c) Jesus' sister here.
   Matt. 13:56
   2. Already had his reputation--but must not neglect our own.
   3. Here he will first unfold the Messianic message.

B. When Customarily to Synagogue on Sabbath.
   1. It was his habit--a good one.
   2. Habits are powerful.
   Jer. 13:23
   3. We see a bit of his private life.
2.

4. Man needs to worship God publicly—
   he took part!
5. He knew more than they all yet he
   didn't stay away from assembly.
6. He kept rank with those who
   surrounded him.
7. Each one has his place.
8. Suppose we could preach in any
   church today unless in agreement
   with their doctrine?
9. Observed the right day—even with
   kin and neighbors.

C. Stood Up to Read
1. Earlier as a private person.
2. Now signals he wants to share in
   leadership.
3. Seven readers each Sabbath.
4. (Only here do we see him read).

D. Book Delivered
1. Scroll
2. Minister recognized Him—and he
   never called on a greater one.
3. Open at Isaiah—unrolled.

Isa. 61:1-2

Isa. 58:6

4. Above read on day of Atonement.
5. Was it providential that he was there
   on the right day, or did he choose
   this passage?
6. Was it the lesson of the day?
7. Opened—medical term like opening
   parts of the body. (Only Luke used)
8. Note sermon based on Scripture.
E. Spirit of the Lord Upon Me.
1. Four references to the Spirit in this chapter:
   v-1
   v-14
   v-18
2. Will move him to deliver his first sermon at home--what would you say on such an event?
3. Preach--occurs frequently--the herald.
   a) Gospel
   b) Poor enumerated the ill of the day.
4. He will.

III. The Messianic Message
A. Preach the Gospel to the Poor.
1. Poor need the gospel.
2. Life is hard via toil and deprivation.
3. We need to meet the issue of life.
4. Meet man's needs.
5. Do the poor have a place among us?
B. Heal the Brokenhearted.
1. What breaks a heart?
   a) Intolerable Shame via Sin.
   b) Overwhelming sorrow.
2. How heal?
   a) Offer sympathy.
   b) Sympathize--touched with the feeling of our infirmities.
   c) Give comfort.
   d) Give help.
C. Preach Deliverance to the Captive.
   1. The emancipation!
   2. He releases us from the bondage of sin--then get out of it!
   3. Never punishes any unless they deserve it but he blesses those who do not deserve it.

Prov. 5:22 "Holden with the cords of sin"

D. Recovery of Sight to the Blind
   1. Morally & spiritually blend.
   2. Let's us see the truth.
   3. Some via Satan "blind who have eyes."

E. Set at Liberty Them That Are Bruised.
   2. Perplexed.
   3. Persecuted.
   4. Remove consequences & cruelties of selfishness & crime.

F. Acceptable Year of the Lord.
   1. Jubilee
   2. Right time for blessing.
   3. Judge may set us free but only Judge Jesus can adopt us as Sons.
   4. Today--not a golden past or a thrilling tomorrow.
   5. Links himself with Salvation.
   6. Today--Make the most of it.
   7. Past is gone.
   8. Future may never come.
   9. Precedes "day of vengence"(Isa.34:8)
10. How brief is our hour to do the work of salvation.
11. His program for the present age—
    he sounded the trumpet of Jubilee.

Berry's Chapel - 12/27/92
South Harpeth - 1/3/93
Central church, Pascagoula, MS 6/6/93
Franklin, KY (BC) - 7/3/93
Tuscumbia, AL - (AM) 8/31/93
Hohenwald, TN (BC) - 11/14/93
Stroudsville church, Cedar Hill, TN(BC)-6/12/94
Schochon, KY - 5/2/04
“GRANDMA” gave my 10-year-old son a pogo stick for Christmas. He’d never seen one or heard of a pogo stick before, but he loved it.

One day he was playing with it and said, “Mom, it’s something I wanted, and didn’t even know I did.”

—Phyllis Grupe
Stockton, California

COUNTRY

Beverly Sills:
One of the qualities that separate us two-legged animals from the four-legged ones is compassion. It is what makes us stand up tall instead of crawling about on all fours. And standing up tall is what frees our arms to reach out to a fellow being and say, “Let me help you.”

—Mccall

Scott Turow:
The absence of fear dignifies
I. It becomes necessary on vital occasion for us to take stock of where we are and see if we are serving our original purpose.
A. We may innocently have been side tracked
B. We may have digressed from the wish of the original founder. --(Ladies have fits--words confuse).
1. Look at churches about you--do they fulfill their original purpose?
   a. Social clubs.
   c. Intellectual teaser.
   d. Emotional outlet only.
C. Does the church today to you reflect the image of Jesus?
   1. To answer yes or no without fact to support is nothing short of prejudice.
   2. Can we find what He was originally and lay ourselves by this eternal yard stick.

II. Years ago Jesus went home. Luke 4:14-16
A. Eventually He came to Nazareth--here he was brought up (17). Here he spent the silent years, 9/10 of his life! This was his 1st official visit home!
1. We are at a starting point.
2. Naz. an insignificant town--not O.T., Talmud or Josephus mentioned though he names 204 towns. H. Leo Boles says
Josephus says Naz. had 15,000 folk.
a. Lies on hill side, girt in by 15 higher hills.
b. It's always called a town.
c. It means "A Branch": Here the 'Branch' of Zech. 3:8 grew up.
3. Galilee 30 x 60 miles.
B. Can we see what He did?
1. Went to synagogue on Sabbath.
a. This was his custom--to teach in syn. as well as attend. Note he participated.
Tell true blood statement.
b. Syn. from 2 Gk. words--Sun (together) ago (to collect). Same as meeting house
(1) Origin difficult. Most say started in Babylon.
(2) Estimated Jerusalem had 400--if you had 4 Jews usually had a synagogue.
c. Here they read O.T., prayed and discussed Scripture. Jesus went in spite of corruption there.
2. Participated in public service.
a. Perhaps this is way it happened, as Pulpit Com. outlines: Synagogue was pillared portico of Greek architecture; on one side men's seats, other the women. In long veils sat behind lattice. Jesus invited to share in leadership--recognized their visitor. Was it a prescribed lectionary or was visitor free to choose? Gilmour said they read the
law in a 3 year prescribed pattern but reader free to pick own part in prophesy. Whether by chance or prescription that day it was Isa.61:1-2. Jesus goes up steps to desk, clerk draws aside silk curtain that hangs over printed ark containing the MMS, hands Him Isa. scroll, he finds spot and reads these words.

Isa.61:1-2 "The Spirit of the Lord God is upon me; because the Lord has anointed me; he has sent me to proclaim good news to the poor; he has sent me to proclaim release to the captives, and recovery of sight to the blind; to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord."

b. Had eyes of audience, or else got them. (v-20). Verb means contentious, steadfast action.

c. His opening words: "This day is the Scribe.

(1) Can we say this.

(2) Our hero clip.

III. But what did He say?

A. May we examine each statement. Are we today doing what He came to do?

B. What will be your reaction—they tried to kill Jesus!

1. George—Politician clip.

C. I believe Jesus said seven special things.

1. I have authority—Spirit on me.

a. He was divinely appointed to this work.

b. He was Christ—anointed!

c. He was handsomely equipped to do his work.

d. Anoint in aorist tense once for all. Sent in perfect—completed and continuing state. Sent is apostelos—strong, delegated authority, envoy or representative
2. **Preach the gospel to the poor.**
   a. Preaching of good news his foremost objection.
      John 3:17 "For God sent not his Son
   b. Could have come with destruction and ill tidings.
   c. God had one son and he made him a preacher.
      (1) 25x out of 55 N. T. usage Luke uses "evangelize." Matt. only 1x, Mark and John 0.
      (2) Preaching was his love.
   d. His message was to poor.
      (1) Poor in every sense of word--temporal and spiritual.
      (2) Science says survival of fitness--not Jesus.
   e. What service do we render?
      (1) Davidson Co. clip.
   f. Have riches filled us with pride, self-complacency.
      (1) 5 grains of corn
   3. Heal the broken hearted.
      a. Delicately Jesus applied the healing bandage to the hearts wounds. The Evangelist is also the Great Physician.
      b. Sin will break your heart.
c. Who finds solace and understanding with us today?

d. Do the burdened tramp to our doors? A woman had a baby on streets of Okla. City--child and mother laid unattended 5 hrs. Crowd gathered, watched. finally Fire Dept. came. This is the institutional age! Orange peel.

e. His bindings are wise, delicate, sure, thorough--no half way measures.

(1) English butcher shop sign.

4. Preach deliverence to the captive.

a. Literally this is prisoners of war."

b. He came to free men--give wings to souls. Boy and lawn.

c. Landers clipping

5. Recovery of sight to blind.

a. Literally and spiritually He did.

Matt.11:5 "The blind receive"

John 9:11 Solomon.

b. He seeks to open the eyes of understanding, give spiritual insight and intelligence.

c. Do we impart truth?

(1) Clip on Bibles.

(2) Or is it as we want to see it? Clip on lost boy and do you recommend all books in catalogue.

(3) Clip on reading.

6. To set at liberty them that are bruised.

a. His liberty is perfect and complete.
b. Are we dispensing it?
   (1) In Oct. 131 entered Central State, 31 were Christians and 33 Baptist.
   (2) The liberator led captivity captive.
   d. Yet how many bruised do we know.
   Bruises come by blows and pressure.
   (1) Are there kids in broken homes? Clip on 1 person so many mistakes.
   (2) Are there silent sufferers?
   e. Is ours a programme of ministry? Or have we changed from fishers of men to keepers of the aquarium as says Paul Harvey.

7. To preach the acceptable year of the Lord
   a. This is victory -(clip on Dr.)
   b. It is now-- It's Jubilee-- the time of fresh start.
   c. There is contrast in day of vengeance and year of favor.
      (1) I know Jesus stopped reading in middle of sentence and I'm glad He did.

8. Are we today "like Him."
   a. Is the church the almoner of the poor, solice of afflicted, is the orphan and the poor 1st remembered?
   b. Are children loved?
   c. What snobishness, superiority, wealthy, great, learned did Jesus seek?
   d. Are the meek, broken hearted, captive, bound, heart sore, enslaved drawn to us
e. These were his credentials--do other facts prove our soundness? (Please take Books clip)
   Mal. 4:1-2
f. Men sat in valleys, he led them to the hills. They sat in shadows--He pointed to the sun.
g. He changed law to love, No 107
h. How will we hear--4 kinds.

Week End 1/31/65

Robert heebue 11/65
Harding Graduate School 5/20/65
Visitor Tells Impressions

By ANN LANDERS

DEAR ANN LANDERS: For the past six months I have been a visitor in your wonderful country. Now that I am about to return to Austria, I would like to tell you my impressions of America.

Your country is indeed the most prosperous in the world. The spaciousness of America is overwhelming; the beauty, awesome. I love every inch of it.

But, Miss Landers, something is wrong with the people. They are friendly and helpful, but they appear to be unhappy. In America there is much pleasure, but no joy. Americans seem always to surround themselves with so much noise; they even walk with radios in their hands.

Your people hurry a great deal. They are afraid of quiet—afraid to think. And as one listens to much of the social conversation, it is apparent that they do NOT think. They repeat only what they heard on the radio or TV.

I had a wonderful visit. Your country is the most beautiful in the world. You have lofty mountains, great prairies, endearing deserts, beautiful tropics, and imposing cities. May God bless all Americans and may you find the true joy that mere pleasure cannot bring—A THANKFUL GUEST.

Thank you for some thoughtful observations. The distinction between pleasure and joy is a point worth making. Too many people don't know the difference.

I, too, have long felt that the absence of quiet is a device to escape from one's thoughts. The inability to be alone is one of the most telling illnesses of our time.

Dear Ann Landers: My mother and father were happily married for 52 years. Mother passed away last June. Dad took it awfully hard—for about three weeks.

Now he is so busy making dates with all the widows in the neighborhood we don't know where he is half the time.

Dad used to complain that his teeth didn't fit, and that his lumbago was bothering him but since he has become a ladies' man he says he feels better than he has in years. To look at him you'd never guess he is 75 years old.

All this may sound fine, but I'm worried that the lively pace may shorten his life. He could drop dead doing the huldy gully any minute. Also, is it possible that he is in his second childhood? How do we get him to slow down without hurting his feelings?

C.C.

Leave him alone. His second childhood may be a lot more fun than his first.

Better that Gramps should be whooping it up than sitting at home glued to his rocking chair. If he drops dead doing the huldy gully at 75 that's not a bad way to go.
The Bible is still the most translated book in the world, according to the American Bible Society.

The statement is based upon latest figures issued by UNESCO in its 15th volume of the Index Translationum. There were 251 Bible translations during the period covered by the Index. Next in frequency were 206 books about Nikita Khrushchev and 182 about Nikolai Lenin. Translations on Lenin have steadily decreased to 50% since 1955. Translations about Khrushchev have also shown a drop since 1959 with a slight recovery in 1962. Bible translations dipped slightly in 1961.

Translations of Joseph Stalin fell from 200 books in 1955 to only one book about him in 1962. Only three translations of books about Mao Tse-tung were made in 1962 against 18 translations recorded for 1955. Karl Marx, the father of Communism, dropped 12 points to 55 from 1961 and 26 points from 81 translations made in 1956. No Bibles were translated in the U.S.S.R.

Total translations for any one country were highest in the U.S.S.R., with Germany, Czechoslovakia, the Netherlands, Spain, France, and the U.S.A. next in order. Altogether, 32,787 books were translated in the 70 countries reporting in the UNESCO Index.
**In the Editor's Library**

**Why Don't We Read Books?**

What reason do you give for the failure of the people of the United States to be readers of books? No major English-speaking democracy reads so few.

In the United States only 17% are book readers. In England the figure is 55%. People in England whose schooling ended with their 15th year read more books than the college-trained men and women in this country.

Dr. George Gallup tells us that in Denmark, with a population less than New Jersey, there are 650 bookstores. There are only 1,450 bookstores in all the United States. If we had as many bookstores per capita as Denmark, we'd have 23,000.

We are far behind in public libraries, too. If we had as many per capita as they have in Sweden, we'd have 77,000. Actually, we have only 7,500.

Are we victims of mental malnutrition? Why do we limit our mental capital? What excuse do you give, personally, for your failure to read books? —The Vagabond
FIRST BAPTIST CHURCH  
NESS CITY, KANSAS  
DOUGLAS BEYER, PASTOR  
PHONE 798.2461

The church is never a place, but always a people;  
never a fold, but always a flock; never a sacred  
building, but always a believing assembly. We wel­
come you to worship with us.
A Command He Couldn’t Keep
Luke 4:27
I. There is a story of an unusual cure of leprosy. It’s 2 Kings 5. I propose to tell it.
II. The story has a great commander.
A. Naaman,
1. Name means delight, pleasant, agreeable.
2. Doesn’t make sense—who ever knew a general that was!
3. Who ever secondly that a leper was delightful, pleasant & agreeable?
4. Thus, early in our story we meet a strange connection.
5. He seems tho to be successful, respected, and a Syrian captain who’s succeeded.
6. “Great man c his master”.
7. “Honorable”.
8. “Mighty man in valor”.
9. But would you take these 3 if you had to have leprosy go c it?
10. Wherever he went, leprosy did too.
B. The Commander Captures a Maid.
1. Companies took a little maid & she waited on Naaman’s wife.
2. God can turn the tragedies of men to good.
3. Maid had great character:
   (a) Loved the Lord.
   (b) Faithful & unashamed in adversity.
   (c) Kind to captors.
   (d) Remembered the power of the servant of God.
(e) Believed there was hope for Naaman.
(f) All this in face of loss of freedom, home, childhood, position.
(g) Naaman either had confidence in her or was desperate.

III. Naaman's False Conclusions.
A. Ignored prophet & sent letter to King.
   1. All he could do was shred cotton - he couldn't cure leprosy.
   2. All he could do was allocate improper motive to Syrian; not cure Syrian.
   3. But Naaman innocent in this.
B. Enter Prophet; Exit the King.
   1. Elisha sent him to me & he will know there is a prophet in Israel.
      (a) What assurance do we project?
      (b) What role do we fulfill?
C. Naaman & His Procession.
   1. Rolls up to door of prophet c horses & chariots.
   2. Elisha sent messenger - go & wash in Jordan 7x.
   3. Made promise of returned flesh & cleansing.
D. Exit Naaman; Remains Leprosy.
   1. He blew his stack!
   2. Key "I thot" (v. 11).
   3. Ceremony already worked out in his mind:
      (a) Come out (I'm Mr. Big).
      (b) Stand - (I'm somebody).
      (c) Call on name of his god - all like to advertise
      (d) Strike hand & I'll recover.
4. If I've got to wash, I'll take Abana & Pharpar
   (Burton had to kiss her on left side).
5. Went away in a rage.
6. Lessons to learn:
   (a) God cures all on one level, wealth &
       prestige non-impressive.
   (b) Elisha just a voice - no point railing at him
       who's doing God exact bidding.
   (c) God's cure wants nothing from you but to
       take it. "Not by works of righteousness but
       by His mercy He saved us."
   (d) Naaman typified human nature that wants
       God's blessings on man's terms.
   (e) He also shows what pride & humiliation can
       do to man. Are you easily insulted?
   (f) We see the thirst for the sensational,
       spectacular in religion.
   (g) We watch prejudice rear its head.
   (h) God hasn't asked man to decide how He's to
       do his work.
   (i) God's ways are simple.
   (j) Note man's lust for special attention, instant
       cure, contempt for a river c 7 dips thus
       despite for natural ways.
   (k) Some things you take it or leave it.
   (l) Bow to sovereignty of God - He's 1st.
   (m) Be consistent - came quickly for the cure -
       now take it that it's offered, Naaman!
   (n) Preconceived ideas & loyalty to them can
       block blessings.
(c) Naaman really didn't believe or he'd have done.
(p) God can work c or w/o means; you must c faith. Moses rod on rock didn't bring water; God did.
(q) Don't let passion dictate the terms.
(r) Can you take advice from inferiors?
E. Naaman Repented, Obeyed & Was Healed.
1. Wash & be clean.
2. "Then went he down".
(a) 7x.
(b) According to saying.
(c) Flesh as a little child.
(d) "And he was clean." (V. 14)
I. When you went home for a visit, how were you received?  
A. Love & Kisses?  
B. Best of everything?  
C. "Will you fix this?"  
D. Did anybody try to kill you?  
   1. Yet that's what they did to Jesus.  
   2. Let's see his homecoming.

II. He completes his first sermon in Nazareth.  
A. Closed the book.  
   1. Rolled the scroll.  
   2. Opened at Isaiah 61.  
B. Gave it to minister.  
   1. Lay leader.  
C. Sat down--traditional teaching position.  
D. Eyes fastened upon Him.  
   1. Expecting great things.  
   2. Rapt attention.  
E. "Began to Say"--most solemn expression.

III. His Sermon & Results  
A. This Day Fulfilled.  
B. All bore witness.  
   1. Concerned.  
   2. But did they grasp?  
C. Wondered at Gracious Words.  
   1. Words of grace, ease, dignity.  
3. Not what but manner  
   Not content but form.
4. Messenger admired  
   Message—rejected.

D. Joseph's Son.
1. Men are apt to despise the highest privileges when familiar with them.
2. Human nature dislikes sovereign God.
3. We must diligently pursue though discouraged as he's thrust out of one place He goes to another. (Ryle)
4. Familiarity breeds contempt.
5. We think lightly of what is most familiar.
6. Joseph's son = not the Messiah.

E. Physician—Heal.
1. Don't press proverbial expression.
2. Read their thoughts.
3. Contrasts with Capernaum.
   a) Opens with friends moves to mob—Nazareth.
   b) Opens with demons—closes with mobs asking him to stay—Capernaum.

F. Illustrations
1. No prophet accepted in own country.
2. Widow—Sarepta—Sidon.
3. Leper—Naaman—Syria.
   a) See hope for Gentiles.

G. Heard—Wrath.
1. Pronounced no woe, still wrath came.
2. Why?
   a) Chamber of Commerce got nothing for Nazareth.
   b) Insulted to be passed over.
   c) Insulted to be classified with inferior Gentiles.
   d) Chosen of Heaven were rejected.
       (Lamar)
3. Sadly those who have best opportunity to see Christ often reject him.
4. Prejudice weakens judgement.
5. Pride blinds the men.
6. Lady refused to be saved the same way her servant was.
7. Put worst possible construction on his words.
8. Infuriated that God would be gracious to anyone other than Jews.
9. 1 Kings 17:10-14, 18.
    II Kings 5:1-14.
H. Rose Up & Thrust Out.
   1. There is a wideness in God's mercy but they did not want to hear it.
   2. Mob-like scene.
   3. Christian life is based on doctrine.
   4. Baptism illustration.
   5. They trust from them Savior and Salvation--cast out hope!
I. Headlong--Murder.
   1. First open insult from his own household.
   2. Murder him for his good works.
J. Passed through.
1. Escape miraculous or did his dignity allow Him to walk through?
2. They lost an opportunity.
   a) God is accessible to all.
   b) Life is open.
   c) Future within reach.
   d) Salvation is here.
3. By his simple majesty of bearing he walked—you dare not touch him.
4. Some Homecoming?

Berry's Chapel - 12/27/92
South Harpeth - 1/3/93
RECEPTION OF TWO CITIES: ACCEPTANCE AND REJECTION
Luke 4:14-32

I. That Jesus received a mixed reaction is no secret.
   In Galilee one city rejected; another accepted.
   Qt. is: which town holds my citizenship?
   2. Galilee 70 miles north of Jerusalem.
   3. 60 X 30 miles.
   4. Jesus never called "Jesus of Bethlehem."
   5. 1 year perhaps between 4:13 & 4:14.
   6. Several things characterized this ministry:
      a.) Power of the Spirit.
      b.) Widely advertised - fame everywhere.
      c.) Synagogue centered teaching.
      d.) Popular - glorified of all.
B. This sets the stage for many events in his ministry.

II. His visit to Nazareth.
A. Nazareth.
   1. Home town.
   2. In a cup surrounded by 14 hills.
   3. Not a famous city.
   4. "Brought up" - implication is that he has not lived here for awhile.
B. Synagogue on Sabbath.
   1. It was his custom to worship.
      a.) Knew more than anyone there - yet went.
      b.) Would have some bad apples there - but went.
      c.) Did it consistently.
      d.) Staying away from worship brings no blessings.
2. Participate in Worship.
   a.) Stood up to read.
   (1) Usual custom - invite a visitor, stand to read,
       sit to teach.
   (2) Sabbath would be crowded c home folk, relative
       friends.
   b.) Read Isaiah 61:1-2
   (1) Were they at spot in lectionary cycle to read or
       did Jesus impress them by rolling so far into book
       to get this particular reading?
   (2) Didn’t read it all - skipped part about judgement
       it comes later.
   (3) Heard Joyous sound.
   Ps. 89:15 "Blessed is the people that know the joyful sc
   (4) Jesus understands perfectly His role as the
       anointed one.
   c.) Read the passaged.
   d.) Closed the book & commented.
   (1) Close is to roll it up again.
   (2) Medical word for opening - as abdominal surgery
       "close" is like rolling bandages for Dr. Luke.
   (3) Minister (under rower" lit.) Servant.
   (4) All eyes fastened on him - sense tension!
   (5) This day - fulfilled.
       ((a)) Here - now - today.
       ((b)) Make most of this urgent hour.
C. Reaction To Sermon.
   1. All bare him witness.
   a.) Gave accent w/o full comprehension.
b.) At first thought it very fine.
c.) Wrap attention.
d.) Unanimous identification.
2. Wondered at gracious words.
a.) Words of grace, ease, dignity.
b.) Means manner of speaking - not content but form
c.) Struck c force of his words.
3. Is not this Joseph's son?
a.) Familiarity breeds contempt.
b.) Surely one we know so well can't do this!
D. Jesus Rebuttal.
1. Physician heal thyself.
a.) We must make others worthy of our confidence.
b.) We are apt to despise high privilege when familiar c them.
c.) Do we today respect freedom of worship.
d.) Men scorned manna as lightbread.
Nu. 21:5 "And the people spake against God, and ago
e.) Don't press a proverb too far.
f.) They expect a repeat of Capernaum.
2. No prophet accepted in his own country.
3. 2 O.T. illustrations.
a.) Widow & Elijah.
1 Kings 17-19
(1) Sarepta 1/2 between Tyre & Sidon.
(2) Was she Gentile?
b.) Naaman healed 2 Kings 5.
(1) He was Gentile.
(2) Eliseus - Gk. for Elisha - should not have been so translated.
E. Synagogue Uproar.
1. Popular applause is of little value - soon turns to hatred.
2. Many times only slightest circumstance will do it.
3. Men are unreasonable in not hearing the truth.
4. Men will do most anything in opposition to truth.
5. We all hear the Great Commission selectively - "go to the middle class white."
6. Note reaction.
   (a) Filled c wrath - house of prayer now one of bedlam - can you imagine it?
   (b) Rose up & thrust out of city.
   (c) Wanted to murder him.
   (d) Escaped unhurt. His death not to come till proper hour.
F. Why so angry? He'd pronounced no woe, not 1 word of rebuke, no threats.
1. Why?
2. These reasons:
   a.) Disappointed they were not in to see wonderous works – (never did them to satisfy curiosity). At this point Luke's recorded no miracles.
   b.) Insulted they were classified c Gentiles.
   c.) Chosen ones are rejected.
   d.) Didn't practice "favorite city" role.
   e.) Disliked sovereignty of God.
Job 33:13 "Why dost thou strive against him? for he gi
Rom. 9:16 "So then it is not of him that willeth, nor of
f.) Indicates they are less worthy than others.
3. Facts:
   a.) 1st rejection of Jesus comes from those who might most logically accept him.
   b.) Harbinger of persecution to come.
   c.) Better to be cast out of your own home town.
       His 1st recorded sermon here & what a reaction!
   d.) Those who have best opportunities often reject easiest.

G. Went to Capernaum (V. 31).
   1. Note he "taught" "Sabbath day" "doctrine" "power".
   2. If not received one place, go to another.
   3. Diligently persevere in well doing even when discouraged.

Heav End 2nd Ladies Bible Class 10-31-79
I. One of the great delights to me, in the study of the Scriptures, is to know the Holy Spirit anticipated errors that would arise.

A. How innocuous is the little paragraph about Peter's mother-in-law as it so innocently appears.

B. But little did we know that 600 years later somebody would try to make Peter the first pope and initiate the burdensome doctrine of the celebacy of the priests.

C. Here's dear Peter--could not have been pope--he's married and Jesus testified to it.

1. Perhaps little matters as which of the three popes at the same time would we select at France?

2. Also record of those having children whether married or not.

3. So let's see this innocent little Lukan 4 story.

II. It comes in the Gallilean ministry of Jesus--Luke 4:35 - on

A. Jesus went to a synagogue service at Capernaum.

1. Synagogues originated in Babylonian captivity.
2. Usually needed ten married men to start on.
3. Jesus took advantage of fact the leader could call on a guest to read or speak (T.Q. Martin - "my brethren, generally speaking and they generally are.")
4. His teaching was characterized with "authority" - he did not quote volumes of past students.
5. He went to the heart of the matter.
6. He did not leave students in a hazy but taught word straight and personal.

B. Capernaum
1. 2 1/2 year ministry here.
2. Center of manufacturing district.
3. "Way of the Sea" - Isa. 9:1
4. Meant "town of consolation."
5. First a health resort.

C. Went to Simon's house
1. Zondervan work has this about houses of various classes of citizens. We left these facts:
   a) Houses varied according to financial ability of occupants.
   b) Upper-class houses were like Roman villas.
   c) Open, colonnaded courtyard with large reception and dining area for large gatherings.
d) Floors covered with detailed stone mosaic.
e) Walls painted with frescoes.
f) Ritual baths along side ordinary bathrooms.
g) No animal or human representation in the mosaics.
h) Presence of Jewish symbols—menorah.
i) 1970 discovered the Burnt House from A.D. 70.
j) Completely burned with soot and ash from destruction A.D. 70 of house thus preserved.
k) Floor plan—three medium-size rooms, small storage room, small kitchen, stepped ritual bath built around paved courtyard.
l) Walls covered with thin layer of limestone plaster.
m) Floors were pressed earth.
n) Furnishings inside rectangular stone tables, bowls, plates, cups, cylindrical weights.
o) In Capernaum 12 homes constructed of black basalt rocks and small pebbles arranged around a central courtyard.
p) Courtyards contained ovens and grinding stones.
q) Single story floors, beaten black earth.

r) Outside stairway to flat roof.

s) Less substantial roof tree branches covered with mud and straw.

t) Some crushed limestone floor.

u) Plastered walls decorated with flowers, pomegranates, numerous crosses.

v) Inscription in many languages.

w) Short prayers "Christ have mercy."

x) Lower class multi-stoned buildings into numerous apartments.

y) Lowest floor had shop where proprietor also lived.

z) No system of heating, running water or sewage.

III. Now for Peter and his family.

A. For the first time in Luke Peter is abruptly introduced.

1. Perhaps well-known businessman.

2. Fisherman

B. Married

1. Wife not named.

2. Went on preaching tours.

1 Cor. 9:5

3. Not told if they have children.
4. Doesn't say Andrew was (who brought Peter to Jesus), but makes sure you know Peter was--and was with his mother-in-law.
5. Mothers-in-law are great.

C. Further see she became ill.
   1. Told Jesus.
   2. He likes to be asked for his favors.
   3. Touch

D. Healing
   1. Immediate, rapid, full.
   2. Went to work.
   3. Restored to usefulness.
   4. His word has power--authority.

White House LBC - 4/15/08
Woodson Chapel LBC - 4/16/08
Neely's Bend C/C - 4/20/08
Heritage C/C - 5/11/08
FOUR FEATURES OF THE KING
Luke 4:40-44

I. We study a passage to see 4 Features of Our King.
   A. We often ask of a preacher, "What is he like?"
   B. Or "I want you to meet a friend because"--and we cite his favorable features.
   C. Everything about Jesus is wonderful--we'll see 4 factors of His life.

Luke 4:40-44

II. Placement of the Scriptures
   A. Healed man with unclean spirit.
   B. Goes to Peter's house in Capernaum & heals his mother-in-law.
   C. Fame has spread.

III. Events of this Vignette
   A. Glorious sunset reveals his beneficial interest in mankind.

   Lu. 4:40 "Now when the sun was"
   1. It ended the Sabbath.
   2. It was from evening to evening.

   Lev. 23:32
   3. Magnificent twilight.
      a) Folks could travel again.
      b) Cooler time to bring the sick.
      c) Folks chomping at the bit to get to him.

   4. All that had sick with divers diseases brought unto him.
      a) Peter's house becomes an overrun hospital.
b) It's a night long to be remembered as families pass through crisis of healing.
c) Not wholesale cure but those brought.
5. laid hands on them.
   a) Methods of healing vary.
   b) Could speak word but He touched them.
   c) Hands show personal concern, not mass healing.
   d) Do we get close to those we need to contact?
6. Everyone of them healed.
   a) Felt for every individual.
   b) No illness baffles his skill.
   c) As varied as are diseases so also are sins & he cures all.
   d) Scott said 33 miracles but these not counted.
   e) Note he was interested in body as well as soul.
      (1) Great mission--preach & heal.
      (2) In Christ there is a cure.
7. I worship a Savior that has a beneficial interest in me. He healed them all, called none.
B. Second Feature--He has no truck with demons.
   v-41 Devils also came out of many
   1. We see difference in demons and illness--all illness not caused by demons.
2. He exorcised them—came out crying.
3. Also a cry of involuntary adoration.
   Interesting demons knew him and religious leaders did not.
4. They confessed Him—they "knew he was the Christ."
5. But he silenced them as he did others
Mk. 1:24-25
1:34
3:11-12
5:43
8:26
8:30
9:9
7. Demons muzzled.
   a) Wants no recognition from them.
   b) Avoid all appearance of contact with demons.
   c) Shows power over them as disease & demons yield to Him.
   d) Information must come to those prepared to receive it—and know He is the Messiah.
   e) Not flattered by praise or injured by criticism.
C. Thirdly, Necessity of Private Devotion
v-42 "And when it was day he"
1. If he is to meet the needs of men, he first must be with God.
2. Mark says a great while before day.
Mark 1:35  Threw prayer
4. After working hard, must keep his own soul in order.
5. Imperative we have time for private meditation.
6. see Matt. 4:23.
7. Desert Place--solitary one.
D. Finally, the Purpose of His Life Was Ever in Focus:
v-42 People sought him--came--stayed
1. He didn't fuss because his privacy was invaded--human need greater than prayer? (Barclay asks)
2. Prayer does not let us escape reality--we come down the mountain.
3. Tense--continually seeking.
4. We are not sent into the world to live to ourselves.
5. Stayed.
   a) Keep Him.
   b) Detain Him.
6. Asked Him not to depart.
7. Stayed His purpose.
v-43 "I must preach the kingdom of God"
   a) Moral necessity to preach.
   b) We need to see what is primary and secondary in life's duties.
   c) Must--strong sense of urgency.
8. Must Preach
   a) Herald.
   b) Knew why He came to world.
   c) Value in preaching.
   d) Lit. Evangelize.
   b) Society where God's will is done on earth as it is in Heaven (Matt. 6:10-11).
   c) 30X in Matthew.
10. Preach to Other Cities.
    a) Resolved to itinerate rather than settle in one spot.
    b) Those who have the gospel should share it with others.
11. For this I am Sent.
    a) Directions come from God, not populace.
    b) Sent--shows sovereign purpose of God.
IV. Thus I See A Savior Who:
   A. Has a beneficial interest in mankind.
   B. Accepts no association with devils.
   C. Understood the need of Private Devotions.
   D. Kept His life ever in focus with His purpose.

Stroudsville, Cedar Hill, TN - 6/16/94
Cooper town, TN - 7/18/94
Bellevue - 7/24/94

Yellowstone Bible Encampment, Pray, MT -- 8/17/94
Corinth church, Sparta, TN - 9/28/94
Concord Rd. - 11/6/94
Holden Ave., Newport, AR - 11/29/94
Maryville, TN - 3/19/95
Bells, TN (BC) - 3/26/95
Eastwood, Hutchinson, KS - 4/24/95 (Noon)
Little River, Hopkinsville, Ky - 6/5/95
Joelton church - 7/2/95
VBS, Radnor church - 7/30/95
New Concord, KY (BC) - 8/6/95
Silver Point, TN - 8/23/95
Robinson & Center, Conway, AR - 9/17/95
Bethany church, Olmstead, KY - 11/26/95
Beville Road, Daytona Beach - 1/27-29, 1996
New Concord, KY - 3/17/96
Cherry Grove, Greenville, KY - 4/29/96
Glenwood, AR - 5/6/96
Sturdy Road C/C, Valparaiso, IN - 9/8/96
(Worship service)
Gilroy Church - 9/22/96
Oak Grove, So. Fulton, TN - 6/10/97

Germantown, TN - 9/14/97
Locust Grove, KY - 11/23/97
Pratt, KS - 3/15/98
Southerland Place, Nashville - 8/29/99
Lick Skillet BC - 11/14/99
Neely's Bend - 7/20/03
Frightened by a Fish?

I. What has moved you to godly fear?
   A. A calamity—flood, storm, fire?
   B. Great illness of self or child?
   C. A fish?
      1. Big one?
      2. Shark?
      3. No multitude, said Peter.
      4. Let me tell you the story of his call plus others though here Andrew is not named.

II. Came to Pass
   A. Closely connected with 4:44.
   B. Tour of Galilee.
   C. Whenever they knew He was to preach multitudes came.
   D. Knew what they'd hear:
      v-1 "To hear the word of God"
      1. Emphasis on its origin.
      2. Emphasis on its power.
      3. Emphasis on its proclaimer.
   E. Stood by Gennesaret.
      1. Convenient for all to see him—he stood, tho normally Jewish teachers sat.
         a) Harp-shaped.
         b) Upside down pear.
         c) Jordan passes through it.
         d) Stanley "the most sacred sheet of water the earth contains."
III. Saw Two Ships.
A. Diminutive for Boat—yet it was a business.
B. Fisherman out & washing nets.
   1. Total strangers?
   2. Earlier meeting it seems from Jn.1:40.
   3. He knew their names and what he wanted to do with them in his call to discipleship.
   4. Washing Nets.
      a) Were finished for this shift & had no plans to continue this work.
      b) Sign they were putting nets away.
      c) Matthew and Mark says "mending."
      d) But plans are ever subject to change when Jesus speaks.
C. Choose Simon's Boat.
   1. Assumes earlier acquaintance?
   2. "Can't prove it from isolated pericopes." (Broadman)
   3. God sovereign—must He explain his choices? Why has he so favored you—by birth, nation, job?
   4. Yet in the crowd we see Him individualize.
   5. Sat—usual teaching position.
D. Taught the People out of the Ship.
   1. "Craft must have rocked on the wavelet of the sea." (P.C.)
   2. He saw—He spoke; there is the Look and the Word.
   3. First open-air preaching vs synagogue—places change, but message doesn't.
4. Men who'd work all night sat or stood & listened to a sermon-- suppose they were in the boat.
5. Voice so strong even dead heard him.
6. Finished his lesson.

IV. A Command That Was Strange.
A. Launch out into the deep--let down nets.
   1. Do great things for the Lord.
   2. Hardly the best place to fish.
   3. Had not planned to fish any more.
   4. Always a testing point for our souls.
   5. Obedience precedes Reward.
   6. "Peter stayed with Jesus in his preaching. Jesus stayed with Peter in his fishing." (Henry)
   7. He thus plans to pay Peter for the use of his boat.
   8. Christ will be in debt to no man.

B. Peter Objects.
   v-5 "Master, we have toiled all the night"
   1. Master is Teacher.
   2. We speak our piece to God but still must do our duty.
   3. Nothing!
      a) All have known fruitless toil.
      b) We feel abandoned at times.
      c) All efforts futile & failures.
      d) Peter's experience we duplicate.
   4. Try another method then.
   5. Life will have its rewards.
   6. "Nevertheless at thy word"
      a) Authority, wisdom, power of Jesus seen.
b) Voices unconditional obedience based upon Jesus' promise, not on his understanding of the command.

7. "When"
   a) Immediate success.
   b) Man--nothing.
      Jesus--multitude.
   c) Multitude of fishes--as Jesus master of sea and land.

8. Nets break.
   a) Were breaking.
   b) Fish are subject to Jesus.

   a) "Didn't shout in his presence"--(Bengel).
   b) Maybe could not speak for astonishment & fear.
   c) Maybe too far away to hear?
   d) We need help in evangelization.
   e) Not selfish--but sharing.
   f) Sinking ships--so also a master of self-preservation.

V. Peter's Reaction.
   A. Saw--no doubt about the miracle--personally witnessed.
   B. Fell.
      1. Recognized it was Jesus' power that made the catch possible.
      2. Every act of God teaches us something.
      3. Astonishment seized him.

Exc. 20:18-19
C. Depart
  1. Really not go away but a self loathing cry.
  2. Word for Lord one of great depth.
  3. We shrink as:
     a) Ignorance from learning.
     b) Poverty from wealth.
     c) Obscurity from rank.
     d) Guilt from purity.
     e) Adam & Eve hid.

D. Sinful
  1. Shows fear & unworthiness.
  2. From start to finish Peter knew his sinfulness. 
  3. Sees it himself. as I went fishing
  4. Honest about failure, doubt, flesh.

E. Jesus' Response:
  1. Calls 4 though Andrew not mentioned.
  2. Fear not--- Peace.
  3. Catch men.
     a) Taken alive.
     b) Used in:
  2 Tim. 2:26 Recover themselves; snare taken captive
     c) To life not death.
     d) Can't catch men any more than catch fish without power of Jesus.

F. Forsook & Followed.
  1. Deny demands of old involvement for new relationship.
  2. All things—-even fish.
  3. Jesus speaks with purpose in mind.

Long Creek Church (BC), Columbia, SC - 9/12/93
Addirville, KY - 11/20/93
A king, visiting a prison, began to interview the inmates. Prisoner after prisoner insisted that he was innocent, that he had been framed, that a terrible injustice had been done.

The king asked the last prisoner, "And are you, too, as innocent as a lamb?"

"No, your Majesty, I'm a thief. I was caught, fairly tried, and sentenced."

"You admit you're a thief?" asked the king in surprise.

"Yes, your Majesty."

The king said, "Throw this crook out."

The thief was promptly ejected.

The other prisoners raised a fearful clamor. "Your Majesty, how can you do such a thing? How can you free a confessed criminal, while we ..."

"I was afraid," the King smiled, "that that wicked scoundrel would corrupt all you innocent souls."

Leo Rosten
The Joys of Yiddish

The Golf Stream

After my grandfather retired from the Chicago Symphony, his chief interest was fishing. He spent winters working on his tackle, and in summer he rose before daylight to get an early start on the day's fishing.

One evening he came over to share his catch with my family, and I heard him remark to my father, "You know, son, this world is full of nutty people. Would you believe that at five o'clock this morning, when I was driving through the park on my way to go fishing, there were people already waiting to play golf?"

--Contributed by David C. Levine
I. What spurs us to action?
   A. Prospect of reward.
   B. Avoidance of punishment.
   C. Pride of accomplishment, love.

II. What is our greatest motivator religiously?
   A. Parental expectations.
   B. Heartless performance of duty.
   C. Habit.

III. One Supreme—"At Thy Word"
   A. Tell the story. 
      1. In 1st 6 months of Jesus’ ministry.
      2. Common people came to hear Him.
      Mk. 12:37"The common people heard"
      3. Glorious sight to see those who want to hear the word of God.
         (Note clipping on church growth)
   B. See him standing by Lake 
      1. Gennesaret = garden
      2. Also Chinnereth (Nu. 24:11)
      3. Also Galilee, Tiberias
      4. Fresh water--Jordan flows thru it.
      5. 682' below sea level.
      6. 9 cities on shores--15,000 folk.
      7. Issuing his 3rd call to apostles.
      8. Josephus said 230 ships here in his day.
   C. Saw 2 ships
      1. John owned one.
      Mk. 1:20"Left father in the ship"
      2. So did Simon--chose his.
      3. Prayed--thrust out from land
         a) Note courtesy
            a personal inconvenience no reason to stop Jesus’ walk.
3. If you do not
   b) His pulpit: mt., well, ship, sea
      side, street, cemetery, temple, boat
   c) Bypassed courts, senate, schools.
   d) Seldom returned to synagogue.
4. Sat.--common practice.
5. Taught should readiness be every good work
   a) Came to hear Him & what they heard was Word of God.
   b) Completed his lesson.
IV. Now comes private time with men.
A. Strange Command
   1. Launch out into deep.
   2. Use day time.
   3. Let down your nets.
   4. Promised a drought.
B. Simon Answered
   1. 1st test of his obedience.
   3. Toiled--worked hard--Little boy--
      Got a bite? No, but expecting one any minute.
   4. Night
      a) Day not opportune time.
      b) Night is best.
   5. Nevertheless at thy word--Net.
      a) No finer answer or reason for obedience.
      b) Obedience is our duty--the results are up to the Lord.
      c) Peter sacrifices practical knowledge to faith.

21:17 Lord, Thou knowest all things--I know them.
d) Sets aside a lifetime of experience for Christ's work.
e) Carpenter is telling a fisherman how to fish.
f) Yet experience is no substitute for faith.
g) Do we set aside divine teaching for human wisdom?

I Cor. 1:21 "For after that in the wisdom"
Isa. 55:8-11

h) Jesus never disappoints, always a blessing.

6. Jesus said nets—Peter said net—singular.

C. Results
1. "When done"—obeyed.
2. Multitude
   a) Dominion over seas.
Ps. 8:8 "Whatsoever passes through the"
   b) Collect fish as easy as catch men.
   c) Fish caught was Peter's pay for service shown Jesus.
   d) When God says fish—let down the nets!
   e) Blessings came by Promise Faith, Labor.

3. Nets broke
   a) Lit. "began to".
   b) No one ever loses in service to Jesus.

4. Beckoned—too far to hear, we all need partners.

held is lavish in His gifts
5. Ships began to sink.
   a) Prosperity can be our ruin.
   Deut. 32:15 "Grew fat—forsook God"
   b) Not difficult to fill an empty vessel.

V. The Commission
A. Simon Peter's confession
   1. Fell at Jesus' knees.
   2. If Jesus mere man he'd have rebuked Peter for this.
   3. Nothing humbles so much as grace.
   1 Kings 17:18 "Art thou come to call"
   Job 42:6 "I abhor myself & repent"
   4. We must confess Diety.
   5. Always hope for one who considers himself useless.

B. Other Astonished—James & John.
   2. Transition in these Sons of Thunder.
   Jn. 19:26-27
   Gal. 2:9
   Wrote part of NT
   Marvelous Promise

C. Fear not
   1. Higher pledge of God's love.
   2. Catch—take alive.
   3/ Lit. be a catcher of men in Eternity Vessels

D. Forsook all & Followed
   1. Great expression of faith to forsake everything & follow Him.
   2. All else of little value compared to Jesus.
   We must BLESS MAN
3. Successful discipleship requires the consecration of all that we have.

Sycamore Chapel, Ashland City 9/24/90
Woodson Chapel - 10/7/90
Mr. and Mrs. Dam Easter (I)
Walnut Street, Dickson, TN - 10/21/90
Philippi church, Columbia, TN - 1/27/91
5 SPIRITUAL LAWS TO OFFER YOUTH
Luke 5:12-16

1. I'm conscious of my assignment: speak to the young
   A. I'm grateful for all who hear.
   B. After 30+ years of preaching, I do have something
to say.

II. May I tell you the Luke 5:12-16 story.
   A. Jesus heals the leper. Note these facts.
      1. Story told by all synoptic gospels.
         (a) Matt. 8:1-3.
         (b) Mk. 1:40-45.
      2. Certain city - Lukan - we are not told by him
         which one.
      3. Man - full of leprosy.
         (a) Loathsome disease.
         (b) Isolated you from others.
         (c) Often represented sin.
         (d) Full of - shows intense amount, extensive
             coverage of disease. Note Dr. Luke's diagnosis
   4. Saw Jesus.
      (a) Fell on face.
      (b) Besought him.
      (c) "Lord" - term of respect, honor, like "Sir."
         (1) In Luke title of Jesus.
         (2) "If thou wilt" = if you wish to, he believed in
            his power.
         (3) Did not doubt his power - only His willingness.
   5. Jesus touched the untouchable.
      (a) Violates ceremonial law.
      (b) Did this when need demanded
      (c) I will - Be clean - Immediately he was.
6. "Tell no man" Why?
   (a) Start a riot?
   (b) Crown him Messiah?
   (c) Antagonize priests?
   (d) Complete 1st the Lev. 13, 14 ritual?
   (e) In reality we are not told why.
   (f) Word for charge is like order of a commander
       he passes down the line.
7. Go "according as Moses commanded."
   (a) Follow the law.
   (b) No spiritual anarchy.
8. Fame spread - crowds came - sick there in abundance.
9. Withdrew to wilderness to pray.
   (a) Wilderness any place there were no people.
   (b) Jesus couldn't yield to wrong kind of pressure
       (see Mark) - found strength to say No in prayer.
   (c) One of 7 Lukan references to prayer no one else tells.
B. That's the story. May we draw these lessons.
III. 5 Spiritual Laws to Youth.
   A. Have a readiness of cleanliness.
      1. To be clean we must beseech Him.
      2. From Christ only you may expect it.
Heb. 4:15 "For we have not an high priest which cannot
Jn. 6:37 "All that the Father giveth me shall come to me.
B. Have a Pension for Humility & Modesty. 
   1. Man fell on his face.
   2. He made no commands of Jesus.
   3. If "healed" spend rest of life in grateful service - share c others.
      
      "They were Mother Theresa.

C. Be a stickler for the Word.
   1. They were "according as Moses."
   2. We must "according to the Word."
   3. Lord Right On!

D. Be attune to the privileges & opportunities of the day.
   1. Fame of Jesus led them to take advantage of unusual moment.

E. Establish Prayer Priorities.
   1. Not prior - but prayer!
   2. Jesus needed retirement - so do we.
   3. He established priorities. Preaching & healing were important - sometime prayer & retirement more so.
4. He must pray.

Isa. 65:24 "And it shall come to pass, that before the..."

5. In all crisis Jesus spent time in prayer.

West End 15-11-74
South National Church Springfield, Mo. 3-20-75
Herald of Truth 7-2-75
Union Christian Student Center, Brag, Ind., Cecilia
Union Ave. Church, Memphis 7-14-75 4-27-75
Central Church, McMinnville 6-25-75
Youth Grill, St. Louis, Family Encampment High School
Clarksville, Tenn. 9-7-75
But what about the family? Some people have tried to change the pattern and vary the life. Marriage and family counselors tell us that there are a multiplicity of new family stylers already here! There are serial marriages, more divorces and second marriages. More people are doing sex without marriage. More mothers are demanding that the State take care of their children in day-care centers so they can be free, particularly to work. There are communal marriages. Several families are living together, sharing responsibilities. There are children who have several adults with whom to relate.

"How To Love" - By Arthur A. Rouner, Jr. - pp. 50-51
POWER IN HIS WORD
Luke 5:12-17

I. That the word of Jesus is all powerful we must never forget.
   A. Spoke world into existence.
   B. Made man.
   C. Speaks my salvation.

II. Let's see it demonstrated with the Healing of the Leper.
   A. Our story is told in several places.
      1. Matthew 8:2-4
      2. Mark 1:40-45
      3. Only cure of leprosy recorded by all three.
   B. Suddenly a Most Pitiful Man Appears.
      1. Full of Leprosy.
         a) Meant in a high degree.
         b) Luke sees it in advanced stages.
      2. Leprosy
         a) Nothing short of living death.
         b) Loathsome, spreading, incurable.
      3. Illustrates things were as bad as they could be.
      4. Fell at his feet. One says bow.
         a) Knew where to come in his troubles.
         b) Knew he wanted to be clean.
         c) Went & waited for Jesus.
         d) Fall shows respect.
         e) Prostrate.
      5. Besought
"If thou wilt, thou canst make me clean"
         a) Must believe in His ability.
         b) Need to present our case to Him.
c) Commit ourself to his good will and providence.
d) Know he can, if he sees it best for us.
e) Do you see Jesus as:
   (1) Compassionate
   (2) Sufficient
6. Now comes a tense time of waiting for his answer.
C. Jesus' Response
1. Put forth his hand.
2. Touched him.
   a) He touches our infirmities and he remains unsullied.
Heb. 4:15 "For we have not an high priest"
   b) Touch of his hand on mine.
3. "I will, be thou clean"
   a) The incurable need but a word from Him.
   b) This the 1st leper he cured.
   c) Mark says he did it immediately.
   d) Jesus spoke 2 words--response to deep faith.
   e) Be clean--human language has no such words.
4. Show self to Priest.
   a) In strict accord with Scripture way.
   b) We must be faithful to duty.
   c) Priest would testify to the accuracy of cleansing.
5. Offer
   a) Our cleansing leaves no room for our boasting of our own achievements.
b) We need to express thanks for what we've received.

6. Fame everywhere
   a) Honor like a shadow pursues the deserving.
   b) The less good men say of themselves the more others will.

7. Jesus departed to pray---public & secret work must balance.

Jefferson Academy (Chapel), Harrison, AR - 10/28/91
Silver Point, TN - 11/3/91
I. We've all heard of occasions where they "took the roof off." Literally I want to tell you of one of those events. Luke 5: 16-26.

II. From the Text
A. Jesus' Withdrawal after healing leper.
   1. He needed time and privacy.
   2. Lit. kept withdrawing.
   3. Going to prevent a premature crisis of who He is.
   4. Satan tempts to ostentation.
   6. Are we too much in the public eye?
   7. Do we retire to pray?

B. Came to a Certain Spot on Return.
   2. Mark - Capernaum (2:1).
   3. Week day affair--he is ever busy using opportunities.
   4. Was it a special convention?
      a) Pharisees
      b) Doctors of the Law.
      c) Every town--Galilee, Judea & Jerusalem.
   5. "Sitting by"
      a) Some sit to criticizing.
      b) Many do not sit under but by the gospel.
      c) Some sit as enemies.
d) Which chair are you in?
6. Power present to heal.
   a) Hard to know meaning.
   b) Jesus' power to meet every need.

C. Men Brought in a Bed a Man.
   1. Our truest friends bring us to Jesus.
   2. Man has palsy:
      a) Matt. 8:6 - grievously tormented.
      b) Ed Horton--lost all power of muscular movement.
   3. Does the hurt of another hurt you?

D. Couldn't Get In
   1. Are we discouraged by obstacles?
   2. Haven't you had obstacles placed before your faith?
   3. We can't save sinners but we can bring them to Jesus.
   4. Went to house top:
      a) Their earnestness rebukes our little effort.
      b) We see late comers have to go to the roof--we make them come down front!
   5. Success joins hard work--no pain, no gain. Some folks like blisters show

E. Jesus Saw Their Faith.
   1. Not the man, the liter bearers. done
   2. Only faith that works saves.
   3. Nothing about palsy's faith.
   4. "Sought means to bring him in"--active faith.
   5. Faith always the key that unlocks.
   6. Some do not feel peril for their souls.
F. Sins Forgiven
1. Jesus could heal physically and spiritually.
2. Declared him forgiven.
3. In forgiveness, it's my word against yours--can't see it.
5. Horton told of grave stone with one word "Forgiven" written on it. What better epitaph?

G. Critics come unglued.
1. Who is he? this?
2. Strange to see Just One criticized.
3. Blasphemy--only God forgives.
4. We are reluctant to believe physical ills are less important than spiritual. 

H. Jesus Responds
1. Read thoughts--2nd miracle.
Ps. 139:4 "Not a word in my tongue thou knowest
Heb. 4:13 "All things are naked"
Jn. 21:17 "Lord thou knowest all things"
2. Which is easier?
   a) Performed an act invisible now one we can see.
   b) Hu Jernigan gave money to Jesus.
   c) Only objectively can we see physical.
3. That ye may know--Son of Man.
   a) Wants us assured.
   b) Son of Man
      (1) 80X in Gospel.
(3) Never by Him after resurrection.
(4) Others did not use it.
(5) Deeply involved with humanity.
(6) His favorite title & Teacher.
   c) His power consoles.
   d) Heal & forgive takes divine power.

4. Arise - Take - Go
   a) Bed a pallet like piece of cloth.
   b) Bedsteads unknown.

I. Man's Action & Crowds
1. Departed--when you are forgiven you can "walk."
   a) I'll see many I did not expect to see.
   b) I'll miss some I thought would be there.
   c) Greatness of all--I'll be there.
   a) Life never dull with Jesus.
3. Awe--strange things today.
4. Amazement took them all--highest degree of wonder.
5. Strange things--word so translated used only here.

Philippi church, Columbia, TN - 1/27/91
Westwood church, McMinnville, TN - 2/24/91
Maryville, TN - 3/3/91
W. President church - Greenwood, MS - 3/10/91
Madison - 3/17/91
Riverchase, Birmingham, AL - 4/7/91
ROOFTOP EXPERIENCES
Camden Ave., Parkersburg, WV - 4/29/91
Dodge City, KS - 5/20/91
Flat Creek, Shelbyville, TN - 6/23/91
Brushy church, Centerville, TN - 7/23/91
Silver Point, TN - 7/31/91
Bethel church, Dunlap, TN - 8/6/91
Sheridan, AR - 9/22/91
Palisades, Birmingham, AL - 10/28/91
College & North, Mt. Home, AR - 11/18/91
Woodbury, TN - 5/11/92
Benton, KY - 11/15/92
Germantown, TN - 2/15/93
Oxon Hill, Temple Hills, MD - 10/16/93
Adairville, KY - 11/21/93
Used To It

An old couple, married for more than 50 years, went to a restaurant for lunch, where the man ordered a Reuben sandwich.

"He'll have the red snapper," his wife brusquely told the waitress. "He doesn't like Reubens."

"I'll have the Reuben," the man repeated.

"Red snapper!" his wife said.

The man sighed in resignation.

Shrugging, he explained to the waitress: "When you've been married as long as I have, you get set in her ways."

Beemer, Neb. Mary
MATTHEW--THE MAN WHO GAVE A DINNER
Luke 5:27-29
1. One of the 12 Jesus called was Matthew.
   A. Of him we know these things.
      (a) Does this mean in his call to Christ he took a
          new name?
      (b) You get a new one. 
          Rev. 2:17 "He that hath an ear, let him hear us"
      (c) Name means "gift of Jehovah" (Matt.)
          Levi = "joined".
2. Son of Alphaeus - Thus brother of James the Less.
3. Probably educated. 
   Matt. 11:9 "But what went ye out for to see? A
   Luke 17:34 "I tell you, in that night there shall be
   Luke 15:1 "Then drew near unto him all the public
4. Was not a follower of John the Baptist.
   (a) This usual in apostleship.
   (b) We don't all come to the church today from the
       same background.
5. Wrote the most popular book in the world - the
   one that appears 1st in your N. T.
   (a) In that book he identifies himself - Mk. & Lu.
      don't.
   (b) Quoted O. T. 65 X.
   (c) Called Jesus' son of David 8X.
   (d) Most Hebrew gospel of the 4.
   (e) Put great value on the past - told how gospel
       fulfilled Scripture.
       Col. 1:26-27 "Mystery hid now made
       manifest"
(f) Has the parable chapter - he alone tells of treasure hid in field - was that what he found in Jesus?
(g) 56X uses Kingdom.
(h) Loses sight of self to tell of hero Jesus.

6. Was a publican - Jesus went after him - not remorse
Matt. 10:3 "Philip, and Bartholomew, Thomas, and Matthew, the publican
(a) Meant a lot to call oneself this in his day - Why humility, sorrow, joy his over changed state?
(b) Publicans & sinners liked together.
(c) Scorn, degradation, loss of self respect associated c job. "Religious or social outcast " "Preacher -
(d) Least likely man to make a change, Ceremony.
7. What was a publican?
(a) Tax collector; "Office" often on main road
(b) Represented rulers & enslavers, underling of Rome who farmed the paying of taxes & allowed
gouging.
(c) Doubly hated if of own race.
(d) Tax collector could extort so long as extortion didn't lead to revolt.
(e) Rome auctioned right to collect taxes - all he could raise above his bid, his to keep. Like keeping car licenses in Mexico City.
(f) 3 great taxes.
(1) Ground - 10% of grain, 20% of fruit.
(2) 
(2) Income - 1% of income.
(3) Poll, toll, import, sales = Misc.
(g) Tax collector worked for country's conqueror & got rich at country's misfortune.
(h) Fleeced folks and government by taking bribes for shortages.
(i) Jew hated him.

Lev. 20:5 Then I will set my face against that nation (d) Herod's income $3,400,000 annually.

8. Why was a Publican chosen? When so hated?
   (a) Jesus able to save to the uttermost. "I have moved"
   (b) Jesus went where need greatest.
   (c) Did he need a business man - yet Judas a treasurer.

B. The Call of Matthew.
   1. Jesus speaks imperatively & unconditionally.
   2. Matt. recognized Jesus had the right to make this demand.
   3. To wait is to be entangled.
   4. Was he not told to leave all?
   5. Didn't Peter
      Mk
   6. Was Matt. rich? Gave up more than others?
   7. What did he get?
      (a) Protection of Jesus.
      (b) Noble manhood.
      (c) Eternal gratitude of church.
      (d) Future blessings.

II. Immediately after call, Matt. gave a feast.
   Mk. 2:15 "And it came to pass, that, as Jesus sat at
A. What kind of feast was it?
   1. Of Jubilee - want you to know what I've found.
To follow Jesus means risks.

2. Of Farewell - Want you to know I'm leaving to follow the King. (I couldn't go broke. They job felt like the fishermen caught the big fish.)

3. Of Acquaintance - want my friends to meet Jesus

B. Missionary Hospitality. No competing loyalties

1. What's better than introducing your friends to Jesus?

2. Do we put Jesus before everything?

3. Does Jesus speak to all classes of folk?

4. Can preachers go all places?

5. Associate c bad only to bless and elevate

6. All we can do is introduce, they must obey.

7. Don't pre-judge - unexpected men have moral sensitivities.

Matt 3:12, "Then came also Pub. to be baptized. Except a man be washed with that which is

8. Only sinners can be saved - self-righteous don't need it.

9. Self-righteous measure selves by others & always give self a good grade, thus exploit sinner.

10. Glad there are sinners else with whom to I favorably compare.

Sheet End 3-24-74, 3-31-74
And, while thinking of ghettos, we will do well to remember that our world is now a global village. This makes it easy for us to look at other ghettos. For example, the little country of Haiti has a population exceeding five million people, 95% of whom are of African descent. They are crowded together in a ratio of 428 persons per square mile, and 90% of them are illiterate. The per capita gross income is approximately $70 a year. Doesn't it sound like one large ghetto? Bangladesh is about the size of Florida, yet it has a population of over 75 million people. This means the entire population of New York, Texas, California, Oregon, and Washington could all be placed in the State of Florida and still not surpass that of Bangladesh. Per capita income in Bangladesh is about $50 a year. A large percentage of the population is living on a level of five cents per day per person. Eighty percent of the people are illiterate. Bangladesh is one huge, hungry, semiliterate
ghetto. There are over 200 million people living in ghetto conditions in India. Some 70% of the families of Calcutta's six million people live in one room. Furthermore, India's "caste discrimination makes American race relations appear benevolent." According to one observer, India's cities are "cluttered to the point of paralysis by the daily increment of babies from heaven and immigrants from villages."

"I Don't Feel Called (Thank the Lord!)" - By Don W. Hillis

pp. 68-69

PROPHETS OF OUR TIME - Empty Man

What are the major, inner problems of people in our day? When we look beneath the outward occasions for people's disturbances, such as the threat of war, the draft, and economic uncertainty, what do we find are the underlying conflicts?

...the chief problem of people in the middle decade of the twentieth century is emptiness. By that I mean not only that many people do not know what they want; they often do not have any clear idea of what they feel...they have no definite experience of their own desires or wants...

They generally can talk fluently about what they should want...but it is soon evident, even
to them, that they are describing what others, parents, professors, employers, expect of them rather than what they themselves want... As one person put it, "I'm just a collection of mirrors, reflecting what everyone else expects of me."

FACE TO FACE
Jackie M. Smith
Page 8

But sometimes dreams do not become reality. The great and beloved preacher, Dr. J. Wallace Hamilton, has a chapter entitled "Shattered Dreams" in his book "Horns and Halos in Human Nature." He tells of the weirdest auction sale in history. It was held in the city of Washington in 1926. One hundred fifty thousand patent models of old inventions were declared obsolete and put up for sale. The people would laugh as things were put up, such as a bedbug buster and an illuminated cat to scare away mice. There was a gadget which enabled a mother to churn the milk and rock the baby in one operation. There was a device to prevent snoring which consisted of a trumpet reaching from the mouth to the ear. It was designed to awaken the snorer instead of the neighbors. One man invented a tube to reach from his mouth to his feet so his breath would keep his feet warm while he slept. There was an adjustable pulpit which could be raised or lowered. The auctioneer told how a
preacher in Ohio was preaching on the subject "Where Will You Spend Eternity?" During his sermon he accidentally hit the button on the pulpit and down he went.

That auction of old patent models was good for 150,000 laughs. But look deeper and we see it also represented 150,000 broken dreams. Somebody had high hopes for each of those inventions. Long hours of work were put into each one of them. Many hoped for fame and fortune to result. Some died in poverty trying to sell what they had invented. One hundred fifty thousand dead hopes!

"The Miracle of Hope" - By Charles L. Allen - p.p. 16-17

I like the story of two children who were playing on a platform they had built in a tree. It was no longer merely a club house. To them in the space age, it was a space platform. Presently the mother of the children called from the back door of their home, bidding them come to dinner. One boy said to the other, "I think earth is calling."

"God, the Disturber" - By Alan Walker - Page 109
"But God seems so far away," you say. "Like he gave up on me."

That reminds me of the middle-aged couple driving behind a jacked-up Chevy in which guy and girl were both sitting behind the steering wheel—two heads, one body. The lady said, "Look at that, Charlie, isn't that nice? Look how they're cuddled beside each other. Remember when we used to ride like that? Whatever happened to us, Charlie? Here we are on opposite sides of the car."

Charlie gripped the steering wheel a little harder and said, "I didn't move!"

If God seems irrelevant or distant, guess who moved? Not God! By now you know how to stay close—do it! Don't make excuses or look for short cuts. Tough it out! Nobody has outgiven God, and you won't be the first.

"Life After Birth" - By Bill McKee - Page 63
IS THERE ANYONE BEYOND CHRIST'S REACH?:
CLASSIC CALL OF COMMITMENT

I. That the church is not growing as we wish for is no unheard statement. Why?
A. Is the gospel insufficient to the task?
B. Are hearts harder than ever?
C. Are we inept in telling the story?
D. Do we really care about the lost?

II. I want to tell you one of the most unlikely converts and yet his victory--it's the call of Levi.
A. Matt. 9:9-13; Mark 2:14-17

III. The Call of Levi
A. Jesus has been busy teaching and healing.
B. Takes leave of the city to go to the seaside.
C. Sitting at receipt of customs He saw Levi.
   1. One disciple with 2 names like Simon Peter.
   3. Publican - tax collector who incurred the dislike of all those who look on such officials as crooked; serving an unpopular government.
   4. Receipt of customs--place of toll--tax levied on goods imported or exported from one district to another.
   5. Lit. "at the places where taxes were received."
7. Toll house or booth in which tax collector sat—might be a ferry tax, one on goods, or transit for persons.
8. Of all unlikely prospects Levi would be a low one.

D. Call—"Follow Me".
1. Left all.
   a) Model of discipleship.
   b) Left old occupation and transferred his allegiance to Jesus.
2. Rose Up
   a) Ryle points out his sudden action did not hurt the government. Collectors often bought the practice in advance—paid for it—thus when he left he alone was the loser. The government already had their money—he's out his profit. He was at liberty to leave—the government would sell it to someone else.
   b) If this be the case no injustice was done.
3. Followed Him
   a) Power in the invitation.
   b) After reading a case like this don't despair of anyone's salvation as long as he lives.
   c) None are too wicked, hard hearted, worldly to be reached.
d) No sin too bad to be forgiven—no one impossible to change.
e) Do we think the cross is too heavy for some?
f) Tense shows he followed continually.
g) When the power of the Lord is there they forgo earthly employment to follow Him.
h) He abandons all earthly entanglements.
i) Concern for his soul above all earthly attention.
j) Follow immediately in total obedience.

IV. Levi's Concern for Others
A. Made a great feast in his own house.
   1. Feast
      a) Splendid entertainment.
      b) Word properly refers to number of guests and manner in which they were received.
      c) Noun literally means a Reception—even as we use it.
      e) Levi may have made the largest monetary sacrifice of any apostle.
   2. Feast also shows:
      a) Joy in being converted.
      b) Never such gladness as when our children are baptized.
4.

c) Nothing like the joy of conversion: beyond marriage, good for time you have become a priest, a King and adopted into God's family.

d) Some think conversion a misfortune.

e) Time of laughter and merriment.

Ecc. 10:19

f) Levi's happy and he wants others to know why.

g) Spiritual gain above any financial loss.

3. Great way for Jesus to get influence among Levi's former friends.

4. Protest against social ostracism.

5. If men are treated with respect they will rally to it.

6. Church has mission to the outcast as well as to respectable citizens.

B. The Feast Teaches Much.

1. Christ did not then introduce crucification—he is gradually teaching them.

2. He proportions their exercises to their strength.

3. He's training them for trials ahead.

4. Reserves trials for latter times.

C. Ought we not try to convert others?

1. Levi introduces his friends to Jesus.

2. He's found much and wants to share his findings.
3. Is there any grace in a Christian who cares not about his fellowman?
4. Can we go to Heaven alone?
5. Is there any missionary spirit among us?
6. Would this feast also show the change in Levi?

V. Reactions to the Feast
A. Scribes and Pharisees Murmured.
   1. To join in table fellowship with sinners is suspicious.
   2. Assume birds of a feather flock together.
   3. Social table fellowship implies mutual acceptance.
B. Complained to Disciples
   1. Perhaps take them away from Jesus.
   2. Yet not yet ready to take on Jesus.
   3. Christ not yet meeting their opposition--comes later.
   4. Remember there were "others" also there as Levi not ready to dump all previous associates. Pharisees however counted all sinners be they publicans or "others."
C. Prompted Jesus' statement:
   "They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance."
   1. Matthew's gospel adds "I will have mercy and not sacrifice."
   2. Jesus is not just a teacher, but the Savior of those utterly lost.
3. It is the morally bankrupt that get blessings from Jesus.
4. If we feel we are righteous Christ has nothing to say to us.
5. If we feel we are sinners He calls us to repentance.
6. He came to the world to save sinners.
7. Matthew and Mark omit repentance but Luke adds it as a topic of great importance.
8. Gospel of grace and forgiveness is for everyone—but repentance is a prerequisite to its reception.
TROUBLESOME QT. ON FASTING

I. It was a troublesome question:
A. Why don't you do what other religionists do?
B. Why don't you do what has been done for years?
C. The commendable part: they came directly to Jesus.

II. The QT. on Fasting.
A. Problem presented.
   1. Disciples of John fast.
   2. Disciples of John pray.
   4. Your disciples eat & drink - why the difference.
B. Facts to face.
   1. They felt Jesus eating, drinking was debasing.
   2. They were distressed by Jesus attitude toward ceremonies & ritualism.
   3. Law prescribed no fasts with perhaps exception of one at Day of Atonement.

Lev. 16:23-32 "And Aaron shall come into the tabernacle Nu. 29:7-11 "And ye shall have on the tenth day of it
Isa. 58:6-7 "Is not this the fast that I have chosen? to

4. What was a true fast?
   a.) Voluntary spiritual discipline.
   b.) Indication of genuine concern about spiritual matters.
   c.) It's characteristically accompanied by prayer.
   d.) Not a formality but an outward manifestation of an internal sorrow.
   e.) Scriptures on it.

Judges 20:26 "Then all the children of Israel, and all
1 Sam. 14:24 "And the men of Israel were distressed the
2 Sam. 1:12 "And they mourned, and wept, and fasted
1 Sam. 31:13 "And they took their bones, and buried them.
Dan. 10:3 "I ate no pleasant bread, neither came flesh
Exo. 34:2 "And be ready in the morning, and come up.
Zech. 7:3-5 "And to speak unto the priests which went
Zech. 8:19 "Thus saith the Lord of hosts; The fast of the
Lu. 18:12 "I fast twice in the week, I give tithes of a
5. Some observations.
a.) Men can agree on weighty matters & differ on lesser ones.
b.) We whisper about those who interpret things differently from us.
c.) Jesus did not reject fasting.
(1) Logion 14 2nd Century Coptic gospel according to Thomas quotes Jesus as teaching fasting & prayer & giving are sinful.
(2) Gnostics reject all forms of worship.
(3) Opposed the formal part where they tried to look glum so everyone would know they were.
Matt. 6:16 "Moreover when ye fast, be not, as the hypocrites, to make themselves appear unto men; for they fast on the sabbaths, and make their faces to appear unto men; fasting. Jesus the Bridegroom.
A. Beautiful figure.
1. Shows his tender affection for church.
2. What God has joined cast not asunder.
3. Husband gives wife his name, makes her his partner in property & debts; so Christ takes to Himself all our sins.
4. Deal tenderly with young & inexperienced Chr.
Gen. 33:13 "And he said unto them, My Lord knoweth..."
B. Jesus presence on earth like a wedding feast.
   1. Not sadness but gladness.
   Lu. 24:52 "And they worshipped him, and returned to .
   Jn. 15:11 "These things have I spoken unto you, that r
   Jn. 17:13 "And now come I to thee; and these things I
   2. Religion of Jesus is joy unspeakable.
   1 Pet. 1:8 "Whom having not seen, ye love; in whom,
   3. Joy is primary Chr. characteristic - a wedding.
C. Will be Taken.
   1. Torn away via violence.
   2. Early prediction of Christ's death on cross.
   3. 1st Lukan intimation of coming violent death.
D. Then comes fasting.
   1. Fast O.K. if a true expression of religious feeling
   2. If fast a matter of form & regarded as meritorious,
      it's an absurdity.
   3. Chr. not comprehended by any system of rites.
   4. Chr. controls men by motives, not by rules.
   5. See form vs. faith.
   6. No command on fasting, therefore, everyone must
      "be persuaded in his own mind."
IV. Discussion of Garments & Wine.
   A. Parable of Garments.
      1. To cut piece out of new garment spoils it. Put on
         old, spoils it, thus both hurt.
      2. Patch didn't solve problem - only created a bigger
         one.
      3. Wants no patch job.
   B. Parable of Wineskins.
      1. Wine bottles made of skins - remove flesh & bones
3. Tied ft. & tail c. cord.
4. Garments marred; bottles destroyed - wine lost.
5. Remember, however, Jesus did not explain these sayings.
6. A new religion can have a different spirit.

V. V. 39
B. What does it mean? Sow these different suggestions:
1. Demanding Jesus disciples live like John's & Pharisees'.
2. Drink old wine of John - hard immediately to accept new of Jesus.
3. Don't cling to old just because it's old.
4. Jesus chides Phar. for tasting the new but rejecting it; clinging to old wine of Judaism & saying the old is good enough.
5. Barnes said Chr. a milder system than law c. gentle & tender blessings.
6. They have no relish for stern & harsh requirements.
7. Oppose "pious conversation".
8. To them the right was the old.
9. Condemnation of shut mind & rejection of new ideas.
10. Law of inertia has great power - they were not ready for renewal.

First End Aids Ladies Bible Class

I. If there is any day misunderstood I think it's this one.
   A. Black "Wings over Jordan" 1940-50. "We welcome you to the Christian Sabbath on this first day of the week."
   1. Can you show me a Scripture that supports that view?
   2. Did Jesus keep the Sabbath, a day of rest?
   3. Did he do it without controversy?
   4. Is there a special day for the Jews prior to the crucification?
   5. Is there a day for Jews and Gentiles after the crucification?
   6. Is it the same day?

B. Let's see the origin of the Sabbath.
   Exodus 20:8-11 Read
   1. Is this two laws--moral, ceremonial?
      a) Nehemiah 8
         1) Ezra brought "the book, the law of Moses." \(\sqrt{\text{1}}\)
         2) Read "the law of God distinctly." \(\sqrt{\text{2}}\)
         3) Law of Moses, law of God.
         4) Neh. 9:4 "law of Jehovah their God."
5) Thus its law of Moses, the law, the law of God, the law of Jehovah.

b) Gen. 2:3 God blessed the seventh day, but it is not said he set it aside.
c) Deut. 5:15 Read
   1) Delivered from Egypt
   2) Read Exodus 31:12-13
   3) Thus not for all nations
   4) For Hebrews

C. It ever is of interest.
   1. Day of worship and rest broken only by works of necessity and mercy.
   2. About Exodus 20 the rabbis had 39 principle works, sub-divided into minor categories.
   3. Truth got buried under their traditions.
   4. Temple
      a) Golden table, 3 ft. long, 1 1/2 feet broad, 9 inches high.
      b) North side Holy Place
      c) 12 loaves wheaten bread, flour through sieve no fewer than 11 times.
      d) Loaf for each tribe.
      e) Only priest could eat it.
      f) Exodus 25-30
         Exodus 25-23
g) God's presence with his people as men (Israelites) guests at his table.

h) Each Sabbath new bread.

D. Another time to eat on Sabbath through grain field.
   1. No sickle
      Deut. 23:25
   2. David ate 1 Samuel 21:6
   3. No work? Scribe could not carry pen behind ear=burden.
      Mark 2:27
   5. If ate from neighbor's vineyard or orchard or field, don't bring and fill a container.
      Deut. 23:24-25
   6. Wiersbe said to call Sunday the Sabbath is to confuse both first day and seventh day.
      a) Sabbath was completion of old covenant or creation.
      b) Lord's Day finished work of new creation.

2 Cor. 5:21
Eph. 2:10
Eph. 4:24
Acts 2
   A. Read Verse 1
      1. Could pluck
      2. No sickle
   B. Pharisees watched - Read Verse 2
      1. We don't come with open mind.
      2. We fail to listen to what God says.
      3. We don't bring a needy heart.
   C. Read Verses 3 and 4.
      1. Jesus defends his apostles.
      2. David, man after God's heart.
      3. Sabbath never intended to prevent works of necessity.
   D. Jesus is Lord of Sabbath, of everything.
      1. Possessor
      2. Owner
      3. Master
      4. What's ordained of man is not above what's ordained of God.
      5. God's Son has more right to set aside bread than David did.
      6. God's more concerned about meeting human needs than protecting religious rules.

Wilson Avenue C/C
Tullahoma, TN       6/18/08
THAT TROUBLESome SABBATH

I. Sabbath has caused lots of trouble.
   A. Men violated.
   C. Jesus abused.
   D. Adventist today.
   E. Sunday called Chr. Sabbath.

II. Men forget it was made for man.
   Mk. 2:27 "And he said unto them, The sabbath was ma
   A. Sabbath Qt. has never died down.
   B. You know it was a designated day of worship &
      rest broken only by works of necessity or mercy.
   Exo. 20:8-11 "Remember the sabbath day, to keep it h
   1. Rabbi had catalogue of 39 principle works.
   2. Subdivided these into 6 minor categories each.
   3. Truth easily buried c tradition.
   4. What was work?
      a.) Scribes couldn't carry pen behind ear - it was a
         burden.
      b.) No Sat. bath.
   C. Hypocrites attach excessive important to trifles.
   D. Don't put 2nd things of religion in 1st place, or
      1st in 2nd.
   E. What's ordained of man not necessarily ordained
      of God.
   F. Sabbath causes conflicts.
   G. Real purpose of Sabbath - save life, honor God.
   H. Don't emphasize ceremony too strongly.

III. We have a story today about it.
(Luke 6:1-5)
A. And it came to pass.
B. 2nd Sabbath after the 1st.
1. 1st Sabbath of 2nd yr. in cycle of 7. (?)
2. Or 1st Sabbath that occurred after the 2nd Day of feast.
3. We just aren't certain as to what is meant.
4. 3 Principle Sabbaths in a yr. - Passover, Pentecost, Tabernacles. (This was Pentecost).
C. Jesus, Disciples, Corn Field.
1. Can pluck.
Deut. 23:25
a.) No sickle could be used.
Deut. 23:28
b.) Ate as necessity.
2. Exact nature of violation not explained - "harvesting" or "carrying a burden."
D. Suddenly critics were there.
1. One moment absent - next they are there.
2. Watching Jesus.
3. Spies.
4. Jesus came to defense of disciples immediately.
IV. Jesus Sabbath Teachings.
A. Have ye not read?
1. Great place to start!
2. Must have a fd. for what we do - he used Scrp.
B. Story of David.
1 Sam. 21:6
Lev. 24:5-9
C. Shewbread.
Exo. 25:30
1. 12 loaves.
2. Table 3' long 11/2' wide, 2' 3" hi. North side of Holy Pl.
a.) Overlaid c pure gold.
b.) Surrounded by molding of gold.
c.) 4 gold rings ea. corner.
Exo. 25:23
d.) Represents God's presence c His people & thus fellowship.
e.) Israelites were guests at his table.
f.) Ea. Sabbath new bread.
g.) Bread represented the presence of God.
h.) None but priest could eat.

Lessons 24, 5, 9

V. Lessons for us.
A. Why do we miss meaning of Scrp.?
1. Closed mind.
2. Full heart.
3. Faulty facts.
B. Jesus is Lord.
1. Means possessor, owner, Master.
2. Sabbath belongs to Christ & is subject to His regulations.
3. God's Son has more right to set aside bread than David.
SATURDAY MADNESS
Luke 6:6-11

I. I've heard of:
   A. Midnight Madness--Stereos sell cheaply.
   B. Mad fit.

II. I want to tell you about a Saturday madness--all brought on by religious ignorance.
   A. Did you ever go home from service mad?
   B. Have you left a service because you are so "put out."
   C. Has it made you take counsel as to how you can get rid of the preacher?
      If so, you share a Capernaum experience with Jesus.

III. Our story opens with "And it came to pass on Another Sabbath."
   A. I can automatically tell you what Jesus is going to do.
      1. He'll be there.
      2. He'll have his critics there--if you ever find a perfect church, don't go into it--you'd ruin it.
      3. He will perfectly obey His Father & do good on that day of rest.
      4. He'll create excitement--this one of 7 miracles done on Sabbath.
   B. A man was there with a withered hand.
      1. You run into all kinds of problems at public worship.
      2. Only Luke tells us his right hand was withered.
      3. Several right hand Scriptures.
Ps. 16:11 "At thy Rt. hand there are pleasures"

Col. 3:1 "If ye then be risen with Christ, seek"

C. The Critics Were There.
1. Formidable--Scribes & Pharisees.
2. Watching--not worshipping!
   a) Closely
   b) Insidiously
   c) With sinister design
   d) Carefully to preserve things exactly as they felt right.
   e) Malignant envy knows no respite.
3. Will he heal?
   a) Does our religion condemn one who does good?
   b) Do we watch for fear he will?
   c) DiMaggio quote.
4. To find an accusation against him.
   a) Those who ought to intercede for the wretched, cavil at Jesus.
   b) Men will defraud even orphans, widows, old folk.
   c) Sin dries up the streams of charity - Van Doren.
5. Knew their thoughts.
   a) God searches the heart.
   b) His investigation goes deep.

IV. Sabbath Actions of Jesus
A. Addresses man.
1. Rise up
2. Stand forth in the midst
3. Arose
4. Stood forth
5. Can't lose with this obedience!
B. Addresses Critics--Ask 1 Thing.
1. Lawful to do good, or to do evil?
2. Lawful to save, or to destroy?
   a) He's going to leave the matter with their own minds.
   b) Who's breaking the Sabbath--Jesus intending to do good or Pharisees intending to murder?
   c) Shall we do good or do nothing? (Steinbeck quote)
   d) What kind of religion is it that will rescue a sheep but will let your neighbor perish?
   e) It's either do good, or else fail to do good--the latter is the equivalent of doing evil.
   f) To refuse to help was to destroy.
Mk. 3:4 "Held their peace."
Mk. 3:4 "Look about on them with anger"
   g) Dostoevski story
C. They Waited for Answer
   1. No reply came--stony silence.
   2. Patiently gave them time.
D. Spoken Word!
v-10 "He said unto the men Stretch"
   1. No law against uttering a kind word on Sabbath.
   2. Simple, understandable command--v-10 "and he did so."
      a) Took faith on man's part.
      b) Obedience necessary.
      c) Did he need help to lift a withered hand?
E. Saturday Madness
1. Felled with madness.
   a) Anger unrestrained.
   b) Devoid of understanding.
   c) Thinking bankrupt.
2. Why?
   a) Worked a miracle.
   b) Power contrary to what they thought He could do.
   c) Shows He is from God.
   d) No respect for their views thus exposes them. (Barnes)
3. Pride — Robert Redford
4. Obstinacy
5. Malice
6. Disappointed self-confidence all produce madness.
7. We get fretted when others are successful but not after our method of view. (Shaw quote)
8. Brighter the truth the more the ungodly are irritated.
F. Communed with one another as to what they might do to Jesus.
1. Some will do you in.
2. Wounded pride lashes out.
3. When he put them to shame before all the people, silencing them in their own synagogue, one can expect reversal.
4. Sin unrepented of brings vengeance.
5. Grieved over the hardness of heart. (Mark)
6. It's professed religionest that murdered Jesus.

Heritage C/C - 5/25/08
SIMON--AN APOSTLE WITH AN APPELLATIVE

1. Of some apostles, we know little.

II. Of Simon, we know only because of his appellative:

A. The Canaanite (means zealous).
   Matt. 10:4 "Simon the Canaanite, and Judas Iscariot.
   Mk. 3:18 Ibd.
   B. RSV says the Cananaean in the above reference.
   C. Zealot.

Luke 6:15

III. What does it mean?

A. Movement of the Zealots,
   1. Extreme & violent Jewish nationalist.
   2. Wanted to drive out hated Romans by revolution & guerrilla warfare.
   4. Last stand of Zealots was Masada - AD 71.
      (a) Long siege by Rom. general Silva.
      (b) Masada - "fortress in the sky."
      (c) Overlooked Dead Sea - desolate spot.
      (d) Romans built huge Earthen Ramp to take it - found 3 folks alive.
      (e) Like Alamo to us - only Masada an act of heroism & hopeless defiance - nothing gained. Zealots to die rather than face Roman slavery.

B. Characterized by:
   1. Radicalism.
   2. Extremism.
3. Zeal.
5. Political malcontent.
7. Win via Sword, its thrust was to bring victory - Kill, Kill, Kill!
8. Loved homeland & independence.
Acts 5:34-39

III. Why would Jesus select such a man - preacher from the LSA?
A. Catholicity & universality of church.
B. Kingdom not of this world nor its standards (Clip on Jesus).
C. Power to alter aims of a life that differed in spirit, means, & end from His.
D. Sovereignty of the call of God - whoever comes will be my bro. or sister in Christ - I don't select any more than you pick your bro. or sisters in the flesh.

IV. Why would Sim accept the call?
A. Here in Christ is the greatest exercise possible of zeal.
1 Cor. 14:12 "Even so ye, forasmuch as ye are zealous
Zealous of good works
Zeal of the house

1. Two things are bad:
(a) Zeal w/o knowledge.
(b) No zeal.

2. In Christ I've zeal c knowledge.
3. Simon still known as the Zealot!
B. No one could abort true service to Christ to selfish end.
1. We revolt against dictators sadly to establish others.
2. We vote out one crook & get a bigger one in!
3. We sacrifice only to see others fatten - we can't abort the Christ's way.
4. Here Simon could turn his energies to a better & a permanent end.
5. Note Ole Bull clip.
6. Epistle to Diognetus.
C. Better to build than destroy.
1. Better to be idealistic than national.
2. Better to construct than destruct.

Shift End 5-13-74
That sense of awe and wonder in the presence of Jesus belongs, if I may dare to put it so, at the growing edge of the Church, at the point where Christ is actually subduing men to himself, at the point where men are learning for the first time who he is, at the point, therefore, where they cannot keep silent. Concern about that growing edge is at the same time concern for the life of the Church itself, for that hidden life of communion and adoration without which the Church cannot live, and out of which alone can spring a true, loving, humble, and inexhaustible missionary passion.


"On the Growing Edge of the Church" - By T. Watson Street

The famous violinist named Ole Bull was once in New York. When Sunday came, a friend invited him to go to his church. The violinist replied, "I will go to church with you on one condition, that you will take me to hear someone who will tempt me to the impossible."

"God, the Disturber" - By Alan Walker - Page 27
From the unknown author of the epistle to Diognetus describing the Christians,

"The Christians, he says, are not distinguished from other men by country, language, nor by civil institutions. For they neither dwell in cities by themselves, nor use a peculiar tongue, nor lead a singular mode of life. They dwell in the Grecian or barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life. Yet they present a wonderful and confessedly paradoxical conduct. They dwell in their own native lands, but as strangers. They take part in all things, as citizens; and they suffer all things, as foreigners. Every foreign country is a fatherland to them, and every native land is a foreign.

By the Jews they are attacked as aliens, and by the Greeks
persecuted; and the cause of the enmity their enemies cannot tell. In short, what the soul is in the body, the Christians are in the world. The soul is diffused through all the members of the body, and the Christians are spread through the cities of the world. The soul dwells in the body, but it is not of the body; so the Christians dwell in the world, but are not of the world."
BARTHOLOMEW--THE LISTED MAN

Luke 6:13-16

I. About this man there is uncertainty.
A. Matt.--MK. -- Luke list him -- they tell nothing more than his name.
B. John doesn't list or mention him but speaks of Nathanael.
C. Questions:
   1. Are they the same man?
   2. Why of one so important as an apostle do we know so little?
   3. If my faith rests on fact of Christ and apostles, what reliance do I have on Bar.?

II. Since I cannot prove Bar. & Nath. are the same man, I shall treat these men independently in our study.
A. My references in the Bible to Bar.
   Matt. 10:2-4
   Mk. 3:14-19
   Luke 6:12-16

1. Reasons some give as to why Nath. & Bart. are same:
   (a) In ea. of 4 lists Ph. & Bart. were named together
   (b) Jn. 21 - 7 men listed as ones Jesus appeared to, 6 were apostles, Nath. the 7th, was he an apostle?
   Acts 1:13

B. From observation & the commission given I can learn much.

III. About Bartholomew, I know:
A. There was an inseparable connection with his Father.
1. Bar = son of - thus always identified with his dad.
2. That should sober a father-son relationship and show its long shadow.
   (a) As unalterable as Daniel Elsberg's psychiatrist.
   (b) Daddy's you touch a life as no one else does.
   (c) Brooks Adams quote.
   (d) Discipline.
   (1) Becky Tilotta quote.
   (2) No longer a child.
   (3) Tom Mullins quote.
B. Whenever I find Bartholomew I find him in good company.
1 Cor. 15:33 "Be not deceived, evil comm. corrupt go"  
II Thess. 3:14 "And if any man obey not our word by it"  
Note that man - no company
Prov. 13:20 "He that walketh c wise men shall be wise; but a compan. of fools - destroyed.
Prov. 28:7 "He that is a companion of riotous men shar"  
Phil. 2:25 "E. my brother & companion in his father.
1. Your associates tell a lot about you.
2. Watch your company.
3. Herberg quote.
C. His life was given to things of spiritual interest - tho never quoted - his humility makes you a big man.
1. I'm amazed at various ones who help you.
2. Seems like a few get everywhere - but others get to certain ones, & the job is done.
3. Thrill to see Christians at work.
D. By virtue of his listings I see his faithfulness from start to finish.
1. For him Jesus is Lord.
2. Who is Lord of your life?
3. Ps. 110:1 "The Lord said unto my Lord, Sit thou at
4. Whom did David call Lord?
   (a) His slave?
   (b) His Son?
5. What about you? - Jack Lewis asked
   Jn. 15:14 "Ye are my friends if ye do whatsoever I
   1 Jn. 2:3 "And hereby do we know that we know h
   Rom. 6:17-18 "But God be thanked that ye were th
6. Jesus is Lord is popular today.
7. How do you use it?
   (a) God of Israel - Jehovah.
   (b) Polite address, like Sir - still the Adonai used for
      any man in Israel - like Mister - Ah-dough-no
   (c) Master.
   (d) Divinity of mystic religion - My Lord, Caesar,
      Emperor worship.
8. Cor. 8:6-6 "There be gods many and Lords m.
9. Apostles preached:
   Acts 2:36 "Therefore let all the house of Israel know a
   9. See the Lord in the fullness of His power.
One Event: Two Accounts

IN THE DIARY of Brooks Adams is a note about a special day when he was eight years old. He wrote, "Went fishing with my father; the most glorious day of my life," and through the next 40 years there were constant references to that day and the influence it had on his life.

Brooks' father was Charles Francis Adams, Abraham Lincoln's ambassador to Great Britain. He also had a note in his diary about the same day. It simply said, "Went fishing with my son; a day wasted."

The Christian Athlete

When a young man was summoned to appear in court to answer for having been ticketed for speeding, he was fined a sizeable amount by the judge. The father stood by to pay. When all was settled, the father turned to the son in the presence of the policemen and said, "Son, I'm gonna buy you a car that those rats can't catch," and they stalked out of the courtroom. He did just that, but soon the son was found wrapped around a culvert, DOA (Dead on Arrival). The price of permissiveness is occasionally high!

"Give Them God's Way" - By Becky Tilotta - Page 41
A father told his teenage daughter he wanted her home by 11 p.m.

"But Father," she complained, 

"I'm no longer a child."

"I know," answered her father. 

"That's why I want you home by 11." — Goats, 10-68.

To help assuage anxiety and encourage joy among the boys, fathers often purchase refreshments for their sons. It is during this time that they learn the real reason why boys attend sporting events: they go to eat. Their strange adolescent appetites crave foot-long hot dogs, ice cream bars, salted peanuts, and four-ounce cups of lemonade made from a large amount of water, a small amount of sugar, and one antique lemon. All this must be bought from vendors who, after years of practice, know precisely where to stand in order to block one's vision of the game. Each item, of course, must be passed from person to person until, miraculously, it gets to the child who ordered it,

— Lisa Spring
after which the money is passed back to the vendor in the same fashion, the change returned, and the whole process repeated because the kids of the father two seats to your right now want some, too.

Where 2 or 3 are gathered together SOMEONE SPILLS HIS MILK
by Tom Mullen

Page 40
RELIGION IN THE U.S. —WHERE IT’S HEADED

Interview With
DR. WILL HERBERG
Philosopher, Social Historian

Are churches in U.S. hanging on for survival, or on the brink of startling revival? Dr. Herberg, in an exclusive interview, assesses the ferment in all three major faiths—and the new directions that religion is taking.

Q Dr. Herberg, what is the state of religion in the United States today?
A In numbers, the mass of American people are immersed in religiousness.

Ninety-five per cent identify themselves as being Protestant, Catholic or Jew. About 70 per cent say they’re members of churches. In 1972, the Gallup Poll reports, 40 per cent of American adults said they attended church or synagogue in a typical week.

In content, however, this religiousness is becoming more and more vacuous, because religion has come to serve a new role in this country—a nonreligious role, essentially. I mean religious “belonging” has now become a primary form of self-identification and social location, the way of being an American. It defines one’s place in the totality of American life.

Nevertheless, in numbers at least, the American people are probably the most religious of all Western nations.

Q Has that always been true?
A No. Available figures indicate that about 1800 America was the least churched of all Western countries. Maybe 10 to 15 per cent of all Americans then belonged to churches. Even by 1900 the figure came to about 35 per cent. Today America is the most churched nation in the West—a tremendous revolution.

Q Is this giving churchmen a new and powerful voice in national affairs, as suggested by their role in promoting civil rights, antiviar and other campaigns?
A Not at all. The noise you hear coming out of churches is from the leaders—not from the masses of members. You say “churchmen.” You mean top leaders in denominations like the Presbyterian Church, the United Church of Christ, the Methodist Church and some Jewish and Roman Catholic clergymen—you, they’re generally ultraliberal, but they have no influence whatever among rank-and-file members, who belong to the ordinary mass of Americans.

A large number of these church members are annoyed and embarrassed by the liberal and radical statements of their leaders. They don’t know how to replace this leadership, and it would take centuries, anyway. Do you know what these ordinary Americans are doing? They’re staging a “pocketbook rebellion.” They just won’t send money to the central offices of their denominations. Religious giving has not diminished. It’s a little higher this year than last year, but it’s going to local churches and for local purposes. Increasingly, rank-and-file members of the churches refuse to send money to the central offices, and the top leaders are raising Cain about it, but they can’t help it.

Q Does this disaffection involve ecumenical bodies such as the National Council of Churches?
A Of course. The National Council is practically nonexistent in its impact on America. I mean, people hear the name, but I doubt if half the church members in America would know how to identify it. That’s a very, very generous estimate—maybe three quarters
JAMES--THE LESS OF WHOM I KNOW LESS THAN MOST!

Lu. 6:13-16

I. One compelling & confusing NT study is:
   A. How many Mary's are there?
      John 19:25 "Now there stood by the cross of Jesus
   B. How many James do we have?
      1. 3 James names occur in our text.
      2. Specifically who was James the Son of Alphaeus?
         (a) Was he Jesus brother?
         (b) Was he a pillar in the church?
         (c) Did he write the book of James?
         (d) Is he James, the Less?

II. A Study of the James Men.
   A. James, bro. of John, son of Zebedee called James
      the Elder, James the Great -- is only complete
      apostolic story except Judas.
   B. James the Less, or Younger, son of Alphaeus.
   C. James, father of Judas or Thaddaeus.
   D. James the bro. of Jesus.
      1. R. C. makes him same as James the Less, therefor
         cousin of Jesus in order to observe perpetual
         virginity.
      2. Bro = cousin.
      3. Follows a torturous course of reasoning to prove
         such!

III. James, the Son of Alphaeus.
   A. 4 catalogues of the 12 list him.
   B. Mark at crucifixion has a James the Less.
   Mk. 15:40 "There were also women looking afar off
      1. Less = Little."
2. Of consequence or statute?
C. Brother of Jesus & Less the Same?
1. Paul's Jer. visit.
Gal. 1:19 "But other of the apostles saw I none, save
2. Could son of Alphaeus be son of Joseph at same
time? Bro = cousin?
3. Mary, mother of Jesus, had a sister named Mary?
2 sisters in same family, same name?
4. Alphaeus is another form of Cleophas perhaps.
Matt. 27:56 "Among which was Mary Magdalene, and
Mk. 15:40 "There were also women looking on afar of!
Jn. 19:25 "Now there stood by the cross of Jesus his m
Matt. 13:55 "Is not this the carpenter's son? Is not his
5. If cousin why wasn't Joses also an apostle - only:
one left out!
6. Yet own brethren didn't believe in him.
Jn. 7:5 "For neither did his brethren believe in him."
7. Acts 1:14 "his brethren" seems to show none of
brothers were his apostles.
8. Was he Matthew's brother? Did James object to
Matt work - not at feast.
9. Guess we just don't know all we'd like to!

IV. James the Less Fascinates.
A. God needs distinguished folk like the other James.
B. He needs the Little people too.
1. Some are sons of Thunder.
2. Some are just dark clouds w/o rumble.
C. He needs little folk who stay on the job as
evidently this James did - who neither weary nor
faint.
Heb. 12:12-13 "Wherefore lift up the hands which D. He needs us all to recognize their work – or should we say "our" work.
1 Sam. 30:24 "As his part is that goeth down to the bed They also serve who only stand & wait."
1. Carlyle saw the bridge & that of those who built it.
2. A noble craft it is, that of a mason; a good building will last longer than most books, than one book in a million. There hangs the bridge and will hang grim and strong, when all the cunning hands that piled it together, perhaps the last is now powerless in the sleep of death. Oh time! Oh time! Wondrous and fearful art thou, yet there is in man what is above thee!
3. The Less may refer to statutes or years of service, not to importance.
4. We will all be rewarded.
1 Cor. 15:58 "Therefore my beloved br. be ye steadfast.
The twenty-one words that changed this man's life were written by Thomas Carlyle. The man who was challenged was William Osler, a founder of John Hopkins School of Medicine. These are the twenty-one words:

Our main business is not to see
What lies dimly at a distance, but
To do what lies clearly at hand.

"The City A Matter of Conscience and Other Messages" – By George Sweeting – Page 116

This man was said to be more familiar with things Chinese than any other man at that time. Because of this a great oil company sought to obtain his services. It sent a representative to offer him a salary of $10,000 a year. When he refused, the representative went up to $20,000, then to $25,000; then he invited him to set his own salary. In reply this missionary said, "The salary you offered first is large enough; I am making only $1,200 a year. It is not your salary that is too small; it is your job. I have a bigger job than you can possibly offer."

"Evangelistic Sermons of Clovis G. Chappell" – Page 30
You will remember that in the first days of World War II, General MacArthur left Corregidor, saying, "I shall return." The soldiers were taking care of many last details before leaving. The government had stacks of United States currency there. They couldn't take it along with them, and it must not be left to the enemy. So they piled this money up and burned it. Hundred-dollar bills burned well as tired soldiers looked on. One man picked up a hundred-dollar bill, touched one end of it to the fire, and lighted his cigarette with it. He said, "I have always wanted to do this." Time was running out, and money didn't mean much. When we get to the end of the way, it will mean less than that. Why will men give all of their time and talent and energy to material things which fade away and neglect the spiritual things which last forever?
From history's pages we learn of a cowardly young soldier in the army of Alexander the Great. Whenever the battle grew hot, the young soldier would retreat. The general's pride was cut because this timid soldier also bore the name "Alexander." One day Alexander the Great sternly addressed him and said, "Stop being a coward, or drop that good name!"

My friend, that is the message for today. It is time for Christians to start living up to the dignity of their name.

It is time for God's people to cast themselves upon the Lord in humility for a spiritual awakening!

"The City A Matter of Conscience and Other Messages" - By George Sweeting - Page 101
ONE OF THE APOSTLES HE CHOSE WAS A TRAITOR

Luke 6:13-16

1. Many terrifying features come to us in the life of Judas. Among the many malefacts, which do you deem the worst?

A. He was a devil.
   John 6:70 "Have I not chosen you 12 & yet Satan entered him"

B. He was a thief.
   John 12:6-6 "Why was not this ointment sold for th C. He was the son of perdition.
   John 17:12 "Those that thou gavest me I have kept"

D. He was a procrastinator.

E. He was a suicide. Matt. 27:2-10 Acts 1:16-20 Ps. 69:25

F. He betrayed the Lord.
   (Jn. 6:71 "He spake of Judas Iscariot the son of Simon"
   Jn. 13:18 "He that eateth bread with me hath lift Matt. 26:24 "The Son of man goeth as it is writte"

1. The one "classified disciple."
2. Epethet of infamy.
3. Name of scorn.
4. "Judas goat" leads sheep to destruction in slaughter house.
5. Sad since he was:
   (a) Trusted - elected treasurer. Jn. 12:6
   (b) Not "Is it Judas?" but "Is it I."
6. Sinned against opportunity - was a traitor (Lu. 6:16).
7. Only one identified as from the South.

II. Let's study the Betray.
   Reading John 18:1-11
A. Occasion.
1. Midnite on Olive's Brow.
2. Jerusalem was bathed in the light of the full Paschal moon.
3. Jesus led his band to one of his favorite spots - across the Kedron (Kedron means Cedars).
4. He needed the time for prayer.
5. We won't go into his agony but have we ever prayed to the point of being sweat bathed - we pray that way but don't so pray.

B. Judas knew the place.
1. John doesn't tell about the kiss.
2. Judas knowing the place makes his act all the more wicked - he hunted out the Lord at a place of devotion.
3. Jesus often here (V. 2).
4. Hamilton points out Judas' hypocrisy. He betrayed with a kiss - one said the "kiss of a kiss" - the symbol normally of affection; & called him Master but did not recognize his authority.
5. Judas led the arresting mob.
   (a) John only uses military word to describe detactment - normally 200 to 600 men.
(b) Tyndale says Judas & his army represent the world: tainted by evil, use physical force to get what they want.
(c) Further, Jesus opposition consisted of the strongest force politics & religion could throw against Him - yet He still won!
(d) For 30 pieces of silver - the price of a slave - Judas squandered life's richest opportunity - what's our price?
(e) They came with "lanterns, torches, & weapons" (V. 3). Did they expect him to hide? Must they hunt for Him? Barton tells the irony of hunting for the light of the world with a flickering torch.

C. Jesus took the battle to them with his "Whom seek ye?"
1. Tenny says the impact of John is to show his "voluntary surrender."
2. He went where he knew he'd be found.
3. His courage in identifying himself so frighten his captors they fell back.
4. Vicariousness there - He that of others - let them go.
5. Peter whacked an ear - expect he aimed at a head & was 3" off target.
6. Jesus healed - last bodily miracle - his torment
7. Two disciples are contrasted:
   (a) Judas c armed men - Peter drew arms
   (b) Judas by stealth - men openly defends
   (c) Judas betrayed - Men attacked.
III. Some thoughts in conclusion.
   B. Do you suppose Judas beforehand weighed well the consequences of his action? "Better never to have been born."
   C. Can't man be lost? Where is my "place"? How do I get there?
   D. Doesn't the journey into sin always gain momentum?
   E. Am I sinning against much light? Many opportunities?
1. It had been a tremendous wk. for Jesus.
   A. Sabbath inquiry.
   B. All night in prayer.
   C. Named 12 apostles.
   D. Now comes to the Pulpit for Sermon on Mt.
      1. Luke says he comes to plain.
      2. Is it the same sermon as in Matthew?
         a.) Some say same.
         b.) Some say a repeated sermon.
         c.) In Matthew he sat.
         d.) In Luke he stood.
II. He Stood in the Plain.
   A. Plain = level place.
      1. Not affirmed he stood there to preach, says Barnes.
      2. Came from Horns of Hatten?
   B. People there.
      1. Robertson says 3 classes.
         a.) Jesus & Apostles.
         b.) Company of disciples.
         c.) Great multitude.
      2. Size & nature of crowd is stressed.
         a.) Luke had not previously mentioned Tyre & Sidon.
         b.) Folks came from variety of places.
         c.) Many nationalities mentioned.
         d.) Matthew has longer list.
         e.) Mk. 3:8.
3. Note, tho there be some harmonistic difficulties, the width of Jesus appeal.

C. Why did they come?
1. To have needs met!
   a.) Of mind.
   b.) Of soul.
   c.) Of body.
2. He taught!
   a.) Beacon says it was sermon for disciples - not for crowd.
   b.) It tells way of life for those who acknowledge one supreme loyalty.
   c.) It's the design of life for those in the K. of God.
   d.) Those who do not have good preaching around them had better travel to get it.
   e.) Hearing God's word is the most important informed of life.
3. He healed.
   a.) Vex = provoke, irritated by petty provocation.
      Here it meant afflict, torment.
   b.) Virtue = power.
   c.) Do men think more of health of body or soul today?
   d.) Perhaps his fullest hr. of miraculous power & usage - words modestly tell it.

III. Some Powerful Observations.
A. Everybody needs Jesus.
B. Jesus did everybody good.
C. Jesus is big enuf for everybody's needs.
D. From Mt. top of Prayer he descended to valley of opportunity.
E. Jesus comes to a fevered world even today.

F. It's the Person that draws — they sought to touch Him.

West End Fed. Ladies Bible Class 2-6-40
I. When I think of Mattie Ruth my first thoughts are of the healing arts as a nurse.
   A. Sure I knew her as a part of a great family - with many brothers and sisters.
   B. I hear the static words and an equally quick smile that came.
   C. I knew the good family into which she married.
   D. I saw evidences strongly presented of her love for Christ and the Kingdom.
   E. I gloried in the way she lived and behaved herself.
   F. But I still see her uninformed giving me those series of typhoid shots at Dr. Claypool's office.
   G. It's only natural I'd chose a text then that emphasises Jesus and His healing power.

II. Go with me to Luke 6:17-19 and we find for our comfort and strength these events.
   A. And He came down with them.
      1. Nothing in life is isolated.
      2. There is always the connective and
3. He's just spent all night in prayer.
4. That morning out of disciples he called apostles.
5. In our work we know graduations of service - first disciple then an apostle - thus from mount to descending plain.

B. Here He stood.
1. At some place we take our stand.
2. From it we do not move until we accomplish our purpose.
3. After a night of prayer we prepare for a day of toil.
4. See the level place on side of mount.
5. Prepare for sermon on the plain.
6. You reach a spot, you stand and you go no further.

C. Co. of His disciples, great.
Multitude of people
1. Society was Jesus' messenger
2. He was very popular
3. North, South, West they came
4. Judea, Jerusalem, Sea Coast
5. Tyre
   a) From Heb for Rock
   b) Founded 200 years before Solomon's temple
c) Hiram its King supplied brass and timber for temple. 1 Kings 5
d) Their cunning and art celebrated by Homer
e) Famous for emeralds, purple, fine linen
f) Her merchants were princes and had palatial homes
g) Nebuchadnezzar after 13 years siege took and destroyed it

Ezek. 26:7

h) Lay desolate and forgotten 70 years.

Isa. 23:15

i) Alexander laid 8 month siege and took it
j) Antigonus also had a 13 month siege and took it
k) Herod I rebuilt it
l) Our Lord visited it
m) Woe pronounced

Matthew 11:21-22 "Tell the Sidonians the Lord would have returned to Tyre"

Luke 10:13-14 "Tell the Sidonians the Lord would have returned to Tyre"

n) Christianity came to it

Acts 21:3-6 "Tell the Sidonians the Lord would have returned to Tyre"
d) Origin buried here

6. Sidon
a) City of Phoenicia
b) Yidonians followed Jesus

Mark 3:8 "Greet multitude"
c) Paul found followers
Acts 27:3

D. Came to hear and be healed
1. Message no one else had
2. Two classes to be cured - sick and demon possessed - the troubled ones.
3. Sin has defiled all things
4. Some clothed in scarlet yet embrace a dung hill

Lam. 4:5

5. Sin debases body, soul and spirit
6. "And they were healed" - Jesus the complete and powerful answer

E. Sought to touch Him
1. Touch healed be it ever so light
2. He healed secretly, openly, quickly, successfully as virtue went out of Him
3. Luke uses word for healing that shows a great respect for the patient
4. Emphasis on power and healing, again note.
5. Luke focuses on Jesus and His power
6. Jesus satisfies every need - no wonder we sing "A Wonderful Savior is Jesus My Lord."
He Healed Them All


Mattie Ruth Banton Funeral
Ypsilanti, MI (AM) - 9/17/96

8/31/96
I. If I were to ask you this question, I believe I'd know universally your answer.
A. "What is the greatest sermon on human behavior you ever read or heard?" it would be Jesus' sermon on the mt.-- Matthew 5.
B. Is it remotely possible He said it only one time? We repeat it often, would He not?
C. As Matthew 5 is the sermon on the mt., Luke 6 is the sermon "on the plain" (Luke 6:17).
   1. Just came down the mt. having called the 12 apostles.
   2. Also came a great multitude of people out of Judea and Jerusalem, and from the seacoasts of Tyre and Sidon (v-17).
   3. Came to hear him.
   4. Came to be healed of their diseases.
   5. And they that were vexed with unclean spirits--healed.
   6. Whole multitudes sought to touch Him--healed them all (v-19).
D. While on that plain He lifted up his eyes on his disciples--
   1. Not just the 12.
   2. But the whole company of them.
II. Then began via Luke the inaugural discourse of the Kingdom of God.
A. Matthew wrote for the Jews with special references to Levitical law.
B. Luke omits much as he writes to Gentiles.
C. It is divided:
   1. To members of new society.
   2. Fundamental principles of the new society.
   3. Judgement of God on which it rests.
E. Luke's account begins with series of blessed, followed by series of woes, then contrasts with character of Kingdom folk vs world, also contrasts in happiness of one class vs misery of another, closing with magnificent appeal for obedience.
F. In this lesson we want to see the start and the end of the sermon.

III. As The Sermon Begins:
A. Blessed be ye poor for yours is
   1. He begins by pronouncing happy the poor, the hungry, the mourners and the persecuted.
   2. Next he shows as miserable the rich, full, prosperous that poisons.
   3. Adversity awakens our caution, watch it when world smiles on us and we have a plentiful table and the world praises us.
   4. Poor have less to hinder them from attainment of the higher poverty. (Ellicott)
6. He gives special attention to the social and religious outcasts.
7. Poor implies those utterly dependent on God.
8. In economic distress we sense a deeper need of God.
9. Deeper still there is a spiritual poverty wherein we readily recognize our needs of God.
10. For such God has a blessing.

B. Blessed are ye that hunger now
1. Hunger one of our greatest drives.
2. Fullness of bread abounding in comfort and luxury dulls the appetite for higher things.
3. How keenly do we want righteousness?
4. Hard to feed sheep that are full.

C. Bless are ye that weep now for ye shall laugh.
1. Do we carry burdens of personal grief?
2. Do we feel for a hurting society?
3. Do we yearn for salvation for all?
4. Laugh
   a) Only N.T. use of laughter as the symbol of spiritual joy.
   b) Do we indulge the carnal, sexual, worldly and forget the spiritual?
   c) God is treasuring up comfort—day is coming when mouth is filled with laughter and lips with rejoicing.

Job 8:21
D. Blessed are ye when men hate
1. Wicked will hate you because your
document in life convicts and
condemns them.
2. Separate you.
a) Excommunicate you.
b) O.T. for 30 days and not come
in 6' of anyone.
3. Reproach; cast out name as evil
for Son of Man's sake.
4. Rejoice—leap for joy—not only
bear it but triumph in being for
the Lord.
5. May be loser for Christ but not
in the end.

IV. The Sermon Ends
A. Whosoever
1. Hear call by all to obedience.
2. See companion passages that call
for obedience.

Ezek. 33:31
James 1:22

B. Hear Sayings & Doeth them.
1. Men can make mistakes in realm
of literature, physical science,
economy without fatal consequences,
but in religion is calamity.
2. We must not distance from our
minds the truth of God.
3. Can't substitute with superstition,
immorality, error, tradition.
4. But not enough to hear truth, must
do it—must consciously obey Him.
C. The Parable

1. Man built house.
   a) Everyone is a builder.
   b) 2 kinds of them--wise, foolish.
   c) Sensible way to build.
   d) Hour of crisis unavoidable--building will be tested.

2. Digged deep.
   a) Luke alone tells this.
   b) Dig and make it deeper--take no chance.
   c) Takes toil and labor.
   d) Lit. digged and deepened.

3. Laid Foundation on a rock.
   a) Safe
   b) Proper

4. Flood arose and beat vehemently.
   a) Luke makes no mention of winds.
   b) Day of testing comes.
   c) Movement of any large body of water.
   d) Vehemently--dramatic suddeness.

5. Unshaken
   a) Couldn't even shake it.
   b) Christ the Rock of Ages--nothing can shake Him.
   c) Trust Him--obedience secret of stability.

6. Foundation on a Rock
   a) World passes but word is forever--obey it.
   b) God so loved wants none to perish.
   c) Once we know His will, do it.
7. But hears and does not
   a) Open sin & avowed unbelief
      slay thousands.
   b) Profession without practice
      slays 10,000. (Ryle)
   c) Dishonest folk--confess Lord,
      but do not obey--"why call me
      Lord?"

8. Built house on earth
   a) On gratification.
   b) Temporal prosperity, fortune,
      name, person of authority.
   c) Matthew sensible vs foolish.
   d) Built on loose gravel--foundation
      considered unnecessary.
   e) Thinks always will be bright
      and sunny day.
   f) Put house on ground, not rock.

9. It too was tested with trial and
   affliction.

10. Immediately fell.
    a) Sad is the complete ruin.
    b) Hope dashed.
    c) Must built up ourselves.

   d) Big house falls, drags down
      another.
   e) Don't fall alone--drag dearest
      with us.
   f) Great ruin--nothing left.
   g) Nothing more costly than a life
      built--when soul is lost it's
      forever.

Jude 20
h) Jesus said soul worth more than world.

Mark 8:36

Adairville KY - 10/14/01
Virginia Floyd's Bible Class - 2/24/02
4 BLESSINGS
Luke 6:20-23

1. If I were to ask, "Do you want to be blessed?"—few would say, "No."
II. But if I asked, "Do you want to do what it takes to get it?", few are saying "Yes."
III. Let's hope we will as we look at 4 Blessings.

A. But 1st let's do some things of interest about the Sermon.
1. It's called "The Sermon on the Plain."
2. 41 verses from Sermon on Mt. are not paralleled in Luke.
5. It has a few verses Matthew doesn't — for instance he has the woes. Is Luke abridged & M. full?
7. Christ lived & preached a practical religion - he asks us to also.
8. Maltby, "Jesus promised his disciples 3 things: be completely fearless, absolutely happy; & in constant trouble."
9. Chesterton, "I like getting in hot water. It keeps you clean."
10. Look now at Blessings Four.

B. "Blessed be ye poor: for yours is the Kingdom of God." James 2:5
1. Doesn't not say poor in spirit - just poor.
2. Does he mean poverty is a blessing?
3. Or does it show Jesus understood poverty of lower class.
5. Are we poor because of the gospel's sake? That's the qt.
6. Poverty per se has no merit in itself.
   Prov. 30:9 "Lest I be full, and deny thee, and say, W
   Isa. 8:21 "And they shall pass through it, hardly bester
C. Blessed are ye that hunger now for ye shall be filled
   1. For what are we hungry?
   2. Are we so busy with the things of the world we have no time for things of God.
   3. Word for filled, "satisfied", is word used for fattenning cattle.
5. Do we have a deep felt spiritual want?
D. Blessed are ye that weep now: for ye shall laugh.
   1. Do we weep for the tragedy of sin?
   2. Does it bring us to a sorrowful state?
   3. Only NT incidence where laughter is symbol of spiritual joy.
4. Scrp. never says Jesus laughed.
5. Do we weep for sin?
   Ps. 119:136 "Rivers of waters run down mine eyes, bec
   Dan. 9:20 "And whiles I was speaking, and praying, a
   6. We'll find comfort.
   Rev. 7:17 "For the lamb which is in the midst of the t
E. Blessed are ye when men shall hate you.
   1. Men hate Christians because their lives & doctrin
condemn them.
2. They are happy not just because they are rejected
   but rejected for Jesus' sake.
3. Literally are to leap for joy.
4. 2 reasons:
   a.) Reward in heaven is great.
   b.) You are classed c the prophets of old.
5. Separation is ecclesical one; or is it social?
6. We cannot esteem friendship of man at the expens
   of our loyalty to Christ.
7. Hated Jesus, will you
Jn. 15:18-20 "If the world hate you, ye know that it!
8. Note they hated on account of the Son of Man.
III. Blessings & other Thoughts.
   A. Blessings promised poor, hungry, weepers & hated
      1. However, it's more than the mere fact you are the
         above.
      2. Are these deprivations, suffered for our Lord as
         keen today as at 1st? Are we persecuted?
   B. Repeated sermons.
      2. Matt. on Mt. previous to selection of apostles.
      4. Some valuable things we must repeat.
   C. Jesus avoids bias – has both blessings & woes –
      He's balanced.
4 WOES
Luke 6:24-26

1. Just as surely as there are 4 blessings, there are also 4 woes.
   A. Life’s balanced.
   B. Extremes are avoided.

II. Shall we see the woes.
   A. "Woe unto you that are rich"
      1. Woe means lamentation, not denunciation.
      2. I think life can be happy & solutions come from adequate material things.
      3. I give it all my time & I become successful in it.
      4. "Receive your consolation."
         a.) Receive all you are going to get.
         b.) You’ve got right now the fullness of your blessings.

B. Woe to the full – shall hunger.
   1. Full of self - w/o God.
   2. One who is full is not hungry.
   3. Desire nothing but what satisfied the body.
   4. Future holds no promise – only the moment.
   5. Are we at home in this world? If so, we come under the judgement of God.
   6. Hungry.
      a.) Physical & material should not satisfy life.
      b.) They will still hunger & thirst when things of world have passed away.

C. Laugh now – moan & weep.
   1. Woe to those who think the pleasures of the world will keep godly sorrow from their minds.
2. Time will come when they will deeply sorrow. Prov. 1:26 "I also will laugh at your calamity; I will
D. Speak well of you.
1. To be well spoken of is not wrong (qualifications for an elder) but to curry favor at any cost is (T. Ash).
2. We must not covet the applause of men.
3. Worldly men won't applaud the doctrine of Chris
4. Don't say God says something he hasn't - or oppose anything he champions.

First End. Red. Ladies Bible Class 2-20-80
6 HARD TRUTHS

1. In this sermon, Jesus puts forth the charter of human relationship.
   A. Group of sayings dealing with person-to-person relationships in society.
   B. Connections hard to follow.
   C. Some are hard to interpret.
   D. Are they literal absolutes—if not, are we watering it down?

II. 6 Hard Sayings.
   A. "Love your enemies"
      2. Love will be the major theme.
      Matt. 5:43 "Ye have heard that it hath been said, Thou shalt not avenge, nor bear any grudge against any:
      Lev. 19:18 "Thou shalt not avenge, nor bear any grudge against any:
      Deut. 23:7 "Thou shalt not abhor an Edomite; for he is thy brother:
      Ex. 23:4-5 "If thou meet thine enemy's ox or his ass fallen down by the way, and he his master be not with him;
   3. Agape will be used all the way thru.
   4. Enemies:
      a.) Who are they?
         (1) Read V. 22.
         (2) Those who oppose righteousness.
         (3) What about prayer "if such we have?"
      b.) Do I approve them to love them?
      c.) Is precept absolute?
      d.) Give a demonstration of it.
         (1) Jesus on cross, "Forgive them, they know not what they do."
         (2) Stephen "forgive".
e.) Can he be punished?
Matt. 5:25 "Agree with thine adversary quickly, while
Lu. 20:25 "And he said unto them, Render therefore
5. Keep in mind we'll meet many imperatives: love,
do good, bless, pray, offer - all are second person plural presents - hence, continue to love, continue
to bless, etc.
B. Do good to them which hate you.
1. Exercise positive action.
2. Willfully express love.
C. Bless them that curse you.
1. Do not live on level of getting even & striking back.
2. Vengeance belongs to God.
D. Pray for them that despitefully use you.
1. What type of prayer?
2. How would you phrase it?
D. Offer other smitten cheek.
1. Read these passages:
Exo. 21:23-24 "And if any mischief follow, then thou
Lev. 24:19-20 "And if a man cause a blemish in his nei
Deut. 19:21 "And thine eye shall not pity, but life shou
2. He is teaching non-violence in personal encounte & later non-retaliation in the face of personal wrongs.
3. Is it an absolute command?
Acts 23:3 "Then Paul said unto him, God shall smite th
John 18:22-23 "And when he had thus spoken, one of
4. Letter of law not way to interpret this.
5. Are we to yield to the wicked all our civil rights w/o exception.
6. Can you rightfully resist a robber or fraudulent scheme?
7. Is it always best to do so?
8. We've now grown to a higher relationship - folk
to whom this was given had no self government &
had recently come out of slavery.

E. Take cloak, give coat.
1. Cloak = long outer garment.
2. Coat = inner garment worn all the time.
3. This would be hard to do literally!
4. Do not live a grasping life, but a giving life!

West End Unit, Ladies Bible Class 3-5-80, 3-12-80

Run for President. Pull of interior life. God looks on heart.

1. What would be the greatest moral failure in your life?

2. What does it mean to you to trust in Christ?
   What kind of man is Jesus? Son of God. Without faith impossible.

3. What's the toughest decision you ever had to make?
   Sell what you have. Leave Sodom. Pilate

4. At what point does a baby get human rights? (Fetus viable?) S.C. working in the womb.

5. Does evil exist?
   Laz. had evil; rich man good.

6. What about stem cells?
   Man became a living soul/no trouble for Washington.

7. Define marriage.
   No example is Scripture other than man and woman—all the way to garden.
Pull of interior life.
Washington and stem cells.

Nothing in Bible on hate enemies.

Lev. 19:18  Love neighbor as self.
John 18:22  Officer struck Jesus
Ps. 132:8-9  Clothed in righteousness
Rom. 12:17  Recompense to no man evil for evil.
Acts 23:1-5  Whited wall

Neely's Bend C/C - 8/24/08
PUT TO THE ACID TEST
   | Lu. 6:32-38
I. Sometimes we must come face to face with utter reality.
   A. Avoid physical - really don't want to know.
   B. Put pencil to business & personnel.
   C. See the reality of my Christian character - some questions of Jesus will really do it.
II. In Sermon on the Plain, He asked:
   A. If ye love them which love you - V. 32.
      1. Agape.
      2. Sinners were the irreligious who had no regard for God's word.
      3. Sinner used 3X in 3 verses.
   B. If ye do good to them which do good to you - V. 33:
      1. 4 ways to live:
         a.) Return good for good.
         b.) Return evil for evil.
         c.) Return evil for good.
         d.) Return good for evil.
      2. We must reach for a higher standard.
   C. If ye lend to them of whom ye receive - V. 34.
      1. Love gives for the sake of giving, not for sake of return.
      2. They loaned c interest.
      3. Jesus wants generosity to needy.
III. Verse 35-36, one of summation, note 3 actions.
   A. Love enemies & do good.
      1. Love those that don't love you.
      2. Not a "be-walked-on" view but a victorious
overcoming evil is good.

4. Lend, hoping for nothing again.
   1. We've earlier had Golden Rule & it's positive.
   2. Demonstrate a superior conduct.
   3. Broad generosity encouraged.
   4. Should we make an effort to regain stolen property?
   5. Balance is hard to come by.

Prov. 26:5 "Answ. a fool according to his folly

C. Be merciful as Your Father.
   1. Mercy = compassionate, pitying.
   2. God is graciously disposed to men whether or not they merit it.
   3. Remember he earlier spoke of:
      a.) Great reward.
      b.) Children of the Highest.
         (1) High calling - be like father.
         (2) Unselfish love proves you are saints.
   4. God is Kind unto the unthankful & to the evil - be like Him.

Acts 16:36-40

IV. The Controversy on Judging.

A. Judging & Condemning Forbidden.
   1. What kind of Judging?
      a.) Judging motives.
      b.) Censorious judgement, has facts.
      c.) Nit picking.
      d.) Cold, carping, unloving.
      e.) See some passages:

1 Cor. 5:11-13 "Keep not co., etc.
Gal. 1:6-8 "I marvel that ye are so soon
Ph. 3:2 "Beware of dogs, evil workers, concision
1 Thess. 2:14-15 "Followers of the churches
Titus 3:10-11 "A man that is a heretic
1 Jn. 4:1 "Beloved believe not every
2 Jn. 10 "If there come any unto you
3 Jn. 9 "I wrote unto the church but D.
Lu. 11:42 "Pass over judge. & love of God
Lu. 20:46-47 "Beware of the Scribes
2. What condemning.
   a.) Being God.
   b.) Passing sentence & assigning penalty.
   c.) Don't take God's prerogative in your hands.
   d.) No impure motives.
B. Questions arise.
   1. Is church discipline wrong?
   2. Can we form an opinion? (See v. 43-44).
   3. Does love think evil?
Jn. 7:24 "Judge not according to appearance
4. Is fruit reading wrong?
   5. Did Jesus contradict when He said "Why even of yourselves judge ye not what is right?"
6. Did Apostles invite some judging with:
   a.) Prove all things.
   b.) Try the Spirits.
C. Forgive - Be Forgiven.
   1. Means to set free.
   2. God does such for us.
V. Measured Giving (V. 38).
A. Give - Given - Good Measure.
   1. Have a generous spirit.
   2. Note the modifiers of Measure.
      a.) Good.
      b.) Pressed down.
      c.) Shaken together.
      d.) Running over.
   3. Jesus repudiated the doctrine that God punishes the wicked in this life by withholding Nature's blessings.
   4. Whoever is liberal to others will find them so to him.
   5. Bosom.
      a.) Long loose robe, girdle, outside pocket thus formed where things carried.
      b.) It's like saying "fill pockets" to us.
      c.) Dress of men - big fold, bag shaped in front of robe & cincture.
B. Remember.
   1. We must go beyond the unusual & the common place.
   2. Exhibit a character like God who's sons you are.

South Main Church, Weatherford U.C., Sun School, 3rd Class 3/26-80
First & 2nd U.C. Ladies Bible Class 3/26-80
BLIND - MOTES - TREES

1. As the sermon continues, Jesus uses 3 main thoughts: Blind guides, Motes, Trees.
   A. Shall we examine?
   B. Keep before you the principles.

II. Parable about Blind Guides (39-40).
   A. There is a danger in false teachers.
      Matt. 7:15 "Beware of false prophets
      1 Thess. 5:21 "Prove all things, hold
      1 Jn. 4:1 "Beloved believe not every spirit,
      1. Compare teachings c the Scriptures.
      2. Seek only the best teachers - it's their job to lead
         & he can lead you fartherest.
   B. We will experience what Jesus had.
      1. Perfect = repair, mend nets.
      2. Perfect = thoroughly instructed, informed.
      3. Expect opposition.
      4. Also remember as teacher does humble deeds the
disciple is not too good to also.
   C. Name Religious errors of today.

III. Motes & Beams (41-42).
   A. To Reprove Sins of Others We Need Blameless
      Lives.
      1. If we wait for perfect men tho, there will never
         be any correction.
      2. We must live life consistent c our teaching.
   B. Motes & Beams.
      1. Catch first "behold" or "notice"= prolonged
         attention.
2. Motes.
   a.) Bit of straw.
   b.) Grass.
   c.) Dry wood.
   d.) Twig.
   a.) Rafter.
   b.) Log - main bearing beam.
C. Observations.
1. Life can't effectively be on the outside what it is not on the inside.
2. Brother = one's fellow man, not restricted to blood or religion.
3. Hypocrit = wear mask.
4. Play acting is out.
5. Chinese proverb, "Heart of man is the well & mouth is bucket - what's in well comes out bucket."

IV. Trees (43-45).
A. Test of religion is man's character.
   1. Do we lead a holy life.
   2. Lit., "There is no such thing as a good tree bringing forth bad fruit."
   3. V. 43 reverse parallelism.
B. Is our conduct consistent with our profession.
C. Obedience shows our consistency.
D. Key word of the Kingdom is obedience.
E. What am I doing.
F. Name good deeds seen in others.

West End Unit, Ladies Bible Class 4-2-30
DIGGING DEEP
Luke 6:47-48
I. Mark told me a story of Hiram & Hattie.
   At every view of house, car & furniture, she'd say, "Hiram, you wouldn't have this if it were not for my money." Later he replied, "Hattie, I wouldn't be here if it were not for your money."
   A. Why are we here?
      1. Delight to make history--1st benefit dinner WKCH.
      2. Want to practice that pure and undefiled religion.
      3. Want to give to secure its success.
   B. Raises question--how can we know we'll succeed?
      1. Asking qt. not the answer.
         a) Clip on "Who knows."
         b) Innkeeper qt. at Bethlehem.
      2. Halfhearted effort not it.
         a) Oyster story.
         b) Don't have full service.
      3. No cheap way--give my last paper, ticket.
   II. There are prerequisites to "digging deep."
Luke 6:47 "Whosoever cometh to me"
   A. What's accomplished?
      1. Sleep at church - comfortable.
      2. Children loved.
         a) Bruised - Blessed
         b) Hungry - Helped
         c) Bewildered - Befriended
         d) Lost - Lamb
Gen. 18:19 "For I know him, that he will command his children & his household after him."
3. Requires patience.
   a) Lighted sign--eat veggies.
   b) Sew name tags.
4. Souls last forever--see clip.
B. What is route to success?
   1. "Come" (Typical day)
   2. "Hear"
   3. "Do"
C. I hope we are here to "do".
   1. Give 10th--not enough, give a 20th.
   2. Prospector's note--got all the gold I can carry.
   3. 66 column inches to "take"
      22 column inches to "give".
   4. Quit pestering me.
   5. Disappearing ink.
   6. "Hello, is William there?" difference between irritation & anger.
   7. Emerson quote.
   8. 2 nickles--need more let me know.

"Don't Ginnie, Husbend double-score me half to death."
Put tough toes on line at show.
Who Knows!

Where else but in Washington, D.C., would they call the department
that's in charge of everything outdoors the Department of the Interior?
—Ronald Reagan

Do you ever feel that life is like a car wash and you're going through it
on a bicycle?
—Los Angeles Times Syndicate

Why is it called baby-sitting when all you do is run after them?
—Doreen Lewis, quoted by Alex Thien in Milwaukee Sentinel

How come financial advisers never seem to be as wealthy as they think
they can make you?
—Doug Larson, United Feature Syndicate

If swimming is so good for your figure, why do whales look the way
they do?
—Quoted by James Dent in Charleston, W. Va., Gazette

How come the windshield wiper always works better on the passen-
ger's side?
—Roger Simon, Simon Says: The Best of Roger Simon (Contemporary)

Why are income taxes due on April 15—the same day the Titanic went
down?
—Bill Neden, quoted by Alex Thien in Milwaukee Sentinel

How come the child who puts together an intricate scale model of an
airplane can't open a quart of ice cream without ripping the box apart?
SYLVIA MARETT: "Did you ever get the feeling that the
whole world is a tuxedo and
you're a pair of brown shoes?" 8-Q
—Les Seward in Ladies' Home Journal
Rewriting History

Our neighbor's five-year-old son, Robbie, was chosen to play Joseph in his school's annual Christmas pageant. In the first scene where Mary and Joseph approach the inn at Bethlehem, the student playing the innkeeper dutifully asked, "What do you want?"

Robbie didn't answer.

The innkeeper repeated, "What do you want?"

Again, no answer.

The teacher in the wings prompted the innkeeper with a whisper, "Ask him if he wants a room at the inn."

"Do you want a room at the inn?"

"No," Robbie finally replied, "just a cup of coffee, please." —John Kogut

The lady tourist was admiring the Indian's necklace. "What are those things?" she asked.

"Alligator's teeth," he replied.

After recovering her composure she said, "Well, I suppose that they hold the same meaning for you as pearls do for us."


The young woman sat in her stalled car, waiting for help. Finally two men walked up to her.

"I'm out of gas," she purred. "Could you push me to a service station?"

They readily put their muscles to the car and rolled it several blocks.

After a while, one looked up, exasperated, to see that they had just passed a filling station.

"How come you didn't turn in?" he yelled.

"I never go there," the woman shouted back. "They don't have full service." —Super Automotive Service

During my delivery run for our local newspaper, I was pulled over for speeding early one morning. Hoping to be let off with only a warning, I said to the police officer, "You know, I was just looking for someone to give my last newspaper to."

"What a coincidence," he replied. "I was looking for someone to give my last ticket to." —Contributed by Lyle Zufelt
I always find that statistics are hard to swallow and impossible to digest. The only one I can ever remember is that if all the people who go to sleep in church were laid end to end they would be a lot more comfortable.

MRS. ROBERT A. TAFT

Our plane entered an area of moderate turbulence shortly after the meal was served. A chime sounded, and from the seat behind me I heard a child’s voice ask, “What’s that?”

A woman’s voice answered, “When the captain wants to tell us something he rings the bell and lights up that sign above us.”

“What does the sign say?” asked the small voice.

Without a pause the woman replied, “It says fasten your seat belt and finish your vegetables.”

—JOHN M. Dyer (Kawela, Hawaii)

Mom’s work never ends. First it’s sewing name tags in all the clothes Junior takes to camp. And then in a few weeks it’s snipping other children’s name tags out of the clothes he brings home.

—Bill Vaughan, Bell-McClure Syndicate
HOW LONG DO THINGS LAST?
Shoe Runner - 350 to 500 miles
Painted Line High Volume Highway - 3 to 4 months
Cassette tape - Average 100 playing per year
Lightening - 45 to 55 microseconds
Baby - 71 years
Breathe - 16X per minute - average breath 3.75 seconds
Prof. use of football - 2 to 5 days, playing life 5 hrs,
                        24 new balls per game
Sunbeam - 8.3 seconds
Moonbeam - 1.3 seconds
Women shoes - 15 years
Hard pencil - 30,000 words - 30 mile line
Ball point - 4,000 to 7,000 words
Lose 300 hairs per day
Sky words - 7 minutes
Hair dryer - 200 hours
100 watt bulb - 750 hrs.  
25 watt bulb - 2500 hrs. - care not how often off & on 
$1 lasts 18 months  
1 out of every 7 pennies end in piggy bank  
Dogs senile at 5
Have you ever wondered what a typical day is like in the United States? Here are some stats that will give you an idea - some are good, some are bad.

A burglar strikes every 10 seconds, a car is stolen every 33 seconds, and someone is robbed every 78 seconds, raped every 8 minutes and murdered every 27 minutes.

11,419,178 people take a bus, 3,943,000 take a train or subway and 1,169,863 take a taxi.

679 million phone calls are made, 88 million people watch prime-time TV, 80 million hear music and 3 million go to the movies.

10,000 people take their first flight and 4,109 parachute from planes.

9,077 babies are born, including about 360 twins or triplets. 1,282 of them are illegitimate.

500 million cups of coffee and 90 million beers are drunk.

One of every six Americans sits down with a good book.

2,466 children are bitten by dogs and

2,986 couples wed.

438 immigrants become U.S. citizens.

63,288 cars crash, killing 129 people. Amateurs take 19,178,000 snapshots. People smoke 1.6 million cigarettes.

These are just a few of the many things that happen in our country each day. Then think of the activities of the world! And the most amazing fact is that God sees it all. How He must grieve at man's selfishness and sinfulness. Yet He still loves everyone of us.

It is certainly good to be back after many miles of travel and a heavy speaking schedule. We are thankful for the good results God gave us in the preaching of His word and it is always good to return home.

I'm looking forward to seeing you Sunday!

We're here and we care.
One minister was urging his congregation to be faithful stewards. He reminded them: "The Lord has done so much for each of us. Each of us should be willing to give him a tenth of our income."

One enthusiastic member — caught up in the spirit of giving — stood and exclaimed. "A tenth just isn't enough! We ought to give a twentieth!"

JOY IN MINISTRY — Duduit — P. 108

A MUSEUM in Deadwood, S.D., displays this inscription left by a beleaguered prospector: "I lost my gun. I lost my horse. I am out of food. The Indians are after me. But I've got all the gold I can carry."

— Bill Gold in Washington Post

There was a striking exhibit of five large pails in the hall of the Oakland Museum, alongside a handsomely lettered sign reading: "The Leak, Gift of the Architect, 1972."

— Herb Caen in San Francisco Chronicle
THE CREDIT manager had tried for months to collect from the town's worst deadbeat. The only reply he got was, "Quit pestering me."

At that the credit manager gave what he considered the ultimate threat. "Pay me something on your account today or I'll call all of your other creditors and tell them that you have paid me in full. Then see how you'll be pestered."
Recently news reports indicate a modern—and costly version of the old disappearing-ink trick. The culprits treated checks with some type of chemical prior to cashing them; then within hours, the checks would begin to disintegrate before the bank would have charged them against the account. Some of us know what it’s like to have our bank account disappear, but banks don’t take kindly to having the tables turned!

Joy in Ministry - Duduit - P. 37

Emerson said it well: "Rings and jewels are not gifts but apologies for gifts. The only true gift is a portion of thyself." You give of yourself when you give gifts of the heart: love, kindness, joy, understanding, sympathy, tolerance, forgiveness. Happiness grows and multiplies as we divide it with others.

From: Our Search For Success, Rolla O. Swisher
Pg. 13
Some years ago Alaska experienced an earthquake in which many people were hurt and much property was destroyed. The governor's office received many letters from people demanding official aid for some relative or friend.

The governor's wife remembered one letter that was different. It came from a ten-year-old boy in the Midwest. He had heard about the tragic event and the people in need, so he wrote a letter and enclosed two nickels. In the letter he urged, "If you need more, please let me know."
I. 1st see Lu. 6:47-49.
   A. Story of 2 builders.
      1. Matthew adds more detail, i.e. 7:25.
      2. Some built on sand - in winter became a river bed.
      3. One stands - one falls - foundation is defense.
   B. Why is it foolish.
      1. Sought to avoid work - didn't dig in Rock.
      2. Shortsighted - had not the long view of life.
         "Don't barter future good for present pleasure."
         Barclay.
      3. Hard to build life on Jesus words - dig deep.
   A. Background.
      1. Subtle change of Jesus attitude toward crowds.
      2. Saw shallowness in them.
   B. Children of Marketplace.
      1. Like children of the street.
      2. One group wanted to play funeral & the other wouldn't mourn.
      3. One wanted to play wedding & other wouldn't dance.
      4. Children played while parents shopped.
      5. Couldn't agree what to play.
   C. Evaluated & Rejected John & Jesus.
      1. John too hard.
         a.) Severe.
         b.) Spoke of whole way of life.
c.) Abstinence attributed to demon possession.
2. Jesus too lax.
   a.) Sociable.
   b.) Too genial.
   c.) Son of man favorite term.
   d.) Don't decide Jesus drank by change enemies made.
   e.) Ash said he drank.
5:29-32
D. Observations.
   1. Can't please all.
      2. Some allow externals of a man drive them from seeing true essence of Christianity.
      3. Some take neither life nor eternity seriously.
Eph. 5:14 "Wherefore he saith, Awake thou that sleepest."
   4. Make the demeanor of the men an excuse for not obeying the message.
   5. Some never satisfied.
4:23 Physic: heal thyself
5:23 Lesser - Sins forgiven in word.
5:31-34
6:3-5 David - hungry - Sabbath.
6:7 Heal - excuse.
5. Wisdom personified.
   a.) Deeds her "children."
   b.) God's wisdom vindicated in some who obey.
   c.) Wisdom is ability to make rt. choices from multiple ones.
Prov. 16:16 "How much better it is to get wisdom than
   though she be not sold for silver."
David Lipscomb High Chapel 4-10-80
THAT HEALING MOMENT
Luke 7:1-10
I. These are notes taken from Ryle.
II. I'll sketch what he wrote.

A. To Capernaum
   1. It had seen earlier events.
   2. "Art exalted unto Heaven" (Matt. 11:23)
   3. (Some places are more advantageous to receive Jesus' teaching than others.)

B. Centurian's Servant
   1. The Centurian
      a) A Gentile--had not seen such faith in Israel.
      b) Commander of 100 Roman soldiers.
      c) Called 1st fruit of Gentile world.
      d) (Never criticized in Bible)
   2. Servant
      a) A slave
      b) (The accident of birth puts some in good environment)
      c) (Thanks for our Christian parents)
      d) (Betty Kirby told me of a son unworthy)

C. Sent to Jesus elders.
   1. Great variety of folk came to Him for various reasons.
      a) A son
      b) A daughter
      c) Some came for themselves
      d) Now a servant
2. Servant is sick, ready to die.
   a) Note not driven out but at home.
   b) Not standing by the bed but doing something.

D. Built a synagogue
   1. Does it at his own expense.
   2. Not for his usage but theirs.

E. Sent Friends to Jesus
   1. He did not come himself.
   2. Jesus never saw either Centurian or Servant.
   3. Healing without seeing, touching, look—only by the Word.
   4. No other healing by Jesus, apostle, prophet like this one.
   5. "Trouble not thyself."

F. Say in a Word
   1. Power in Word

Ps. 148:5
   2. Remember the kindness of the Centurian, both the way he treated his servant and his respect for Jesus.
   3. Centurian somehow had learned kindness, also:
   4. Humility
      a) I didn't come.
      b) You don't come to my house—it is unnecessary via the power of your word.
      c) I'm ever ready to help folk and I know you are, Jesus.
Luke 18:14 "Everyone that exalteth"  
G. Marvelled at his faith.  
1. Only other time marvelled at unbelief.

Mark 6:6  
2. Shows human side of Jesus who:  
   a) Hungered  
   b) Thirsted  
   c) Weary  
   d) Ate, drank  
   e) Slept  
   f) Wept  
   g) Sorrowed  
   h) Rejoiced  
   i) Groaned  
   j) Agonized  
   k) Bled  
   l) Suffered  
   m) Died  
   n) Marvelled  
3. Faith astounding.  
4. Do we rest in His promises--"with you always."  
5. Do we doubt any word He spoke?  
6. Will we respond to His come?
THE DAY A DEAD MAN SPOKE  
Luke 7:11-17  
I. We've seen some startling things but never:  
A. Man put hand on bier and stop possession.  
B. Speak to a dead man and expect an answer.  
C. See a dead man sit up and speak.  
D. But I see all this in this story.  
1. Told only by Luke.  
2. One of 3 recorded resurrections by Jesus though Augustine preached He did many more.  
3. It came shortly after healing a Centurian servant—though time statement is a bit uncertain—as to "day after".  
II. The Day a Dead Man Spoke.  
A. Jesus came to Nain.  
1. Nain = "fair," "delightful" but hardly so that day.  
2. 20 miles from Caperneum.  
3. On Little Herman.  
4. 5 miles SE Nazareth on northern slope Esdraelon.  
5. Only mentioned here in N.T.  
   2 Kings 4:18-37 in Old perhaps.  
6. Located, it was thought, on steep hill, winding roads, steep toward ascent where were many caves for burial.  
B. Many Disciples, Much People.  
1. Large crowds attracted to Jesus.
2. Crowd shows sufficient number there for witnesses.

C. At Gate of City Saw Possession.
1. Mere coincidence He got there just at that time--haven't you been at right place at right time?
2. Dead man carried out.
   a) Only Son--he young.
   b) Weeping mother.
   c) She's a widow.
   d) Sin has blighted our world.

Rom. 5:12 One man sin entered--death.
   e) Much heartache as we announce sick & troubled.

3. Much people with mother.
   a) Highly thought of?
   b) Professional mourners with flutes & cymbals, shrill cries of grief.
   c) Thus another group would be creditable witnesses.

D. The Lord Saw Her.
1. Strange usage--usually says Jesus.
3. Saw her.

Ps. 34:15 "The eyes of the Lord are upon the r"
4. He sees our struggles.

E. He Had Compassion.
2. Truly sympathetic.

Isa. 53:4 "Surely he hath borne our griefs"
3. Strongest word in Greek for pity and sympathy.
4. Stoic called for apathy or incapacity of feeling.
5. If you make one laugh or cry you thus influence him and become greater than he is. (Barclay)

F. Result of Compassion.
1. This miracle not as much to validate as to show his spontaneous response to trouble.
2. His heart immediately went out & acted.
3. No one asked Him to do anything nor would it be expected as boy is dead.
4. Would you not regard the case as hopeless?
5. We would do well to copy his compassion.

G. Jesus Acted.
1. Weep not—don’t cry—and he had the ability to support the charge.
2. Touched Bier.
   a) He followed no set pattern in his miracles—touch, speak, send word.
   b) Unclean to touch corpse.

Nu. 19:11-12
Nu. 19:16

3. Bier
   a) Not coffin but couch, litter for shrouded body—napkin over face usually.
4.
   b) Burial within 24 hours of death.
   c) Think of pallet--sometimes used wicker basket.
   d) Always taken out of city.
4. Spoke to Corpse.
   a) 1st time he addressed the dead.
      (Johnson)
   b) Young man--gospel calls young to Christ. knew who he was
   c) Arise "Even if shipwrecked.
      (1) Victory with one word.
      (2) Single him out else all arise.
      Jn. 5:28,29 Manuel not at time to time...All and
      (3) Clearly shows he was dead.
   d) Sat up and talked.
      (1) Medical term by Luke of patient sitting up in bed.
      (2) Where there is speech there is life.
      (3) How would you feel if corpse started talking?
   e) Delivered him to his mother.
      (1) Every resurrection sees family ties: Lazarus to Sisters; Jarius' daughter to parents.
      (2) God loves the united family.
      (3) His love brings back many sons.

H. Results
1. Came a fear on all.
   a) Reverence
   b) Awe
5. 
   c) If fear came with one being raised what will be reaction at end of time?
2. Glorified God--Praise.
   a) Authorized spokesman.
   b) What term do you use to identify Jesus?
4. God visited his people.
   Ruth 1:6 "How that the Lord visited"
   1 Sam. 2:21 Visited Hannah
   Lu. 1:68 "He hath visited & redeemed"

Stroudsville church, Cedar Hill, TN - 6/13/94
Corinth Church, Sparta, TN - 9/26/94
Little River, Hopkinsville, KY (BC) - 6/4/95
Granny White VBS - 7/11/95
New Smyrna Beach, FL (BC) 3/3/96
Hip headstones often viewed as a grave affair

BOSTON (AP) — "Rest in Peace" is dying a slow death.

Hipper headstones are letting today's dearly departed express themselves with immortal etchings that test the bounds of dignity: dancing elephants, dice, golf clubs and even beer cans with the epitaph, "I did it my way."

"When someone thinks something is wonderful and beautiful, it may be — in their mind," said Donald Kenney, director of cemeteries for the Archdiocese of Boston. "But someone else may be mortified to see a Schlitz beer can on a headstone."

Pfordley recently made a marker for a man that included his date of birth, date of death and, "Never Saw the Red Sox Win a World Series."

"The trend is not always greeted as good news."

The Rev. Arthur Dupont of the Roman Catholic Archdiocese of Hartford, Conn., said cemeteries should be an extension of the church, a place for sacred remembrances, not sentimentality.

"One man's sentimentality is another man's horror," he said.

The family of one man whose favorite saying was "Boop Boop Ba Doo," reportedly considered legal action against the archdiocese for refusing to install a marker reading, "Boop Boop Ba Doo, We Love You."

"Certain things are inappropriate for sacred places," Dupont explained. "Sometimes it's a nice idea, but Boop Boop Ba Doo didn't even come close."
I. We sing "When my love for Christ grows weak."
   A. Lives a Christian who never sees unfolding events and has no doubts.
   B. They come because:
      1. Lack of growth.
      2. Dreams fail.
   C. Are we damned or can we ask for help?
      1. Sing the title song.
      2. Then go to what convinced us in the first place—the Scriptures.

II. Jesus gives the perfect illustration.
   B. Condition of John
      1. In prison perhaps for six months.
      2. Thought to be in castle of Machaerus.
         a) East of Dead Sea
         b) Jesus doing works in Galilee—long way from home.
         c) Could not see for himself.
         d) Nain raising (Luke 7:11-17) was talked of.
         e) She asked about the inquiry.

John 1:29
Luke 7:17
C. Word sometimes travels slowly to cover this 70 miles.
D. Others saw which John could not witness, thus the question—even of others.

Isa. 9:1-7
11:1-5
Deut. 18:18-19
Acts 1:6-8

E. How could John doubt?
   1. Did he doubt?
      a) Remember baptism.
      b) Recall what God said.
   2. John had called Jesus the Lamb of God.
   3. Others doubt.
      a) Peter

Matt. 14:26-32
26:1-6
   b) John questions what he thought was a delay.

III. Jesus Answers
   A. "In that hour" -- indirectly.
      1. Cured many.
      2. Disease, plagues, evil spirits.
      3. No verbal answer--other evidences.
   B. In keeping with character of John.

Jn. 1:20-21
   1. I'm not the Christ.
   2. Jesus is!
Isa. 35:5-6
61:1-3
C. Jesus pronounced a blessing.
Luke 7:22-23
1. Do we allow this beatitude for ourselves?
2. Has Jesus come in the manner we expected?
3. Are we bothered by:
   a) Delay
   b) His obscurity
   c) His poverty
   d) No miracles today
   e) Church growth
4. Note he did not come to defense of John's company until "they were departed."
5. They were the highest of compliments extended.
Luke 7:24-28
6. Don't put heaven on your timetable.
7. Don't waiver in your faith.

IV. So instead of doubt put the joy of assurance.
   A. Grimness should not be our lot.
John 15:11 "These things I have spoken unto."
1. I am the vine.
2. Think of its usage.
Ps. 80:8-9 "Thou didst bring a vine out."
Jer. 2:21 "Israel is God's choice vine."
Rom. 14:17
1 Thess. 1:6

B. Abide in the Lord.
John 15:6

C. Prunes it to bear fruit.
DO YOU TRULY BELIEVE JESUS IS THE CHRIST?

Luke 7:18-23

I. I'll start this sermon with the same question with which I close: "Do you believe Jesus is the Christ or Messiah, the Son of God?"

II. We are in the early part of a new age in USA.
   A. First age a general belief in Christ.
   B. Then Age of Aquarius.
   C. Next, via Darwin Age of Agnosticism.
   D. Today the Age of Atheism.
      1. It fits—nothing is definite.
      2. General, no black or white.
      3. The compromise of conviction—never tell anyone they are wrong—who made you the judge.
      4. Widely circulated books by atheists.

III. Feeling for an answer is neither new nor unique.
    A. It goes back to the ministry of Jesus.
    B. It affected some of his truly great.
    C. It even in some way entwined John the Baptist and his disciples.
    E. Somewhere in these joint stories you may see yourself and your current heart.
1. If we believe Jesus is the Christ we cannot be weak and immoral.
2. We cannot be away from steadfast work in the church and the Bible.
3. Most of my lesson from Luke 7 as I also draw on Matt 11—"7 & 11"—easy to remember.

IV. We see:

A. John the Baptist in conference with his disciples.
   1. The place is a prison of all things.
   2. John has told a king his marriage is unlawful; the king's wife says kill him. The king sees he's right and a righteous man and puts him in prison.
   3. John's disciples do no miracles and they are fascinated to tell John what his cousin Jesus is doing.
   4. John has some prison liberties and he calls two of his unnamed disciples to him.

B. These two dispatched with a troubling question both for them and for us to know why the question.

V-19 "Art thou he that cometh or look we for another."

1. John had baptized Jesus. This is my beloved son in whom I am.
2. The Holy Spirit was with Jesus.
   John 16:14 "He shall glorify me."

3. At the transfiguration.
   Matt. 17:5 "This is my beloved son, hear him."

   John 1:29-34 "The Lamb of God—saw spirit descend."

C. Why the question then?
1. For his disciples?
   a) Trouble with the merging of the works. (I decrease, he increases), he's superior.
   b) Slowness of the Messianic fulfillment as we grow uncertain about God's timetable.
   c) John wants his disciples free of doubts.
   d) Didn't come to take John out of prison.
   e) Remember need two witnesses to establish a fact.
   f) Gentle Jesus fits the picture of ax at tree, trees hewn down and cast into fire, fan in his hand, chaff burned (Luke 3:9-17).
   g) Does Jesus fit the mold?
2. Or was it for John himself?
   a) Dungeon affect his faith? Take toll?
   b) He that cometh--proper name for Jesus (Ps. 118:26). Desire of the nations.
   c) John's human--impatient? Too gentle? Things move too slowly?
   d) Are Romans to rule or not?

3. Whatever was behind this? Note:
   a) Jesus did not cut him down.
   b) He praised John as no other.
   c) Never implied John doubted and John continued to affirm is inferiority.

4. Maybe this was the last time John could affirm Jesus' divinity.

D. Good place to inject this--how do you feel when people doubt you? Question your ability? Your integrity?

1. Jesus didn't cut down John.
2. John didn't stop saying not worthy to untie his sandals.
3. Do you doubt yourself? the church? The way we worship (instrument?) How God handles our problems? Can you praise those who doubt you?
4. Communist wrote Christianity today (8/6/82).
"The question is not whether there is supreme reason, but whether it knows about me and has anything to do with me" (Is reason to him God?)

5. Do we say I know God is--but does he know my name?

6. Are we Charlie Brown and Lucy? Never get to kick the ball.

V. Let's see how Jesus answered.

A. Note especially the currency "In that hour."

1. Saw something beyond words saying "yes, I am," he demonstrated something.

2. This another means one of a different sort.

3. Can you believe your own eyes?

B. They saw miracles. Read V-21.

1. Infirmities--diseases of long-standing.

2. Cures beyond human skills--make blind see.

3. "Gave" shows grace, mercy, miracle.

4. Plagues whip of divine punishment.

5. Doubts die in the presence of light.

6. Here's evidences! Miracles of mercy, not judgment.
C. Invoked:
   Isa. 35:5-6
   Prov. 15:2
   Hab. 3:4
   Isa. 61:1-2
D. Know more by deeds than word of affirmation.
   Isa. 29:18-19
   1. No offense--trip, fall over something, tripped up.
   2. Tell what you saw and draw own conclusion.
   3. He wants us to think.
E. Challenge to have faith.
F. Are we dominated by what we expect?
   1. Lady at Grace Avenue--that was not A.R.Holton.
   2. Wish he hadn't come, not what I expected.
   3. I didn't fit her mold--thought you'd be a tall man.
   4. "Blessed is he who is repelled by nothing in me." --Moffatt
VI. What not a flat answer.
A. Coffman
   1. John Locke traces narrow road of Jesus.
      a) Came to die for our sins.
b) Is king but early to have said so, arest for sedition and behead--thus mission thwarted as they'd behead him.
c) Could tell woman at well who he was--her testimony as samaritan woman in court of no value.
d) Times fall back on "thou saidst" or sayeth.
e) Told John again. Matt. 11:4

2. Song tells me the story of Jesus.

VII. Now my question:
"Do you believe Jesus is the Christ the Son of God?"

Adairville, KY (A.M.) -- 10/21/07
You Set Me in Your Presence Forever

BIBLE THOUGHT: “Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever” (Psalm 23:6, NIV).

IN 1954, just before the invention of its vaccine, I came down with polio. With the heroic help of a doctor and nurse, the Lord sustained me. The doctor told my wife that I might never walk again, but I said to myself, “I will show him!” And I did. There is a shelf of trophies for winning long-distance races, run later in life. They speak loudly about the Lord’s grace.

We all face adversities. David did, too. He knew about hard times—hounded by enemies, betrayed by his own son, a wife who turned against him, his own folly. Yet, in the end he was always repentant and forgiving. Job lived with the most intense adversity, none of it deserved. Yet, in the end he was blessed. So may we be, if we trust in the Lord and persevere.

If anyone would tell you the shortest, surest way to happiness and all perfection, he must tell you to make it a rule . . . to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing.

—William Law

Hymn: “The Lord’s My Shepherd”

Caring Father, lift us up on eagle’s wings when we are down. Renew our strength and spirit. Teach us to trust in You for all things. In Jesus’ name. Amen.

—GLOVER SHIPP, Edmond, Oklahoma
A Better Way

BIBLE THOUGHT: “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind” (Romans 12:1-2a, NIV).

“IN THE RUTS” was the expression for driving on rainy land with no paved roads. Find a good set of ruts made by someone else’s car and stay in them! Israel had lost their way by the time Jesus arrived. Only the tribes of Judah, Benjamin and Levi survived—and they were under Roman domination. They weren’t even called Israelites anymore, just “the Jews,” which was a phonetic aberration of the word Judea.

Jesus came offering a new identity, a new kingdom, a new Way. No longer did they need to live looking for the old ruts, seeking security in a slippery world. Now Jesus called all people to live in the same kingdom and follow the same path. Salvation, identity and mission were for every person.

God chose Paul, an unlikely man, to move Israel from their dependence on the non-existent past to dependence on the eternal person of Jesus Christ. His writing about the power and hope found only in the death and resurrection of Christ Jesus still leads us to the path of forgiveness and abundance.

Glory to God, we are not looking for another’s ruts in the road. We look to Christ alone.

Hymn: “Victory in Jesus”

Lord, please bless us through Your Holy Spirit as we move through life. Please forgive our sins and save us in Heaven. In Jesus’ name. Amen.

–GEORGE F. DAUGHERTY, Tyler, Texas
I. Since Peggy Robinson served the Lord all her life, it seems entirely proper - yea necessary - to use His story to describe her.
   A. And in so doing I've the feeling she wants it only for Jim, Nancy, Beth and Susan. Never was it her desire to see the center stage, spotlight and all.
   B. Jesus asked about John - what went ye out to see? Then he described him.
   C. Features even in the account remind one of Peggy.

II. Facts simply stated.
   A. Marriage to Jim - 54 years come March 24th.
   B. Blessed the world with three fine daughters.
      1. Girls of strong morals - when Jim chosen a deacon, no one raised a qt. about Peggy and the girls.
   C. Faithfully served the Lord here at West End.
      1. That brings me to the reed statement.
      2. She was of strong convictions - changes of elders, deacons, preachers never altered her course.
3. With Peggy you knew where you stood "that little fat boy will never make a preacher."

4. There coupled with her fierce independence was endless fairness – there was not a destructive bone in her body.

D. She lived her life free of any meddlesomeness with others and any confidence you placed in her was well kept.

E. She was a lady of modesty in wants and manner.
   1. Living delicately in King's courts was not her manner.
   2. Shopping at Hills was – and here as in other things she was all business.

F. She was one who loved her family.
   1. Never a complaint to me about a one of you – whether it was teen years or Jim's baseball management.
   2. She took care of her own knitting.
   3. She let you run your family without interference.

G. Like John, she was born of woman with all the frailty that flesh brings.
   1. That's the reason you knew nothing of her illness.
   2. She was not of the disposition ever to ask more of you than she was willing to do for you.
3. Much she kept to herself.
4. But this is the reason she needed a Savior and to Him was genuinely loyal.
WHAT WENT YE OUT TO SEE?
Luke 7:24-30

I. You remember well the story.
   A. Little glitch in John's faith? Are you the Christ?
      1. Did he conform to what the imprisoned John thought his preaching should be?
      2. He got his answer and the messengers left.
   B. Crowd needs reassurance.
      1. No question about John's character and work.
      2. Jesus does it with positive & negative statements.
      3. Based it on "what went ye out to see?"

II. Obviously there are larger headlines of other deaths than Mayme Fulbright.
   A. 140,000 Americans die today.
   B. Who is this one who has?
      1. First be it known her character speaks for itself.
      2. She needs no defense from us.
   C. But what did you go out to see?
      1. A faithful wife.
         a) First 60 years the hardest.
         b) She has lived across this land and makes the best of wherever she is.
         c) No grumbling about "wish I were back in California."
         d) Written a great testimony of one who keeps her verbs.
2. Gracious mother.
   a) Took in stride the fame and fear-
      some assignments of Jim.
   b) Modestly loved the achievements
      of the grandchildren.
3. Maintained a cheerfulness and kindness
   that disease could not erase.
   a) Would purse lips and bat eyes
      over Brother Brilliant's cute
      sayings.
   b) Accepted patiently the encroach-
      ments of age.
4. Epitomized loyalty to the Lord and
   faithfulness to her calling.
   a) As well known on Amazing Grace
      as Steve as often the camera on
      the worshipping duo.
   b) Trouble, discord, schematic views
      as foreign to her as Antarctica.
   c) Completely modest and refined as
      meaningful words came from her
      lips.
   d) Earned even at 85 the respect of
      young men 25 who carry her body
      to the grave.
5. She's my kinswoman in the Kingdom
   greater than John.
   a) He never saw Calvary.
   b) He never saw Resurrection.
   c) He never saw Pentecost and she
      has all three.
d) She's now, in my judgement and hope, getting a bit better acquainted with her Elder Brother who, thank God, is the savior of her soul.
WHEN THE LEAST IS MORE
Luke 7: 24-30

I. It's an unusual evaluation of you—we'll see when the least is greater than the greatest.
   A. You contrasted with John the Baptist.
   B. See the value of the Kingdom.

II. The Background for the Speech
   A. John asked, "Art thou he that should come or look we for another?"
      1. He's in prison.
      2. Things did take a different view from inside rather than outside in wilderness.
      3. Was it a little glitch?
      4. Heaven does not estimate us by passing moods. (Meyer)
      5. Was John reproved for his question?
   B. Messengers leave.
      1. Got their answer to take to John 70 miles away.
      2. No longer need be puzzled by the popularity of the preaching of Jesus.

III. Jesus Now Addresses the People.
   A. "He began to speak"
      1. Defends the character of his servant.
      2. Don't think lightly of John because he is in prison.
      3. The inquiry was accepted without anger.
      4. Entertaining disparging thought.
   B. Character Delineated.
      1. Reed in wilderness?
         a) They don't grow there--area too tough.
b) Reeds shake, sway.
   (1) Wavering?
   (2) Unstable?
   (3) Unsettled opinion akin to the philosophical sects.
   (4) Crowds are fickle—was he?
   (5) Reeds symbol of weakness.

1 Kings 14:15
Ezek. 29:6

2. Very opposite as the high encomium continues.
   a) Steadfast
   b) Consistent
   c) Self-denial
   d) Unflinching integrity

3. Don't condemn for one deviation from course.
4. We don't go hear the weak kneed men.

C. His panegyric upon John continues—soft raiment?
   1. Ostentatious display of clothing.
   2. Gorgeous apparel and delicate living.
   3. Didn't preach what men wanted to hear.
   4. No kowtowing sycophant.
   5. No yes man that was bought.
   6. No palace hanger-oners.
   7. He's inflexible.

D. A Prophet?
   1. More than—greatest of them.
   2. Closest to Jesus.
   3. He was the object of prophesy.
Mal. 3:1

   a) Elijah that came.
   b) Herald:
      Announces the King
      Emphasizes what King says
      Retreats when he comes.

John 3:30

c) If he is a messenger it forcefully
   implies the significance of Jesus' role. (Expositor)

IV. When the Least is Greater
A. What does this mean?
1. He's lesser than Jesus? Some say.
2. Least = little.
3. Immediate forerunner of Jesus makes
   him unique, but
   a) Never saw Calvary.
   b) Never saw resurrection.
   c) Never knew Pentecost.
   d) Never in the Kingdom.
      (1) No one else was yet.
      (2) Disciples knew it had not
          come (Acts 1:6).
      (3) John said at hand (Matt. 3:2)
4. John stood on boundary line of two periods.
5. Contrast with saints is not one of
   inherent personal worth--rather the
   two aeons. (Broadman)
6. Not in era of salvation by blood of Jesus.
7. We are sons; John a servant.
8. Whoever is in the Kingdom has received Jesus.

B. As Jesus evaluates John what about each of us?
1. Do we respond to our vast privileges?
2. Which direction are we going?

V. An Example Before Us.
A. Publicans Justified God--baptized.
1. Did what He commanded.
Jn. 14:15 "Love me...Keep commandments"
2. Acknowledge God as righteous.

B. Pharisees and Lawyers Reject, not Bapt.
1. Luke used lawyer 6X--3X in rest of NT--means teacher of law.
2. Ruling class turns deaf ear.
3. Honorable leaders reject baptism.
4. Counsel
   a) Admitted God had a right to speak.
   b) Man has power to injure own soul.
   c) God's counsel and purpose our salvation.
   d) To be blind to sin is to reject His counsel.

C. Are we ready for Jesus to come again?
HOW DO YOU READ THE MARKETPLACE?
Luke 7:31-35

I. What does the marketplace reveal?
A. Words often used:
   1. Uncertain
   2. Volatile
   3. Heartbreaking
   4. Necessary
B. Does it reflect a certain spiritual condition—perhaps more than we want to admit.
C. Let's read what Jesus said about the fickleness of men.

Luke 7:31-35
1. Obviously it's His words.
2. Parables often interest longer than naked truth.
3. Christ introduces a serious subject—really an expose of human conduct.

II. Jesus Taught That:
A. We are like children in the marketplace.
   1. He calls us children.
   2. He understands them.

Lu. 11:7
3. He sees grown folk acting the fickleness of children.
B. We play games
   1. Call one another to our game, like playing wedding.
      a) Piped the lively music.
      b) Pipes had one or two tubes.
      c) Some had 4 to 8.
2. The sitting not so much the posture as the wasting of time.

e) Used pipes to enliven their journeys.

f) Some can never persuade themselves to be serious--life's a joke.

2. But they would not play wedding--let's play funeral.

a) Piped and would not dance.
   (1) Females danced with bells on ankles and cymbals in hand.
   (2) It was not ballroom dancing.

b) So let's mourn--play funeral--and see if you will weep.
   (1) Children played foolishly without earnestness or perseverance.
   (2) Didn't we play church?--even baptizing one another.
   (3) Elliott Tyler--Breader and cupper.
   (4) Aunt Lula and Uncle Homer--sinner and preacher.
   (5) Initiated plaintif tone of funeral.
   (6) Humble family had 2 pipes at funeral--different tune for weddings.

c) Would not weep.
   (1) Man wants something different from will of God--Laughed at Jesus when said girl who was dead was asleep. (Lu.8:53)
(2) Results are the same—won't play that game either.

   d) We learn something.
   (1) Critics are frivolous.
   (2) Act irresponsibly.
   (3) Inconsistent.
   (4) Never satisfied.
   (5) Become petulant when friends refuse to play.

D. Illustrate it with John & Jesus.

1. John the Baptist never ate bread or drank wine.
   a) John did not ask folk to follow his style of living.
   b) Rigors of the law reached new heights under John—surely you'd like that.
   c) Ascetic—did not eat what others do.
   d) Isolated from society.

2. John ate no bread.
   a) Austerer morality.
   b) Little contact with sinners except in preaching to them.
   c) Bread a span wide—thick as finger.
   d) Egyptians knead with feet. Jews knead with hands.

3. Drank no wine.
   a) Vow taken.
   b) Denied comforts other had.
4. Ye Say (clip on biscuits)
   a) World condemns gospel sobriety.
   b) God's servants always slandered--
       don't expect to avoid it.
   c) Mixed up values seen.

   Isa. 5:20
   d) Always something to carp at.

5. Has a Devil.
   a) He's crazy.
   b) Easy way to dispose of one who
doesn't fit.

E. Now Comes With Jesus.
1. Son of Man.
   a) He'll be with men.
   b) He'll be kind to men.
   c) Son of man most frequent title.
   d) Like John he had a mission--
       though different.
   e) Each carried out his assignment.

2. Came eating and drinking.
   a) Ate what other Jews ate without
       ascetic singularity.
   b) Free from personal peculiarities.
   c) He was often at social affairs--
       weddings, dinner parties--had
       a zest for life, enjoyed people.
   d) Did not despise the innocent
       pleasures of social life.

3. Ye Say!
   a) Wicked always hard to please.
   b) People react in same arbitrary
       presumptuous fashion toward John
       and Jesus.
4. Behold!
   a) Do it scornfully.
   b) Jesus would not play their game.
   c) At him hurled exaggerated criticism.
   d) Servants of God are blamed in every age.
5. Gluttonous man.
   a) Lit. an eating man.
   b) Always some "reason" to criticize.
   c) John too much out of world.
      Jesus too much in world.
   d) Like children we are fickle.
   e) When you refuse to play the critics' game be prepared for their hatred.
6. Winebibber
   a) Their wine not like ours.
   b) Not bothered by anything but course of His life.
   c) Criticized & exaggerated.
7. Friend of Publicans & Sinners.
   a) Implied this was his crowd.
   b) Associated with masses.
   c) Free grace for them too liberal a course.
   d) These not his only associates but all they saw.
   e) Surely the market is unfair.
   f) Fried the wrong egg.
III. Wisdom is Justified of All Her Children.
   A. Admittedly hard passage.
   1. Does it say leaders are capricious and petulant?
2. Unstable and thoughtless?
3. Obviously ministers must not fashion their works to suit men.
4. Some have no heart to receive truth and condemn those who do.

Prov. 29:9

B. Wisdom is a periphrasis for God's name.
C. Only those receptive to God revelatory and redemptive activities could appreciate both John and Jesus.
D. Remember unfair and bitter criticism joined with intolerance gets nowhere.
E. Victory is on the side of truth.
F. Some never satisfied, ever fault finding, never pleased with any messenger--but it's God we must please.
G. Objections a cover to hide hatred of the truth--so give up idea of trying to please all.
H. Yet wisdom of God's way always recognized and acknowledged by the wise-hearted.
I. God will be glorified by the remnant.

Lehman Ave., Bowling Green, KY - 7/16/97
Granny White - 8/31/97
GREAT LESSONS FROM A NAMELESS WOMAN
Luke 7:36-50

I. Women, I could name, have taught me so much—thank God.

II. Other women I could not name have also been a blessing.

III. One from the Bible, Luke 7:36-50, certainly tells us great things.
   A. Bit unlikely—she was a sinner.
   B. She was not named.
   C. Of her I know nothing but the isolated account in Luke.
      1. We study it for benefits.
      2. See how much you can learn.

IV. The Lukan story
   B. When and where this story happens we are not told.
   C. Farrar "This exquisite narrative is peculiar to Luke and well illustrates the conception of universality and the free gift of grace which predominated in this gospel as in the writings of Paul."

V. The Events of the Encounter.
   A. Pharisee Invites Jesus to Eat With Him.
      1. Simon, later named, is a typical Pharisee—absolutely sure of what God demands of him.
      2. He was incapable of discerning that there are circumstances where the law of love transcends the minutia of prescribed observances in regulations.
3. We meet a trio
   a) Christ stands as the manifestation of divine love as it becomes sinners. Meyers says this love is not dependent on our merits but is freely shared and the love is not turned away by our sins.
   b) Next the woman, 1st a sinner that recognizes penitently divine love.
   c) Simon, unloving, self-righteous, ignorant of the love of God. Respectable in life, rigid in morality, unquestionable in orthodoxy, without love.

B. Here we ask is this a repeated story?
   1. Balnforth sets out these differences.
      a) Not told it's Bethany.
      b) Galilee perhaps, not Judea.
      c) Prophet vs waste of money.
      d) Objects by Simon vs by those present in Matthew & Mark, by Judas in John.
   2. Point of similarity—Simon.
   3. Attempts made to say this is Mary of Bethany, but false.
   4. Matt. 26, Mark 14, John 12 is another event.

C. Desired Jesus to Eat With Him.
   1. Jesus went into a society that was prejudiced against Him.
   2. Do we have grace & wisdom sufficient to do it?
3. Jesus went with gentleness and prudence.

4. Do we refuse all favors from doubtful friendships being doubtful of their intimacy and our safety?

5. Jesus did not seek such feasts neither absolutely refused them for there might be an opening to do the Father's work.

6. Remember the lines were not yet hardened even as we see gradually lines drawn in the church.

E. He went and sat down to meat.
   1. Rather lay down, recline.
   2. Jews followed GK or Roman customs of reclining on couches. Guest lay with their elbow on the table, their feet unsandaled stretched out on the couch.
   3. Sat at meat lit. lying down at meat.
   4. Thus reclined on one side, loins and knees bent to make room for feet of other fellow when turned outward behind him. This is the meaning of standing at his feet.

F. Behold a Woman
   1. Unnamed due to delicacy.
   2. Bold step for her to come uninvited to house of Pharisee.
   3. Shows knowledge of Jesus gives her courage & she felt no one would dare thrust her out of the presence of one who bids sinners come and He'd give them rest.
4. Some felt she'd earlier heard of Him and been forgiven.

5. Common usage of the East left the courtyard open—nothing hindered her entering in.

6. Identified as a sinner.

7. Brought alabaster box of ointment.
   a) Wore flask around neck.
   b) Softer than marble—easily scooped out into pots or bottles.
   c) If whoredom her work—though never so said—accessory to her unhallowed work.

8. Scott says earlier converted and came acknowledging an obligation to Him.

9. If as wanted to hear more encouraging words and also express her gratitude.

G. Action of the Woman

1. Stood at His feet.
   a) Didn't look him in the face, but came behind Him.
   b) Drawn by tenderness of Jesus.

2. Weeping
   a) Burst into tears.
   b) Luther called it "heart water."
   c) Washed with tears, lit. "water with a shower."
   d) With Jesus reclining this easily done.

3. Wiped with Hair
   a) Elwell said no respectable woman would unloose her hair & use as towel to dry His feet.
5.  
   b) Slaves would do this to their master's feet.
   c) Humiliated for woman to be seen with hair disheveled.
   
4. Kissed his feet and anointed them with ointment.
   a) Word signifies kiss fondly, to caress again and again.
   b) The perfume would get host's attention.
   c) Excessive heat made skin crack.
   d) Nothing too good for Jesus.
   
H. Reaction of the Host
   1. Thought within himself as Jesus read his mind.
   2. He sees she is showing him up—we get haughty and proud.
   3. Did this grant him an excuse for self-righteous thoughts?
   4. No prophet would know she is a sinner.
      a) What kind?
      b) Not Mary Magdalene even if Pope Gregory decided it was.
      c) If earlier converted as Dummelow thinks, she's no longer a sinner.
      d) Known by one feature—a sinner!
      e) Clark says not a prostitute—word means a heathen.
   
VI. Jesus Answers Simon
   A. Simon thought Jesus did not know woman's history.
   B. Perhaps surprised when Jesus read his thoughts.
C. 11 Simons OT, 9 in New and 20 in Josephus.
D. GK translates which used to be in times past a Sinner.
E. Have somewhat to say.
F. Master, Say On.
G. Good points of Simon.
   1. Respectable--sin wrong.
   2. Hospitable.
   3. Evidence of openmindedness--say on.
   4. Like Simon we must be ready to hear Jesus' words.

VII. Parable of 2 Debtors.
A. One owed 500 danari, other 50--10X in debt.
B. Danarius = 1 days pay--17¢.
C. Nothing to pay.
   1. We have same kind of debt.
   2. Nothing to pay--no righteousness of our own.
   3. Note God's ready to help.
   4. Hopelessly insolvent and bankrupt.
D. Both forgiven--such a pleasure with God to do.
E. Who loved most--forgiven most.
   1. Judged rightly--some judgements OK.
   2. Even little love given some credit.

VIII. Jesus Turned to Woman
A. Great things for her.
   1. He accepted her, knew her heart.
   2. Now 1st time saw his pleased face.
   3. Spoke to her words of encouragement and reassurance.
4. Sent her away in peace.
5. Had he earlier forgiven her thus no longer a sinner.
Ps. 25:7 "Pardon my iniquity for it is great"
6. We need publicly to confess Christ before men.

B. Now Turns to Simon
1. Exclamatory phrase—See thou this woman?
2. Whatever she had been she no longer is—harlot or not.
3. Reviewed his reception with Simon
   a) Entered house
      (1) Indifference to guest.
      (2) Sandals removed at meals & feet washed as in public view.
      (3) Cities 3 acts of courtesy overlooked & she did them all.
      (4) Was Jesus not worthy of courtesy since just a peasant preacher?
      (5) All amenities overlooked.
   b) No water for feet—she washed with tears.
   c) No kiss—to behave with great correctness & propriety at church and yet hate justification by faith & salvation by grace and yet hate it with deadliness.
      Woman kiss of adoration and affection.
d) No oil for heat--she with ointment.
   (1) Contrast with oil & ointment aromatic balsam vs olive oil.
   (2) She was grateful for what was given her.
   (3) Felt need to bring offering of thanksgiving.
   (4) Nothing is too good for Jesus.
   (5) His hospitality cold and niggardly.
   (6) We blame others as our cheapness is shown up.

4. Her sins which are many are forgiven.
   a) Loved much
   b) Forgiven little--loves little.
   c) Thy sins are forgiven.

5. On Forgiveness
   a) Love result of her forgiveness.
   b) Now has divine pardon.
   c) Forgiveness goes before sanctification--we can do nothing until we are reconciled to God. Without it no way to escape wrath to come.

IX. Now the Conclusion
   A. He openly announced her forgiveness.
   1. Folks quizzed who could do this?
   2. Though there may be degrees of guilt He is able to handle it all--Christ the great creditor to whom all debts--great or small--He handles.
B. He Said Faith Saved Her.
   1. Love not the cause of righteousness.
   2. Love was there—it's the proof of forgiveness.
   3. Faith saves.
   4. Remission of debt produces great love, not vice versa.

C. Go In Peace
   1. Common valediction like our good-bye.
   2. Peace a new home for the penitent—turn there as a place of refuge.
   3. What a wonderful change forgiveness through faith in Jesus means to man.

Shipps Bend, Centerville, TN - 9/18/01
Heritage, Franklin, TN - 9/12/04
New Concord, KY - 9/12/04
LOVE HAS A STRANGE "TOWEL"
Lu. 7:36-50

I. We go to a city we do not know.
II. We go to a story only Luke tells.
III. We find one of the strangest towels ever used.
A. Pharisee invited Jesus to dinner.
   1. Pharisee means separatist.
   2. Jesus hard on them.
   3. Common folks loved it.
   4. Jesus riff-raff & society alike - all needed Him
   5. We'll find most of Jesus' teaching not in a formal setting.
   6. Beacon says dinners usually held in large open rooms - musicians, jugglers, acrobats, all about poor stood in arches & watched.
B. The uninvited guest.
   1. Woman, a known sinner, came.
      a.) Don't know nature of her sin.
      b.) Not Mary Magdalene.
      c.) Was known sinner.
   2. She knew Jesus there.
      a.) Came uninvited.
      b.) Jesus was invited.
   3. Jesus sat at meal:
      a.) Meat = supper, meal, not roast.
      b.) Recline on a couch at a table.
   4. Stood at his ft. behind him.
   5. Weeping.
      a.) Why?
      b.) He holy.
c.) She sinful contrast.
6. Wash, wipe, hair.
a.) Loose flowing hair symbol of immodesty.
b.) Women didn't loosen hair in public.
7. Kiss feet.
a.) GK term - fervently kiss.
b.) Judas did.
8. Anoint.
a.) Alabaster = finely polished stone.
b.) She expresses her love for Jesus.
c.) Unworthy - at ft.
Penitent - tears.
Love - rendered lowliest service.
d.) Most expensive gift.
e.) Do we give our best?
C. Phar. reaction.
1. Phar. saw.
2. Viewed c suspicion.
3. That Jesus would allow such a woman to do this
   moved Simon to doubt he was a prophet -
   otherwise he'd know her character.
4. Prophets expected to know hearts of men.
5. They judged Jesus by their rules.
6. Jesus not seen as divine.
D. Jesus Read His Thoughts.

Ecc. 12:13-14 "Let us hear the conclusion of the whole
1. Jesus "heard" their thinking. "ANSWERING"
2. Now brings Simon to see his error.
D. Told Parable: Debtor & Creditor.
1. Tell story.
2. Points of interest.
   a.) Danarius = 18¢.
   b.) 1 day's wages.
   c.) Large debt 500 work days earned.
   d.) 20 mo. vs. 5 mo. salary.
   e.) $7 vs. $69.26.
3. Nothing to pay.
   a.) Our spiritual debts more than we can repay regardless of size.
   Isa. 64:6 "But we are all as an unclean thing, and all
   b.) Jesus gets rid of big & little ideal – all have insurmountable debt.
4. Debt: axiom either pay, forgive, or punish.
   a.) Pay or be forgiven.
   Rom. 6:23 "For the wages of sin is death; but the gift
   b.) If unable to pay, forgiveness only way.
   c.) If forgiven, still in debt--have debt of gratitude
   d.) They were completely forgiven.
5. Who loves?
   a.) Note Jesus asks for decision.
   b.) Follows cancellation of debt.
   c.) Forgiveness demands gratitude.
   1 Cor. 15:10 "But by the grace of God I am what I am
   1 Jn. 4:10 "Herein is love, not that we loved God, b
   d.) Show that appreciation is felt.
   e.) Sins not forgiven because we love God – love succeeds forgiveness.
IV. Jesus Puts it in Focus as He Reviews.
   A. Shows inconsideration shown him.
1. Host usually did 3 things.
   a.) Placed hand on guest's shoulder & gave a kiss of peace.
   b.) Roads were dusty tracks, sandals held in place with straps over soles - pour water for comfort & cleansing.
   c.) Burn incense or put altar of roses on guests' heads.
2. Jesus felt the inconsideration shown him.
3. He got unfriendly welcome.
4. Showed Simon had no sense of love or forgiveness.

B. Jesus Forgave Woman.
   1. We all need someone.
   2. No one self sufficient.
   3. God freely pardons.
   4. Puzzled that Jesus could forgive sins.

Isa. 55:7 "Let the wicked forsake his way, and the un
E. Remember:
   1. Love is shown in obedience.
   2. Don't know what happened to Simon.
3. Do we have a disdain or a love for Jesus?

Loudly Groove U.B.S. July 13-81
Heal End 11-29-82
John Bunyan wrote: "Alas, Christ gets but little thanks for the saving of little sinners. He gets not water for his feet by the saving of such sinners. There is an abundance of dry-eyed Christians in the world, an abundance of dry-eyed duties, too; duties that were never wetted with the tears of contrition and repentance nor ever sweetened with the great sinner's box of ointment."

Page 90
I. In this story we have the sparse account of a woman who traveled with Jesus.
   A. Few are the Bible references:
      Luke 8:1-3
      Luke 23:55
      Luke 24:10
   B. Each one tells us something.
   II. Luke 8:1-3
      A. The travels and experiences were extensive:
         1. Saw Jesus in many locales.
         2. Saw variant audiences to deal with.
         3. Saw consistency of his efforts.
      B. Opportunity to hear and see.
         1. Hear the preaching, constantly.
         2. Saw Him live the sermons.
      C. Beheld the main emphasis of life—glad tidings of the Kingdom.
         1. The rule is established.
         2. It can be a joyous thing.
      D. Knew what it was to be part of an honorable team.
         2. Shared things in common from varied background.
         3. Healed of evil spirits.
      E. Women of various talents.
         1. Some gave energies.
         2. Some gave substance.
         3. No distinction as to which was the greater gift.
         4. Gospel work supported publically.

A. They knew the fact of the resurrection.
   1. "Remembered His Words."
   2. Recalled the accuracy of His teaching.

B. Told it to the 11!
   1. The 11 should have been telling them, but those with lesser advantages advanced first.
   2. They told apostles who even discounted their words!
   3. It was the women who believed!
JOANNA--LIFE AS LOVELY AS HER NAME

Germantown, TN (Bus. Associates Luncheon) 10/29/97
Locust Grove, KY - 11/23/97
New Concord, KY - 4/5/98
Cherry Grove, Greenville, KY - 5/6/98
7th & Mueller, Paragould, AR - 5/10/98

Fairview Church, Columbia, MO - 6/1/98
Paragon Mills, Nashville (BC) - 6/7/98
Southside, Dresden, TN (BC) - 7/19/98
Water Street (Charlotte, TN) - 10/18/98
Graymere, Columbia, TN - 5/20/01
Lakeshore Home for the Aged - 4/20/06
LADIES OF THE LORD
Lu. 8:1-3

I. Our text falls into 3 sections.
   A. The work of the Lord.
   B. The width of the Lord's scope.
   C. The workers of the Lord.
      1. The 12.
      2. Certain women.

II. The work of the Lord.
   A. The new sweep of the Galilean ministry.
      1. Opposition strong, synagogue closed, took to open road.
      2. No one else tells this story exactly except Luke.
      3. I don't know the results - any more than we do today.
         Now in 2nd.
      5. He went preaching & showing the glad tidings of the K. of God.
         (a) Preach & show.
         (b) Kings' grant pardon - send word to prisoner of release. Jesus different - He went to them!
            Carried glad tidings.
         (c) Tell of God's sovereignty - all subject to him.
         (d) Tell of God's reign.
         (e) Show of the Kingdom its:
            (1) Spiritual.
            (2) Righteous.
            (3) Beneficient.
            (4) Universal.
            (5) Everlasting.
(6) Superior Reign.
(7) Available & open to all.
(8) Earth an antechamber to Father's house eternal!
(f) No wonder it's glad tidings.
B. As He went Preaching & Showing, so must we!
1. As he was unwearyed, we so be.
2. As He overcame opposition, so we.
III. See the Width - He went thruout every village &
city.
A. Operation Saturation!
1. Capernaum no longer his city - all were!
2. He kept journeying.
3. He omits no abode of either peasant or prince.
B. How wide is our vision?
1. One next door?
2. One next country?
IV. The Workers of the Lord.
A. The 12 were with him.
1. Opposition didn't stop.
2. Extra work didn't bother.
3. Am I with Him?
B. And certain women - ladies of the Lord.
1. Mary Magdalene.
   (a) Healed of evil spirits & infirmities.
   (b) If you've received much, give much.
   (c) Mary - a favorite name - 7 demons.
   (d) From city of Magdala - near Tiberius, S. of
      Sea of Galilee.
   (e) If one demon ruin a man, what about 7:
      Complete!
(f) Not the sinners but Cath make her.

(g) Know a lot

At crucifixion
At burial
At spices
At Resurrection & first to see him
In conversation
Steadfast to end


(a) Chuza's wife.

(b) He a steward - one who watched Herod's finances. One of most trusted men in cabinet.

(c) Sometimes used slave.

(d) Any rate, Jesus reached right into royalty's court!

(e) While her husband looked after one King she turned to another.

3. Susanna

(a) Know nothing of her.

(b) Name means "lily."

(c) Jews often gave flower names to women.

(1) Rhoda Rose Acts 12:13

(2) Tamar Palm Sam 13:2

C. They ministered to Him of their substance:

1. Little group of women who supported him out of their resources.

2. Pious act to help a rabbi.

3. Jesus didn't use miracles to sustain daily needs but was supported by gifts.

4. He gave all - we should something.

WOMEN USUALLY GENEROUS.
5. Chr. done much for women - Rome & Barbarism couldn't do. They admitted on equal terms - no male or female.

6. Weren't preaching but doing what had right to.

V. Obvious Lessons:
A. Note how mixed the company was - even as disciples.
1. Diverse people sat together w/o loss of personality.
2. We need to yoke in common harness diverse temperaments - thus lion & lamb lie down together & ea. remains what he is! Neither becomes the other!
B. These women gave what they had to the Lord.
1. Not always person in foreground who does greatest work - Note "and many others..."
2. No gift that cannot be used.
3. Theirs a compulsion out of gratitude to give.
4. Man often sustained by privacy of home behind him.
C. Christianity owes much to women.
Gal. 4:4 "But when the fullness of time..."
Phil. 4:3 "Women labored c me in the gos.

Names in Book of life.
Columbia Ave Church
Macy Study Ladies
Bible class 4-3-73
Cincinnati Ave Church
Steele Study Ladies
Bible class 4-3-73

Batesville: Church Batesville, Ark. 10-17-73
Highland Village Church, Ashton, Tex.; Bible class
North 49 and South Church, Midland, Tex. 11-14-73
Woodburn, Ky. Church 11-27-73
LADIES OF THE LORD
Highland View-Folkridge, Ladies Bible Class, 4-7-78
First Baptist, Park: 3-7-78
Highland BLchurch, Memphis, Ladies Class, 10-1-79
Oakwood Baptist Church, Ladies Choir, 9-17-79
Mount Zion Hills Church, Ladies Class, Dallas, 12-24-74
Northeast Church, Ladies Bible Class, 12-28-75
Griffin Baptist Church, Ladies Class, 1-24-76
East Cairo Church, Tyler, Tex., 1-31-75
South National Church, Springfield, Mo., 3-18-75
Minnicea, Kansas, Church Ladies Class, 11-17-75
Bermudian Church, Ladies Class, Elgin, 2-1-77
Northside Church, Chattanooga, Ladies Class, 2-2-77
Flat Creek - 6/6/99
Airport C/C, Valdosta, GA - 6/20/99
Locust Grove, KY - 7/19/99
Smithville, TN - 5/9/04
Heritage C/C - 5/9/04
MEN AND WOMEN SERVING GOD

Luke 8:1-3

I. As we come to this monumental homecoming we see the Scriptural pattern pursued of men and women faithfully serving God.

A. The aim of the church is one's to follow the pattern set forth by Jesus Christ in all things.


1. And it came to pass.
   a) Time is important and we have such a short usage of it. Like the unending current of a river it moves us on whether we want it or not.
   b) Come here - you will feel time's movement.

2. He went about preaching and bringing the good tidings of the Kingdom of God.
   a) It is a happy, buoyant message was then, is now.
   b) It is Jesus and his gospel that's proclaimed.
   c) It makes a happy people who hear it - even if we are old - just closer home!
d) It's Jesus' truth that's sounded out.

3. As with the Lord there were 12—at Neely's Bend church of Christ and his apostles are honored and godly men who continue the work of the Kingdom.
   a) We have elders.
   b) We have deacons.
   c) We have an outstanding preacher.
   d) We have a Bible School leader.
   e) He has teachers—men, women, youths that help him.
   f) We have publications, keepers of building and yard.
   g) We have song leaders.

4. And we have "certain women" who minister unto the church of their substance."
   a) They serve here.
   b) They service church duties.
   c) They serve benevolently.
   d) They give lovingly of their funds.

5. Jesus saluted Mary Magdalene, Joanna (wife of Chuza—Herod's steward), Susanna and "many others."
6. Used their means to glorify God.

B. Now may I speak of one.

Mary Magdalene

1. We've just had the first mention of her.
   a) Woman of Magdala, properly Magadan.
   b) Town on western shore of Sea of Galilee.
   c) One of several Marys - mother of Jesus; Mary, sister of Martha and Lazarus; Mary, wife of Cleopas; Mary, the mother of John Mark, and a Mary mentioned by Paul (Rom. 16:6).
   d) This Mary cleansed of seven demons now ready to serve.

2. Meet Mary at the cross (In. 19:25) "these things the soldiers did."
   a) The shame of the cross did not frighten her.

Matt. 27:55-56
Luke 23:49 "Beholding the things which and all his acquaintances and the women."

3. At the tomb.
John 20:1-2 Names only Mary M.
Mark 16:1-2 Mary M., Mary, mother of James and Salome.

4. Would not violate Sabbath.
Luke 23:54-56 ". . . according to the commandment."

5. Sunday—very early, while yet dark to get there at sunrise.
6. Unaware of guards, sealing the tomb, but their concern the "stone was exceedingly great—who will roll it away?"

7. At first sight of empty tomb, Mary M. ran to Peter and John—body moved, where to find it—"we know not where they have laid him."

8. Slowly follows Peter and John who earlier came—went into tomb—saw folded napkin—not jerked off his resurrected face.

C. Mary M. alone at tomb.

John 20:11

1. Stood weeping.
2. Stooped down and looked into the sepulchre—without hope.
3. Two angels in white sitting at head and feet where once the body was.
4. Why weep? (And we do if no resurrection).
5. Taken away my Lord and I know.
   a) Did not believe in the resurrection.
   b) Wanted to annoint him.
6. Turned to join other women and 
saw the unrecognized Lord. 
a) The gardner? 
b) Sir if you have borne him hence 
c) "I will take him away" - body 
and 100# spices. 
7. Jesus said "Mary." 
8. Knew blessed voice - "Rabboni." 
9. Other women held his feet. 
Matt. 28:9 "And they worshipped him, held" 
10. Touch - do not cling. 
11. Other opportunities to see him. 
12. She carried news of resurrection 
to disciples. 
D. Women in song, action and teaching 
still tell the story. 
1. Note she earlier administered to 
Jesus' wants, tearfully watched 
him die, lingered last at the cross, 
followed his body to the grave, 
sat in silence as they buried him. 
First to the open tomb, first to 
hear the resurrection story, first 
to see the Lord, first to proclaim 
the resurrection to others. 
2. Our women join our men in great 
faith, love and honor to Jesus. 
3. Great is the honor God crowns 
these women--then and now. 

Neely's Bend (Homecoming) - 5/1/05
EXAMPILES OF COMMITMENT
Luke 8:1-3

I. The subject assigned: Commitment.
   A. Evidently an urgent need for it.
   B. As evidence of it, may I tell you of a journey of Jesus, not mentioned elsewhere.

Luke 8:1-3

II. At the head is the one to whom we are to be committed: Jesus.
   A. He went—kept journeying.
   B. Now due to opposition in the open road.
   C. He's at the center—moved from village to village.
   D. Committed to preaching and showing the glad tidings of the Kingdom of God.
      1. Heralding, enthusiastically.
      3. Showing—in living color and example.

III. Jesus Had Company.
   A. 12 were with Him.
      1. Had a role to play.
      2. Doing their part.
      3. This is commitment.
   B. Certain Women
      2. Little group who supposed him out of their substance.
      3. Always a pious act to help a rabbi.
4. Quite a mixed company--different from ordinary times.
5. Diverse people sit together without loss of personality.
6. "Yoke in common harness, diverse temperaments--lion & lamb lie down together." (Barclay)
7. They felt they were to do something for Jesus. Luke tells more of prayer & women.
8. Women found much in Jesus. He did what Rome & heathens could not do for her. Rabbi won't speak to women.
9. With Paul all gospel preachers salute them.

Phil. 4:3

10. Among women of gospel history not one woman is found his enemy.

C. Named: Women served Mary Magdalene = Plaiter of hair or Magistrate Tower
   1. Mary Magdalene
      a) Cast out seven demons--7 is complete.
      b) Last at cross.
      c) First at grave.
      d) First to tell resurrection story.
   2. Joanna
      a) Chuza's wife. Market to Herod's wife.
      b) He was stewart who watched Herod's finances.
      c) One of most trusted men--reached into the court.
      d) Luke 24:10,6
      e) Gift of the Lord.
      f) Husband looked after one King; she another.
3. Susanna
   a) Lily
   b) Unknown except here.
4. Many others.

Ps. 112:6

D. Ministered unto him of their substance.
   1. Supplied. Jesus could provide Ps 50:10
   2. Women tenderhearted & feel distress of others.
   3. Fed others by miracles, himself by love of friends.
   4. He'd helped, healed them - made 'em fit

Granny White - 12/7/94
Germantown, TN - 12/11/94
Milan, TN - 12/18/94
Japanese Ladies Class (Virginia Floyd's) - 3/25/98
Fairview Church, Columbia, MO - 6/1/98
Southside, Dresden, TN (BC) - 7/19/98
Old Union, Castalian Springs, TN (BC) - 7/26/98
Brownsville, TN - 8/9/98
American society is, however, quite true. *Time* magazine considered news about the Bible to be of such wide interest that a Christmas issue (Dec. 30, 1974) featured a lengthy article noting the ways in which recent archeological and linguistic studies have bolstered the authority of the Bible. The flood of commentary over Harold Lindsell’s book, *The Battle for the Bible* (1976), is another indication of American sensitivity to the issue of biblical authority (*Time*, May 10, 1976). A comparable effort by a European to defend biblical inerrancy so forthrightly would have been ignored as outdated and irrelevant to modern concerns. But Americans, by the millions, take the Bible very seriously. A Gallup Poll in 1976 revealed that four out of ten Americans believed this very conservative formulation about the Bible, that it “is to be taken literally, word for word.” Whether or not this many Americans follow the teachings of the Bible can be questioned. Without a doubt, however, the Bible remains the ultimate written authority for large numbers of them. Equally clear is the fact that many Americans actively resist attempts to lessen its authority.
In Britain the Puritans who had hoped to "purify" the English state church from within broke with some of their fellow churchmen over the question of the Bible's sole authority. The Elizabethan Settlement of 1559 enshrined the Bible and the Prayer Book of 1549 as the standards for public worship. The Puritans thought the Bible alone was enough. A Puritan spokesman, Thomas Cartwright (1535-1603), put his position like this:

The Word of God containeth the direction of all things pertaining to the church, yea, of whatsoever things can fall into any part of man's life . . . In making orders and ceremonies of the church, it is not lawful to do what men list, but they are bound to follow the general rules of the Scriptures.\(^3\)

In the 1640s the Westminster Confession of Faith would repeat these sentiments for another age.

Anglicans did not challenge the authority of Scripture as such. As Bishop John Whitgift (1503-1604) stated the Anglican position, the applicability, rather than the authority, of Scripture was the issue:
THE SEED STORY

Luke 8:4

I. Of all the parables of Jesus this one is the best known. Let's review it please.

II. We may know we will get the correct interpretation since Jesus does it for us.

III. Matthew and Mark tell it also.

IV. The Sower and His Seed
   A. The Seed is the Word.
      1. It produces life as it gives up its own.
      2. Without seed, however, perfect the prepared ground, there will be no harvest.
      3. Seed is highly engineered today to resist drought and disease.
      4. One promise of God--any one who wants to hear the truth will have that opportunity!!!
   B. Seed fell unto ground with varying results.
      1. Some by wayside.
         a) Paths allowed through fields.
         b) Trodden under food.
         c) Birds another enemy.
         d) Hard ground impervious to truth.
         e) No fruit.
2. Some on rock.
   a) Shallow ground.
   b) Quick sprouting via early warmth.
   c) Grew for awhile.
   d) Withered due to no moisture.
   e) Heard, received, no root.
   f) No fruit.
3. Some among thorns.
   a) Grew
   b) Choked—believe and be saved.
   c) Choked by cares, riches, pleasures.
   d) No fruit 2 Thess. 2:9-12
4. Goods
   a) 100 fold
   b) Matthew and Mark 30, 60
   c) Brought fruit
   d) Honest and good hearts
C. Two classes of hearer heard Jesus as he stood in boat preaching:
   1. Hearers who obey
   2. Enemies who fail
   3. If you want the truth you get it—if not, stay lost.
I. Parable - two things 1st.
   A. When I said "parable", what was the 1st one you thought of?
   B. 2nd - when I used word, what meaning flashed in your mind?
      1. Fable?
      2. Impossible?
      3. Throw alongside of?

II. Maybe many of you thought of the Parable of the Sower
    This sermon is peripheral. I want to go around the lesson of the parable - skirt its valuable edges & then in a latter lesson dive into the heart of it.

   A. This some trappings of Teaching.
   B. Serendipitous gains from the story.

III. The setting for the Parable.
   A. In all synoptics. Only Luke in NT uses parables
      1. Matthew & Mark tell it as one told by the sea.
      2. One of 3 told by all 3.
      3. To get valuable lessons across, some things need repeating.
   B. Luke's emphasis on crowds.
      1. Holy Spirit evidently counted - "And when much people were come together" (v. 4).
      3. Crowd presented an opportunity, do we get one?
      4. Are we satisfied with little audiences?
      5. Do we believe that's all we can have?
      6. Note he went to every city yet also there is a time for those around to come to Him. I don't
IV. Teaching Occurs for a Purpose.

V. 9 "And his disciples asked him, saying, What mig
A. Know the mysteries.
1. Parable existed to lead us to sift ourselves to see
   if we are genuine.
2. Mystery in NT means that which was once hidden
   is now revealed.
B. Difficult Passage (V. 10) — did Jesus teach to
   blind & bewilder?
   1. He wants all men to have light.
   2. People can, thru their own doing, become
      incapable of understanding the word.
   3. Parable kept some from seeing simply because
      they did not want to see.
   4. For those who want to know the lesson is clear.
   5. Effectiveness of our teaching somewhat
      predetermined by manifested attitude of those
      who hear us.
   6. Jesus cried.
V. 8 "And when he had said these things, he cried, H
(a) Lu. uses the strongest word in synoptic acct. —
   Jesus really raised his voice.
(b) Teachers need to be exercised about some things
(c) Man must be careful how he hears.
V. Teachers have a Common Duty.
V. 5 "A sower went out to sow his seed; and as he sow
A. Seed essential as is sower.
I Pet. 1:23 "Being born again, not of corruptible seed
1. Seed is word (V. 11).
2. No commission to sow otherwise. Seed needs to be pure.
1. Needs to be pure.
2. Needs to be rooted & grounded.
3. Needs to be sown - why do Scribes exist if not to be sown.
4. What purpose is our heart if not to grow seed?
5. Seed must be mixed with faith.

V. 12 "Take the word out of the heart lest they should
regurgitate, resist, forget the word.

Heb. 2:1 "Therefore we ought to give the more earnest

VI. What have we seen?

A. Valuable lessons need repeating by different
   teachers.

B. Crowds are desired as they present opportunities.

C. It's a 2 way street - I do a lot of going but other
   party travels some!

D. Teaching needs to make me see if I'm genuine.

E. Condition of mind of students predetermines some
   of my success.

F. Teachers need to get excited.

G. I can sow only the Word.
   H. Scriptures exist for sowing/ receiving in faith.

I. Devil fears the receptive heart.

Pleasant Valley Church, Little Rock, 9-1-77
Church Appreciation Dinner
Pleasant Valley Church, Teachers' Banquet, 2-16-78
The college prof who throws in a funny story occasionally in class says he'd like to work sometime before a live audience.

● ● ●
Intro
1. Convict hettie - All here
2. So hot in Miss dog chase cat - bell went
3. Start on freeway - end on airport.
4. Dice car - future to put on dots
5. 3 envelopes: predecessor, program, Snoodles
6. Youth bill - won't go back to school.

Points on Teaching
1. Valuable lessons need repeating
2. Thermometer-Barometer - dry & windy
3. Judge & Teacher - see 12 I'll treat my red life
4. Computer - II, Six letters

2. Clouds present increased opportunities
3. Judge teaches Cat Ban Hauk - dad name: No
4. Poor man till had Kirkens
5. What'll son be when graduate - very old
6. Auction - van Perrot fell - who bid against you

3. Good teaching invites others to come
   a) Taff 9th inning stand; Kolidge and Soucer.
   b) Chew hill - never come for hanging
   c) Not back to school - can't write, read, won't let me talk.
4. Teaching makes me see if I am genuine
   a) hand - head - any pets, kids, TV - pen scratches
   b) item pays for itself in no time - send over what
   c) head - speaker - in memory of wife
   d) Barber - many mics - lost arm at sawmill

5. Present mind of student predetermines my effectiveness
   a) Get married (7 yr. courtship) - who'd have us
   b) Sound gross repeatedly - new yet, next week
   c) Change by house - to voice - off - see meet with
   d) Shot busy c bow - sure not to arrive
   e) Teachers need to be excited

2. Good Bad news - double rating Capt. SK
   b) Blow brains out - shoot - can't hit small target
   c) Hit your mother in law better mine
   d) But hear - lost good dad off bowling

7. Teachers saw only the word c) Praise
   e) Fiddler c 1 note - they're heading toward mine
   g) Confused Chatter - salary in advance
SOILS & SOULS
Luke 8:4-15

I. As always, there comes a time of shifting and sifting,
   A. Men are separated from boys.
   B. Superficial from the serious.
   C. Christ is weeding out his audience.
      1. Spoke from a boat (Matt.)
      2. His best known sermon.
      3. Men separated into 2 groups.
      4. Parable—along side.

II. The Famous Soil Sermon
   A. Sower
      1. Seed to be placed everywhere.
      2. We know some will fail.
      3. Every effort challenged by evil.
      4. Do we have many today? Sowers?
   B. Seed
      1. Seed must have a soil.
      2. There is an absolute dependence on seed for fruit.
      Deut. 32:2 My doctrine shall drop as rain.
   C. Some fell:
      1. Wayside
         a) Luke only tells it's trodden.
         b) Hardened by ways of the world.
         c) Name today's compactor.
         d) Thoughts
         e) Schemes
         f) Interest
         g) Non-receptive to religious influences.
         h) Word left exposed & neglected.
         i) Unfeeling heart is like a barren pathway.
2. Rock
   a) Quickly warmed
   b) Flash in the pan
   c) Shallow, superficial hearing
   d) Surface emotions
   e) Heat is not intended to burn
   f) Commercial cleaner – Clip #1
3. Thorns
   a) Soil not properly prepared
   b) Earth had only a thorn crown for Jesus.
   c) Checked
   d) Freeway story #2
4. Good
   a) Bore fruit
   b) Some fail
      (1) Sow 4 bu.
      (2) Lose 3 bu.
      (3) Reap 1 bu. = 100 fold 25X
      (4) Reason 1 soul worth more than world.
      (5) Saw members in Mayor's office & in jail.

III. Strange Question
   A. What?
      1. Why preach what people could not understand?

   B. Wants us to know the mysteries (Truth revealed)
IV. What do I see?
A. There is a powerful word, the seed of
   the Kingdom.
   1. Strangle
   2. Stolen - Pumpkin story #3
   3. Starved
   4. Succeed
B. It must reach the soil--no fruit while
   in the sack.
C. There is a knowledgeable Devil.
   1. He's the accuser.
   2. He knows the received seed leads to
      faith and salvation.
   3. He knows he must remove it.
D. We Know Fruit Faces Severe Opposition
   1. We see the flush of temporary joy &
      foolishly think they will make it.
   2. Temptation is constant.
   3. Choking is an enemy tool:
      a) MK talks about affliction and
         persecution.
      b) Luke--cares, riches, pleasures.
2 Tim. 2:17
Prov. 23:5
4. Fingernail designer - Clip #4
E. Yet we can win.
   1. Cast out fear & care.
   2. Sanctify our wealth to service of
      the Lord.
   3. Use money, don't abuse.
   4. We can understand (Matt.) Receive
      (Mark) Keep (Luke).
   5. We can employ patience--constancy
      of purpose.
I'm not sure about the future of a society that produces an occupation called "fingernail designer."  

Jeanne Pollett

The other day my mother complained, "You don't call, you don't write, you don't fax..."  

Gary Apple; Current Comedy

I'm not afraid of flying. I'm afraid of falling.  

Ray Bradbury
Science fiction writer; quoted by Herm Albright

My new employer was showing me around her lovely home, which I had been hired to clean. I was impressed by the elaborate display of home-entertainment equipment, including a large-screen TV. When I wondered aloud why the previous worker had left, my employer said with a hint of annoyance, "We couldn't afford him. He was a commercial cleaner."

"Oh," I said. "One of those expensive professionals."

"No," she replied. "He only cleaned during the commercials."

—Contributed by Bob Missenberger

The man was charged with stealing pumpkins, and the small-town jury was reading the verdict at his trial. "We find the defendant guilty. We don't think he stole the pumpkins because we don't think he was there, but we know him and we are sure he would have stolen them if he had half a chance."

—Jeanne Pollett

My senior citizens' refresher driving course was almost finished, and the teacher began to drill us. "What do you do when you want to exit from a freeway?" he asked.

"Pull into the exit lane before you slow down," the class chortled.

"Good," replied the instructor. "And what do you do when you want to get off the freeway but miss your exit?"

There was a pause before a woman volunteered, "Ask the post office to forward your mail."

—Kathryn E. Manzi (Pensacola, Fla.)
THE DEVIL'S INCAPACITATORS
Luke 8:11-15

1. This I know--
   A. If God's word ever gets hold of me, I believe it & obey it, I'll be saved!
   B. Devil knows that too--only natural he'll try to block every move in that direction.
   C. Jesus knows it--in fact, via a parable he told me how the battle would be.

II. The Parable of the Soils.
      1. Paths or wayside.
      2. Sheet rock.
      3. Thorns.
      4. Good.
   B. Could be Parable of the Preposition.
      1. Along the path or by the wayside.
      2. On the rock or upon.
      3. Among thorns.
      4. Into good.
      5. All this tells something.

III. Let's see it as the Devil's Incapacitators.
   A. Path or wayside.
      1. Palestine divided its land into narrow strips.
         Walk between them, hardened into paths, as people walked in the fields.
      2. Ground hard & insensitive.
      3. Birds found it easy to eat seed so readily exposed
      4. Some minds packed tight by traffic of their thots & actions.
5. Thus, insensitive, and unresponsive.
7. Lu. alone says trodden under ft. or down.
8. Lu. says it's the Devil that does it - Matt. says Evil One & Mark - Satan.
9. Take away = snatch: by a smile at end of sermon silly criticism; foolish gossip.

B. Upon the Rock.
1. Not rocky soil.
2. But shallow soil thinly covering a sheet of rock.
5. They received word "c joy" (V. 13). They believed.
6. They "fall away."
7. Time of temptation - broader than Matt. tribulation & persecution. I may not be persecuted but I am tempted today.
8. Impressions of word are not deep & durable.

C. Among Thorns.
1. Here is most insidious one.
   a.) Ground looked clear at moment of sowing. No enide.
   b.) Apostacy not open & climatic but without speed just grows side by side c good growth. They just make progress together.
   c.) Thorns grow strength to strength c good seed.
d.) Sad, the delights of life can ruin a soul.
e.) The things that choke may be innocent in themselves.

a.) Cares.
b.) Riches.
c.) Pleasures.

3. Choked - horrid way to go.

4. Think of the 3.
(a) Self indulgent life destroys spirituality.
(b) Some Christians have little cares & no riches yet are kept from heaven by indolence & love of ease & pleasure. Just too lazy to be alive!
(c) Sad that delight of sense may ruin the soul, as we delight too much.
(d) Good things can crowd out the best things!

5. Some hear but do not endure - life's too crowded to have the time to bring fruit to perfection.

6. Some folk have sufficient character to produce fruit but inordinate concern for today denies them.

7. Chrysostom, "He did not say 'the world' but cares of; not riches but deceitfulness of (a delicate allusion to things unnamable) for it is possible to prevent evil growth & use riches aright."

8. Tex Wm. at 11/2/76 Pan Am. Lectures, El Salvador, "We're made King what we ride in, wear & eat & yet we are w/o comfort."

9. I asked my class:
a.) Define materialism.
b.) How is it expressed?
c.) What does it do to me?

D. Good soil.
1. Lu. not interested in degree of production but that there is fruit - just mentions only the ultimate - 100 fold.
2. Farmer knows he'll lose some seed - yet believes enough in the ultimate harvest he takes the risk.

Shady Grove Church, Creek River, Penn. 10-17-73
GOD'S FRUIT GROWING ASSOCIATION
Lu. 8:11-15

1. There's no doubt about it - God wants productive people.
   A. His word is intended to be vitally alive.
   B. Received, it begets.
   C. Lu. saw the 100 fold increase, he omitted degree of productivity & saw only the fact of it.
1. Matt. & Mark reverse the order of the listed yields.
2. It's the interesting story of the Parable of the Soils.

II. Retell the Parable.

III. Majoring on Fruit, what are inescapable conclusion
   A. God wants fruit; Devil doesn't.
      1. Devil enemy to truth.
         (a) Avoid hearing it.
         (b) Destroy truth even if hear for a little while.
      2. Jesus told this parable and mainly focused on productivity.
      3. Devil does all he can to keep us from hearing & if we do hear, he wants us to forget it.
   Heb. 2:1 "Therefore we ought to give the more earnest

B. Results Depend on Condition of the Soil.
   1. It's the seed that triggers it all, but if soil not ready, there is failure.
   2. Every case:
      (a) Same Sower.
      (b) Same Seed.
      (c) Different soil.
   3. The hinderances are:
(a) Devil.
(b) Men's shallowness.
(c) Preoccupation.
4. Which describes my heart?
C. That Which Produces is Described - Five things.
1. Good ground.
2. Honest & good heart.
   (a) Honest - honorable, best form of aristocracy.
3. Hear the Word.
   (a) Take heed to what keeps you from being a
      profitable hearer - work, marriage, habits.
   (b) Good hearer does 3 things:
      (1) Listens.
      (2) Keeps.
      (3) Acts on it.
4. Keep it.
   (a) Hold it fast.
   (b) Obey.
5. Exercise patience.
   (a) Steadfastness - Lu. adds this.
   (b) Endurance the price of final salvation.

Matt. 10:22 "And ye shall be hated of all men for my sake."
D. Is My Fruit Born to Perfection.
1. Lu. uses 1 word to describe it - we needed 5 to translate it.
2. Used nowhere else in NT.
3. Not just some fruit - but 100% quality.
I. I would be at loss to select Jesus' most famous parable but without doubt this one would be in the top three.
   A. There must be a reason for its familiarity.
   B. It surely must meet a current issue.
   C. It still penetrates and convicts -
      1) Parable of Sower
      2) Parable of 4 Soils
      3) Parable of Receptive Seed
      4) Rabbi & Haircut

II. A Sower Went Out to Sow Seed
   A. Sower - Jesus, Church
      1. He expects growth
      2. Literally he commands it!
   Matt. 28:19
      3. The Seed is the Word of God.
         a) Not gimmicks.
         b) Not emotion.
         c) But truth.
      4. Method of sowing not told.
         a) Either by hand or
         b) Torn sack on back of ass.
      5. Seed is alive - there will be a harvest - and there will be some disappointing experiences.
      6. No one can know the full effects of his sowing - keep on.
      7. Trust the Seed.
   Ecc. 11:6
   B. 4 Types of Soil; yea Hearts.
      1. Wayside
         a) Fields were long narrow strips.
b) Ground between was right-of-way.
c) Compact footpath.
d) Good only for birds - no penetration - only bareness.
e) Keller calls them "Pathway People"
   (1) Hear
   (2) Devil comes takes & snatches away Word.
   (3) Lest believe and be saved.
f) What hardens hearts?
   (1) Friends & associates - we get conditioned by culture - beat a path through our lives.
   (2) Literature & TV - its creators are anti-God.
   (3) Music
   (4) Pursuit of Pleasure - pre-occupation of life, crave sensual.
   (5) Personal ambition - I Beam Story.
Jer. 45:5 "Seek there great things for)
Matt. 6:33 "Seek ye first the Kingdom"
(6) Private that life (Keller) "It
Prov. 23:7 "For as he thinketh in his heart.
g) Evil challenges every effort for a crop!
h) Seed is on not in the heart.
i) Custom, habit, sin - even the foot of the sower an obstacle.
2. Rocky Soil - Marginal Soil - it can be cleared but gives pathetic results. 3 types.
3.

a) Thin layer of dirt over bedrock.
   (1) Rocks retain heat & moisture.
   (2) Fragile root from quickly germinating seed via heat & moisture encounters rocky resistance.
   (3) Flushed growth quickly fades.
   (4) Surface experience – we see saints before Savior – social events entice.

b) Rocky – stones litter the field – loose rock.

c) Gravelly or sandy.
   (1) Soil of ingratitude – Billy and cake.
   (2) Soil of fault-finding.
   (3) Thin skinned people.
   (4) Shallow minded – do not think it thru.
   (5) Little soil, little moisture, little growth.

d) With joy receive it but not root – Endures awhile.
   (1) Tribulation – see Road Block clip.
   (2) Persecution because of "word" arises.
   (3) Offended – stop!

3. Thorny Ground

a) Deceptive – it looks clean.
   Beneath "thorns" – any useless weed.
b) 200 weed types in Palestine,
   17 different words in Bible
describe thorns (thistle, briars,
brambles) so obviously we must
struggle to produce.

Matt. 7:16
i should know them by their fruit

(c) Choked! Cares, Riches,
Pleasures - no (demanded) fruit
to Perfection.

(1) They had no herbicides -
   except salt - then.

(2) Wind, birds, animal's coats
   carried seed.

(3) Constant diligence demanded.

(4) Result UNFRUITFUL.

(d) What am I growing?

(1) Cares, wealth or poverty,
   the magnetism of materialism.
   (a) Death
   (b) Taxes

Ps. 34:19 "Afflictions of righteous"

Jn. 16:33 "Have tribulations"

(c) Provide for family.

(d) Obey laws (of IRS)

(e) Do they sap me?

(f) Maybe I have then a shut
   mind via prejudice, un-
   teachable spirit (fear a
   new truth), immorality,
multiple interests that
crowd out the good (too
many committees).
e) What's stifling me? Wealth?
   Clip on Falls
   (1) Not wrong in itself but:
   (2) How made?
   (3) How dispensed?
   (4) Why wanted?
   (5) End to which it's dedicated.

f) Riches again:
   (1) Distort thinking - impress folk
   (2) Dominate & change values.
   (3) Falsely secure.
   (4) Pride - 2 houses - "summer his & summer mine" - Ames Plantation.
   (5) All are a trust of the Lord - faithful in small, get more.
   (6) Credit - one piece of paper & tied up for 20 years.

4. Good Soil
   a) Openminded
   b) None too tough for God to handle
   c) Hear - Believe - Receive - Act.
   d) God speaks via Jesus, Bible, Nature, Experience, Prayer, Fellow Christians - I'm his herald.
   e) No barren spots - God has full management.
   f) Yield so don't see soil - early wheat hides a rabbit.
   g) God reproduces self in us.
   h) Give God my best, He will do the rest.

Ps. 118:24 *This is the day which the Lord hath made.*
i) We produce!
5. What kind of soil?
Seed that's stolen, starved, strangled or successful. (Powell)

Tompkinsville, KY - 9/13/88
Old Hickory, TN - 10/11/88
Shady Grove, Duck River, TN - 5/22/89
He's thinking about it

At a government symposium on risk taking, the speaker asked the participants to imagine that he had placed a large I-beam about 40 feet long on the floor in front of the podium. He then selected an individual from the audience and asked, "If I gave you $20, would you walk across that I-beam?" The man enthusiastically assured the speaker that he would.

The speaker continued, "Suppose I took the same beam and suspended it between two buildings, 50 stories above the street. Now would you walk across the I-beam for $20?" This time the fellow promptly answered, "No, I wouldn't!"

The speaker persisted. "Now, suppose I'm on top of one building, and I'm dangling one of your kids over the edge," the speaker continued. "You're on the other building, and I say to you, 'If you don't walk across, that I-beam and get your kid, I'm going to drop him.' Would you then walk across the I-beam?"

The fellow in the audience hesitated ever so slightly, then replied, "Which kid have you got?"

Norman R. Augustine
CEO, Martin Marietta Corporation

"The Spe
Uncle Cyp Brasfield tells about his amazement when he first saw Niagara Falls. "That's a wonderful sight," he exclaimed. "What?" asked another man who was standing there looking at the falls.

"Why, that gigantic body of water pouring over that lofty precipice," said Brasfield.

The other man paused a few seconds, and then said, "What's to hinder it?"

Minneapolis Tribune
CHOKED OUT
Luke 8:14

I. This occurred in Abilene at the lectures.
A. Tell Windsor experience.
   1. Two men from Brownfield, Texas introduced self and said "Do you know where we can get a preacher?"
   2. After I answered, oh how the ratio of 5 to 18 preachers to churches hurts, I said "What's that tie chain?"
   3. It's the golden spur -- highest award 4-H gives a leader.
   4. You farm? Yes, cotton and maize! Spray?
      a. And so the story goes of the fight against noxious growth.
      b. The ground will grow one or the other, not both simultaneously and successfully.

II. So it's ever been -- prompted Jesus story as we use in Luke 8:14.
A. Told story of 4 soils.
   1. Needs no retelling here.
B. From story we study one type -- the unclean soil.

III. Here are the facts.
A. The seed was good and powerful.
   1. This is word of God.
B. The seed was sown.
   1. Church here had done its duty in evangelizing.
C. Some fell in thorny ground.
   1. Thorns grew with plant.
2. Note it germinated, sprouted and you knew it was what you wanted as a beneficial plant.
3. Yet the thorns stayed—not uprooted.
   a. Palestine abounds in thorns.
   b. Celsius lists 16 different kinds.
   c. Plains of Gennesaret grew so tall a horse could hardly get through.
   d. They took sap from soil and as long as they lived they grew.
D. Plant grew some.
   1. Folk enthusiastically heard word.
   2. Yet ran headlong into conflicting interests
   3. Word choked.
   4. No fruit brought to perfection—nothing completed (no maturity).
   5. Our purpose is fruit bearing.
   6. This folk began well yet yielded to another mastery.
IV. Can we find the murderer?
A. The Lord identifies him—and wouldn’t it be strange today if we entertained this character? He is:
   1. Cares of this world.
      a. How easy it is to get the heart preoccupied with other matters. We give all but God a head start.
      b. We worry about everything instead of casting cares on God.
      c. Do we worry about everything:
         (1) Keeping up with Jones.
(a) Nice folk--too poor to paint and too proud to whitewash.
(2) Chasing every fad of thought.
   (a) Gen. Wolseley clip.
(3) Problems of space age.
   (a) Shooting moon.
   (b) We've too many nervous cases--teacher and breakdown.
2. Deceitfulness of riches.
   a. Note use of deceitfulness. They (riches) promise much without solid support of claim.
   b. Deceives in promising: happiness.
   c. Promises acclaim.
   d. Says it can take place of legitimate joys of life.
   (1) Venning said "They may be touched but not rested upon."
   e. Calls for our time and attention.
   f. We want them so keenly we cheat, lie, oppress, abuse the poor and ignorant.
   g. Are we those who cry "give me my portion here." Will we use it exactly as we want it then will it to a good purpose?
   (1) Gk. myth tells of racer who could beat all. They dropped pieces of God on track--she'd pick them up--lost race.
(2) Are we susceptible too?
   (a) Family incomes up 70% in last 10 yrs. --$3319 to $5620.
POWER OF PURPOSE

General Wolseley, in a published account of his march with a detachment to the relief of General Havelock in the Indian mutiny, tells how, during a night march, a tiger sprang into the midst of his column upon a bullock attached to an ammunition-wagon and attempted to carry it away. The outcry and flashing of torches drove the tiger from the bullock, yet he did not quit the field, but remained standing under a tree in full view, glaring at the procession until it had marched by. As every cartridge and every minute was precious, and might mean the fate of their fellow soldiers, the order was given that no shot be fired at the tiger. So it is that one emotion will swallow up another. There is in this a clear illustration of much of the philosophy of life. If you have no great
purpose toward which you are pressing, you are at the mercy of every tiger-like annoyance that may leap out of ambush. But if you are one of God's soldiers, marching forth under his leadership to help conquer the world for Christ, you are freed from many of the petty fears that torment narrow souls. ---L.A. Banks.

from Doran's Ministers Manual 1944 page 269

Shooting the moon is like shooting a super-sonic duck from a super-sonic merry-go-round going in the opposite direction and the reverse.

After a trying day, a young teacher was filling out a school health questionnaire. She pondered the question, "Have you ever had a nervous breakdown?" then wrote: "Not yet, but watch this space for further developments."

"Dad," said the boy, "before signing my report..."
A humble Scottish woman had lived for many years on porridge, that she might give to missions the cost of her comforts and luxuries. One day a friend gave her a coin to "buy a chop," he said. She looked at it awhile, and then she said, "I have got on very well on porridge so far, and I think I'll just stick to it." And so the coin went for missions.

A minister was telling this at a missionary breakfast, and a comfortable-looking woman got up and said, "Well, I never have done without a chop for Christ's sake, and so I shall begin today to sacrifice by giving $1,000 to missions."

Others followed suit, and before that breakfast was over, $12,000 had been contributed for missions. John Howard, a noted philanthropist, says, "We must learn to give up our luxuries to supply the comforts of others, our comforts to supply their necessity, and even our necessities to supply their extremities." —Evangelical Christian
A WOMAN WRITER TAKES A
CRITICAL LOOK AT AMERICA

Following is full text of an article by May Craig, Washington correspondent, reprinted by permission from the Portland, Me., “Sunday Telegram” of Feb. 9, 1964.

Unless there is a change, deep down, in the American people, a genuine crusade against self-indulgence, immorality public and private, then we are witnesses to the decline and fall of the American Republic.

Death on the highways, a pack a day, cheating from top to bottom in our society, get rich quick, break-up of the family, faltering in foreign policy, reckless debt—these have destroyed nations before us. Why should we think we can take that path and change history?

Look around you, and everywhere you see lack of principle and steadfastness in the right and brave. The disgraceful cover on the recent issue of a publication with a nationwide circulation and its palliating story of sexual immorality; adds adult consent to the looseness of our youth, already far down the road of delinquency, shiftlessness, derogation of virginity in our girls who will be the mothers of tomorrow.

There is no financial morality in our Government—“Charge it,” is the accepted practice.

Round the world they think they can take our money with one hand and slap us in the face with the other. We talk of our “leadership,” but we are apparently incapable of giving leadership.

One listens with dismay to the campaigning for the Presidency that is going on. Oh, for a crusader to call us back to dignity and strength and austerity.

What was that last word? “Austerity”—plain living and high thinking, putting our money into the real things of life, not mink-handled saucepans and three cars in every garage; public servants who are not Bobby Bakers. Schools for the young, care for the elderly, strength so that none will dare attack us, a worthy succession to those men with feet wrapped in bloody bandages at Valley Forge to give us liberty. How have we used the liberty they bought for us so dearly?

Because it is unpleasant to think of unpleasant things, we say the Soviet Union may be changing its determination to “burr us.” Red China is bad, of course, but maybe not Khru- shev. Half-heartedly we send American men to die in jungles, where we do not have the guts to go in to win or to stay out.

We sell wheat to Russia to save her face, a demonstration that Communism cannot produce enough food for its own people. If we do this to get rid of surplus wheat, which we have already subsidized and which we will subsidize again to give it to the Communists cheaper, we might try discouraging the production of surplus wheat and remember the old-fashioned private enterprise where one grows for the market, not the Government storage bins.

We faltered in Cuba and now she is the homeland of subversion of all Latin America and Africa. Where will we find a strong man to lead us? Would we vote for one if he campaigned, crying in the wilderness that we come and be saved—from ourselves? We could have saved Cuba for freedom, and saved ourselves and the rest of Latin America from this nest of Communism, but we did not. Around the world they do not believe what we say; they look at what we do.

The United Nations was founded in this country. Now it is a messy combination of polyglot nations, old and new, grabbing for our money and ignoring our half-hearted arguments.

The idea of letting in a small nation of fewer than a half million people, utterly inexperienced in governing itself, unproved as a stable, honest state—letting them in within a few days of their establishment! We might at least insist on a period of probation.

The United Nations itself should be forced into financial honesty by the U. S. refusing to keep on paying the bills while many get a free ride while outvoting us. The idea of letting in Red China in the face of the Charter which says, “peace-loving nations!” True, we are against letting Red China in, but all we do is get out our handkerchiefs and weep into them while the majority in the U. N. does as it pleases.

We waste untold sums on useless defense, and fail to keep ourselves truly strong in all fields, to be able to fight small as well as missile wars.

We sign test-ban treaties with known enemies, known defaulter on treaties, that we will not test as we may need to. Why should we put our defense in such an agreement? If our defense experts—not businessman McNamara [Secretary of Defense]—say we need to test, then let us test without asking permission of friend or foe.

We fiddle-faddle in Southeast Asia, and may be ignominiously pushed out. Maybe we should never have gone in there—let the Reds take it—but there is one thing for sure: If we go in anywhere, we should go in to win.

We are losing the respect of the world, and respect is more necessary to a nation, as to a person, than affection. We get little affection from the people we have helped over the years—and we are losing respect.

Nobody respects a fumbler, a weak man, a wobbler, in policy or deeds.

First, every one of us has to clean out weakness and selfishness and immorality of all types. Then choose leaders who with strength and principle and intelligence will lead us to where we can have self-respect and respect of others.

Would we elect such a man if he campaigned on such a platform?
CANDLES, SECRETS, POSSESSIONS
Luke 8:16-18
I. Our Lord had some very practical things to say.
A. He said it simply - who does not know a candle, handle a secret, or owns something.
B. He took the ordinary & turned it to the spiritual & profound.
II. About candles.
Luke 8:16 "No man, when he hath lighted
A. Describe the candle.
1. Really a lamp.
   a.) Shallow one.
   b.) Flax wick.
   c.) Burned oil.
2. It usually was not the brightest light in the world but even its feebleness chased the darkness.
3. It underscores our power.
B. Place for the Lamp.
1. Set it on a lamp stand.
C. Where a lamp does not belong - covered.
1. It is not to be hidden under a bowl.
2. We do not put it under a bed.
   a.) Couch of any sort.
   b.) Root for our word clinic.
   c.) Danger in darkness.
   d.) Danger in smothering a light!
3. We need an effective distribution of the gospel.
4. Only Luke adds the obvious last part of V. 16.
5. Barclay points out our efforts to hide things. It overlaps another part of Jesus teaching. We'll cover it later.
6. What causes light to fail?
   a.) Our conduct.
   b.) Our laziness to carry it.
   c.) Our love of darkness.
7. Light must be in the open to do its work.
D. Obvious lessons.
   1. Life is conspicuous for a Christian.
   2. His life must be seen.
   3. We have a fear of being different tho' we want to conform.

III. About Secrets.
Luke 8:17 "For nothing is secret
A. Define a secret.
B. Does this say the Secret is impossible?
C. Barclay says:
   1. We hide from ourselves - We refuse to see our illnesses. We hide Dr. receipts & cardiograms.
   2. We hide from our fellow man.
   3. We hide from God.

IV. Lastly, Possessions.
Luke 8:18 "Take heed therefore how
A. We've assumed Responsibility.
   1. It's a great privilege to hear the gospel.
   2. It involves us in rich responsibility.
   3. Take heed.
      a.) Honestly?
      b.) Openly?
      c.) Purposefully?
B. We use or lose.
   1. Man that has gets more.
2. Man that hasn't loses what he has.
3. No way to stand still in this life.

Top End Ush, Ladies Class 5-7-80
Park Manor Apts. 5-11-80
Western Hills Church, Temple, Sep. 8-20-80
In his "Psychology and Morals", Dr. J. A. Hadfield writes: "It is literally true that in judging others we are trumpeting abroad our own secret faults. We personalize our unrecognized failings, and hate in others the sins to which we are secretly addicted." He goes on to say that the real reason for our condemnation of certain sins in others is that these same sins are a temptation to ourselves. It is for this very reason that we denounce so vehemently the miserliness, bigotry or cynicism of others. Whatever fault we are most intolerant of in others is likely to be amongst our own besetting sins. "Most of our emotions are directed against ourselves," writes Dr. Hadfield. "Allow any man to give free vent to his feelings and then you may, with perfect safety, turn and say: 'Thou are the man'."

Whenever we find intense prejudice, intolerance, excessive criticism, and cynicism, we are likely to find projection of our
feelings into someone else. We are prone to see in others our own undesirable tendencies.

"Communication: Key to Your Marriage" - By H. Norman Wright

pp. 100-101
WHO'S KIN TO ME?
Luke 8:19-21

1. Are you ever startled by a new cousin?
   A. Once removed.
   B. Long lost.
   C. Inheritance relative.

II. Who is Kin to Jesus?
Luke 8:19-21 "Then came to him his mother and his brothers..."
   A. Note Mother & Brethren.
      2. 1st mention of his mother since Chapter 2.
      3. At 1st Jesus family not in sympathy c Him.
   Mk. 3:21 "And when his friends heard of it, they went...
   Matt. 10:36 "And a man's foes shall be they of his own...
   Jn. 7:5 "For neither did his brethren believe in him.
   Matt. 13:55-56 "Is not this the carpenter's son? is not...
   Gal. 1:19 "But other of the apostles saw I none, save...
   1 Cor. 9:5 "Have we not power to lead about a sister,
   Acts 1:14 "These all continued with one accord in prayer..."
   4. As we read above they changed...
   5. Joseph & Mary had normal relationships.
   Matt. 1:25 "And knew her not till she had brought forth...
   6.
   B. Tried to reach him, but could not.
      1. Not told why they came.
      2. Erdman says they came to interrupt his work.
      3. Some feared his mind unbalanced.
      4. Sometimes families want to save us from ourselves.
   C. Stood W/o.
      1. Press of crowd would not let them close.
2. Only reference to show Mary may have at one time opposed Him.
3. We get closer to those not our kin at times.
D. Jesus Identifies Kin.
1. Whoever in life has the one aim to make God's will theirs is a Kinsman of Jesus.
2. It is a loyalty that passes all earthly loyalties.
3. Spiritual Kinship is more important than physical.
Luke 14:25 "And there went great multitudes with him:
Rom. 8:27-29 "And he that searcheth the hearts knowe
Heb. 2:11 "For both he that sanctifieth and they who
4. Ties of obedience to God are stronger than ties of 
4. Ties of obedience to God are stronger than ties of blood.
5. Whoever hears & obeys Christ's message, lives accordingly, is part of His family.
6. Spiritual ties supercede physical.
7. Note: the will of the Father must be obeyed.
8. Jesus too must do the Father's will - no interference will be tolerated.
Jn. 17:4 "I have glorified thee on the earth: I have fi
II. Some observations & Qts.
A. Are we apt to major on physical?
Lu. 11:27 "And it came to pass, as he spake these thin
B. Do our Kin take 2nd place.
C. Did Jesus shut out His Kin?
D. Is there any doubt the will of the Father must be obeyed?
E. Did Jesus teach the physical is non-important?
F. Do we see the natural is to be subordinate to the spiritual: the former recedes & the latter is bro
FOR YOU, THE QUESTION REMAINS
Luke 8:22-25

I. Some questions are neither germane nor personal for me.
   A. Who will be the sports champion?
   B. Which arena model is best?

II. But there is one I have to face: Jesus, what manner of man is this?

III. May I tell you the occasion that prompted the question—but I'll end by bringing it back to you.
   B. The Beginning of it.
      1. Has just taught multitudes.
      2. Weary and at eventime wants to leave for other—it would be eastern side of Sea of Galilee.
      3. Please note:
         v-22 "Let us go over unto the other"
         a) The Majestic Lord feels as one of us.
         b) Jesus goes where He sends.
         c) His statement, a sudden storm notwithstanding, should have assured disciples we will make it safely.
      4. Also note Luke calls it a lake—he'd seen and sailed a sea & knew the difference.
      5. Luke will use some nautical terms peculiar to him.
   C. After a bit, Jesus is asleep.
      1. Only time we have a record of his sleeping.
2. Mark says on cushion-seat cover—could roll it up and be a pillow (Mark 4:41).
3. Human—after hard day needs rest, exhausted (?)
4. Can imagine the exhaustion ("Your daddy preach or work for a living?")
5. But rest assured he'll not oversleep the hour of deliverance.

D. Sudden Storm
1. Matt. calls it a great shaking.
2. Like a sea quake.
3. Called "great", "great tempest."
4. Jeopardy
   a) Boat covered with waves.
   b) Waves beat into boat.
   c) Filling with water.

E. Frantic Cry: Save, Lord, we perish, Master, Master, Teacher carest thou not?
1. Nautical term.
2. Master, like commander of the boat.
   (Uses 7X in all)—one who gives orders.
3. Didn't awake him to calm storm but to alert Him to danger as they would anyone else. (Lamar)
4. Jesus is a good place to go when in trouble.
5. Their cry awakens Him as he sees their terror.
6. We Perish.
   a) Somehow He can save they felt. He'll protect.
b) Satan would love to put an early end to Jesus.

F. Arose, Rebuke Wind & Raging Water.
1. Rebuke a fever (Lu. 4:38) now a storm.
2. "Be muzzled" (Mk. 4:39) to the wind.
3. Ceased
   a) What else could it do when the Master spoke!
   b) They will make it to the other side.
   c) Word sufficient.

Ps. 29:10 "He sets on flood--makes storms a calm"
   d) Word of supreme power against natural forces, demons, illness, death.
   e) First time in Luke Jesus uses his power against non-living object, rather than person.

4. Calm
   a) Waves roll after winds die--not these.
   b) Raging water, roaring sea, powerful winds, little vessel filling with water, terrified men yet one calm serene voice quiets it all. (Lamar)

IV. As a Result: 2 Questions.
Where Is Your Faith?
A. Trial brings forth faith--have we any?
2. God is powerful.
Ps. 65:7 Stills noise of sea; of waves; tumult of people

B. What Manner of Man is This?
   1. Surprised at his power.
   2. Waves & winds.

Job 38:11 "Hither to--no further"
Ps. 107:29 "He maketh the storm a calm"

3. Climax: who is this man is the question they ponder.

C. Christian--what about your faith?
D. Sinner--what is your evaluation of Him?
I. Will you do a little self-examination please?
   A. What is one of the worst decisions you've ever made?
   B. Contrast it, name the best one ever.
   C. If the first was bad, I hope you have or will correct it.
   D. If the last was great, then I hope you are living with it.

II. Though I do not know your answers to these questions, I want to tell you of an event where the worst possible decision was made and in the same story the very best one.
   A. I tell you this in order that you may better see yourself.
   C. I will try without citing which I'm using employ all three to tell the story.

III. The Making of the Worst and the Best Decisions
   A. Jesus leaves the ship and lands at the country of the Gadarenes.
      1. East of the Jordan
      2. Could go 16 miles from the lake.
3. Ancient area—ruins still there of earlier civilization.
4. Unusual word used by Luke for his arrival "literally sailed down" to the land.

B. He is barely out of the boat until he meets a fearsome scene who rushes to him.
1. Straightway Mark says.
3. This man:
   a) Unclean spirit
   b) Lived in the tombs
   c) "Exceeding fierce" (Matt.)
   d) Long time naked—wore no clothes
   e) Abode in no house
   f) No man could chain him—he'd pop them right off with superhuman strength.
   g) No man could hold him.
   h) Seemed to keep all away—"no man could pass by that way" (Matt.)
   i) Night and day in tombs and mountain cry out.
   j) "And when he saw Jesus he raised a deep terrible cry from the depth of his throat and fell down before him in terror"
4. He'd seen Jesus when he came to that spot and ran quickly to him.
5. How would you feel with such a welcome committee greeting?

C. Legion meets Jesus
1. With a loud voice he screams "What have I to do with thee."
   a) Called him Jesus
   b) Called him Son of the most high God
2. He must have known how Jesus felt about devils for he asked "torment me not."
   a) Asks = judicial investigation
   b) Not a thing of idle curiosity
   c) He knows where devils are going

Rev. 9:1–2
Rev. 21

   d) Destined for the "deep" "bottomless pit."
   e) See the power of darkness.
3. Jesus begins to work with him as the man worships him.
   a) First "come forth" - thou unclean spirit, out of the man.
   b) The spirit oftentimes seized him.
   c) Also would drive him into the desert.
4. Next Jesus asked "what is your name?"
5. Answered "Legion" "for we are many" (Mark).
   a) Shame for man to be temple of devils.
   b) Legion Roman brigade of three to eight thousand men. Numbers show strength.
   c) Man did want to be sent out of the country.
   d) Jude 6 their destiny.
   e) Ominous "before their time" - it is sure to come.

6. Requested they enter the swine.
   a) Unclean animal
   b) Mark said herd of many, Matthew said 2,000
   c) Imagine that smell!
   d) Rushed down hillside and into sea--down steep
   e) Bankrupt in a minute and so is farming!
   f) Choked in the sea, "perished in the waters" (Matt.)
   g) At his word they obeyed.

D. Swine herders go to town.
   1. Those that "fed them fled" (Mark).
   2. Told it in the city and country.
   3. Folks came to see what had happened.
E. What they found.
   1. Devil's gone out.
   2. Man sat clothed with Jesus.
   3. In right mind.
   4. At feet of Jesus.
   5. Made whole.
   6. Were told how it all happened (Mark 5:16).
   7. Torment "before the time" (Matt. 8:29).
F. Their reaction.
   1. "Were afraid."
   2. Mark 5:17 "Depart our borders."
   3. He did--never to return.

Job. 21:14

G. The man.
   1. Besought him that he might be with him.
   2. Prayed that he might be with him.

2 Tim. 1:7 "Spirit of love and sound mind."
   3. Told to stay.
      a) "Go to thy house unto thy friends."
      b) Return to thy house.
      c) Declare how great things God hath done for thee.

Luke 8:39 "And he went his way publishing"

H. Tell me the
   1. Worst - depart
   2. Best - go tell great things.
3. Will you stay undisturbed?
4. Swine or savior?
5. "Before the time."

New Concord C/C - 9/21/08 (Worship Hour)
A TRINITY OF TESTIMONIES
Luke 8:26-40

I. It's a certain fact: All men do not say the same thing.
A. Newspapers vary from front page to editorial.
B. Educators & Senators voice different views on same question.
C. In time of Christ same event viewed differently by same audience.

A. The Country of the Gadarenes.
   1. Different name in different versions.
   2. Yet unity in that as to location of city as in North East section of Sea only spot where cliff would accommodate hogs rushing into sea.
   3. Even now a road has been bulldozed between cliff & sea.
   4. Some MMS say Gerasenes.
   1. "Had devils long time" V. 27.
      (a) Wore no clothes.
      (b) Didn't live in house.
      (c) Lived in tombs.
      (d) Often caught, bound c chains, but popped them (V. 29). Repeatedly - tense shows)
      (e) Abode in wilderness.
   2. "Unclean Spirit" possessed him. (V. 29)
      (a) What were the demons?
      (1) When Jesus healed a person He called the disease whatever the people called it - we have "consumption", "tysic", "fever."
(2) Was it mental illness?
(3) Was it demons literally?
(b) Whatever, Jesus had power over it.
(c) They ran to Jesus, knew it was useless to try to evade Him.

3. Conversation c Christ.
V. 28 "What have I to do c thee, Jesus, thou
V. 30 "What is thy name . . . Legion.
(a) Names meant something.
(b) Gave special insight.
(c) Didn't share it c everybody.
(d) Moses wanted to know God's name.
(e) What name do you respect or use?

V. 30 Legion
(a) 6000 Romans composed legion.
(b) We are seldom one?
(c) Who are we?
(d) What do we think of ourselves.

4. Alternate body.
V. 31 "And they besought him that he
(a) Deep = abyse.
(b) Like bats at Carlsbad, said John Wilson.
(c) Bottomless pit where evil comes from.
(d) 9 X in Scripture - abyss.

V. 32 "There was there a herd of swine
(a) Many problems.
(1) Why did Jews have hogs?
(2) Were they Gentiles - many there, referred to as Galilee of the Gentiles.
(3) What want swine - do demons have to have a body?
(4) Why want swine if knew to drown?
(5) How could Jesus destroy the property of another unless Jews not to have swine?
(6) Or was it demons, not divinity, that destroyed pigs?
(7) God doesn't recognize property rights in nature storms destroy.

V. 32 "And he suffered them
(a) Great power in Jesus' word.
(b) Spoke storm still.
(c) He could control c word what man could not c chains.

V. 29 "He commanded the unclean spirit to
C. Fear's Past.
1. Many fears.
   (a) Saw man - afraid (V. 35).
   (b) Saw hogs - afraid (V. 37).
2. One fear is to tremble.
3. One fear is awe - reverence.
   (a) Respect for hot wire.
4. Note transition Jesus made in this man.

D. 3 Testimonies - Trio.
1. They told it in the city V. 34.
2. Besought him to depart V. 37.
   (a) Jesus went to ship.
   (b) Did not chastise people for their failure.
3. V. 38 Besought him that he might be c him.
   (a) Man wants to testify.
   (b) Can't sell a product we don't use.
   (c) Can't do personal work until God has changed our lives.
(d) What has God done for you?
(e) He did it w/o benefit of personal work class, no Bible, no homiletics course, no close the sale material - just what has God done for me.
(f) He had received much - sense of gratitude made him want to give much.

E. He prepared the people.
V. 40 The people rec. him gladly

[Handwritten note: 3-23-75]

Bethlehem Church 4-28-75
REJECT JESUS? IT'S UTTERLY BEYOND REASON!

Luke 8:37-40

I. I've tried to put the pencil to various things and some are tough.
   A. Paul Keckley & Bill Boner questionnaires - how do you vote on issues.
   B. For life of me, I see no valid reason to reject Jesus.

II. Story of the Gadarene visit (Luke 8:26-36)
   A. Location.
      1. All 3 gospels - Matt. 8 Mark 5 Lu.
      2. 2 here; 1 man in Matt. (one fiercer than other?
         One healed & remained? Don't know!
   B. Condition of one over whom Devil reigns.
      1. Naked - no clothes.
      2. Tombs - no house.
      3. Grave his home.
      4. Bound c chains.
      5. All who passed by afraid, thus trouble to all who were around him. Mark 5:13-16
      6. His legion strength (5 to 6000 men) used to hurt & harm.
      7. Demons quite active in Jesus time, thus showing His superior power.
   C. See the Devil's influence.
      1. Has him in the wilderness.
      2. Leads you into self dishonoring, self destroying habits.
      3. Rules c rod of iron.
      4. Drives from decent society & respectable friends.
5. Makes us useless to self, family, church.

D. Note Jesus power:
1. Cast him out.
2. Cleanses man.
3. Pity on afflicted.
4. Devils knew:
   a.) Torment not.
   b.) Go not into the deep (Rev. 20:1-3).
   c.) What have I to do c thee (same to Mary Jn. 2:4).
   d.) There will be a judgement – Hell! Devils know if we don’t!!
5. I need not despair – he’s over all.
6. We are "more than conquerors” (Rom. 8:37).

Acts 10:38 “How God anointed Jesus of Nazareth with..."

E. See change in Man.
1. Sitting at Jesus feet.
2. Clothed.
3. In right mind.

F. Into the Swine.
   1. Why?
      a.) Man more valuable than animal.
      b.) Hogs unclean.
      c.) God took animal life in sacrifice.
      d.) Cared less for man; more for pigs.
      e.) Profit & pigs above prophet & penitence.
   2. Did demons hope to discredit Christ in this area via losses financially.
   3. Distinguish between permission and commandment.
4. Perhaps time of demons had not yet come.

III. Strange Choice. (Lu. 8:37-40).

A. Gadarenes asked Jesus to leave.

1. It was granted! "Went into ship & returned back again."
   a.) Leaves men free.
   b.) Leaves us see enormity of their sin.
   c.) Refuse to walk in light it's taken away.

2. Why?
   Lu. 14:44 "

Hosea 4:17 "Ephraim is joined to idols; let him alone.

Job 21:14 "Therefore they say unto God, Depart from a.) Shut door of gospel.
   b.) Loved world & didn't want to give up what they had.
   c.) Can't keep Jesus & sins - from drunkenness to error.
   d.) Don't want to change habits.

3. They gave no praise to Jesus - only the boot.

B. Man to go to Him.

1. He refused.

2. Left too hurriedly under influence of his cleansing perhaps.

3. Family, country now nothing, yet it must be.

4. Need him a missionary at home.

5. Honor God in private life as well as pulpit.

6. Make no choice w/o Christ's consent, the "pillar of fire."

7. Everyone doesn't take same medicine!
   see Ruler (MK 10:21) Leper (MK 1:43).
C. Where are we?
   1. Coldness drove him away.
   2. Inattention?
   3. Worldliness
   4. Ever see a wreck hit & dry left alone on a hill? House unattended?
   5. Have you heart only for today & not the Christ?
   6. Do you not care for your fellowman - rather have a pig?

Sheek End 11-1-81

Benton, Ky. Church 11-10-81
ARE WE, LIKE THEY, WAITING?
Luke 8:40

I. A good question to ask ourselves:
   Why are we here?
   A. What motivated us to come?
   B. Whom do we expect to see?
   C. What benefit do we expect to receive from this assembly?

II. A verse that introduces Jairus' blessings on his daughter.
   A. Jesus has just dispatched the pigs.
      1. Legion is healed and wants to go with Him.
      2. Return home and tell what God has done for you.
   B. Gerasenes the opposite.
      "Leave--overcome with fear"
   C. Got in boat and left--didn't stay where not wanted.

III. Reception different on other shore.
Luke 8:40 "Now when Jesus returned, a crowd"
   A. They were all expecting Him.
      1. Gadara inhospitable.
      2. He left--helping only one.
   B. Multitude welcomed Him.
      1. To such He delights to come.
      2. Is that our spirit?
   C. Who would welcome Him and is expecting Him, Spurgeon asks.
      1. A praying church welcomes Him.
      2. Company with seeking sinners.
      3. An inquiring church--wants Spiritual answers.
      4. An expectant church.
Rev. 22:17 "The Spirit and the Bride"

5. The grateful church--"Jesus was returned."
   a) Praise for His blessings.
   b) Gratitude for His answers.
   c) Thrilled by His vision and His granting ability to accomplish.
   d) His presentation of work and duties.

Matt. 28:20 "Lo, I am with you always"

D. People received Him gladly.
   1. Quiets fears--Rick Orman told me he knew where he was going.
   2. Blessings He's imparted to our family.
   3. Salvation He's granted.

Franklin, KY Bible Class - 5/9/06
HEALING AND HERALDING
Luke 9:1-6

1. This paragraph relates the sending of the 12.
   A. Let’s study it historically.
   B. Let’s make an application for today.

II. Historically speaking.
   A. These facts.
      1. Matthew also records & says only to Israel
         Matt. 10:11.
      2. Some variations.
         a.) Mark says staff.
         b.) Luke says none.
         c.) Did this mean no other staff than what they had
         d.) Doesn’t it mean go as you are.
      3. 5 items.
         a.) Staff - traveler.
         b.) Bag - for supplies.
         c.) Bread - generic.
      Mk. 6:8 "And commanded them that they should take
         d.) Money - small silver coins.
         e.) 2 tunics - undershirt next to skin - to ankles -
            armholes cut - heed at waist by girdle - short
            sleved.
      4. Judas was in group.
      5. Take nothing c them.
      6. Take nothing to them for pay for their services
         except meat of which workman was worthy.
      7. Later confessed they lacked nothing.
      Lu. 22:35 "And he said unto them, When I sent you w
9. Don't be fastidious about some small detail not to your own liking - stay at same house - not always looking for a better place.

B. Keep in mind the possibility of rejection.
   1. Matthew mentions "nor hear words" along c receive.
   2. Jesus knew hardness of hearts.

III. Application.
   A. Sending of 12 would prepare for latter mission - Jesus wants prepared folks.
   B. Men must learn to depend entirely on the Lord.
   C. King's business is urgent.
   D. Time is short.
   1. Don't have time to change clothes.
   2. Not on a pleasure trip of personal comfort.
   E. Our task still truth & helpfulness.
   F. Spread of gospel takes priority over personal tastes.
   G. Some targets are more acceptable of gospel than others.
I. I am sure you know I could use a source other than Luke.
   A. It's found in all 4 gospels:
      Matt. 14:13-23; Mk. 6:34; John 6:1-13
   B. Only miracle in all four.
   C. Story comes directly after the return of the 12 & their preaching tour.
   D. It comes to close the Galilean ministry.
II. The Return of the Apostles is Interesting.
   A. They completed their assignment--do we?
   B. They told him all things they had done--do we?
   C. As laborers they gave account of their doings to the Lord--do we?

Heb. 13:7
D. They had a special place in God's economy--do we so recognize that he who rejects apostles, rejects the Lord?
Matt. 10:40 He that receiveth you, receiveth me.
Luke 10:16 He that heareth you, heareth me.
John 13:20
E. Jesus desired times of privacy with them:
   1. We all need repose and retirement.
   2. Yet the desired time never materialized.
   3. Do we take a retreat?
Song of Sol. 1:6 "My own vineyard have I not"
   4. Bethsaida the place.
      a) House of fish.
      b) 3 hrs. north of Capernaum.
F. But the People Followed.
1. Jesus sought retirement in ship, mountain and desert.
2. Looked for it in home in Tyre.
3. But the people followed--on way to Passover.

III. Question Comes: What Will He Do With The People?
A. Answer comes quickly: he received them.
   1. Met them with a welcome.
   2. Did not resent their presence--welcomed them.
      a) Unlike us.
      b) My phone rang at 3 AM--"Sorry, I have the wrong number." I answered, "That's two of us."
3. See his compassion--"his heart went out to them" (Mark 6:34).

B. Secondly, He taught them.
   v-11 "Spake unto them of the K. of God."
   1. Salvation his sole errand to the earth.
   2. Proved his Messianic claim by words and work.
   3. Feed the soul while preparing to feed body.

C. Thirdly, he healed them that had need of healing.
   1. Preached & healed.
   2. Dr. Luke mentions this as Jesus ministered to the whole man.
   3. We all have something amiss.
   4. Do we always give aid?
IV. The Day is Set for a Miracle.

A. Day began to wear away.
   1. Jerusalem 100 miles away.
   2. They are in a desert place. No McDonald's in sight.

B. Apostles said Send Them Away.
   1. They got the healing--why ask for more?
   2. Apostles thought of hungry crowd--not the power of Jesus.
   3. Men are quick to shake off responsibilities.
   4. How keenly do we feel the needs of others?
   5. Human wisdom says there is nothing we can do yet divine not consulted.

C. Give Ye Them to Eat.
   1. This is the counter command.
   2. Puts responsibilities on backs of the apostles.
   3. Have only 5 loaves & 2 fish.
      a) Roman soldier thought an indignity to eat barley tho Luke does not mention the type of bread nor the boy.
      b) Loaves & fishes seen in the catacombs.
      c) Despise nothing we have however humble--bring it thither.
   4. 5000 men--pilgrims in route to Jerusalem.

V. The Miracle

A. Make them sit by 50's in a company.
1. God's commands may seem strange to man, but trust Jesus.
Ps. 37:3
2. Jesus will set a table in the wilderness.
Ps. 78:19
3. He's the new Moses who feeds in the wilderness.
Deut. 18:15
4. Sit
   a) Recline
   b) Mark says green grass.
5. By 50's
   a) Proportion to 5 loaves--God is one of order.
   b) None perish for want of service--all could eat.
   c) I have what I want--meal can start when they are seated.
   d) Flower bed on green grass, blue sky, spring grass, bright clothes--all reclining.
   e) Wants none left so all seated.
   B. Took 5 loaves, 2 fish, blessed
      1. He looked to heaven.
      2. 10,000 eyes could look on Him.
      3. Blessed = speak well.
Deut. 8:10
Acts 27:34
   C. He Broke and Gave
      1. Mechanics of miracle not explained.
      2. He broke yet not diminished.
      3. Half given away--half remains.
Prov. 11:24
4. He created the 1st grain, puts life in it, renews the miracle here.
5. Jesus meets the needs.
6. Broke = aorist tense, a simple act; "gave" is an imperative thus continuous action.
7. Yet no attempt made to explain how he did it.

D. Disciples Passed the Bread.
1. Men pass bread--Lord feeds the world today by his church.
2. Special connection between bread & hunger--it works everywhere--so is Jesus equally compatible.
3. All ate
   a) Avoid all collusion.
   b) See power of Christ to feed a multitude as large as a Roman legion.
   c) Deception impossible--they knew they ate and were filled.
   d) Nothing impossible for Him.
   e) Disciples took word earlier & now bread & served but neither is of their creation, but His.
4. All Filled
   a) All satisfied.
   b) Miracles could convince & gain the favor of the people.
   c) They did not have the recourses but depending on God they had enough.
F. Took up 12 Baskets
1. One basket for each apostle.
2. GK word for basket used only by gospels in this miracle.
3. Word for 7 taken up & Paul over the wall a different word.
4. Please note:
   a) God is lavish & economical.
   b) God's gifts are never exhausted.
   c) God does not want us to waste.
   
Prov. 18:9
   d) All food comes as a blessing of God--Christ is able to feed hungry souls--none of his bounty should be wasted.
   e) More was left over than they started with--thus if we impart to others we gain ourselves.
   f) It was Jesus who said take up fragments--John 6.
   g) 12 baskets show not only frugality but overwhelming generosity.

Paragon Mills - 6/29/93
IN THE FACE OF JESUS
Lu. 9:51

I. Men have guessed at the face of Jesus.
   A. Paintings.
   B. J. P. Sanders.
   C. Prophesy.
      1. Visage more scared.
      2. No comeliness.
      3. Judas c repeated Kiss.

II. I know so little of the physical (God looks on heart) but I do know a great deal about the Face of Jesus.
   A. Sunny & calm.
      1. Never laughed - on record.
      2. "Peace" positive.
         "Fear not" - negative.
      4. "Be of good cheer."
   B. Lasting & Essential.
      1. Rich, young ruler - that I may have eternal life.
      2. Jn. 6 - "will you go away" - "To whom - thou hast the words of life.
      3. Strict - demanding - (9 out of 10 divorced husbands drink, said AM paper).
   C. Inviting.
      1. Come unto me.
      2. Suffer the little children.
      3. Why didn't you arrest - no man ever spake as this man spake.
      4. Thousands came in great crowd - throngs to hear.
D. Steadfast.
Lu. 9:51 "And it came to pass, when the time was com
1. Faced danger.
2. Knew opposition – Christianity the religion of
   heroes.
3. Anticipated entrapment.
4. Friends even sidetrack – "Get thee behind me, Satan."
5. Why go?
   a.) Loved Jerusalem
      "O Jerusalem, Jerusalem
   b.) My meat is to do the will.
   c.) Voluntarily die for us.
      "No man taketh it from me

Franklin, Ky. Radio 7-13-81
Camp. WEBE 8-5-81
GOD'S SPECIAL SERVANTS

I. The Christian in the marketplace is a thing of special consideration to many.
A. I'm not on the church's payroll.
B. I want to make an impact for good.
C. I want to count--leaving this world better than I found it.
D. Just how can I do it?

II. Do you remember the 70?
A. They were special, unnamed folk.
B. Seems there are principles they exercised I can duplicate.
C. Let's look at their usefulness.

III. From Them These Principles
A. I am a special servant of the Lord.
   1. Not everyone will do what I'll do.
   2. Some are content to just "example" their way through life.
   3. I'm going to say & do something specific.
   4. I'm one of the 70's.
      a) Text really "70 others"--not a previous 70.
      b) Some MMS even say 72.
      c) Why 70?
         (1) 70 to Egypt (Gen. 46:27).
         (2) 70 Elders (Nu. 11:16,25)
         (3) 70 Sanhedrin--one dispensation ends, another comes.
      d) Not like the apostles.
      e) I've a temporary task to do.

5. 35 pairs!
B. I've got a buddy--sent them 2x2.
Ecc. 4:9 "2 are better than one"
1. Why?
2. Aid
3. Counsel each other.
4. Comfort each other & pray.
5. Testify to the accuracy of things.
   "We saw it."
6. Get you a religious friend--a "buddy"
   like we swam with.
   a) Moses-Aaron
   b) Joshua-Caleb
C. Go to every city--imperative we have
   goals.
   1. See clippings.
   2. I'm part of intensified effort.
   3. Harvest great--Jesus knows the
      fertile fields when we can't see
      them maybe.
D. Pray
1. Vitally important.
2. Shows vast work to be done & our
   own inefficiency.
3. We constantly need the powerful,
   refining presence of God.
4. Lord will determine the time of the
   harvest so I must not abort this.
5. His sending shows His authority.
6. Angels have no such ministry.
7. Laborers show Kingdom is
   aggressive, progressive and
   expansive.
3.

E. Realize the danger—lambs & wolves.
   1. Great enemy in the Devil—so danger.
   2. World ever opposed to us.
F. Let me be properly equipped.
   1. They took no.
      a) Scep
         (1) Poverty showed reliance on
             God.
         (2) It attracted people to work
             with them.
         (3) Warns against covetousness.
      b) Shoes
         Mk. 6:9 Shod with sandals
         Lu. 10:4 Carry no shoes
         (1) Shoes meant you were of
             means (?)
         (2) Luggage slows you down.
         c) No salutation
            (1) Choir 10 minutes to sing
                Amen.
            (2) Mission requires expedition—
                no time to waste in useless
                ceremony.
            (3) Eastern salutation had many
                embraces, prostrations &
                other tedious ceremonies.
            (4) Sometimes salutations have:
                Insincerity, flattery.

G. I've Got a Message
   1. I "say"
      a) Something specific—a sunset
         can't convert a man—you've got
         to preach truth of baptism.
b) Word goes before Christ is received into the heart.
c) You've got something to say & say it quickly.

2. Say "Peace to this House"
   a) You come with a blessing.
   b) You will strike a kindred soul.
   c) Demonstrates a spirit of peace as though peace were his father.
   d) He'll be in position to receive real peace--as you show God's way more fully.

3. Expect a reaction--Son of Peace responds.
   a) Israel had:
      Son of War
      Son of Death (2 Sam. 12:5)
      as tired of living
      Son of Wrath (Eph. 2:3)
      Son of Peace.
   b) You will strike a kindred soul.
   c) Demonstrates a spirit of peace as though peace were his father.
   d) He'll be in position to receive real peace--as you show God's way more fully.

4. Some react unfavorably but don't you lose your peace.

5. Don't do anything to cause unfavorable reaction.
   a) Stay in same.
   b) Eat what's before you--gospel leads to liberty, not licentiousness.
   c) Stay at same house.
      (1) Strangers as matter of etiquette were invited to every house--wear you out.

   Story Telephone "I told you so."
"Several years ago, a young businessman visited my office with an unusual request. He wanted a set of guidelines to follow that would let him function without professional help, in the face of considerable confusion and despair caused by serious personal problems." Thus writes psychiatrist Dr. Ari Kiev in the preface of the book ultimately resulting from the young man's request. "What I have set out to do here is to describe a day-by-day strategy that will help make each day more worthwhile than the one before, and will help maximize the potential you possess. A successful life does not result from chance, but from a succession of successful days. This book will help you plan, rather than merely await, such days."

Excerpted from the book

Ari Kiev, M.D.
Clinical Associate Professor of Psychiatry, Cornell University

In my practice as a psychiatrist, I have found that helping people to develop personal goals has proved to be the most effective way to help them to cope with problems. Observing the lives of people who have mastered adversity, I have noted that they have established goals and sought with all their effort to achieve them. From the moment they decided to concentrate all their energies on a specific objective, they began to surmount the most difficult odds.

The English author Edward G. Bulwer-Lytton wrote: "The man who succeeds above his fellows is the one who early in life clearly discerns his object and toward that object habitually directs his powers. Even genius itself is but fine observation strengthened by fixity of purpose. Every man who observes vigilantly and resolves steadfastly grows unconsciously into genius."

"The establishment of a goal is the
key to successful living. And the most important step toward achieving an objective is first to define it. I am sure you have at least 30 minutes a day in which to list your thoughts about possible goals. Set aside such a period each day for a month. At the end of that time, choose from the possible objectives you have listed the one that seems the most important, and record it separately on a single card. Carry this card with you at all times. Think about this objective every day. Create concrete mental images of the goal, as if you've already accomplished it.

Don't be afraid of failure. As Herodotus wrote: “It is better by noble boldness to run the risk of being subject to half of the evils we anticipate than to remain in cowardly listlessness for fear of what may happen.”

You can determine your special talents or strengths in a number of ways, ranging from psychological tests to an analysis of the unexpressed wishes in your dreams. No one method works for everyone. You might start, for example, by clipping and pasting newspaper articles that interest you. After 30 days, see if there isn't some trend suggestive of a deep-seated interest or natural inclination. Keep alert to the slightest indications of any special skills or talents, even when they seem silly or unimportant.

From this exercise, you should be able to get some sense of potential strengths. Whenever you discover a strength or talent, think of five possible ways to develop it. Write these down on a card as well, and check them periodically to keep them fresh in your mind.

Focus on one objective at a time. Like a servomechanism, the brain, set on a target, will call into play those mental processes that will bring your efforts to fruition. Your actions will conform to your expectations, thereby bringing about the event. If you believe that you will reach your objective, you will continue to work at a task until you have accomplished it.

Always have the next goal in the back of your mind, since the most satisfaction comes from pursuing a goal, not simply from achieving it. Above all, don't be impatient about reaching your objectives. It may be that at first you can devote only one hour a day to the activity that really matters to you. But even one hour a day can mean seven hours a week, 3650 hours in ten years. You can accomplish much in that period of time—take a course, write a book, paint a portrait.

Five Enemies of Peace. The more you break tasks down to their elementary components, the more readily you will be able to accomplish the more difficult and complicated tasks. The belief that you can't do something is merely a rationalization for unwillingness to take a risk.

According to Ernest Newman, the English music critic, “The great
composer does not set to work because he is inspired, but becomes inspired because he is working. Beethoven, Wagner, Bach, Mozart settled down day after day to the job at hand with as much regularity as an accountant settles down each day to his figures. They didn’t waste time waiting for inspiration. An overriding goal governed the activities of these composers, and others, enabling them to overcome the most extreme handicaps. Activity itself generates the impetus for further activity.

Be aware of situations that generate the five great enemies of peace: avarice, ambition, envy, anger and pride. Petrarch said: "If those enemies were to be banished, we should infallibly enjoy perpetual peace."

Avarice comes from believing that you need certain things when you probably don’t, and from the feeling that what you depend on will be taken from you.

Ambition arises from dissatisfaction with yourself and your activities. It’s fine to set up challenges and to want to succeed. But excessive ambition can lead you to set unattainable goals. Pursue your objectives at a pace suited to your temperament. Concentrate on your efforts, not on the results.

Envy comes from an irrational comparison of what others have achieved and what you have achieved. Lack of what others possess does not cause frustration, but failure to develop your assets does.

Anger can envelop you and destroy your incentive. Whenever you become angry, review what has happened. Has somebody ignored or criticized you? Should that bother you? Must you depend on others’ opinions? Have you allowed others to impose their expectations on you or to control your behavior?

Pride develops from a need to impress yourself and others with qualities you lack. The mature individual acknowledges his limitations, acts humbly, and tolerates differences with others. Your distress will vanish when you admit your fallibility.

Strategies for Stress. Self-reliance comes from two separate acts: a positive orientation toward goals, and a reduction of unnecessary and inhibiting dependency patterns. Trying to meet the expectations of others in order to be accepted by them creates a compulsion to act in certain ways which limit your own ability to fully express yourself. This is dependency.

Many people become oversensitive to the non-verbal—and often unconscious—attitudes of criticism, hostility or rejection of others. If you find yourself reacting to real or imagined slights, don’t argue with people over your impressions. Accusing others of ambivalent feelings or lack of interest in you may frustrate you, foster conflict, and may provoke the very response that you anticipate. Avoid any inclination to respond to sarcasm or innuendo. Acknowledge that everyone has a right to think for himself and close the discussion. Maintaining a positive attitude will,
in the long run, draw positive responses from others.

Focus on your attitudes toward other people. Are you too concerned about what they think of you? Does your perfectionism mask an underlying depression? Are you afraid of criticism? If these patterns sound familiar, you should take stock and define goals more compatible with your interests, needs and skills.

Ask yourself, “What factors in my life are draining me? To what extent am I neglecting my own needs?” Are you known as someone with strong shoulders, willing to assume all kinds of burdens? Are you too easy to approach, so that friends, relatives and others feel no hesitancy about imposing on your time? Positive gratification from this must be weighed against the negative price you pay in giving up free choice.

Don’t worry about refusing requests that seem to be demanding of yourself. It is better over the long haul for family and friends to know that what you do for them you do willingly, because you want to, and not because you hadn’t enough courage to say no.

The ability to withdraw into solitude will increase your faith in your capacity to achieve objectives. It will also give you strength to endure frustrations and uncertainty. Learn to listen to your own thoughts. This will help you to learn more about your inner self and your real goals. Spend some time alone each day, familiarizing yourself with your thoughts. You can do this while walking outdoors or relaxing at home, in a church or synagogue, or even in the public library. Solitude will provide you with an opportunity to become comfortable with your feelings and thoughts, and to assess the strategies for reaching your objectives.

The Rewards of Service. Confucius wrote: “He who wishes to secure the good of others has already secured his own.” There is a direct link between service to others and rewards in life.

Whom can you serve? Where can you make a contribution? Look at the people around you, your family, friends, co-workers, customers, others whom you meet in daily life. To the degree to which you contribute to their welfare you will be rewarded.

If you wish others to respect you, you must show respect for them. To achieve this, you may want to try a special program. For a month, approach everyone you meet as if he or she were the most important person in the world. Everyone wants to feel that he is important to someone; invariably, people will give their love, respect and attention to the person who fills that need. Remember that there is something to be learned from everybody. Each of us has a story to tell and a unique perspective. The way to try to understand the world is to see it from as many different viewpoints as possible.

Light Your Own Fire. According to lawyer John Foster, “One of the strongest characteristics of genius is
the power of lighting its own fire.” Those who accomplish much have a unifying purpose to their life and express themselves in whatever manner is necessary to achieve their purpose. Call it simplicity, humility or self-sufficiency. You may believe that a Stravinsky, an Einstein or a Picasso has, by his genius, earned the right to be eccentric, idiosyncratic, self-willed. I contend that it was the decision to become master of their own fate that gave them the courage to try new things.

The willingness to think the un-thinkable requires courage to spend time alone, to run the risk of ridicule. Not everyone is a Picasso, but everyone can consciously distinguish himself from the world around him. Swift said: “Although men are accused of not knowing their own weakness, yet perhaps few know their own strength. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.” The time you are wasting thinking about your inadequacy could be spent searching for that vein of gold in your activities and yourself.

Light your own fire. Pursue your own objectives without fear of failure, censure or criticism. This will free that unique combination of factors that lie buried beneath your social self. Your mental activity is as much a part of you as your heartbeat, your respiratory rhythm. You will find peace of mind when you determine and act in terms of your own nature and your own goals.

**Coming—in June Reader’s Digest**

**Untold Stories From the Longest Day**—Thirty years after the massive Allied assault on Hitler’s Fortress Europe—and 15 years after publication of his enduring classic, *The Longest Day*—Cornelius Ryan casts fresh light on one of the most momentous events of modern times.

**Roots**—Author Alex Haley’s gripping account of his African ancestor’s life in the cruel world of slavery in colonial America. From a major forthcoming work. Part II of a two-part book-section condensation.

**How to Handle Your Anger**—Anger is a natural emotion, says a clinical psychologist, but it can be destructive—unless we learn to make it work for us. Condensed from Baltimore Sunday Sun.

“We’re Too Close to the Falls!”—Caught last October in an escalating disaster, ten people fought for their lives in the raging rapids above Niagara’s precipice. A Drama in Real Life.

**Watch for these and more than 35 other articles and features, selected and condensed from the best of current reading.**
Or had infinite time to give us; but how did He give it? In one immense tract of lazy millenniums? No, He cut it up into a neat succession of new mornings.

—Ralph Waldo Emerson

Installing a telephone in my kitchen, the service man felt that the choice of location was impractical—and said so. I stood my ground, and reluctantly he followed my orders, muttering admonitions all the while. Later, the telephone had to be taken down to accommodate the paperhanger. Neatly folded behind the back-plate was this note: "I told you so!"

—Mrs. Walter Konopinski (Emmett, Kan.)
ARE THERE DEGREES OF PUNISHMENT?
Luke 10:12-16
I. Once there was a wicked city by the name of Sodom.
   A. So wicked it reminds of sin
      B. Name comes in shame
      C. Sodom yet gets favorable comparison.
      Lu. 10:12 "But I say unto you, that it shall be more to
         II. Is this true or is it an isolated figurative statement?
            A. The 70 sent out.
               1. Evidently preacher was to travel light. Barclay quotes
                  Dr. Johnson seeing a castle, "These are the things which
                  make it difficult to die."
               2. Preachers were to concentrate on task - not waste
                  time in greetings.
               3. They were not to be in work for what they can
                  get out of it.
            B. Jesus warned about Rejection.
               1. He never felt there’d be universal acceptance.
               2. Always some who refuse to accept gracious offer.
               3. But remember: peculiar privilege = greater
                  judgement.
               4. I need not be surprised at results that follow
                  faithful preaching.
            C. He used examples.
               1. Chorajin.
                  a.) Meet only here & Matt. 11:21.
                  b.) Area spoken of as proud, mean, money mad.
                  Amos 1:9 "Thus saith the Lord; For three transgression
                  Joel 3:6 "The children also of Judah and the childre
Read Isa. 23 & Ezek. 26-28

1) Mighty works not told in this NT town, 2 miles N of Cap.
2) Lots of Christ's work unrecorded.
3) Gospels not biographies - only sketches.
4) Judgement executed on Sodom then not the only one.

2. Bethsaida.
   a.) 5 miles E. of Capernaum.
   b.) See events.

Jn. 1:44 "Now Philip was of Bethsaida, the city of Andrew & Peter."
Jn. 12:21 "The same came therefore to Philip, which was from Bethsaida also."
Lu. 9:10 "And the apostles, when they were returned, told all that they had done and taught."
Mk. 8:22-26 "And he cometh to Bethsaida; and they beat their children there before him."

3. Tyre.
   a.) Compares 3 Jewish towns & 2 Gentile ones.
   b.) Note "long ago" - how long does it take us to respond?
   c.) Tyre 30 miles from Capernaum - wicked city on coast.
   d.) Jesus only there once.

Mk. 7:24-30 "And from thence he arose, and went into the district of Tyre and Sidon."  
   e.) Only 2X Jesus spoke of Great faith - here & Lu. 7:9.
   f.) Both Gentiles.

4. Sidon.
   a.) 50 miles from Cap. - on coast.
   b.) Sack cloth - goats hair for sack.

Isa. 14:13-15 "For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit upon the mount of the congregation, in the sides of the north. I will ascend above theheights of the clouds; I will be like the Most High."
a.) Headquarters.

Lu. 4:23 "And he said unto them, Ye will surely say unto me, "

Jn. 2:12 "After this he went down to Capernaum, he,

Jn. 6:24 "When the people therefore saw that Jesus was going along by, he saw a man which"

b.) Saw more works than any other town.

c.) Jewish leaders rejected Him.

d.) Not Heaven but Hell.

(1) Some expectations are dashed from Heaven to Hell.

(2) Future not exultation but hell.

(3) Heaven & Hell 2 extremes of glory & shame.

(4) Hell will be held for all who receive grace of God in vain.

I Cor. 10:11 "Now all these things happened unto the..."

A. Are there degrees of guilt, responsibility & punishment?

B. What's "that day".

1. Ultimate one.

2. Day of Judgement.

Matt. 10:15 "Verily I say unto you, It shall be more...

C. Conclusions:

1. Punishment is relative to light & privilege here.

2. Serious mistake to be high privileged & remain impenitent.

3. We will answer for our trusteeship of life.

4. Hearing God's word brings a great responsibility.

5. Sin does not have all its penalty in this world.
IV. Reaction: "You don't know what you're talking about."
Lu. 10:16 "He that heareth you heareth me; and he th
A. Not authority for ecclesiastical authority.
B. Yet to hear servants is to hear the Master.
C. Seriousness of mission seen as they spoke c the authority of Christ Himself.
D. To dishonor servant is to dishonor Lord & God.
Sheet End 6-29-80
There are large gay communities in every major city (up to a quarter of the population in San Francisco, which is now recruiting homosexual policemen, and many admitted gays are in the legislatures. Two assistants to Boston's Mayor Kevin White are proudly gay. Gays take credit for electing a number of mayors, including the mayor of Washington, D. C. The have clout in Congress. Forty Congressmen have formed a coalition to promote gay rights.


The San Francisco School Board voted 7-0 to approve inclusion gay lifestyles in high school sex education classes. The San Francisco Gay Teachers Alliance now want gay studies taught at elementary grade levels. Also in San Francisco, in spite of union protests, public mental health workers, even clerks and typists, have been forced to watch homosexual activities in films to "sensitize" them for dealing with gay clients.

Life in the Balance, by James C. Hefley, p. 110/
In the April 27, 1979 *National Review*, William F. Buckley, Jr. quoted from the publication *Bala*, citing the goals of the extremist homosexuals: "It is essential that the gay liberation movement as a whole recognize and fight for the rights of children to control their own bodies, free from the antiseXual restraints now imposed upon them by adults and by the institutions adults control --religion, the state, the legal profession, the schools, and the family."

"The ultimate goal of the gay liberation movement... is freedom of sexual expression for young people and children... We gain nothing by limiting our defense of homosexual love to consensual sex between adults. It is absurd to charge gay men who share their sexuality with
boys as 'child molesters'... Those of us who are struggling for gay rights are, moreover, hypocritical if we limit our demands to the protection of consenting adults."

The principal speaker, priest John J. McNeill, told the conferees:

God so created human nature that a certain percentage of men and women always and everywhere develop as homosexuals. Thus the homosexual condition is according to God's created plan. It has no necessary connection with sin, failure, or sickness. It is another way of being human. Homosexuals bring particular gifts, qualities, and talents... to human society. ... The love that exists between homosexuals, granted that it is a human constructive love... is not sinful, nor does it alienate the lovers from God" (quoted by AP May 3, 1977).
Polarization

The demonstrations indicate the sharpness of the controversy, where gays claim 10 per cent of the population.

The fight goes on. "Today it is the gay community, tomorrow it may be the left-handed people," cries Rims Barber, an official of the American Civil Liberties Union (quoted UPI June 9, 1977). "Homosexuality is not a civil rights problem," counters singer Pat Boone in an open letter to Los Angeles Mayor Tom Bradley. Being black, Chinese, or Jewish is an act of God. Being homosexual is an abomination to God." (Christian Life, November, 1977, p. 25).
Spokesmen for militant gay organizations claim that gays cannot change. The facts do not support this. Sex researchers Masters and Johnson, who can by no means be called antigay, report a 65% 'conversion' rate among 67 gay men and women who wanted to live heterosexually. Psychiatrists' statistics, reports Dr. James D. Mallory, reveal that 30 to 66 per cent of all homosexuals who come for treatment, whether with a Christian psychiatrist or not, are cured. The key to change, as with alcoholism, is motivation and faith.
Dr. Toby Rieber, a psychiatrist and coauthor of a book on male homosexuality, has never found a good father-son relationship in studying backgrounds of male gays.


**Homosexuality and the Bible**

We cannot intelligently deal with these questions until we understand the condition of homosexuality. Homosexuality was never God's intention in creation. He created our first parents Adam and Eve, male and female, a beautiful diversity, not Adam and George, or Eve and Doris. (Gen/1:27) He established heterosexual marriage: "therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh"--a beautiful unity of contrasting sexual beings (Gen. 2:24 kjv). Sexual relationships that violate this principle "miss the mark" (the meaning of sin in Romans 3:23) and "fall short of the glory of God."
WHAT WOULD GIVE YOU THE GREATEST HAPPINESS
Luke 10:17-20

I. Happiness is:
   A. Warm puppy?
   B. Hammock vacation?
   C. Tax refund?
II. Happiness is (in the church):
   A. Budget met.
   B. 100% prompt attendance.
   C. Visitors present?
III. Jesus had a "Rather Rejoice."
IV. Shall we study?
   A. The 70.
      1. Don't know length of mission.
      2. Evidently successful.
      3. Returned rejoicing; c/out complaint of hardships.
      4. Lots of 70's - yet some modern translate have 72.
         a.) Elders helping Moses.
         b.) Sanhedrin.
         c.) Nation in the world at that time. (?)
B. Thrilled that Devils are Subject.
   1. Spiritual victories are most satisfying.
   2. "Subject" - a military term for subordination.
   3. Demons lined up in submissive obedience.
   4. "Name" - in your stead, as your representative.
C. Jesus "Peculiar" Answer about Satan's Fall.
   1. Was this a proper response?
   2. He lit. says he saw Satan fall as lightening falls
      from Heaven.
2.

a.) Lightening image of rapidity & quickness.
b.) He fell as quickly as light.
c.) Aoristence - fall a fact settled.

3. Why mention so remote a historical fact?

a.) If little demons obeyed disciples; big one did the Lord.
b.) They expelled subordinate, Jesus did the chief.

Matt. 12:27-29 "And if I by Beelzebub cast out devils
Rev. 20:1-3 "And I saw an angel come down from heaven
4. Victory over Satan a sign of breakthrough of reign of God.

a.) Satan's power broken - he has fallen.
b.) Handwriting is on the wall.
c.) When the gospel is preached, Satan loses his throne.

Rev. 15:3 "And they sing the song of Moses the servant
d.) D day for Satan; V day for saints.
5. Also rebuff of human pride.

D. Jesus gave further Power.

V. 19 "Behold I give unto you power

1. Literally or figuratively.
2. No literal fulfillment.

Rom. 16:20 "And the God of peace shall bruise Satan
Jn. 10:27-28 "My sheep hear my voice, and I know them
3. "Power" - shows the Lord's biddings are enabling.
4. Jesus keep from eternal danger.
5. Serpents = spiritual dangers.

E. Ultimate Joy - Names Written.

1. Yet something greater in power & happiness.
2. All Chr. in Lamb's Book.
Rev. 3:5 "He that overcometh, the same shall be clothed...

3. We often rejoice little in earthly blessings - are we unappreciative?

4. Yet some joys are insignificant when compared to others.

5. Casting out demons ends here; right standing conferred by God goes on forever.

6. Rejoicing is proper - remember - Jesus did in V. 21.

7. Ultimate joy - name in Heaven.

8. There's a roll & your name's on it.

9. Written name shows the established fact of redemption for the faithful.

10. They were accustomed to this - names of citizen of city in a roll - blotted out when they became unworthy.

11. To be approved of God is life's highest honor.

Net End 1-27-80
WHO IS MY NEIGHBOR?
Luke 10:29
I. Two questions I should like to answer.
A. John--what can we do to help?
   1. Told me about Rosemary’s "why string it out?"
   2. "So keep it short."
   3. Within last 5 weeks Lipscomb Lea Club lost 3 great ladies.
      a) In the order of their departure:
         Betty McInteer; Dorothy Sue Grooms; now Rosemary.
      b) Three finer ladies would be hard to duplicate.
      c) In keeping with John’s "keep it short"--3 lives of short duration.
B. Who is my neighbor?
   1. Marlin Connelly (3 syllables) had the glorious privilege of 3 decades of preaching association.
      a) Could not have found a finer preacher.
      b) Time seems so short.
   2. Jesus challenged--man sought to justify himself.
   3. Three generations moved into our community.
   5. Years of riding together.
   6. Years of tickling Sandra.
C. Then John’s car began to frequently appear.
   1. None of my business but I checked him out.
2. More I learned of McMeens the better I liked it.
3. Let me be in their wedding.
D. Business transaction--Let me have first shot at house.
1. I will, but not discount 1 penny only give you a chance before Realtor.
2. Mowed yard but not inside--so I'll get appraisal too.
3. She stated a price and I bought it for what she asked--but mowing did not go with it!

II. So I lose a:
A. Special Christian neighbor.
B. A garden clubber who sought to take Betty's part as well as hers to be hostess.
C. Wife of 24 years for John.
D. One who leaves with no regrets.

Funeral, Rosemary McMeen - 12/5/03
I. Prayer is so potent, any call to get us to do more is surely worthy.
   A. I want to combine some studies of previous blessings plus a 3/8/1936 Annual Lesson study.
   B. Purpose—lead you to pray more.

II. Uniqueness about this Lukan text.
   A. It was thought to be about four months before the crucification.
   B. It is not the same as Matthew 6.
   C. It may be a "repeat" as we grow and need to know more.
   D. We often ask those who do anything well to show us how to do it. Jesus' prayer life best seen in Luke's gospel.

Luke 3:21
6:16
6:12
9:18
9:27-28
10:1 "Lord teach us to pray."
   1. Who was this "disciple?"
   2. One of the 70, thus new?
   3. How to pray requested thus not forms but method.
4. No formal set praying or beads.
5. "Kingdom" troubles people--Isabel preacher thus lost the dunkards.
6. Daily bread=dol=our necessities, not extravagant amounts.
7. Shows our immediate need.
8. Forgiveness in order.
9. Temptations come but not of God!

III. Then comes great perseverance story.
A. Picture an emergency scene.
   1. Friend
   2. Midnight
   3. Three loaves--three only shows his needs.
   4. Friend has company unexpectedly to come.
   5. Nothing to set before him.
B. We'll get lesson that man ought always to pray - Luke 18:1.
   1. Kindness requested.
   2. In convenient hour.
   3. Tests friendship.
   4. Child in bed with me--perhaps one room, asleep on pallet on floor, have to step over them in the dark.
   5. Suppliant powerless to meet the need.
   6. Powerless to meet need unless assistance given.
7. Three loaves meets needs, not abundance.

C. Friends reply.
   1. Asleep
   2. Trouble me not.
   3. Door is shut.
   4. Cannot arise.

D. Way men would do—-not God.
   1. Hears all.

I Jn. 3:33
   3. Friendship won't make him get up.
   4. Trouble avoided—might step on a child.
   5. Great inconvenience.

E. But persistence will avail not because a friend calls, but importantly gets him up.
   1. Ask - receive.
   2. Seek - find.

F. Compare fathers.
   1. Loaf - no stone.
   2. Fish - no serpent.
   3. Egg - no scorpion.
   4. So pray in faith.

James 1:6-8
4:3

I John 3:22
5:14-15
5. Only good things given by God.
6. Our ignorance may lead us to ask for the wrong and harmful—riches might damn us.
7. Thus may ask and receive not!
8. But if you as a dad give good things what will the perfect God do?

Matt. 7:11
Eph. 5:18-19
Col. 3:16
Matt. 24:13 "He that endures."
TWICE CALLED!
Luke 10:41

I. Most of us in the South are familiar with double names.
   A. Prentice Meador has his new William Mark Meador.
      1. He'll either be Bill or Mark.
      2. One day he'll hear it all in a different tone of voice and he'll come scurrying!
   B. The Double Name or Rather Repeated name adds emphasis.
      1. Son, Son.
      2. Absalom, Absalom.
      3. God is not unmindful of this device.
      4. Today we see the twice called!
         a. We'll use Heaven's voice—not man's.

II. Those Twice Called.
   A. Jer. 22:29 - Earth, Earth
      Jer. 22:29 'O earth, earth, earth hear the word.
      1. Here we have a triple call.
      2. Coniah is "Jehovah is creating" and is a form of Jehoiachin.
         a. He was Jehoiakim's son, Nebuchadnezzar put him on throne—reigned 3 mo. 10 days
         b. Went to Babylon as a captive.
         c. Next to last king of Judah.
      e. Jeohiakim, his dad, cut the word of God into little pieces.
      f. Jeremiah was prophet but the influence
of the palace was stronger than the
prophet.
(1)So today parent is stronger than the
preacher.
g. Jehoiakim was buried with the burial of
an ass---drawn and cast forth beyond the
h. Boy did evil.
II Kings 24:9 "According to all that his f.
i. Went to Babylon. 2 Chron. 36:10
j. 37 yr. captivity (2 Kings 25:27) then got
daily allowance of food.
3. Parents what shadow do we cast and when
will we learn?
B. Exodus 3:4 - Moses
1. He was national "drawn out" hero.
2. Made Israel an independent nation.
3. Led them from captivity to freedom.
4. Prepared them for entrance into Canaan.
5. We know little of early life:
a. Born with death sentence.
b. Ark in bulrushes.
c. Miriam and Phar. daughter.
d. Stephen in Acts 7:22 said he was
   instructed in science and learning of
   Egypt + endowed with oratorical and
   leadership abilities.
e. His classmates would have been princes
   from the whole of the Egyptian domain.
6. His first effort to lead ended in failure,
   resulted in 40 yr. seclusion.
a. Stayed with priest named Jethro; married Zipporah.
b. As shepherd learned the country he'd later caption like the back of your hand.
7. You remember the burning bush.
a. Knowing the power of the enemy he needed knowledge of God's abiding power.
b. With Aaron, Zipporah and 2 boys he "marched" against Egypt--and won!
Exo. 3:4 "God called unto him out of the
8. What dramatic leadership awaits you, my courageous one?
1. Surely all know Jesus wants all men.
2. So must we--but some we want more because to them we are closer.
3. Jesus late in life laments over Jer.
Matt. 23:37 "O Jer., Jer., thou that killest
4. He cites sins but also cites love.
5. Do we reject those overtures of those closest to us?
6. What about it husband--child--wife?
D. Martha - Lu. 10:41
1. Remember Jesus' visit to a home?
2. One sister served, the other heard-- which was right?
a. Do we allow enough for various temperments?
b. Some Barclay says are dynamos of activity and others are naturally quiet.
c. Hard for the thinker to understand the worker.

3. Sometimes our kindness can be misplaced.
   a. Jesus on way to die and Martha gives a party!
   b. Jesus said one thing is necessary and that was not a big meal!
   c. Sad we want to be kind but in our way— not always what our friends need!

4. With what are we cumbered to keep from giving the Lord his needs.
   Lu. 10:41 "M. M., thou art careful and trim...

E. Lu. 22:31 — Simon
1. Having chosen good its not always easy to remain.
2. Simon was passionately devoted to Jesus so there is always hope—even in sin.
3. Note how Peter was forewarned.
4. Peter was over confident. Satan's subtle attacks where we are too sure of ourselves.

F. Acts 9:4 — Saul
1. The story is filled with great lessons.
a. Mistaken zeal.
b. Jesus' love for his church.
c. Power of one man.
d. Foresight of church in knowing he was coming.
e. Conversation of one man.
f. Will you follow this pattern?
   (1) Not a sudden conversion but a sudden surrender—Paul never dismissed Stephen. (How could a bad man die like that?)
   (2) We sometimes redouble our efforts to reassure our doubts!
   (3) Before reaching Damascus the road climbed Mt. Hermon.
      (a) Below D. -- white city in a green plain "a handful of pearls in a goblet of emerald."
   g. Paul was told to go into city and he'd be told what to do. Now no longer I but I'm guided.
h. We cease doing what we want and do what He wants!

2. Will you—even now?
THE CONFLICT: DAILY DUTIES VS. DIVINITY'S DEMANDS

I. "Balance!" That's the cry of the hour.
A. It's the opposite of extremism.
B. It's the enemy of listlessness.
C. It's the child begotten of the union of knowledge & judgment.
D. Never is it in more critical focus than when the disciple tries to properly allocate the relationship between Earth's Duties & Divinity's Demands.
2. Shall we study it?

II. Jesus enters a village & a house in the village.
A. The village.
   (a) This is the only reference to Martha & Mary in the Synoptic gospels.
   (b) John tells quite a bit - says they lived in Bethany.
      Jn. 11:1 "Now a certain man was sick of Beth.
   (c) If Bethany, it's across Olivet - 1 1/2 miles east of Jerusalem.
B. The home.
1. Surely there were other houses but he chose one - had it been your village, would it have been your house?
Lu. 19:5 "For today I must abide at
Acts 12:12 Came to house of Mary
Mk. 14:14 Say to goodman of house
2. It's spoken of as Martha's house.
(a) Was she a widow?
(b) Was she wealthy?
(c) Was she older than Mary?
3. At some houses don't you feel more
comfortable? Why?
4. It wasn't popular to entertain Jesus at
this stage of his ministry - you apprecia
her courage, hospitality & preparation.
Mk. 8:38 'Whosoever.' shall be ashamed
Matt. 10:28 'Fear not them that kill
(a) At times meals have to be prepared.
(b) At times "temporal" work has to be
done & Martha had & was continuing to
do. (c) We cannot criticize for her looking out
after family needs - too many desert
this obligation. TV asks at 10:00 P.M
"Do you know where your children
are?"
(d) Her mistake was imbalance. She was
given to much serving when less would
have been better?
III. The Conflict of Interest.
A. Mary.
1. This sister sat at the Savior's feet &
took in the teachings.
(a) To sit at feet is idiom like "if studied under."
   Acts 22:3 "Brot up in the city at the
   (b) She heard every word.
   (c) The Heard means to keep listening to.
      2 Kings 4:31 Neither voice nor
      Ps. 1:1 Blessed is the man
      Mk. 4:24 What ye hear
      Acts 10:36 He present to hear all
      Rev. 3:13 He that hath ears let him
      (1) This is the spirit we need.
      (2) Everything from baptism to
      beatitudes that Jesus taught the
      disciple today must thirst for.
      (3) Her sitting shows she wanted to
      catch all.

2. It was revolutionary for Mary, a woman,
   to be a student before a Rabbi.

3. The Wesleyan work calls Mary an
   introvert, a "meditative mystic" as
   opposed to Martha the extrovert & the
   practical provider. Would you?

4. Barclay speaks of it as a clear clash of
   temperaments.

B. Martha.

1. She's practical - irrespective of who's
   here, there are dishes to wash!

2. She doesn't scold Mary but does Jesus!
   (a) Doesn't he see she should be in the
   kitchen?
(b) Was she too disgusted with her sister to even speak to her?
Tell your Daddy the toast's burning,
Tell her to let it burn - crusty as her disposition.

Lu. 15:30 "But as soon as this thy son
32 "It was meet that we should

IV. The Resolution of the Conflict.
A. Jesus lets Martha see her position.
1. He calls her name twice - a firm but also
gentle & tender arrestment. Jesus does
not evade issue.

2. Care & cumber.
(a) Here is the crux of the matter: Care is
necessary, cumber is sin.
(b) To be careful, concerned, attentive to
necessary duties is as it should be.
(1) Careful is the inward worry, anxiety
begotten of the wish to have things go
right.
(2) The world has to have its Martha's,
else nothing goes right.

(c) To be cumbered is sin.
(1) Its original meaning was to be draw
different ways at the same time.
(2) It's distraction of mind, a division.
(3) It's to be frustrated about trivia.
(4) It's undue worldly concern.

"Now"(4) It's allowing the "now" to have more
generation power than the eternal spiritual
needs of life.
Care is mental distraction whereas cumbered is external agitation. She's become Sister Fussbudget!

The multiple duties of life have pulled so strong she does not see the spiritual duties.

The rebuke is for the intensiveness of care & the extensiveness of its outreach. It was the outward bustle that deserved condemning.

B. A Bowl of Chili vs. a 12 course meal.
1. One thing is needful.
   (a) Variant readings - one thing, few things, only one & some MMS omit it entirely.
   (b) Many dishes not necessary but sufficient is a few to allow the fellowship with Jesus to be valued above the entertain angle.
   (c) Like dish in Canada - 1 dish deal.
2. Mary chose the best.
   (a) Men do not live by bread alone. Deut. 8:3 "Man doth not live by bread alone, but by every word of God".
   (b) Wisdom demands you select the best.
   (c) Note it's not good vs. bad, but Mary has chosen the better way of serving Jesus.
3. It will not be taken away.
(a) "Sooner or later Mary's choice always vindicated." Henry.
(b) A part of Christ is a good part - nothing can remove.

Rom. 8:38-39 "For I am persuaded

V. Closing Observations.
A. We need to try to understand one another
   1. The sitter vs. the goer,
   2. The doer vs. the reflective.
   3. God sure didn't make everybody alike.
B. Barclay points out we usually want to be kind to people but in our own way - and sometimes this does not suit. Jesus on way to die - didn't want a banquet.
C. As many as Jesus loves he chastens even if they are His hostess.
D. Zealous saint will often meet opposition from enemy & brother.
E. To become disentangled when once entangled is as hard as untieing a tangled fishing line.
F. Godliness unites the heart - this - wordliness divides.
G. Practical benevolence is not enough - there must be communion w/ the Lord!

College - Laramie, WY 9-23-71
Local Committee: Laramie Church, Laramie
H.O. Hoes, 9-23-71

Pinecrest Church, Orlando, FL 1-26-74

Benedict, Colorado - West Side Spring Lectures 4-13-71
Benedict Church, Chattanooga, March 4-22-71
Pinecrest Church, Memphis - 3-10-71
THE CONFLICT: DAILY DUTIES VS. DIVINITY'S DEMANDS

Berrett Church, Greenville, S.C. 5-4-72
Overland Park, Kansas, 10-11-72
North 8th and Tenn, Church, Midland, Texas 11-13-72
WHY DID JESUS CONDEMN MARTHA AND COMMEND MARY?

by NORMAN Y. HOPE, Archibald Alexander Professor of Church History, Princeton Theological Seminary

THE FAMOUS utterance of Jesus in the Bethany home as told by Luke has frequently caused difficulty and perplexity, even among devotedly Christian people. Indeed, the late Halford E. Luccock somewhere lists what he calls, "Things I wish Jesus had never said," and on this list he puts Jesus' rebuke of Martha, as well as his saying about the sin against the Holy Ghost.

It is easy to find illustrations of the difficulties which this saying has aroused. For example, Beverley Nichols, the well-known English journalist, in his book A Village in the Valley (pp. 224-225), says that "in all the stainless beauty of Christ's teaching, the Martha-Mary episode is the one story which, to me, doesn't ring true. I see Martha's point so bitterly clearly. And the children of the Marthas I have known have been better than the children of the Marys; they have been sturdier, more honest, with greater humor and kindliness, their hands have been clean and strong, the sort of hands you like to grasp in fellowship."

Again, Rudyard Kipling, in his poem, "The Sons of Martha and the Sons of Mary," pictures Martha as the mother of the workers of the world, and Mary as the mother of the idlers and parasites, who neither toil nor spin, but live off the sweat of their less fortunate but more hardworking brethren: "The sons of Mary smile and are blest, they know the angels are on their side; They know that in them is the grace confessed, and for them are the mercies multiplied./They sit at the Feet, they hear the Word—they know how truly the promise runs,/They have cast their burden..."
upon the Lord, and the Lord, he lays it on Martha's sons."

So keenly has difficulty been felt with respect to this judgment of Jesus that attempts have been made to prove that the popular translation is not quite accurate. For instance, Archibald Alexander says this: "As the Authorized Version puts it, it jars on one somehow. But King James's translators have misread their text. What Jesus said was, 'Martha, Martha, you are unduly anxious and troubled. Only a few things are necessary, or even one. Mary has chosen a good part, and I cannot allow you to take it from her.'" (A Day At A Time, p. 57). This rendering tones down the contrast quite markedly. But it has not been sustained by recent translators. The nearest is that of the Revised Standard Version, which says: "Mary has chosen the good portion, which shall not be taken away from her," but Moffatt and The New English Bible still speak about Mary's part as not merely good but as "best."

Since Scripture is meant to be interpreted by Scripture, and Jesus' sayings in any particular case are to be compared with the rest of his teaching, certain things are quite clear about his utterance here.

There is no attempt here to contrast the active with the contemplative type, to the advantage of the latter. Says F. W. Farrar, "It has been usual with Roman Catholic and other writers to see in Martha the type of the active and in Mary of the contemplative disposition, and to exalt the one above the other. This is not the point of the narrative, for both may and ought to be combined as in Paul and John" (The Cambridge Bible: Luke, p. 208). Farrar's point is borne out by the rest of Jesus Christ's recorded teaching and practice. To be sure, he had his periods of contemplation and devotion, when, withdrawn from the world, he communed with his Father, God. But his life was lived out in the practical sphere of daily activity and duty, first as a carpenter and then as an itinerant teacher and healer. And according to his teaching, the acid test of a man's religion is not his capacity for withdrawal and contemplation, but his willingness to help his neighbors in need—as in the Parable of the Good Samaritan in Luke 10:25-37, and the Parable of the Last Judgment in Matthew 25:31-46.

Nor was Jesus here glorifying or even excusing or condoning idleness or laziness, which has been called "the most pleasant of all our vices." He was always a great worker himself, right from those early days when, after Joseph's death, he had to labor long and diligently in the carpenter's shop in Nazareth as breadwinner for his mother Mary and her children. And even after he had been led to embark upon his public ministry of teaching and healing, he could say with complete truth, "My Father worketh hitherto, and I work" (John 5:17).

Some idea of the high importance which Jesus attached to work may be gathered from the fact that in those incomparable parables in which he embodied so much of his teaching, it is always workers whom he portrays—for example, a sower going forth to sow, a housewife cleaning her rooms, a judge at work in his courthouse, men using their capacity in business.

The consistent and unanimous viewpoint of the Bible is that man is made to be a worker, that work is a necessity if he is to do God's will in the most fruitful and meaningful way. So the
Apostle Paul truly interpreted the mind of Christ and the attitude of Scripture when, in II Thessalonians 3:10, he lays it down that "if any man will not work, neither shall he eat"—which, as the late William Temple once said, is only another version of the Old Testament commandment, "Thou shalt not steal." So Jesus here is not in any way glorifying or excusing idleness.

Nor was Jesus in any sense condemning or depreciating the ministry to men’s physical needs, the needs of the body. Jesus has none of that false and spurious spirituality which despises the needs of the physical body as though they were of no consequence, as if the spirit were everything and the body nothing. After all, many of his greatest miracles were wrought upon men’s bodies for the relief of their physical needs—for example, the cleansing of the lepers and the feeding of the five thousand, even the turning of water into wine. It is safe to say that no great religious teacher in history has had a more sympathetic understanding of, and concern for, the fact that man must eat in order to live than had Jesus Christ. This is surely what William Temple meant when he said, in a famous and much quoted utterance, that Christianity is "the most avowedly materialist of all the great religions" (Nature, Man and God, p. 473).

What, then, did Jesus mean in commending Mary and rebuking Martha?

He was making an appeal for simplicity in social and domestic life. Jesus recognized that man needs food in order to live, and that efficient domestic arrangements must be made for meeting this need. But here was expressed the view that in matters of food and drink...
there was no need of, or occasion for, fussy over-elaboration. Doubtless what Martha had in mind was to provide a sumptuous feast for such an honored guest. But Jesus Christ, while undoubtedly appreciating her praiseworthy intention, stressed the viewpoint that in matters of food and drink the keynote should be simplicity, efficiency, and the enjoyment of social fellowship rather than the piling up of elaborate courses of eatables. In other words, we eat to live; we do not live to eat.

There is an episode in the life of the great English preacher, John Henry Jowett that bears upon this point. Jowett had been called to the Fifth Avenue Presbyterian Church in New York City, and was crossing to the United States aboard the Mauretania. However, the ship was delayed by a stormy voyage so that she did not reach her berth in New York harbor until midnight. The officers of the Fifth Avenue Church, some of whom awaited him on the quay, had engaged a suite of rooms for Dr. and Mrs. Jowett at the Gotham Hotel, and the chef had been instructed to stay on duty to prepare their supper. The order to the chef, telephoned from the ship to the hotel, was that “Dr. and Mrs. Jowett would like two bowls of bread and milk” (Arthur Porritt, John Henry Jowett, p. 142).

Again, Jesus here was issuing a warning against, and a rebuke to, the spirit of grumbling and complaining, for this in effect was what Martha was doing in relation to her sister; she was grumbling about her and complaining of her to Jesus. Grumbling is commonly thought of as a not very serious sin, if, indeed, it is regarded as a sin at all. But, in fact, the querulous spirit, especially if it is persisted in, can do much to spoil fellowship and wreck happiness in a family, whose members have to be associated with one another on both an intimate and continuous basis.

Most important and fundamental of all, Jesus was seeking to establish a true scale of values in human life and conduct, a proper ordering of priorities. Granted that man needs bread in order to live, he does not live by bread alone. The most important thing in life for him is to get right with God. What is the one thing utterly needful for the worthy conduct of human life? It is not money nor fame nor power, nor even intellectual stimulation, but rather meaningful response to the God whom we meet in Jesus Christ and the endeavor to obey his will; as the shorter Catechism puts it, “Man’s chief end is to glorify God and to enjoy him forever.”

The late John Baillie put this matter well when he wrote: “The final reality, and the ultimate fact of our total situation, to which we need to be adjusted, is God. That indeed would be my definition of God: God is he with whom we have ultimately to do, the final reality to which we have to face up, and with whom we have in the last resort to reckon. But for you and me to face up to God is to face up to Jesus Christ. It is in Christ that we see what God is like and what he requires of us. It was the coming of Christ that placed men before the ultimate decision. . . . To sit at Jesus’ feet and hear his Word—that is the unum necessarium” (Christian Devotion, pp. 67-68).

If and when a man thus sits at Jesus’ feet and hears his Word, he will have a true sense of life’s priorities. He will not be neglectful of the material needs of life; but he will be released from what James Reid once called “the tyranny of things.” He will see life’s values in their true perspective.
ONE THING IS NEEDFUL
I. One has a way of constricting. Suppose you were down to it, what would be your request for:
A. Your last meal--ham, chicken, steak, shrimp?
B. One thing to drink rest of your life--water, tea, milk, coke.
C. One color to wear.

II. Yet some ones are pleasant.
A. I believed when I married there was the one wife for a lifetime (She told me I'd better believe it!)
B. One church--want no other.
C. One Lord.
D. Faith--Hope--Love--its greatest.

III. One time Jesus said "One thing is needful." Shall we see?
   1. That certain village.
      a. Bethany, of b. The town of Mary, Martha.
      John 11:1 "Now a certain man was sick, na
      (1) Eastern slope of Olive
   2. That certain woman.
      a. Name was Martha.
      b. Was she the mistress of the house? Did she carry its responsibilities?
      c. Received him.
         (1) Gladly.
         (2) Warmly.
3. "And she had a sister" (v-39)
   a. Named Mary.
   b. Sat at Jesus' feet.

   Acts 22:3 "I am verily a man which as a
   (1) Meant as disciple to learn.
   (2) Sat at feet--humble place--some folks
      today know it all. Can't tell them any-
      thing.

4. "Martha was cumbered about" (v-40)
   a. Life rolled on regardless of who taught.
   b. Can't you see it--dishes to wash, beds
      to make, bread to bake, etc.
   c. She felt the press of routine duties. She
      was in her way showing her love.
   d. Seemingly rebuked Jesus--don't you
      care?
   e. Does this insinuate she would not listen
      to Martha, maybe she will to Jesus?
   f. Or was it stilted politeness that kept her
      there and she could not leave until
      discreetly dismissed?

5. The call of the double name--Martha
   Martha.

   Luke 22:31 "And the Lord said, Simon, Sin
   Acts 9:4 "And he fell to the earth, and hear
   a. Got attention. 

   Gen. 22:11 "And the angel of the Lord call
   Gen. 46:2 "And God spake unto Israel in th
   Exo. 3:4 "And Moses said, I will now turn
   I Sam. 3:10 "And the Lord came, and stoc
Matt. 23:27 "Woe unto you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs..."

b. Careful and troubled—many things.
(1) Anxious and distracted.
(2) So much needs you and vies for your interest.
(3) Care is inside and trouble is outside.

6. One thing is needful.
a. Choice must be made—be right.
b. There is a "good part"—it must remain.
c. It will not be taken away—God provides.
d. One contrasts with many!

B. What is that one thing?
1. What was Mary doing? Listening to Jesus.
2. His way must take precedence over all else.
3. Food she had was spiritual.
4. He's not condemning work, housekeeping, energy on the job—but he is condemning the wrong emphasis.
5. Heaven's way must be first.

I Tim. 4:8 "For bodily exercise profiteth little; but charity edifieth much."
Matt. 5:23 "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath a grievance against thee..."

IV. What observations can one draw?
A. Albert Barnes drew this conclusion:
1. Care of life, even when pure, are dangerous.
   a. Saw a baby's picture on a church bulletin—
      and he was quizically asking "You mean I'm Mom's excuse for not coming to Bible study?"
2. It is more important to listen to Jesus that..."
engage in the affairs of the world. One is for today--the other, forever.

3. There are times when its proper to suspend earthly duties in preference to the spiritual ones.

4. If attention to religion is omitted at the proper time, it will always be omitted.

5. Only the soul lives--feed it.

B. From others we observe:
1. Lesson in lowliness--at feet.
2. Lesson in learning--heard word.
3. Lesson in selectivity--hath chosen.
4. Lesson in pre-eminence--its needful.
5. Lesson in value--its good.
7. Will you in an act of deliberate choice bow to the Lord in full surrender?

West End-9/4/67
Adlence, Share Radio-10/67
THE BITTER CRITICISM OF JESUS
Luke 11:

I. I dislike the start of this sermon by asking, "Have you ever been criticized?"
   A. B.C. Goodpasture said he was the only man who did not know how to edit the Advocate.
   B. My dad said you'd never be criticized by a better man, rather than he'd help give.
   C. I know there is criticism of Jesus.
      1. Best Dutch cartoonist pokes fun at him.
      2. Hear his name used as an expletive.
      3. I read of God in the papers but when have you seen the name of Jesus kindly used --even if at all.
   D. But for Jesuits nothing knew--at the very start of his ministry, "If he be the Son of God."

II. But go with me to Luke 11 and behold the recorded blasphemy.
      1. Each add some details we'll use.
      2. Possessed man by demons was blind and dumb.
      3. Serbes came from Jerusalem to present case.
B. Jesus got rid of the demons.
1. All agree to this.
2. Dumb man spoke.
3. Crowd was amazed.
4. Even asked, "Is this man of David?"
5. Miracles confirmed his claim.
6.
7. Earlier lesson on prayer—now two tongues to use to do it.
8. Question is not are there demons today, but are there praying folk today?
9. We have singings. Do we have prayings?
10. We do a lot of negatives—don't curse any positives—do we play? Wednesday nights? Study?
11. Cowper:
   "And Satan trembles when he sees the weakest saint upon his knees"
12. Must add—you see (dumb) how Satan wants to hurt us.

III. The Attack Against Christ
A. "Some people," Pharisees, Scribes come to Galilee.
B. Enemies cannot let stand: "Some of David."
C. How does he have the power?
   "By Beelzebub"
1. Who is that?
   a) II Kings 1:2 Beelzebub
   b) Means Lord of the Dwelling
   c) Play on words? Zebul close to Zebel means dung.
   d) Luke 11:15 – he is chief of the devils.
   e) It's devil that gives him this power.

2. Jewish prayer--used it three times daily.
   a) Minim = Jesus converted to Christ
   b) Prayer--"May the Nazarenes & the minim perished and be exterminated in a moment"--now "may all wickedness vanish."

3. Called for a sign.

4. V-17--knew their thoughts--this can't be.
   a) Else Satan destroys his own works.
   b) Source of works of your sons.
   c) Envoys of Satan destroyed thus by hand of God.
   d) Spoils distributed.
   e) Neutrality impossible - V-25.
   f) Time of kingdom has come upon you whether you accept or not.

Heritage C/C - 7/13/08
LORD, TEACH US TO PRAY

Luke 11:1-4

I. When we see something very beautiful, beneficial, benevolent, we oft want to imitate it.
A. We see many crossstitch items as C. Taylor did for Greg.
B. We eat delicious food - may I have your recipe?
C. We behold an artistry - even in song - Larry, can you teach me to do that?

II. So it is with prayer - Jesus disciples saw & heard him pray - they immediately requested "teach us to pray."

III. Before pursuit of this request, let's look honestly at our prayer life.
A. Ere you left your room this morning - pray?
B. What causes us to pray?
  1. Calamity?
  2. Success?
  3. Emergency?
  4. Ritual? - 

  5. Is prayer a large or small part of my life - and are you in it?

B. When they saw Jesus pray, they had a great example.
  1. Luke more than any tells of Jesus praying.
  2. Cite some times:
     a.) At Baptism.
     b.) At height of reputation - fame multitudes.

Luke 3:21 "Now when all the people were baptized..."
Luke 5:16 "And he withdrew himself into the wilderness.

c.) Prior to choosing 12.

Luke 6:12 "And it came to pass in those days, that he

(only time told all night)

d.) Transfiguration.

Luke 9:28 "8 days after these sayings he took Peter an
Lu. 9:29 "and as he prayed, the fashion of his counte

(great preaching thus also is followed by prayer)

e.) Return of 70.

Luke 10:21 "In that hour, Jesus rejoiced... I thank thee

1.) Before confession.

Lu. 9:18 "Alone, praying, whom say the people that

f.) Institution of Supper.

Luke 22:17 "He took the cup, & gave thanks and said

g.) On the cross.

Luke 23:34 "Father, forgive them, for they know not

h.) Post resurrection.

Luke 24:30 "He sat at meat c them, he took bread,

3.) Thus great example:

a.) To make us feel guilt?

b.) To let us see why prayer has big or little part

in our lives. Tony Ash makes point that Jesus

is only example of perfect humanity & thus we

see how one would act via prayer who never

made a mistake.

c.) Then let our lives be full as his was.

d.) Let us have & share a constant relationship w

God.

C. As John taught!
1. About John's prayer life we know little.
3. Prayer not a new thing - folks always have prayed.
4. It was custom of rabbis even as parents today to give disciples a prayer - these often embraced principles of what he'd been teaching - what would ours be?
5. All teachers seek to bring students to communion with God.

IV. Jesus gave the well known model prayer.
   A. If Ps. 109:1-4 has Jesus in mind - then I am a prayer.
      1. He came to bring us to God.
      2. "Behold, he prayeth."
      3. "Abba, Father."
   B. Later we look at 7 petitions.

V. Final thoughts.
   A. Is prayer vital? "The golden thread of prayer goes thru the life of the just, excluding what is evil & false, securing what is pure & good."
      Nitzsch.
   B. Do you see Jesus picking His places?
      1. Mt.
      2. Alone.
      3. Audiences.
   C. Times.
      1. David, "7 x a day do I praise thee."
2. Daniel - Knees 3X (surely busy bossing 120 princes).
3. Peter - fixed hrs. of prayer.
4. Morning & night - see face of God ere we see the face of man. At evening we look back in review.
5. Christ ever prays for us - let's unite ours c His.

At 5000 End
September 30, 1964
No Responses
Toward the close of the long debate on this issue the nation suddenly became aware of the frightful danger of the cholera plague that had swept Europe the year before and had now found its way to the United States. Henry Clay readied a resolution requesting the President to appoint a day of fast and introduced it into the Senate on June 27. Meanwhile the synod of the Reformed Church of North America recommended that the President designate a "day of fasting, humiliation and prayer." Jackson responded promptly. He had strong feelings on the subject, for it touched directly on his understanding of the function of the central government. While he concurred in the efficacy of prayer and hoped that the nation would be spared the attack of pestilence, he told the synod, he flatly refused to comply with the request because it would transcend the limits of federal authority prescribed by the Constitution and "might in some degree disturb the security which religion now enjoys in this country in its complete separation from the political concerns of the General Government." It was the province of the states and the pulpits "to recommend the mode by which the people may best attest their reliance on the protecting arm of the almighty in times of great public distress." Not the President of the United States...
LORD, TEACH US TO PRAY

Luke 11:1-4

I. Think of the ways we learn.
   A. By instruction.
   B. By observation.
   C. By action.

II. What motivates us to learn?
   A. Meet a requirement - pass a driver's license test.
   B. Expected of me - one day I'll marry, so earn living, cook.
   C. Example - Matthew over & over, "Can I do that and he's seen me doing something.

III. The Power of an example Motivated the Disciples to Pray.
    Luke 11:1-4 "And it came to pass, that, as he was pr.
A. And it came to pass.
   1. "And" - word of contiuance.
B. Jesus was Praying in a Certain Place.
   2. I don't have to understand how prayer works; I have to understand I must do it.
   3. I'll never know "certain place" - as prayer's for anywhere - but I'm "certain" it's a Lukan word.
      a.) Probably in the South.
      b.) No one place I have to be today to pray.
      c.) Boles says near Jer.
   4. Jesus didn't think people deserved all His time - some for prayer!
4. Will my example stir others to a good deed?
   a.) Did they see Him pray?
   b.) How was Jesus an example to them.
   c.) Is this setting different from Matt. 6:9-13 one?
C. Disciples Request - Teach, as John taught his disciples.
   1. We have no record of John's specific prayer.
   2. Ash, "3rd consecutive incident in which people sought instructions from Jesus.
   3. Should we in advance "outline" what we are to say?
   4. Do we see need for solitude, withdrawal time?
   5. Do we want to improve our prayer experiences.

   A. Some interesting facts.
      1. Shorter than Matthew's.
      2. Perhaps at a different time in ministry than Matt. time.
      3. No doxology in a copy of Lucan MMS as you have in Matt.
   B. Parts of the Prayer.
      1. "Our Father."
         a.) Jesus used "My" but never "Our" said one - as would put him on equality c disciples - but looks like he does here.
         b.) Sustain an intimate relationship c God.
         c.) Boles, "Address God as Father, not ruler, Creator, or Almighty."
         d.) Put love & care in the foreground.
e.) Read:
Gal. 4:6 "And because ye are sons, God hath sent for
Rom. 8:15 "For ye have not received the spirit of bond
1 Pet. 1:17 "And if ye call on the Father, who without
f.) We do not come to one out of whom gifts are
   unwillingly extracted.
g.) "Father" reflects confidence.
h.) Got to ask right person in an intimate relationsh
2. Hallowed Be Thy Name.
a.) Means venerate, treat as holy, reverence.
b.) Cannot use irreventially - no cursing.
c.) Name suggests his entire being.
d.) It's more than how you are called - it's the
   whole character of the person.
Ps. 9:10 "And they that know thy name will put their
   e.) Those who know His character put their trust in
   Him.
a.) Interest not in ourselves but in Him.
b.) Our interest identified c His interest & we put
   it 1st.
c.) Kingdom comes fuller in every age as all yet
   have not owned the Sovereignty of God.
d.) "Written after Pentecost - it remains a valid
   prayer for Christians in any age" - Ash.
e.) Kingdom is rule & reign of Christ.
f.) 5 petitions in prayer - 2 relating to God; 3 to
   man's personal needs.
4. Thy will be done.
a.) 1st occupation of our efforts.
b.) God & His glory come 1st before we ask for anything.
c.) Only when we give God His place do other things take their proper place.
d.) This phrase doesn’t really belong in Luke.
5. Give us day by day our daily bread.
a.) Only Luke & Matthew use this word “daily” in all NT.
b.) Never discovered in any other ancient lit.
c.) Shows constant dependency on God – a day at the time.
d.) Prayer covers all life – note this int. in present need.
e.) Don’t worry about unknown future.
f.) As work assigned for the day a ration to give energy to meet it was supplied.
g.) Basic needs must be met for us to function properly.
h.) Shows it is right to pray for physical needs.
i.) Note it’s bread to share – our – not my.
6. Forgive us our Sins.
a.) Past sins – best of all of us are sinful.
b.) We must forgive to be forgiven.
c.) They must repent – (perhaps they will ask for forgiveness.)
d.) Forgive = dismiss, release, send away.
f.) Even apostles sin!
g.) We come in forgiving attitude – not forgiven because we earn it by forgiving others.
7. Lead us not into Temp.
a.) Dealt c past – now future – testing.
b.) Luke use 5 "Leads", only 3 in rest of NT.
c.) Means do not let me be overwhelmed in Temptation.
d.) Lit. deliver us from the evil one.
e.) God tempts none.

James 1:13 "Let no man say when he is tempted, I am f.) Lead in ways where temptation does not lurk.
g.) Sin not in being tempted but giving way to temptation.
h.) We are not strong & the Devil weak - don't flirt c temptation.

West End Sub ladies Bible Class: 9-17-80, 9-24-80
West End College Class: 10-1-80
THE WORLD'S MOST FAMOUS PRAYER
Luke 11:1-4

I. Which prayer, that you have heard, stands out most vividly in your mind.
A. The occasion.
B. The content.
C. The reason for memory - it all varies with us individually.

II. But none could touch the fullness of the Lord's prayer.
A. Sadley we get mixed up even here in controversy.
   1. Its name.
   2. The Kingdom come. (Traffic card)
   3. It's a model?
B. We must not allow anything prohibiting our beauty & love of what Jesus taught us.
C. It is important because of one who taught it.
   1. We'll study it from Luke.
   2. He tells more the prayer life of Jesus than anyone.

III. That Famous Prayer.
A. Introductory Thoughts
   1. M. Henry is cited by Coffman
      "Man is a brute, a monster who never prays, never gives glory to his maker, nor sees he owes his dependence upon him."
   2. "No prayless person has any kinship whatever with the Savior." Coffman
   3. Time & place indefinite for the prayer.
Ps. 109:4 "I give myself unto prayer"
   a) It contains no reference to the Redeemer.
   b) It makes no recognition of his work.
   c) God 2 times wrote 10 Commandments
      Jesus 2 times used this prayer
   d) Decalogue 2 parts
      Prayer 2 parts
   e) 7 clauses - 3 to God, 4 to man
   f) 2 of Matthew's petitions are missing: 3rd & last.

Matt. 6:9
   4. Backsliding usually starts with prayerless.

Job 15:4 "Thou seest not, O God, a malevolent heart.
   "Thou seest not, O God, a malevolent heart.
   B. I'm not astonished they found Jesus an inspirational prayer. He prayed at:
   1. Baptism
   2. Wilderness
   3. All night
   4. Alone
   5. Mountain
   6. They asked for teaching when he ceased praying - was he praying aloud?
C. Asked for Prayer instructions.
1. Teach us. (Crow's nest card) #2
2. Cause a common one.
3. As John
   a) He was a good teacher.
   b) Good examples bring blessings.
   c) Heathen call on Jonah —
      "Arise & call upon thy God".
   d) Expected thing.
D. The request was answered – evidently Jesus wants us to pray.

IV. Items in the Prayer
A. Our Father
   1. Child's word for Father.
   2. Used by modern Hebrews within
      the family circle.
   3. Implies familiarity based on love.
      (Coffman)
   4. Don't address God as Almighty but
      as Father. (Boles)
   5. Father puts love & care in the
      foreground.
   6. See excellency of this Father.
      a) Wisest
      1 Tim. 1:17 Now unto the K. etern. immort. invis. ind.
      b) Lovingest
      1 Jn. 4:16 We have know the love the Father hath as
      God is love
      c) Richest
      Eph. 3:8 Unsearchable riches of Christ
      7. He's in Heaven – (awe); He's
         Father (confidence).
   Isa. 57:15 High & lost one, in he's eternify
      name is help - dwell in holy place also contrite
8. Use Abba, as little children do in addressing their dad.
9. Chumley, "Abba Bud".
10. Shows tenderness & trustfulness.

B. Hallowed
1. First concern of every prayer is honor & glory due God.
2. Reverence is in order plus honor due Him.

C. Kingdom Come
1. V-20, "Then is the Kingdom come upon you."
2. Coffman says double meaning in come.
   a) Sense in which Kingdom has already come.
   b) Also future.
3. "There is a sense in which the Kingdom is come in any age, since not all have owned the sovereignty of God. Even after the Kingdom came at Pentecost the prayer remained a valid one for Christians. If it were not, Luke would not have preserved it in a gospel written for post Pentecost disciples. And if it were a valid prayer for them, it remains so for Christians of any age."
4. Kingdom could be translated Kingly power or royal sovereignty.
5. Put Kingdom 1st - we are to identify our interest with that of the Kingdom.
6. In prayer & in activity seek 1st the Kingdom.
7. Thy will be done!
8. Card "Why is man here." #3

D. Give Us Daily Bread.
1. Dependent upon God for today's bread.
2. Gathered manna daily.
3. Could mean "for tomorrow" or "necessary". (Broadman)
4. Give each day.
5. Continual dependence on God – bread for today and tomorrow.
6. Bread – basic necessities are proper objects of petition – what about crossing self before a foul shot?

E. Forgive
1. Do you know any Christian that does not need forgiveness?
2. Sins are debts.
3. As
   a) Our cause not meritorious to forgive sin but unless we do, can't be forgiven.
   b) Forgiveness impossible for the unforgiving.
   c) Inseparably linked to our forgiving others.
   d) Catholic charity. #4
   e) Columbus card.
F. Lead not to Temptation
1 Cor. 10:13 God is faithful, whom will not suffer
1. Testing that causes us to fall into sin.
2. Don't court temptation.
3. Mark "Feet that Flee" fornication point.

G. Conclusions
1. Prayer can be short (3 minute card)
2. Human needs: bread, forgiveness, deliverance from temptation (1908 card)
3. Prayed by members of God's family—his by adoption.
Gal. 3:26 For we are all children of God by faith
4. We are not totally sinless.
5. Highest priority belongs to God's Kingdom.
6. Temptation should be dreaded and avoided.

Nassau, Bahamas - 11/22/88
Like the two men out on Lake Pontchartrain. When a sudden storm came up, one of them said: "Lord, I ain't bothered you in fifteen years, and if you'll get us out of this mess, I promise not to bother you for another fifteen years.

A teacher in a boys' school said that he was a traffic officer. He said that his job was to arrange a collision between a boy's mind and an idea.
On the mast of a ship there is a small, sheltered platform at the top used by the lookout, the crow's nest. The name comes from the ancient Vikings who carried crows on a little platform on the masts of their ships. If the Vikings became lost at sea, they released one of the crows and followed it as it flew toward land. Not a very scientific procedure, we say, but it was better than sailing blind without a compass. Every one of us needs a crow's nest in life, not to find land, but to find God. Prayer can be that crow's nest.

THE ROADS TO GOD - G. Avery Lee - P.82-83

Why is man here? Is he an aimless automaton, a puppet, a victim of circumstances so conditioned by outside factors such as heredity, environment, or economics that his course of action is determined for him? Or is he a free moral agent, subject to choices that enable him to come out of his circumstances, and also subject to the responsibility for his choices and actions?

THE ROADS TO GOD - G. Avery Lee - P.89
When Christopher Columbus returned to Spain from his first voyage to the New World, he had to prove that he had indeed reached a new world. His crowning evidence was an American Indian he had brought back - A NEW KIND OF PERSON!

When a man prays for three minutes, you pray with him. When he prays for another three minutes, you pray for him. And when he prays for another three minutes, you're praying against him."

PRAYER - Its Deeper Dimensions - p.22
Chapter "POWER IN UNITED PRAYER" - by J. Edwin Orr.
In 1928, Dr. E. Griffith Jones of England listed what he considered the six greatest problems of the next few years.

1. Moralizing man's power over nature. (This was almost twenty years before atomic energy was released.
2. The just distribution of wealth.
3. International racial problems.
4. Birth control and population.
5. Conflicts of religions.
6. What is to be the religion of the future?
FROM STOREHOUSE OF FORGIVENESS WE
SELECT ITEMS
Luke 11:4

I. First order is to see if forgiveness of a
brother is essential.
A. These passages:

Luke 17:3 "Take heed to yourselves: If thy
brother sin rebuke him; and if he repent,
forgive him. But if he sin against thee
seven times in a day, and seven times
turn again to thee, saying, I repent;
thy shall forgive him."

Matt. 6:14 "If ye forgive men their tres-
passes, your heavenly Father will also
forgive you."

Mark 11:25 "And whosoever ye stand
praying, forgive, if ye have ought
against anyone, that your Father who is
also in heaven may forgive you your
trespasses."

Luke 11:4 "And forgive us our sins; for we
also forgive every one that is indebted to
us."

Matt. 18:34 "A man was delivered to his
torrentors till he should pay the last bit
that was due and Jesus said so shall my
heavenly Father do you if you forgive not
ever one his brother from the heart."
1. Many more could be added.
2. Which one omitted do you recall?
B. Just how could you define forgiveness?

II. Was forgiveness possible before Christ?
A. We go to Guy Woods and his answers.
1. The forgiveness offered by means of the sacrifices of the Old Testament were both provisional and temporary. "Visional in that they were effective only as far as they typified the ultimate sacrifice at Calvary and temporary in that they was a recognition, obligation and consequence as an awareness of the imperfect character of the offering and had to be repeated year after year. (See Hebrews 10: 1-4).

2. The apostle makes it clear that the blood of bulls and goats could not absolve them of sin. Their conscience did not permit them to disregard those offerings every year.
3. Peter uses an unusual word to show that the penalty was lifted. The word is "pretermitted" (Romans 3:25). It means they were passed over but not cancelled. The sacrifice being typical of the death of the Lamb of God who alone could take away the sins of the world.

B. Remember a will comes into effect when the testator dies.

III. What goes hand in hand with forgiveness?
A. Brother Charles Roberson wrote, "It is not far from the truth if any should say that the essence of the teachings of Jesus is to be of a forgiving disposition."

B. But if I have sinned against you is something demanded of me if I am to be forgiven?

1. David Lipscomb wrote this:
   If one does us wrong it's our duty to tell him of his wrong and thus rebuke him for his wrong. Then if he repents we must forgive him, but if he will not repent he's not worthy of forgiveness. But we have no right to hold malice against him or in any way take vengeance upon him.
2. It would be well to look now at repentance and we quote Charles Roberson:

a) When it says Judas repented (Matt. 27:3) consists merely of remorse, not in the abandonment of sin. He accepted no new motives of conduct that would work a change of character.

b) There's a word for repentance which means to have another mind.

c) The Greek word we usually have translated signifies to have feeling or care, concern or regret and expresses the emotional side of repentance which may issue in general repentance or degenerate into mere remorse.
d) Luke 17:3 teaches if a man sin against you seven times in a day then seven times turn again to him saying "I repent, thou shall for give him."

3. He further wrote "repentance and forgiveness go hand in hand."

4. He began his article by saying "there is no limit to the extent of forgiveness."

5. Also recall lwhat he says the Bible says about instrumental music.

6. I further like a Guy Woods statement: "Forgiveness is man's greatest need from God and his highest and noblest achievement toward his fellowman."

Matt. 6:14-15

7. Again he taught "our limit to penitent brethren is inexhaustible. It is without limit so far as our forgiveness is concerned."

8. Further"we are to forgive as often and as long as our brethren cease their own doing and show genuine penitence for their sins."

C. This varies from what Jews had earlier taught:
1. Suppose the erring brother repeats the sin, again exhibits penitence, what limit is placed upon that?

2. The Jews taught three times was enough. If he did it four, you didn't have to forgive him.

3. Peter took that three and multiplied it by two and added one and thought surely he was right with the seven, but Jesus told him 490 times to do it.

D. But are there requirements placed on those who want to be forgiven?

1. Jesus answers this.

Luke 17:3 "If our brother sin, rebuke him; and if he repents, forgive him."

2. Jesus forgives only those who repent and Woods says "he expects no more of us."

Acts 2:38

3. We can forgive only when penitence is shown. Note the order:

(1) If a brother sins against you rebuke him and (2) if a brother repents, forgive him.

4. Thus the question, "should I forgive a man even though he does not repent?"
5. Woods answered:
   It is indeed impossible to forgive
one who does not repent since
forgiveness is the acceptance of a
relationship which existed before
the sin. Unless the rebellious
brother desires this relationship
it's impossible to establish it.

6. The question was also asked of
Woods:
   And the question is, "It is our
duty to forgive those who have
sinned against us when they
neither ask for nor want forgive-
ness?" And the answer is, "It is
not only our duty to do so, but
is utterly impossible."

7. Note these words:
   The words remission and forgive-
ness often translate on the same
Greek word, meaning to release
the sendings of sin away, thus the
restoration of peaceful relationship
which the offense interrupted.

8. He cautions us to remember:
   God never entertains bitter,
vengeful and uncharitable feelings
toward even the vilest of sinners,
but he forgives only those who
repent.
9. Another wise comment:
We need to know how prompt or how to prompt others to forgive us. His forgiving us is overshadowed by our forgiving him that we might go to heaven.

IV. We are troubled to access our relationship to a sinning brother by knowing "there is a sin unto death."

A. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (I John 5:16).

B. Preceding this statement is the promises of I John 5:13-15 -- just read it from the Bible.

C. Back to the sin unto death--it involves any man and his brother, the "man" is in the body, is a child of God and the "brother" is the sinner and the erring child of God.

D. Woods stated it this way:
I John 5:16 shows that a child of God can sin and that there is a sin not unto death and thirdly we are admonished to pray for those that are sinning, assured that God will hear (cont'd)
D. (cont'd)

our prayer and (4) there is a sin
unto death, (5) for those thus guilty
it is useless to pray.

E. Woods continued his definitions:
1. What is that sin unto death? It seems
obvious that there is no specific
transgression, no overt act of dis­
obedience that meets the demand of
this case. This sin was a sin that the
brethren could sin unto death as far
as to not merely bodily death the loss
of life, but spiritual death, separation
from God and all that's good.

2. It is a sin that only children of God
can be guilty of. It is specifically
declared to be a sin of a brother.

3. Keep in mind that the Lord will for­
give every sin of whatever nature
from which a brother turns in peni­
tence and confesses (I John 1:8).
There is a sin however that the Lord
will not forgive. The sin which the
Lord will not forgive is a sin, any
sin, every sin, all sin, that a brother
will not confess.

4. The Lord under no circumstances for­
gives the sin of impenitent people.
The sin unto death therefore is a dis­
position of heart, a perverseness of

(cont'd)
E. (cont'd)
attitude, and an unwillingness of
mind to acknowledge one's sin and
from it to turn away. This attitude
effectively closes heaven's door in
one's face.

5. Forgiveness is dependent on and may
be obtained only by confession of
sin by those who stumble and fall.
If the heart is impenitent confession
will not follow and without it there'll
be no forgiveness.

6. We are not prohibited to pray in
behalf of all men, yet in this case
we are not commanded to do so,
there being no promise that God will
hear and answer the petition in
behalf of such a person.

V. This all raises the question of how
public should be our confession of sin.

A. Should even our sins known only to
God be publicly confessed?
1. Every known sin of every nature
must be confessed to God.
2. Impenitence establishes a barrier
between God and impenitent
making forgiveness impossible.

Ps. 66:18 "If I regard iniquity in my heart,
the Lord will not hear me."
B. But how widely are secret sins known?
   1. We pray one for another.
   2. Most of our errors are known.
   James 5:16 says "keep on confessing your sins."
   3. But it seems logical the sins known only to God should be confessed only to God.
   4. We may seek private and confidential help.
   5. Public sins need public confession.
THE MIDNIGHT KNOCK


I. Here is one of the funny stories of the Bible that carries a great message of encouragement.
   A. It encourages us to pray.
   B. It shows we get the right answer from God.

II. The Midnight Knock
   A. First tell the story.
   B. We'll go back & see its little chapters.

III. Those chapters are:
   A. It begins with the Friend.
      1. Briscoe says it's a story about a friend who had a friend who had a friend.
      2. Clark says it's about a friend who has come out of his way, lost, came to my house, thus most urgent need.
   B. The Midnight Journey to a Friend's House
      1. Lend me 3 loaves. He expects foreigners.
         a.) Hospitality a sacred duty.
         b.) Don't give bare sufficiency, rather ample abundance.
         c.) Any significance in the 3? Perhaps not or else one for host, one for guest, & one for abundance?
         d.) Glad to see the traveler. Sad the cupboard looked like Mother Hubbard's.

(1) Usually baked enuf for 1 day as bread got stale.
(2) Midnite found him w/o any.
2. Trouble me not - Door Now Shut.
   a.) With shut door in the east no one knocked unless great emergency.
   b.) In the morning the door was open & stayed so all day - they had little privacy.
   c.) To shut it meant "Do not disturb."
   d.) This man ignores a shut door! 
3. Children are in bed.
   a.) Poorer houses had 1 Room, 1 little window, dirt floor covered c dried reeds & rushes.
   b.) 1 room was in 2 parts - divided not by a partition but by a low platform.
   c.) 2/3 on ground level.
   d.) Charcoal stove on top part, around it family slept on sleeping mats.
   e.) Families large & slept close together.
   f.) If 1 got up, all disturbed.
   g.) Oftentimes brt animals in too - so no wonder he didn't want to get up.
   h.) Since dark obstacles would be in way.
   i.) Doesn't mean they were all in same bed tho.
   j.) But still knocked in shameless persistency.
C. Friendship vs. Imporunity.
   1. One of the nicest things about friendship is the confidence it gives to make all manner of request
   2. Loan car to friend - not a stranger.
   3. Imporunity.

Importunity = Shamelessness
a.) To ask only once is not importunity.
b.) Friendship does not move, but importunity does.
c.) Literally the shamefulness of the caller. It means shamelessness.
d.) Point shows if a normal human being would so act how much more response do you have a right to expect from God.
e.) Attitude is a major part of prayer.
f.) Purpose of story is to show undaunted confidence we should have in prayer.

Neely's Bend - 7/13/08
A BUNCH OF THREES

I. Sometimes we outline by major statements.
II. Sometimes it's places.
III. It could be persons.
IV. Now we can do it grammatically.
   A. 3 Imperatives - Ask, Seek, Knock.
   B. 3 participles.
      1. Everyone that asks.
      2. He that seeketh.
      3. To him that knocketh.
   C. 3 words of Promise.
      1. Bread.
      2. Fish.
      3. Egg.
   D. Finally (V. 13) a statement of assurance.
V. Our Imperatives.
   A. Ask.
      1. Ask often, not to persuade God, but to put yourself in position to receive what He's disposed to give.
      2. 1st of 3 ways to have wants supplied.
      3. Be persevering in prayer.
      4. Tense of imperatives - habitual action - make it a habit.
   B. Seek.
      1. God doesn't promise to give blessings at once.
      2. His time lag is in our favors.
      3. His gifts come to those who really value them.
      4. How often do you ask God for something?
C. Knock.
1. With our faith, God expects us to undertake practical actions.
2. Knocking shows a sincere tenacity.
3. To knock shows you have a desire to meet whatever is on the inside.
4. We are not absolved from intensity in prayer.

VI. Our Participles.
A. Contain helpful Promise.
B. Yet is it carte blanche?
   1. If God says "No", He has something better in store.
2. No such thing as unanswered prayer.
3. We see God is totally reliable.

VII. Our Promises.
A. Bread vs. Stone.
   1. Point is not to keep aggravating God, thus pushing Him to do what He doesn't want to, but rather contrast loving God & men.
   2. If evil men do so much, God will lovingly meet our needs.
B. Fish vs. Serpent.
   1. Purpose of story is to show undaunted confidence that we should have in prayer.
   2. No hidden traps c God - if fish is what we need, we get fish - no subtle catches, just straightforward what we need.
C. Egg vs. Scorpion.
   1. Egg wholesome.
2. Scorpion = "scatter the poison", thus harmful.
   a.) Crab like.
   b.) Not to strain the likeness of egg & scorpion too much.
   c.) Contrast of needful vs. harmful.
3. God meets our bonafide needs.
4. Jesus encourages prayer by reminding them they are talking to a Father.
5. Human parents do not mock or give injurious gifts.
6. If c imperfections they know how to give good gifts, surely the Heavenly Father will do better.

VII. Our Assurance.
A. We get the Holy Spirit.
   1. God gives His best gift to those that ask – the Holy Spirit.
   2. Some pray for a girl friend & end up getting Holy Spirit.
B. Contrasts c parents – Heaven & Earthly.
   1. Evil = grasping, rather keep than give.
   2. Give – God shares.

Hast End Red Ladies Bible class 10-15-80
THE DIVIDED HOUSE FALLS

Lu. 11:14-23

1. In this story we see many things:
   A. The Last Exorcism unless Luke 13:10-17 is one.
      (Woman bound by Satan 18 yrs.)
   B. Valuable lesson on Unity.
   C. Danger of Division
   D. Hatred of Jesus.
   E. Victory of Jesus as He shows purpose of miracles & signs.

II. The Exorcism (14-15).
   A. The Devil was cast out.
      1. It was an accepted fact.
      2. Only q. - by whom?
      3. It was a sign of Jesus' power.
      Matt. 17:18 "And Jesus rebuked the devil; and he de-
   B. The Man Relieved.
      1. He was dumb.
      2. Matthew said he was also blind.
      3. The cleansed man spoke & the people wondered.
   C. The People.
      1. Luke says "some."
      3. Mk. calls them scribes.
   D. The Source: Subscribed.
      1. They said by Beelzebub.
         a.) Spelling of word in doubt.
         1.) Summers says 2 Kings 1:2 should be Baalzebub
         2.) This the highest god of the pagans.
         3.) Others spell it Beelzebub to mean Lord of the dwelling.
4.) Others Beelzebel and it means Lord of the dung or flies, or garbage.
b.) Hard to imagine a hatred so intense.
1.) Religious experts that Jesus possessed of the Devil.
2.) All his work & ministry gave opposite testimony
2. They even asked for a sign.
a.) Jesus' deeds were His sign.
b.) No regard pd. to request till later when turn of events drew the people closer about His person.
3. Note Jesus read their thoughts!

III. Jesus Summation (V. 17 on).
A. Divided Kingdom & House Fall.
1. Not a little devil in Jesus getting rid of a big one - Satan is not committing suicide.
2. Satan too subtle to allow himself to be divided.
3. When Jesus says the sons or local powers cast out demons he doesn't substantiate it but only asks by what power do they do it?
B. Jesus does it by the Finger of God.
1. That introduced earlier.
Exo. 8:18-19 "And the magicians did so with their enchantments.
2. Better translated "since" rather than "if."
3. One of the few places - V. 20 - where the real purpose of miracles is cited.
4. The "has come" - the aorist nearly always refers to that which has arrived even in initial stages - Ash.
Rom. 9:31 "But Israel, which followed after the law of
2 Cor. 10:14 "For we stretch not ourselves beyond our
1 Thess. 2:16 "Forbidding us to speak to the Gentiles"
Phil. 3:16 "Nevertheless, wherefore we have already at
C. Stronger Man – Stronger Man.
1. Satan’s the strong one.
   a.) He guards his goods.
   b.) He doesn’t want to lose a one.
   c.) He holds rule by creating prejudice.
   d.) He hardens hearts to the gospel.
   e.) He leads sinners to have a good opinion of them.
2. Jesus is the Stronger Man.
   a.) There is a reality greater than the reality of evil; it’s the great fact Jesus has entered the struggle & won the victory.
   b.) We see evil is never passive but always affirming destructive intent & effect.
   c.) Compromise will fail.
   (1) Sons of God marry daughters of men – Flood.
   Gen. 6:1–2 "And it came to pass, when men began to 6:13 "And God said unto Noah, The end of all
   (2) Saul’s partial obedience.
   1 Sam. 15:1–23 "Samuel also said unto Saul, The Lord
   (3) Subordinated religion of Jeroboam.
   1 Kings 12:25–30 "Then Jeroboam built Shechem in me
   13:4–5 "And it came to pass, when king Jerob
   14:6–16 "And it was so, when Ahijah heard the
   (4) Peter’s weakness.
   Gal. 2:11–21 “But when Peter was come to Antioch,  (5) Can’t “fear God & worship own gods.”
   2 Kings 17:33 “They feared the Lord and served their
D. We need to be on His side.
1. True blessing lies in hearing & obeying word.
2. There can be no neutrality - get on 1 side or the other.
3. Wrath is present - also future.
   1 Thess. 1:10 "And to wait for his Son from heaven, w
4. Neutrality is impossible.
5. We need to be on His side.

East End Methodist Bible Class 10-22-80
East End College Class 10-29-80
EMPTY HOUSES SCARE
Lu. 11:24-26
I. Do you remember going into an empty house & the feeling that came?
   A. Lonesome?
   B. Scarey?
   C. Apprehensive?
   D. Why the above?
II. Empty Houses can Scare.
   A. We just read (V. 23) about the impossibility of neutrality.
      1. Yet some will try it.
      2. Practiced even today.
   B. Jesus now demonstrates the statement He's just made via empty house story.
III. Note these features.
   A. Unclean spirit leaves a house & searches for another.
      1. Expelled.
      2. Wanders, seeking rest.
      3. Found none.
   B. He returns to house & finds it swept & garnished.
      1. Clean but empty.
      2. Well appointed but unoccupied.
   C. Goes for company.
      1. Gets 7 spirits - completeness.
      2. Occupies house.
      3. Last state worse than 1st.
IV. What are lessons gained?
   A. You cannot leave a soul empty.
B. It is not enough to clean up a soul.
1. If left w/o Master, it's in peril.
2. Man has to be filled with something.
3. Can't just get rid of evil - good must come in.
4. Exit of Spirit left a vacuum.
C. Can't build a religion on negatives.
1. Best way to avoid evil is to do good.
D. Devil works in heart of the empty.
Heb. 4:1 "Let us therefore fear, lest, a promise being
E. Things can get worse - in answer to "it's better than nothing." Did have 1 evil spirit - now has 8
F. We can rebel against Satan but refuse to accept Jesus & be in peril.
V. Jesus has occasion to bless obedience.
A. Read V. 27.
B. Points to see.
1. Emotions great but obedience is greater.
2. No amt. of fine feeling can take the place of faithful doing.
3. Natural for a mother to make the above exclamation but Mary not benefited from carrying Jesus in her womb but from carrying Him in her heart.
4. True happiness is found in hearing & heeding.
5. It's good to hear word but it must be obeyed to get the blessing.
6. Jesus rebukes flattery.
7. To be Jesus' mother implied no more than to share in His humanity.
EMPTY HOUSES SCARE

JACKSONVILLE, CHRISTIAN SCHOOL, CHAPEL 11-18-80

FACETU CHRISTIAN COLLEGE, CHAPEL 3-11-81
THE HIGHER BLESSING
I. I read something that I felt summarizes all that gospel preachers attempt to do:
II. Note these features as Luke only tells the story.
   A. It came to pass--as time marches on.
      1. Little boy ran off--45 min. later back home--"See you've got same old dog."
   B. There was a certain woman.
      1. We don't know who she was.
      2. We do know who perhaps blesses our lives the most.
         a) Wife
         b) Mother--(Take me to my church)
         c) Daughter
   3. Lifted up her voice.
      a) She interrupted what Jesus was saying.
      b) Her ejaculation and praise prompted it.
   4. "Blessed is the womb"  ἔκχωρος σοι (some 1,41,42,48)
      a) Orientals invoked blessings on parents of those esteemed.
      b) She "envies" the mother of such a teacher.
      c) We are grateful for our heritage.
C. We must point to a higher blessing.
   1. "But he said"--There is more to learn.
   2. "Yea"
      a) Accept all that is true.
2. b) But don't be content with partial when there can be the full.
   c) She's not scolded nor truth denied.
   d) Lincoln recommendation.

3. Rather
   a) He will not suffer the heart to rest upon anything but the chief good.
   b) Gently correct her mistake, note the spirit of correction.
      (Dog couldn't swim)
   c) This could lead to Mariolatry unless nipped in the bud--so he had vision!

D. Show the Real Blessing.

1. Blessed
   a) Move to a higher plane.
   b) Give a universal goal, not restricted one of birthing Jesus.
      a) Move to a higher plane.
      b) Give a universal goal, not restricted one of birthing Jesus.

   2. Hear the Word of God.
      a) Open heart to it.
      b) Being the mother of Jesus would not help Mary unless Christ was found in her heart.
      c) Preacher's work alone not it--must receive message.
      d) No message to deliver but the Word of God!

3. Keep It
   a) This is superior to being His mother and it is accessible to us all.
   b) Must hear and keep (obey).

   Don't make secondary (birth) primary (obedience)
c) This the necessity for all Christ's family.
d) Faith & obedience render one blessed.
e) Highest honor--obedience.
f) Man's greatest dignity--Keep the Word.
g) Not Christ in the womb but Christ in the heart.
h) Glory not that she fed him, but that He feeds her.
i) Christ, in you, the hope of glory is a sweeter, deeper, more lasting than any blessing that can spring from any fleshly relationship.

III. Then Let Us All:
   A. Recognize time passes.
   B. Count our blessings to certain women.
   C. Accept gratefully all blessings our heritage gives.
   D. Accept all Truth but never partial--not stagnant.
   E. Move all to Higher Blessing.
   F. Gently correct mistakes.
   G. Show the true, full blessing in sweet obedience to Word of God, as the universal religion of mankind.

Brentwood Hills - 7/29/90
Nashville Rd., Gallatin, TN (BC) - 8/26/90
Once upon a time, a man who invented a mouse trap believed his fortune would be made if he could get President Lincoln to recommend it. After a long, persistent effort, he was given audience with the President and received the following recommendation: "For the sort of people who want this sort of thing this is the sort of thing that that sort of people will want."

Mrs. E. J.

An optimist who went hunting with a pessimist wanted to show off his new dog. After the first shot, he sent his dog to fetch a duck. The dog ran across the top of the water and brought back the game. The pessimist said nothing. The dog retrieved the second and third ducks the same way—over the water. Still, the pessimist did not react. Finally, the optimist could stand it no longer. "Don't you see anything unusual about my new dog?" he asked his companion. "Yes—the can't swim."

Red Phillips in *W.C. Fields' Classic*  *Tell Him I'm Back* by Monte Cole (Pep)
Did you hear about the little boy who was lost at the circus? Realizing that it would be impossible to find the child's parents a policeman asked the child for his address that he might take him home. The little boy replied, "I don't know my address, but if you will take me to my church I can find my way home from there."

What a powerful lesson. This little boy had a reference point from which he could find his way home, and that reference point was his church. As we raise our children let's make sure that one reference point that they are sure of is the church.
THE QUESTION OF SIGNS AND RESPONSE

Luke 11:29-32

I. Do you find it hard to believe?

II. What would make it easier for you?

III. Do you really want to be convinced against your will - the "show me" spirit?

IV. Jesus dealt c such a Problem.

A. People gathered thick together.
   1. He's just told them positive obedience is the supreme virtue. (Was Jesus displeased c His Mother's reaction to His ministry?)
   2. He's lectured them about demons.
   3. Look at the crowd that thronged His path!

B. Evil Generation - They Seek a Sign.
   1. Jews wanted him to do something sensational to prove his Sonship.
   2. They want a sign to convince them against their will.
   4. Signs insulting as it discredits miracles already wrought.

C. Only Sign - Jonah.
   1. What was this? Tell story of Jonah & fish.
   2. Applied to Jesus it was the proof offered by the resurrection.
      a.) This power directly from heaven - man would have nothing to do c it.
      b.) Resurrection supreme proof.
   3. Jonah buried in fish so seaman could be saved - Christ substitutes for us.
4. Jonah came from his imprisonment - so did Jesus.
5. Both Jonah & Jesus became witnesses.

D. Responsibility to Truth.
1. Queen of Sheba condemns.

1 Kings 10:1-13 "And when the queen of Sheba heard of Solomon's wisdom well known.
1. Solomon's wisdom well known.
1 Kings 4:29-34 "And God gave Solomon wisdom and acumen.
3. Jesus vastly superior to.

Jn. 14:6 He's the truth
1 Cor. 1:24 He's the Wisdom of God

30 Ibid
Lu. 10:22 Taught as Solomon couldn't
Jn. 2:25 Knew man
Jn. 14:6 The way home

Matt. 10:39 Spiritual triumph
Matt. 25:41 The Future

2. Men of Nineveh condemn.
   a.) Jews had a privilege greater than Nineveh.
   b.) For Luke the sign was not the experience of Jonah but the preaching by him that brought the response of repentance.
   c.) Future tense Jesus used indicates he meant something more than just his previous preaching.
   d.) It's wisdom's part to respond.
   e.) Greater privilege brings greater punishment.
   f.) Neglect the Bible, church, Christ is to be under condemnation like Jews.
   g.) Rejection & judgement go together.
   h.) Greater Preacher than Jonah was in their midst & they refused to repent - some folks you cannot move!
V. Consequences of all this.

A. We are on trial - what will we elect to do?

B. With some generations Christ is grieved - with ours? (We can't find men to serve as elders with all faithful children).

C. Wt. of our guilt is dependent on our privilege.

D. There will be punishment, comparative & to a degree.

Sour End Red Kangas. Bible class 12-5-80. 12-10-80
CRYPT OR CANDLESTICK?

I. I face two decisions:
   A. What kind of light do I have?
   B. Where will I put the one I get?
   C. Note how Jesus says it.

Luke 11:33-36 "No man when he hath lighted

II. What kind of light do I want?
   A. Analogy of Body & Light.
      1. If eye is healthy body gets all light it needs.
      2. If eye is diseased then light turns to darkness.
      3. What's single?
         (a) All in focus.
      4. What's evil?
         (a) Diseased - double.
            (b) It's confused - sees double.
   B. I choose the light.
      1. Jesus the Lamplighter - we take radiation from Him
      2. Those who have light ask for no sign (V. 29).
   C. What goes wrong c the heart?
      1. Hardens - callous hands - no feel.
      2. Dull - no longer feels pain of world or sees the
         lost.
      3. Rebellious - knowingly does wrong.

III. Where will I put the light?
   A. Bible spots.
      1. Under bushel? Matt. 5:15
      2. Under bed? Mk. 4:21
      3. Under vessel? Lu. 8:16
(a) Crypt, secret place.
(b) Who lights light to hide it?

8. Candlestick or Cellar
1. God sent gospel into world – didn’t hide it.
2. Place advantageous to illumination.
3. Light to be put above all obstructions.
4. Take care nothing dims it.
5. We need to practice what we preach.
6. All in the house interested (v. 33).
7. Truth is light – needs no sign – it’s shining, like the sun, is its own proof.
8. Whole of man needs to be submitted to light.

State and Church Elders and Deacons, Nancy and J.B.
LIGHT AND ITS USAGE
I. Some things you may get & not know what to do with them - light surely isn't one of them. Let's study this powerful force. (Little boy ask his door be shut, else "all the darkness will leak out.)

II. Light & candles.
V. 33 "No man, when he hath lighted a candle, putteth a candle under a bushel, but sharpeneth it on a candlestick; that those that come in may see the light."
A. Candles belong on lamp stands.
B. Candles do not belong in secret places or under bushels.
1. Used in various ways.
   a.) Under bushel (Matt. 5:15).
   b.) Under bed (Mk. 4:21).
   c.) Under cover (Lu. 8:16).
   d.) Cellars, secret place, crypt.
2. Intended for illumination.
3. Want all in house to see.
C. What's the significance.
   1. When God sent His gospel into the world, He didn't hide it.
   2. Thus, we ought to practice what we believe.
   3. All in house to see - we should be interested in everybody.
   4. Our light must be put above every obstruction.
   5. Take care nothing dim our light.

III. Light & Eyes.
A. Eye is essential.
   1. If eye is healthy, body gets all the light it needs
   2. If diseased, it turns light to darkness.
3. Eye needs to be single.
   a.) Don't want double focus.
   b.) Eye thus confused.
   c.) Whole of man needs be submitted to light.

8. Some after thoughts.
   1. Light of Christ teaches us how to act at all times.
   2. Ignorance is mother of superstition.
   3. Jesus is the lamp lighter.
   4. Those who had full light asked for no sign.
      a.) Don't need sign to prove sun is shining - shining is its own proof.
      b.) Jews inability not due to lack of sign, but lack of sight.
   6. What the candle is to the room, the eye is to the body.
   7. Truth is light.
   8. No amt. of light will help a blind man.

Hayford Hill, Ladies Bible Class 12-10-80
Hubbock, Jr, Teachers' Fellowship 3-10-81
THE DAY THEY GOT SCRUBBED
Luke 11:37-41

I. Perhaps all of us at times have fueled a "smart" deal only to see it backfire and embarrass us.
   A. It happened one day with the Pharisees thinking they had Jesus in error.
   B. To their chagrin He turned the tables: they fuzzed at Him for not washing and He "hung them out to dry."
   C. Let me tell you the story.

II. Refreshments with a Pharisee.
   A. Jesus was teaching, a Pharisee interrupted him. Greek shows he did it while Jesus was yet speaking.
      1. This told only by Luke.
      2. Don't know name of Pharisee nor the place.
      3. Surely weary from precious discussions thus maybe catch him at a moment of fatigue & take advantage.
   B. Dine
      1. Not principal meal but afternoon refreshment. Supper big one.
      2. Jews, Greeks, Romans just 2 meals a day. Breakfast & lunch one.
      4. Gather food with fingers or piece of bread.
      5. Though strained relations with Pharisees he was not hindered from eating with them.
III. Story of Washing, or Not Doing So.
   A. Jesus didn't--they watched!
      1. Always someone is critically watching you.
      2. Always a joy to find error??
      3. Always a delight to put down someone???
   B. Pharisee Marvelled Jesus Did Not Wash.
      1. Don't you know Jesus knew they were watching--not an oversight on his part.
      2. Raymond Thornton raised windows after K. Pullias fussd about noise.
      3. Jesus broke tradition and that set them off.
      4. He didn't do just like the Pharisees wanted him to.
   C. This Washing Business.
      1. The ablution that was a welcome refreshment when offered in courtesy became a burden when imposed as an inescapable obligation. (Bruce)
      2. Pharisees washed, he might have touched a Gentile.
      3. They developed an elaborate system of meaningless ablution--each carried out with a particular gesture. (P.C.)
IV. Jesus Answers His Critics (v. 39-41)

A. How

1. Marks their degeneracy from ancient law.
2. Shows how far they have come and thus rebukes their hypocrisy.
3. Perhaps Jesus was thus setting them up by exposing their ignorance.
4. Uses a common incident to illustrate a great truth.
5. He knew He broke no law by not washing.
6. Great to have the proper frame of mind in a religious discussion.
7. He'll show man has soul and body.
8. He'll expose their regard for outward appearance only.

B. Pharisee cleaning idea.

1. Outward only.
   a) Clean outside.
Deut. 26:12-15
b) See Matt. 23:25
c) Outside washing was thus a substitute for inward holiness.
d) Outside shows legal, external purification.
e) Under metaphor of vessels humans are being represented.
f) More care for pots & pans than for what was put in them.

2. Inside
a) Forgot what God wanted.
Ps. 51:6 "Thou desirest truth in the inward parts"
b) Ravening—extortion.
c) Wickedness there.

C. Fools
1. Did they foolishly think they could deceive God?
2. Would he be satisfied with their system?
3. Foolish ones (RV)

D. Maker made both sides—inward & outward.
1. Each had a purpose.
2. Why wash outside if inside is full of greed & wickedness.
3. When the moral life is unclean it's no time to worry about the outside.
4. If you are corrupt no ceremonial cleanliness will rectify.
5. God wants both sides clean.

1 Sam. 16:7 "Man looks on outward"
6. Condemns externalism of religious practice when that is our full concern.

E. Practice That's Practical

v-41 "But rather give alms of such"

1. Instead of riding herd on someone, you give of what you've got & focus on your own deeds.

2. Charity often neglected.

Job 31:17
Deut. 26:12

3. You will clean up the hands if you share the holdings in them with the poor.

4. God expects us to help the poor.
WHAT AM I LOOKING FOR?
Luke 11:37-41

I. It's a well substantiated fact - I usually find what I'm looking for.
   A. Flaws.
   B. Failures.
   C. Unfriendly people.
   D. Ignorance.
   E. Error.

II. Sometimes I'm blind to what I should see.
   A. Some had the chance to see Jesus in a social engagement c all the interesting things they suggest - but they saw only unwashed hands.
   B. Do I see the good & truth or only that which violates my tradition?

III. Let's see the story.
   A. "And as he spake"
      1. Conflict c Jesus & His enemies reaches a climax.
      2. Man tried to intercept Jesus speaking and get him to himself.
      3. Wanted him privately or
      4. To confuse Jesus or to
      5. Reprimand him for upbraiding the nation.
   B. Certain Pharisee.
      1. "Certain" Lukan word.
      2. Pharisee a separationist, purist.
      3. Pharisee concentrated on externals.
      4. Pharisee concentrated on details.
   C. Come Dine.
      1. 4th X Jesus says placed in the contents of a meal Lu. 5:27 "And after these things he went forth, and s
Luke 7:36 "And one of the Pharisees desired him that
10:38 "Now it came to pass, as they went, that h
2. Usually ate 2 meals a day.
   a.) Breakfast.
   b.) Supper c most food.
3. Jews, Gk. Romans had 2 meals per day:
   a.) 1st 10 or 11 AM (fruit, milk, cheese, etc.
   b.) 2nd at 3:00 - principle meal of day.
   c.) This evidently was breakfast time for this story.
D. Went in & sat down to meat.
   1. Jesus did not refuse an invitation because others
      felt the action was wrong & lasting.
   2. It did bring charges.
Matt. 11:16 "But whereunto shall I liken this generat
3. Note he seized on all opportunities to do good.
4. Nothing prevented Jesus from dealing faithfully c the souls of men.
5. When needed, Lord ready to go into company of unconverted.
6. Good can be done in private as well as pulpit.
E. Didn't Wash = Host Marvilled.
   1. Did Jesus deliberately omit washing to stimulate
discussion?
   2. Did he violate any law?
      (a) He will contrast genuine religious practices c
          spurious ones.
      (b) Their washing not for hygienic but ceremonial
          purposes.
      (c) They might be contaminated by having touched
          unclean object or a Gentile.
(d) In home, father could ceremoniously wash for whole family.
3. Host amazed Jesus didn't wash.
4. Remember they didn't use forks; hands often in joint dish.
F. The Lord Responded.
1. Their method of cleansing attack.
   a.) They said nothing but Jesus responded to their thoughts.
   b.) Exposed their external, hypocritical view of life.
2. They could clean outside but put up with everything evil on the inside.
   a.) Ravening = robbery, plunder.
   b.) Wickedness allowed.
3. Called them Fools.
   a.) Showed lack of wisdom.
   b.) Showed evidence of foolishness.
   c.) Word = empty headed - who could imagine God more interested in outside than inside!
   d.) Hypocrisy is foolishness.
   e.) Hypocrisy manifests an inconsistency.
   f.) Hypocrisy is false.
   g.) Hypocrisy is hollow.
   h.) Fools are thus people w/o mind or understanding.
4. Note "within & without" statement.
   a.) These folks had no fairness except on outside.
   b.) True nature of cleansing is internal.
IV. What are some obvious facts?
   A. Issue was hypocrisy:
1. Outward, ritualistic purity.
2. Inward moral uncleanness.
B. Not condemned for looking at trifles but for neglecting essentials.
C. Pharisees washed their hands but not their hearts.
D. Easier to do trifles & neglect the weightier things.
E. Note Jesus faithful to rebuke sin when his attention was publicly called to it.
F. Better for Pharisee to get rid of hatred than for Jesus to wash hands.
V. He concludes alms & cleanliness.
A. Alms.
   1. Don't rob poor - give to him.
   2. Consecrate a part of all you have to the poor - rest of possession is then clean to you.
   3. Irrespective of how you made your money, you need to use it benevolently.
   4. Full restitution may not be possible.
   5. 1st great alms should be your heart - inner man 1st.
B. Clean.
   1. He's trying to bring Phar. to repentance.
   2. Repentance is sorrow for sin & forsaking it.
   3. Every clean has 2 meanings.
      a.) Already clean outside now do inside.
      b.) Or make motives right & all will be well.
THE PRONOUNCEMENT OF WOES
Luke 11:42

I. Jesus is a contrasting figure to many.
   A. Lion & Lamb.
   B. Savior & Judge.
   C. Stone of Saving & Rock of Offense.

II. Some want Him only to say only sweet things - but we can't skip His woes. Shall we study some?

III. We will look at 3 Woes, 6 in all.
   A. Woe connected with tithing.
      1. All directed against Pharisee.
      2. Scribes later get in it.
      3. Later still, lawyers.
      4. This calls for definitions:
         (a) Let's skip the 3 parties just now - more meaning later.
         (b) Woe - anger & pity combined; it's a judgement
         (c) Tithe - 1/10th.
   Lev. 27:30 "And all the tithe of the land, whether of
   (d) Mint, Rue, Herbs.
     (1) Rue had bitter leaves for medicine. It was a small garden plant.
     (2) Herb - any type garden vegetable for leaves, root, or seed.
     (3) Cummin - dwarf plant of carrot family grown only for seed.
   5. Why was all this to be condemned?
      a.) Not commanded to tithe rue to begin with.
      b.) Not wrong to give scrupulous attention to legal requirements.
c.) They tithed just to be on the safe side - does that give the wrong impression of God?

d.) They were out of balance!
(1) They lost proper perspective.
(2) Neglected or pass alongside a thing w/o paying attention to it, namely judgement & love of God.
(3) Matthew used neglect to mean to abandon or give up as object of concern.
(4) Man's relation to his fellow man & to God cannot be separated.
(5) Was not encouraging them to stop tithing but not neglect mercy.
(6) We must not be satisfied c just externals.

B. Love of Uppermost Seats.
1. Pharisee self centered.
2. "Bride at every wedding; corpse at every funeral" FDR
3. Salutations with effusive terms bestowed, also c repeated deep bows.
4. Chief seats of synagogue were out in front facing audience.
5. They were seen by all.
6. Not condemned for sitting up front, but for loving it. L. P. Thweatt used to talk of men who loved the sounds of their own voice.
7. Seats & salutations not wrong if truly merited.

C. Disguised graves.
1. If a man touched a grave he was unclean 7 days whether on purpose or accident he touched it.
2. Are we aware that sometimes our influences do nothing but harm?
3. Honor graves but deny truths in their lives.

IV. What is the Fruit of this Spirit?
A. Expert in the law & they laid on men ceremonial burdens but kept themselves as experts in evasion. Barclay gave these "for instances."
1. Sabbath day journey - 1000 yds. - tie a rope across end of street, call it your residence & go another 1000.
2. On Friday evening if left enuf food for 2 meals this technically became his residence & could go another 1000 more yards.
3. On Sabbath couldn't tie knots but could in a woman's girdle, so if needed buckets of water from well & you couldn't tie a knot you could raise it c a girdle.
4. Couldn't carry burdens but could on back of hand or a foot or mouth, or elbow, hair, ear, or c his money bag upside down or in fold of shirt or shoe - all OK.
B. Jesus exposed their legalism.
C. Allowed their religion to be a matter of form.
D. Killed the joy of religion.
E. Denunciation of spurious religion.

West End H.I.S. Ladies Bible Class 1-31-81, 2-7-81.
THE DAY JESUS WAS REPROVED
Luke 11:45-

I. Interesting that even Jesus Himself not w/o rebuke.
   A. We wont to see it.
   B. Note it was unjustified.
   C. Note His handling of it.

II. Master we are reproached also.
   A. Lawyers.
      1. Different from scribes, yet we hardly know how.
      2. Learned in the law.
      3. Viewed themselves above the ridiculous minutia
         of Phar.
   B. Reproach.
      1. Accused.
      2. Ash, "Outrageous treatment."
      3. They felt innocently caught in same net.

III. Jesus Poured It On.
   A. Lawyers & Burdens.
   V. 46 "Woe unto you, also, ye lawyers!
      1. No doubt as to ones he had in mind.
      2. "Also" "You" "Lawyers" -- can't escape his
         accusation.
         a.) Laden c burdens when you insist on honoring
             traditions; especially when those who bind them
             pay no attention to them.
         b.) Made religion hard for others, but easy for
             themselves.
         c.) Jesus does not explain "burdens" nor give an
             illustration of them.
d.) Lawyers unconcerned about how interpretation fell on people & hardships it imposed.
e.) Would not use 1 finger to lift burden.
f.) Great sin to try to teach others & practice what we do not.
g.) No 2 sets of measures.
h.) Especially noticeable in next woe.
B. Lawyers & Sepulchres.
1. You build.
2. Fathers killed.
3. You allow the deeds.
4. This has many ramifications.
   a.) Attitude paradoxical - only prophet they liked was a dead one.
   b.) They continued to shut people off from proper interpretation of Scrp.
   c.) They'd honor graves, but deny truth in their lives - truth for which the prophets died.
   d.) We are held accountable for mistreatment of prophets.
   e.) He further says if you'd lived in your father's day you would have joined in the killing.
   f.) Do we find it easier to admire dead saints than living ones?
   g.) They confessed to honor memory of prophets but lived in the way the prophets condemned.
C. Are we folk of similar inconsistency.

*Post End 16th February Bible Class 2-4-81*
THE UNMASKING OF MEN
Lu. 11:48-51
I. Do we really catch how "sharp" the Lord is?
A. He sees all.
B. Knows all.
C. Detects even our false motives & time sequences.
   1. Illustrate c. lawyers & prophets.
   2. They "allow the deeds of your fathers."
   3. Let's study this meaning.
II. There are several phrases that we must grasp:
A. Ye bear witness.
   1. They gave wrong meaning to scriptures.
   2. They were completely unmasked & they began to be furious.
   3. Your deep hypocrisy is apparent.
B. "Ye allow the deeds of your Fathers
   1. Allow = approve, consent, have pleasure in.
   2. Rom. 1:32 "Who knowing the judgment of God, t
      Matt. 23:34 "Wherefore, behold, I send unto you
   3. Revered tombs & repaired yet destroyed those today who were saying the same thing.
C. Kill vs. Build.
   1. Pretend reverence yet at heart you destroy.
   2. Dead prophets don't disturb - live ones do!
D. Wisdom of God.
   1. Jesus is the wisdom of God.
   2. What he immediately says is not written in O.T.
   3. V. 51 - Abel to Zacharias.
a.) 2 names from 1st & last book via Jewish arrange as their Bible differs from ours.
2 Chron. 24:20-21 "And the spirit of God came upon
2 Chron. 36:15-16 "And the Lord God of their fathers
b.) Gen. is 1st in Heb. Bible & 2 Chron. the last.
c.) What he is saying is that from 1st to last book martyrdom is mentioned - they have not changed
d.) They killed all the prophets from the 1st to the last.
e.) It is a generation now climaxing a long line of murderers.
4. God expresses Himself in many different scripture altho not in these exact words.
5. W/i 40 yrs. temple & city all gone.
6. Wrath to uttermost would be brot against them.
1 Thess. 2:15-16 "Who both killed the Lord Jesus, and
7. Jesus will do now what God's done an earlier time since he is God!
8. They will be reckoned c in full power of God.
Yeast End Thr, Ladies Bible Class 2-18-81
TRIPLE DOUBLE TRAGEDY

Lu. 11:52-54

I. Sometimes our evil is compounded.
   A. It's bad to be lost.
   B. It's worse to die when you could have avoided it—
you throw away the key.
   C. It's compounded when you try to steal the blessing
from someone else!
   D. Such is the case of our lawyers & Jesus.

II. Woe unto you lawyers—the case against the lawyer
   A. Who were they?
      1. Specialist in interpreting the law.
      2. It was their calling to know more about it than
         anyone else.
      3. They were real students of the word.
      4. Virtually claimed a monopoly on law & knowledge
         of it.

   5. Jesus pointed is saying there comes a day of
      reckoning. Triple i. threw away Key

   B. Key action.
      1. When the lawyer was admitted to his office he
         symbolically was given a Key—showing he could
         lock & unlock.

      Matt. 13:52 "Then said he unto them, Therefore ever
      2. Key is made to open a lock & release thus the
         treasure.
      3. Incidentally, Key used here & Matt. 16:19 only
      4. What are some facts of this case?
         a.) They had the Key of knowledge & could grasp
            God's word.
b.) They saw the gospel, could have embraced it & would not.
c.) Refused to enter the present Kingdom even in view of their proper knowledge.
d.) They knew the time was fulfilled & should have entered.

5. What are some conclusions?
a.) They faced a certain Judgement because of their willful stubbornness.
b.) Right Knowledge of God's word is essential to life.
In. 17:8 "For I have given unto them the words which

c.) They took Key of Knowledge & substituted tradition for it.
d.) They willfully twisted what they had.
e.) Henry, "Bad to be averse but worse to be adverse to revelation."

C. They hindered those that were entering.
1. Stopped some in the midst of a positive action: were entering!
2. They rejected Jesus & by their influence cause others to falter.
3. Failed to enter themselves & block others. You are your bro. keeper.
4. They were destroying knowledge of true Messiah.
5. Consequences:
a.) It's very wicked to keep someone else from the truth.
b.) Reproof is in order for those who hinder.
c.) Ignorance or disobedience of the Scripture
always brings bad things.

D. Repent or Perish?
1. Lawyers reacted strongly & adversely to the
castigation.
2. They did some very strong things:
   a.) Urge him vehemently.
      (1) Hypocrites hated to be exposed - they threaten
          Jesus with violence.
      (2) Urge = to press violently.
      (3) To watch intently, to be active, alert.
      (4) Press hard - shows them to be relentless in
          hostility & determination to bring him to his
death.
      (5) Literally see Jesus leave house & be followed
          by a mob.
   b.) Provoke him to speak many things.
      (1) Tried via questions to irritate Jesus & get him
          to speak rashly.
      (2) Throw out many questions w/o time to properly
          ans.
      (3) (Yet not a word came with which they could
          accuse Him.)
      (4) Gk. word for provoke used only here = to draw
          or force words from the mouth of another - to
          question magisterially.
      (5) Cause one to speak w/o thought.
   c.) Lay wait for him.
      1.) Like a highwayman.
   d.) Sought to catch.
      1.) Catch = hunt.
2. Catch = lay hold on.
3. Wanted reason to accuse.
1. Watch for 1 word & bring him to his death.
2. What would make you lose your head?
3. What's your Achilles' heel?
4. How do you react to pressure?
5. Conclusions.
   (1) People do the same thing to truth bearers today
   (2) Faithful men always have many enemies.
   (3) Wise men repent before it's too late.
   (4) On hardening of enemies:
       Lu. 6:11 "And they were filled with madness; and cor
       19:48 "And could not find what they might do; for
       20:19 "And the chief priests and the scribes the say
       22:2 "And the chief priests and scribes sought how
   (5) For all there will be a day of reckoning.
   (6) People ever try to ensnare those who oppose sir
   Isa. 29:21 "That make a man an offender for a word,
   (7) These were stung but would not change.

End Time Ladies Bible Class 3-4-81, 3-25-81
A LOT OF TROMPIN
Luke 12:1-

1. I don't know whether "tromp's" a word or not.
   A. We used it in Ky.
   B. Several folks got walked on in Palestine - shall we see?

II. "That Innumerable Multitude."
   A. Jesus leaves the dinner & moves on to the street.
      1. Popularity of Jesus was a time of testing for the disciples.
      2. Innumerable = myriads or 10 thousand originally
      3. He never had more to hear him than when he was severely condemning sin.
   B. Trade.
      1. So popular they walked on one another.
      2. Crowds are scary things.
   C. Said 1st of all.
      1. Barclay said Jews called preaching choraz which means stringing pearls--this particular chapter does it.
      2. He will now give emphasis to the 1st thing they must hear?
         a.) What would you put at the top of the list?
         b.) What's the most necessary thing that needs be heard today?

III. Top Drawer.
   A. Beware of leaven of Phar. which is hypocrisy.
      1. Beware - be on guard against adopting a false way of life.
      2. Leven.
3. **Hypocrisy**
   a.) 1st forbidden sin is hypocrisy.
   b.) Etymology of word:
      1) 1st one who answers - thus answering.
      2) Later c q t. & ans. in a play.
      3) Then acting a part - never genuine.
   c.) Seen in the separation of inner & outer life - no mercy.
   d.) Beneath mask, concealed by the action, there was a spiritually irreligious person.

4. **Exposure**
   a.) Covered vs. Revealed.
      1) Mercilessly unmasked.
      2) Every type of covering is eventually removed to reveal true character.
      3) Can't conceal evil completely or indefinitely.
   b.) Hid vs. Known.
      1) Witness will not be confined to place of obscurity.
   c.) Darkness vs. Light.
   d.) Closet vs. Hilltop.

*West End UMC, Justice Bible Class 4-8-81*
*Cumberland College Chapel, Lebanon, 9-28-81*
*LSC Chapel 10-27-81*
*Still-Harding Chapel 11-19-81*
*Union Ave., Memphis, (Men's Breakfast) 5/6/85*
In another sense the hypocrite deceives himself, is fooled by his own wistful hope that he may really possess something of the virtue he falsely claims.

The hypocrite's basic dishonesty is abetted by this need to feel he has some right to his claims of virtue. He thus takes every route he can to avoid an awareness of his self-deceptive devices. He has a vested interest in putting to sleep his self-critical faculty. He devises ways to avoid admitting—even to himself—that there really is a discrepancy between what he
is and what he claims to be.

NOTHING BUT THE TRUTH? What It Takes to Be Honest - Margaret Lewis Furse
Chapter III - Hypocrisy (One)
Pages 29 and 32
I. If I were to suggest "F" to you - what first pops in your mind?
   A. Musical Key. 
   B. 6 in an outline.
   C. Grade - failure - surely not fine.

II. Our passage has multiple F words:
   A. Friends.
   B. Forewarn.
   C. Fear & Afraid.

III. Jesus spoke to Friends.
   A. "My friends."
      1. Personal acquaintance, not generalized audience
      2. Note "my."
   B. Significance.
      1. Friends communicate.
      2. Friends are interested in each other's welfare.
      3. Friends speak a hurting truth.
      4. Remember Jews called preaching "charaz" - which means to string pearls - Jesus is doing it.
      5. Glad Jesus is our friend.

IV. Those we do not need to Fear.
   A. Fear.
      1. What is it?
      2. What causes it?
      3. Are we all interested in our own physical safety? (Aunt Lula sits and watches me mow her yard.)
      4. Are some bent on doing us harm?
   B. Limit to Fear.
1. They can kill the body.
2. They can't do any more.
3. Correct attitude is fearlessness.

V. Forewarned Fear.
A. There are times for forewarning.
   1. If we know a tragedy is in the making, we do
      well to help avert it.
   2. Implies something not too pleasant.
   3. Also implies one knows whereof he speaks.
B. Fear Him.
   1. The Him is the Lord.
      a.) Fear of God (reverence) removes other & lesser
          fears.
      b.) Respect one who controls after-life.
      c.) I go somewhere.
      d.) God decides this.
      e.) Reverence for God removes lesser fears.
   2. He has power over hell.
      a.) The domain of God does not end c this life.
      b.) Does kill mean God is murdering, or is it a
          parallel to an expression used about man who
          does murder. (Did he say "Kill" in this
          relationship rather than "let die"?)
      c.) We should fear God who sentences to Hell.
      d.) Matt. & Mk. are only uses of hell except here
      e.) Hell = Gehenna, Valley of Hinnom - garbage
          burning place.

Jer. 7:32 "Therefore, behold, the days come, saith th
COMPARATIVE VALUES
Luke 12:6-9
I. Various things are said about comparisons:
A. Odious.
B. Demeaning.
C. Useful.
II. God uses it to prove your worth.
A. He's just made an appeal for you to providentially & courageously trust Him—He alone has to do c/the soul.
B. By comparing you to other things He cares for you may thus know your case is in good hands.
1. Nothing is going to happen to you w/o the knowledge of God.
2. However rough it is, He understands.
3. This is intended to encourage.
III. Sparrows & Hairs.
A. About sparrows.
   1. Matthew has 2 sparrows.
   2. Luke has 5 for 2 farthings - if you bought 4 you got 5 as one was flung in not having any value at all.
   3. Sold in markets - strung together or on skewers.
   4. Not one is forgotten.
   5. That which is least valuable in God's Kingdom is precious in His sight.
   6. Man, via price, place a cheap estimate on their value.
B. About Hairs.
   1. 145,000 if blond, 120,000 if dark & 90,000 if Red.
2. God's oversight so microscopic He counts hairs.
3. You are dear to God - you are of value if your hair is.
4. He wants to work c you.

IV. Lessons are obvious.
A. I'm loved by God.
B. God knows my daily trial.
C. All I do for Him is worthwhile.
D. Fear Not!

V. That brings us to confession & denial (V. 8 & 9).
A. Public confession of Jesus.
   1. Define.
      a.) Acknowledge.
      b.) Confess his identity c the implications it brings to our lives.
      c.) Expects it openly.
Mk. 8:38 "Whosoever therefore shall be ashamed of me...
2. It's a grave responsibility here & hereafter to testify for Christ.
3. Erdman, "Influence measureless, protection unfailing, reward heavenly, sustaining grace is divine."
4. There is a future for all of us!
5. We'll ever be in the presence of angels.
6. We get to hear a 2nd confession or denial.
B. Public Denial.
   1. Shameful the guerdon meted out to cowardly & fainthearted.
   2. Veil of reticence must be torn away.
3. It will result in awesome exclusion.
4. We'll be denied.
   a.) Heavenly Kingdom.
   b.) No "well done."
   c.) Association c saints of all ages.
C. Judgement.
1. Note it is the Son of Man who does it. He is the Judge!
2. Do not trifle c convictions.
3. Christianity centres in the life of Jesus.
4. We will all meet the Master one day.

Heath End Shed, Ladies Bible Class 5-13-81
I. Were you ever in a very serious discussion about a family matter or spiritual concern when someone interrupted with a stupid question: "What is the latest on Pac Man?"

A. It broke the trend of thought.
B. It was not remotely related to your current discussion.
C. How did you feel--irritated, a bit disgusted? Did you show it?

II. It really happened to Jesus.

A. So far as we can tell, in the midst of a life and death message, he was crudely interrupted.
B. Of all things he was teaching about the unforgivable sin against the Holy Spirit.
   2. Note:
      a) Hair of your head.
      b) Confession--man and God.
      c) Denial before angels.
      d) Words against Son.
      e) Words against Holy Spirit.
      f) Possible punishment.
      g) Heaven's provisions.
III. At that very junction one of the company said:

Luke 12:23  "Master, speak to my brother, that he divide the inheritance with me."

A. Jesus is asked to intervene in a family affair.

1. Man is renamed.
2. So is size of inheritance but we can fall out over who gets a chair.
3. They usually had a bench of three in the synagogue to decide such matters.
4. Under Jewish law the firstborn received as his birthright twice the inheritance received by other family members.

The oldest brother was responsible for the support of his mother, unmarried sisters. Usually this division took place at the death of the father.

Yet there were occasions when the younger brother could be brought out.

They might want their share of the inheritance before they were legally entitled to receive it.
5. Had the older brother done something wrong? Needed to submit it to the Lord?
6. Thus see money sometimes takes a view higher than the spiritual one.

B. Jesus answered, "Man, who made me a judge or divider over you?"
   1. Good question. Who made me?

Luke 12:14
2. Jesus refuses to answer the question.
3. Does not mean he was not interested in social or family matters.
4. He turns to a matter where man has no right to judge—motivation.

Matt. 7:11
5. We are not told whether the inquirer was justified in his question or not.
6. Jesus' work was of another higher claim.
7. Jesus a bit abrupt in reply so perhaps he didn't appreciate the interruption.
8. Each thing has its own place:
   a) The State
   b) The Kingdom
9. We don't appreciate someone suddenly changing our train of thought.
10. Jesus has come to the world for higher work than wordly arbitrations.

IV. Jesus cuts to the chase with a most important matter.

V-15 "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

A. Covetousness
1. A serious matter: "take heed," "beware."
2. Oldest MMS: "Beware of every kind of covetousness--a vice of horrible matter."
3. Jesus, who could read "hearts" saw what was at the bottom of the question: greed? This was above the fact he may have been wronged by his brother.
4. This perhaps the most insinuating temptation that comes to us.

B. Define Covetousness:
1. It's the greed of having rather than getting.
2. It is manifest in the thought as to which has been already gotten.
3. It is not so much the desire to enjoy as it is to have.
4. It is the idolatry of things—it is doomed to terrible disappointment.

5. In his poems Shakespeare says--
"That profit of excess
Is but to surfeit, and such griefs sustain,
That they prove bankrupt in this poor-rich gain.
The aim of all is but to nurse the life
With honor, wealth, and ease, in waning age;
And in this aim there is such thwarting strife,
That one for all, or all for one, we gage,
As life for honour in fell battle's rage,
Honour for wealth; and oft that wealth doth cost
The death of all, and altogether lost."

6. Covetous people seem unhappy in this world and that to come—we sing "I Want A Mansion."

7. Expositors wrote:
"Actually one can both worry and be covetous whether he is poor or rich." Do not worry is the first of a series of four prohibitions.

-cont'd-
7. (cont'd)  

The others are "Do not set your heart on: (V-29)," "Do not worry," again V-29 and, "Do not be afraid" (V-32).

8. How well do we practice these four?

9. Then comes that penetrating parable!!!
I. How freely do you share?
   A. Family
   B. Community
   C. Church
      1. I don't want to look at $1.00 and think I hold this and lost heaven.
      2. Jesus is concerned—he sat at the temple and watched how they gave.
      3. In your own mind what % do you give?

II. We best hear the story of the Barn Bigger Idea.
   A. He spoke a parable.
      1. More parables have to do with the failure to take thought of heavenly things and taking too much of earthly.
      2. It's the story of a growing plantation.
      3. It sounds like an actual history.
   B. This farm brought forth plentifully light crops of every kind.
      1. Note his mind is set on earthly things.
      2. What did you do with the latest USA gift--some gave it to the building fund.
3. What are your dreams?
4. "The increase serves not as water to quench but as fuel to feed the fire; he that loveth silver shall not be satisfied with silver."
5. "The desire to accumulate is the source of all our greatness and of all our baseness."

C. He's greatly concerned with how to handle the increase, as he self reasons--"I have no room to bestow my fruits."

1. What a calamity - success!
Ps. 62:10 "If riches increase, set not thine heart upon them."

Prov. 1:32 "The property of fools shall destroy them."

2. Remember God holds us accountable for secret thoughts (Van Doren).
3. The very bounty of Providence perplexes him.

Ecc. 5:12 "The abundance of the rich will not suffer them to sleep."

4. Is God in his planning?
James 4:15 "If the Lord wills we shall live and do this or that."

5. Basically his problem is selfish storage.
6. When he saw his abundance he neither thanked God, nor rejoiced in an opportunity to do good; rather he afflicts himself.

7. The more men have the more perplexity they have with it—Melinda Gates bothered in how to give.

8. Thus we see his true life.

D. He resolves how to handle it (V-18), tear down barns, build bigger there, will I bestow all my fruits and goods.

1. Several things absent.
   a) Didn't ask what shall I do for others' happiness.
   b) No mention for anything of thanks to God. (Augustine)
   c) Nor the poor.
   d) His plans begin and end in self.
   e) Not a word about soul's judgment.
   f) Was he God's steward—these things lent to him.

2. Note "my fruits," "my barns."
   a) "My" used five times.
   b) Sounds like Nabel (I Sam. 25), my water, my bread, my flesh.
   c) Gortney "All I ever wanted was to buy the land that joined mine."
3. His world bounded by himself on all sides.
4. He made three statements in doing so used "1" - 6 times, possessive pronoun five times.
5. He's self-made deity and worships at his own shrine. (Powell)
6. He devotes himself to his wealth and his care of it.
7. As he grew more wealthy he grew more covetous--absolutely no care for anything but his beloved possessions.
8. Barns repository. Barns=store or warehouse of all kinds.
   a) In east often pits. (Apothecary)
   b) Suited to dry climate.
   c) Why tear down an upright unless ground scarce.
   d) Comfort in hoarding?
   e) Bigger barn would only increase his care.
   f) Goes into a hole in the ground.
9. There's a special danger that riches gradually deaden our hearts and render it impervious to any feeling of love for God or man.
E. Song to his soul--much goods laid up many years. Eat, drink, be merry.
1. He imagined contentment.
2. His sin not possessions, but the abuse of them.
3. This "merry" is generally sensual delight.
4. All this selfishness in spite of Ambrose saying "you've got barns, bosom of the poor, houses of widows, mouths of infants."
5. To count on endless ease via your abundance is folly.
6. Jesus often warned us about eating.
7. Are the wealthy truly at ease?

Ps. 49:11 "Their thought is their houses shall continue."

8. His possessions, his "treasures."

F. Hear now God's speech!
1. Thou fool lit. without mind, without sense, without understanding.
   a) What had he laid up against fire, foe, flood, robbery, death?
   b) God never said "enjoy yourself, rather deny yourself."
   d) VanDoren said his folly four-fold.
      1) He forgets God's the giver, not "my fruit."
2) Greedily reserves all for himself.
3) Imagine such is food for his soul.
4) Forgets death.

Ps. 39:6 "He heapeth up riches and knoweth not who shall gather them in."

e) Not rich in good works - I Tim. 6:18.
f) Folly is right word to describe him.
g) Live only for this world? You are a fool.
h) This the character of one who gives nothing to God's glory—neither money, affection, thought, time not interest.
i) This "fool" is how God labels him.
j) You are a fool if you think you can barter the soul with earthly things.
k) Fool rejects knowledge and precepts of God as a basis for his life.
l) Augustine - "God desires not that thou shouldest lose thee riches, but that thou shouldest change thee's place."
m) Riches destroy more souls than poverty does.

2. This night—not a gracious summon but by force of an arrest.
   a) Night changes everything.
   b) Rich die—what did he leave—all!
   c) God passes on him a sentence of death—many years vs. this night.
   d) Terrors come with the night.
   e) This present night, without delay—then whose shall these things be?
   f) The required soul—whose shall it be after this night?
   g) Sudden death may come to any of us.
   h) It's quite possible that any may enjoy the most robust health, may be dead within the day we speak to him.
   i) Yet even a sick man thinks he'll live and get well.
   j) The length of it is not as important—are we in Christ?
   k) The wise course—be ever ready that gives peace.

Amos 5:8 "Death to the righteous comes as the dawning of the morning."
3. Soul Required
   a) Separate existence of soul when body is dead.
   b) Possessions hinder spiritual life.
   c) NIV translates psyche in three ways—myself, you, life.
   d) Emperor said, "When I die let my hands be outside my shroud."
   e) What folly to toil for treasures he cannot use.
   f) He gathered treasures but lost them, his soul, his God.
   g) Somehow this man felt that summons came from God.
   h) Whose shall these things be.
   i) Death cuts the soul off at once from his worldly possessions.

   Jer. 17:11
   Get rich and leave.
WHOSE SHALL THESE THINGS BE?

Luke 12:13-21

I. Today I deal with one of the hardest truths I've ever touched.
   A. Difficulty not in comprehension.
   B. Difficulty not in source material.
   C. Difficulty not in ambiguity.
   D. Difficulty is in application - I want to talk to you about what you own - not what you'd do if you had my house, car, job, bank account - but what you do with your very own!


III. Now what was he talking about?
   A. Time - Eternity vs. Narrow Vale from Birth to Death (Many years vs. this night).
   B. Life - Physical existence vs. Spiritual eternal one.
   C. Happiness - Salt it away or share it.
   D. Success - Blue Chip securities vs. Rich toward God.
   E. Values - Money or the Master.
   F. Nouns - 1 - 11 X vs. God - 0.
   G. Judgment - Smart vs. Fool.
   H. Ambition - Grain & Gaiety vs. God & Grants to Others.
   I. Faith - In God or Goods.

IV. The Parable.
   A. The Cause for it - Inheritance Problem.
   V. 13 "Master, speak to my brother, that he divide

1. Rabbis and preachers often get request to function in family matters.
2. We don't know whether this claim was fair or fraudulent.
3. Wasn't so much asking Jesus to divide between them as he was to ask him to decide in his favor.
4. Jesus refused - other authorities established to do this - Jesus not to be sidetracked from his eternal mission.
5. Tell how Willie Ruth Davidson & Mrs. Kerr used theirs.

B. Parable.
2. Problem was success & surplus.
3. How will he use it?
4. Can be too occupied c material matters.
5. Covetous makes us want material goods above what's right & appropriate.

V. "Beware of covetousness"
Col. 3:5 "Mortify therefore your members which are
6. We must not worship something above God.
7. Inheritance matters little.
8. Life's too precious to squander it on physical & material needs.
   (a) Tear down - build bigger.
   (b) Keep it all for self.
(c) Concentrate on body, not soul; time, not eternity; self, not others.

10. God's appraisal - Thou Fool!
(a) Life's more than existence - even in luxury.
(b) Don't trust material possessions as means toward one's well-being.
(c) Material possessions have no value in life to which you are called.
(d) Foolish (senseless; w/o reason) to forget God; own spiritual condition, others.
(e) To lay up material treasures out of self interest & fail to acquire spiritual riches of God is to lose all.

V. Application - will I?
V. 21 "So is he that layeth up treasure..."
I. We read about wealthy people, their luxuries, their foreclosures, their blessings of generations to come.

A. Warren Buffett was asked how he managed to accumulate billions of dollars.
   1. I read all the time.
   2. I study performances of CEOs.
   3. In the records of efficiency, I invest.
   4. With all of that, he'll take nothing with him.

B. Would you be ashamed to say "I want to be rich?"
   1. In lands?
   2. Stocks and bonds?
   3. Banks?

C. I know these things are not in my reach, nor do they bring eternal blessings, but frankly I want still to be rich--let Jesus tell us about a desired wealth.

II. Luke 12:21 "So is the man who lays up treasures for himself and is not rich toward God."

A. This immediately follows the rich man and his selfishness via bigger barns--perhaps a hole in the ground!
B. It speaks of two kinds of wealth—
material (dangerous and it may be
impossible to achieve), and spiritual
wealth (rich toward God)—this within
the ability of us all.
1. Material wealth can be via the
blessings of God—not for everyone
as talents 10-5-1 vary.
2. Spiritual—the one treasure he can
keep beyond rot, thievery, moths,
(clothing used to be product of
wealth—perhaps still is).

Deut. 8:18
Prov. 9:12

C. Let's see what Jesus is teaching us.
1. He's just shown how foolish it is
to call wealth "treasures."
2. Money has a hardening effect upon
conscience.

II Tim. 6:10 "The love of money is the root"

   a) Within the reach of all who
come to Christ.
   b) This must be man's true
      interest—he's made for this.
   c) This wealth will never dis-
      appoint.

4. How do you accumulate this wealth,
   being rich toward God?
a) Rich in faith.

James 2:5

b) Rich in good works.

c) Rich in fruits of righteousness.

I Tim. 6:18

d) Rich in gifts.

e) P.C. had these words:
The more we have in our hearts of reverence for God; of trust in his word of promise; of gratitude for his goodness and faithfulness; of love for him, Our Father and our savior; of feitual submission to his holy will; of consecration to his cause; and interest in the advancement of his kingdom—the more "rich we are" toward him.

f) Yet it's well said we cannot hope to be rich in some of his attributes, in majesty, in power, in wisdom.

g) As God is rich in righeousness, in truth, in faithfulness, in goodness, in kindness, in mercy and mannaninity, so we may hope and should strive and pray to be "partakers of the divine nature."
h) Let's imitate the quality of God—his truth, his example, and all noble qualities.

i) Via the Holy Spirit in us we are enriched with his nearness and feel his abiding presence.

Rev. 3:18 "Buy of Christ"
John 15:5 "Bring forth fruit"

III. This our assurance.
"Do not be anxious—life, food, body."
A. Your life's more valuable than possessions.
B. Thus "Be not serious about these things" -- God's in control.
C. You have something permanent.

Job 27:8
D. Not like the materialist who heap riches "and knoweth not who shall reap them" Psalm 39:6.
E. If God's done the greatest for us in the gift of Christ, depend on him for the less.

James 2:5
F. If God takes care of ravens, an unclean bird, surely he will you.
Riches within Reach

One day last week, Andrea called my attention to a news story that appeared on the homepage of “Yahoo!” The story told how, in England back in 1945, a grandfather gave his seven year-old grandson, John Webber, a mug to play with. It was a golden-colored cup about 5 ½ inches tall and was decorated with the heads of two women facing in opposite directions, their foreheads garlanded with two knotted snakes.

Among other things, seven year-old John used the cup for target practice with his air gun, but it survived intact and eventually was stashed away and largely forgotten. Sixty-three years later, that mug was still languishing in a shoebox under seventy year-old John’s bed. When John moved last year, he decided to get the bronze cup valued. As an English scrap metal dealer he believed he had a “good eye” for antiques.

It turned out that the bronze mug wasn’t bronze at all. It was actually a rare piece of ancient Persian treasure, beaten out of a single sheet of gold hundreds of years before the birth of Christ. Experts said the method of manufacture and composition of the gold was “consistent with Achaemenid gold and gold smiting” dating back to the third or fourth century B.C. The Achaemenid empire, the first of the Persian empires to rule over significant portions of greater Iran, was wiped out by Alexander the Great in 330 B.C. The cup will go up for auction in England on July 5 and is estimated to fetch around 500,000 pounds, which is about $1,000,000.

Imagine that – for over six decades there was a treasure within John’s reach that would make him rich beyond his wildest dreams and he didn’t even know it. John’s story reminds me that every person in this world has within his or her reach a treasure that will make him or her rich beyond their wildest dreams and most don’t even know it, or they don’t do anything about it.

Of course, I’m talking about the treasure of eternal life through Jesus Christ. In Romans 10:12-13 Paul says, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; for ‘Whoever will call on the name of the Lord will be saved.’” Notice that, through the Holy Spirit, Paul uses the word “riches” to describe the salvation that the Lord offers everyone.

If you’re a Christian, do you realize how rich you are, and do you thank God every day for making you so rich? And if you’ve not obeyed the gospel, I hope you’ll realize the treasure that’s at your fingertips and do something about it today.

The Maryville Messenger  June 8, 2008
MANTLE OF STEWARDSHIP
Lu, 12:41-48

I. When a great task is outlined to an audience
the q. naturally arises, "Are you talking
about me?"
A. The Gen. has a briefing session.
B. The Salesmanager speaks of quotes.
C. The Coach gives a charge to the team.
D. The Lord laid the mantle of stewardship
on His few.

II. Peter's response.
Lu, 12:41 "Lord speakest thou this para.
A. Are we concerned?
   1. Included or excluded?
   2. Responsible or by-pass it?
B. Was Jesus' speech for leaders or all?
   1. Peter often spokesman sought ans.
   2. Let us ask if the mantle of stewardship	
talls on us.

III. Now we ask 3 questions.
   What makes a good steward?
   What makes an ineffective one?
   Will I accept my responsibility?
A. What are the necessary qualities of a
   good steward?
   1. First define steward.
      (a) One who holds a great responsibility
          in trust.

Oracles of God
Trustee of Gospel
(b) Here it was the middle person - between Lord & slave.

2. Next Jesus outlines what He wants.
   (a) Faithfulness
   (b) Wisdom
   Lu. 12:20 "Thou fool, this nite
   (a) Cook abode, go around sleep
   (b) Cook let us be, I'll add again
   (c) Watchfulness
      (1) We see him who is invisible.
      Heb. 11:27 "By faith he forsook
      (2) "Normal rectitude, fidelity,
      diligence are expected of us & not
      emergency behavior. Blessed is the
      servant whom his Master when he
      cometh shall find so doing." From
      (Jesus: What Manner of Men)
   (d) Work
      (1) Fred Ramsay, "Never get more
      till do more than being paid for."
      V. 43 "Blessed is that servant whom his

B. What would make a servant ineffective.
   V. 45 "But if that servant say in
1. Believing in delay (indolence)
2. Delay produced hardness & tyranny.
   (a) He began to beat others.
   (b) Also guilty of caprice.
   (c) His authority was only temporary.

3. Self indulgence.
   (a) "It's nobody's business but my own" - yes it is.
   (b) He was lazy & selfish.
   (c) Wantonness his way.
   (d) He appropriated the Lord's people to his own selfish end.
   (e) Exploiter shows neither character nor destiny of God's servant.

4. Willful ignorance or disobedience.
   (a) H. L. Boles, "Ignorance is a sin."
       Lev. 5:17 "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity."
   (b) This servant knew!
       V. 47 "And the servant which knew
   (c) If you forget, expect sharper chastisement.
       V. 46 "Will cut him in sunder"
   (d) Ignorance is not absolute, nor w/o personal fault.
C. Will I accept my responsibility?
1. Our responsibility is awesome.
2. If we do our task well, we get more responsibility.
3. To whom much is given, much is required.
4. Lord judges His servants in condition in which He finds them.
   James 3:1 "My br. be not many masters.
5. Opportunity & ability measure our responsibility - Boles.
6. Do I want more work & its surplus or a harsh judgment?
   (a) Divided heart never happy.
7. Our hope is Jesus.
   Acts 1:11
   (a) Not evolution.
   (b) Not slum clearance.
8. "What would you do if Jesus came in middle of your game?" I'd finish it.
   (a) Women at millstone were at right place. Mount 12:47
   (b) Didn't complain they didn't have either a better job or ascension robes.
9. Tried 100,000 designs before finding one flashcube, we don't get instant C perfection.
   "Life is an invention from invention"
York College, York, Nebraska, 6-4-71
Hassle End, 7-4-71
In 1495, Duke Ludovico of Milan asked the Florentine artist Leonardo DaVinci to portray the dramatic scene of Jesus's last supper with His disciples as they gathered in "the upper room" before His crucifixion. The scene was to be painted upon a large wall of the dining hall at Santa Maria delle Grazie monastery in Milan. DaVinci, then 43 years old and already famous as a painter, sculptor, and architect, agreed to take on the assignment.

Working slowly and with great care for detail, he spent three years completing the painting. The disciples were grouped in threes, two groups on either side of the figure of Christ, who sat at the center of the table, His arms stretched before Him. In His right hand He held a wine cup, painted with marvelous realism. At last the painting was ready, and DaVinci called in a friend to see it. "Give me your honest opinion," DaVinci said.

"It's wonderful," the friend told him in open admiration. "That cup is so real I cannot keep my eyes off it."

DaVinci immediately took a brush and drew it across the sparkling cup. "If it affects you that way, it must not remain," he exclaimed. "Nothing shall distract attention from the figure of Christ."

Today, nearly 500 years later, both the beauty of his painting and the truth of his statement remain. This Easter season, will anything take our eyes off Christ and the real meaning of His death and resurrection?
The visitor to New York was embarrassed one evening when, after dining at an especially plush nightclub, he checked his bill against the money he had and found there was enough for the food itself, but there was nothing left for a gratuity. The man called the waiter and explained his predicament. The suave waiter listened to the man's story without a change of expression.

"Don't let a thing like that bother you," he whispered as he picked up the slip. "I'll just add this thing up again." — American Opinion, 1-71.

The youth generation of today is much more concerned with the social problems of our society than with the gross national product. They are more concerned with better housing and equal employment opportunity for everyone than with corporate profit-and-loss statements. Youth is involved in the overall betterment of society; they want a better tomorrow for everyone. — JOHN F. ROBINSON, "Management of Youth," Supervision, 1-71

...He is the happiest being or peasant, who finds peace in his
VISITING PAYS

The Los Angeles Executive Club published some extremely interesting facts about salesmen's calls.

1. 80% of all sales are made after the fifth call back.
2. 48% of all salesmen make one call and quit.
3. 20% make two calls and quit.
4. 12% make three calls and quit.

In other words, the difference between selling and failing to sell lies in the number of calls. It is so hard to get some Christians to visit. It is even harder to get them to revisit and yet, this revisiting insures success in both dwelling campaigns and church visitation programs for Christ. There is no substitute for the personal contact. It benefits both the caller and the person called upon. We like people better and they like us better as we really get to know each other. By repeated visiting our understanding is increased. Salesmen and Christians (who are salesmen for Christ) must be persistent. This is the road to success. Very few will respond on the first call.

The answer is VISIT, VISIT, VISIT AND VISIT AGAIN! Apparently, both selling and visiting are discouraging to many people. All of us would like to sell every prospect on the first call. But remember that (Con't. pg. 3)
Church Membership at 'Virtual Standstill'  

NEW YORK CITY—Church membership in the U.S. remains at a "virtual standstill," according to the latest tabulation released here. The increase in a year was only 3/100ths of 1 percent.

This is indicated in the total of 128,508,084 members shown in the 1971 edition of the *Yearbook of American Churches*, published here by the National Council of Churches. The study covers 230 church bodies.

Data on which the total is based were collected in 1970 and, for the most part, reflect 1969 memberships. In the 1970 *Yearbook*, using mostly 1968 data, the total was 128,469,636. Thus, the total has gone up only 36,448.

The *Yearbook* cautioned against drawing hasty conclusions from the comparisons, partly because the figures are incomplete in some cases and out of date in others.

For example, the Southern Baptist Convention, largest of the Protestant denominations, and the United Methodist Church, second in size, have reported new totals since the *Yearbook* tables were made.

The *Yearbook* says there are 11.48 million Southern Baptists and 10.82 million United Methodists. But more recent denominational reports put Southern Baptists at 11.6 million and United Methodists at 10.8 million.

APRIL 11, 1971
pleth' o-ra

1. a Med. A morbid condition characterized by an excess of blood in the body
   b Old Med. A superabundance of nutritive material in the organs of the body.
2. Carpentry A defective or diseased condition of wood due to hypertrophy of the tissues.
3. State of being overfull; excess; superabundance

He labors under a plethora of wit and imagination.

Ernie: This coffee is weak.
Belle: I thought you liked weak coffee.
Ernie: I do, but I don't like it helpless.

Traffic Court Judge: Driving through that red light will cost you $10 and costs, and next time you'll go to jail. Understand?
Errant motorist: Yes, your honor, just like the weather report—fine today, cooler tomorrow.

Sally, talking to her father: You think you had it tough in high school. Some of the kids in my class have to park their cars three blocks away.
FIRE - BAPTISM - DIVISION
Luke 12:49-53

I. Did you ever say of one, "That doesn't sound like him!", as you hear something quoted.
   A. Opposite - don't remember saying it but it sounds like me.
   B. I can believe he said it.

II. I want to try some words on you - "Fire - Baptism - Division" - do they sound like Jesus? Sure do!
   A. Fire.
   V. 49 "I am come to send fire on the earth; and what:"
   1. Significance of fire.
      a.) Judgement.
      b.) Coming of Kingdom a time of judgement.
      c.) Was it Holy Spirit at Pentecost or fire that destroys & purifies.
      d.) Either HS or Punishment.

Ps. 66:12 "Thou hast caused men to ride over our hec"
Isa. 43:2 "When thou passest through the waters, I w"
   e.) Kinningham says not literal - fire often appro
Gen. 15:7-18 )
Judges 13:15-20 ) Read
1 Kings 18:20-40 )
   f.) Fire condemns.
Lev. 10:1-4 "And Nadab and Abihu, the sons of Aar
Nu. 16:35 "And there came out a fire from the Lord,
g.) It separates.
1 Cor. 3:13 "Every man's work shall be made manif:  
2. It was already kindled - time was now.
   B. Baptism.
V. 50 "I have a baptism to be baptized with; and how
1. Baptism defined.
   a.) Barclay - dip, submerge.
2. Literal - in water?
   a.) Did he yearn for the cross.
Mk. 10:32 "And they were in the way going up to Jer
 b.) Constrained - absorbed or totally occupied -
   nothing else mattered.
 c.) Rare unveiling of the inner life of Jesus.
 d.) Sufferings for him must be endured - anxious to
   get it over with.
 e.) We feel deeply the prospects of dying.
 f.) We want release for the ill.
Phil. 1:23 "For I am in a strait betwixt two, having a
 g.) Death leads to heaven, so let it come.
 h.) His here the baptism of suffering.
 i.) Straightened = pressed between 2 forces.
3. Dread of the future may have agonized him more
   than the actual pain of the crucifixion.
4. Gospel can't be established w/o conflict he
   desired it to come.
C. Division.
V. 51-53 "Suppose ye that I am come to give peace o
1. His coming would mean division, tho that's not
   the purpose of it.
2. Romans hated Christianity because it divided
   families.
3. Loyalty to Christ must come first.
4. Gospel divides & separates us from our old ways
   & self.
5. No family ties are tighter than those in Christ or sharper than those divided.

Jn. 19:26-27 "When Jesus therefore saw his mother, c
Jn. 7:5 "For neither did his brethren believe in him."

6. Tho Jesus didn't seek division, the state of the human heart produces it.

7. Push your religion & you'll see sparks.

8. Wicked will oppose.

9. If we have peace, there must be a division:
   a.) From world.

2 Cor. 6:16-17 "And what agreement hath the temple of God with idols? Jn. 15:19 "If ye were of the world, the world would love you."
   b.) False religion.

Gal. 1:13 "For ye have heard of my conversation in the past."

Phil. 3:4-9 "Though I might also have confidence in the c.) Family.

Matt. 10:34-37 "Think not that I am come to send peace but a sword."

Ladies Bible Class 4-28-82, 5-12-82
SPIRITUAL WEATHER REPORT
Luke 12:54-57

1. Signs are important to us - what weather ones do you use?
   A. Sailors warnings.
   B. Snow waiting for more.
   C. Rain on 1st day of mo.

II. Jesus used some & they had a spiritual application.
   A. About the weather.
      1. Weather.
         a.) Conscious of it.
         b.) Always seed time.
   Gen. 8:22 “While the earth remaineth, seedtime & harvest.
   2. Signs.
      a.) Cloud out of west - shower.
      b.) South wind blows - heat.
      c.) Only Luke uses south wind that came off desert.
      d.) Clouds from Med. bring moisture.
      e.) So wind from Negev brings heat.
   B. About Time.
      1. Word for time.
         a.) Not chronos = general flow.
         b.) But Kairos = fateful hour. It’s an auspicious moment. It’s filled with possibility, danger, tragedy. It also means fleeting moment.
   2. Significance.
      a.) Time of critical decision - to decide to be coded
         Jesus was to decide to be coded God.
      b.) Word of warning to a thoughtless crowd. Note he turned from disciples to crowd.
c.) If we learn to discern we can thus prepare -
    God gives warning even in weather.
d.) Note the benefit of experience.
e.) Called them hypocrites - pretended to be wise
    but really were not.
f.) Jesus came to call me to decisions!
g.) Sensitive to temporal not eternal things.
h.) We have not a moment to lose.
i.) Great q.: what is right?
j.) Do we act up to the fullness of our knowledge?

Sheet End. Med. Ladies Bible Class 5-19-82
I. With TV pictures ever at the scene of a disaster, we are currently acquainted with any world-wide catastrophe.
A. We ask why those folks?
   1. Were they Sodom and Gomorrah?
   2. Patsy Moore said "God's going to lop off a whole section of California and put it in the ocean because of wicked Hollywood."
   3. This measure of judgment is not foreign to our times.
B. Jesus even faced the question. He saw:
   1. Them ask a lesser question about others and
   2. Fail to apply the question to themselves.
   3. So that we might maintain the charity we should in judging others. Let's study the question.

II. I'll start with what is absolutely essential if we are to become and stay a Christian.
A. Primarily we start with faith.
   1. Without faith impossible to please God.
   2. Must believe in Jesus.
B. Sometimes we must consider baptism—what's its mode? To who may subscribe? What are its promises?
1. Believe and baptize.
2. Obeyed that form of doctrine.
3. Of course we must repent.
   1) What is that?
   2) Who does it?

III. Text Study
A. Present at that season.
   1. Jesus ever draws a crowd.
   2. Views vary as to whether it was another attempt to trap Jesus.
   4. Hard to know which "season" this was.
   5. Know that within 40 years all this perdition would come to pass.

B. Question came about Galilaeans (north people).
1. Tell of Pilate's cruelty—slaughter.
   a) No other history of this event.
   b) Even Josephus does not tell it.
   c) Must it be told two times to be true—even as supper on first day?
2. Riots were not uncommon.
3. Galileans most prone to revolt.
4. Human and animal blood flowed together as sacrifice desecrated.

C. Does this mean they were rank sinners?
1. Crowd suggests because of calamity the slaughtered must have been the most wicked.
2. Job's friends thought this.
3. Did his disciples?

John 9:2 Disciples asked who sinned? Men or parents?
4. Word "sinners" ready debtor.
5. "Heathen" enters in--more hideous than others=sinner, debtor.
6. Remember if you give sin enough time it's certain to bear its fruit--is this why some are punished?

D. Jesus Answered:
1. No--this type judgment is not true.
   a) Do not be uncharitable in your criticism of others.
   b) No calamity would be a full enough punishment of sin.
   c) There'd be suffering if there was no sin.
   d) Jesus did not condemn Pilate.
e) We can't judge with other sins solely by their sufferings.
f) Health or ill health or prosperity not evidence of judgment.

IV. Another illustration introduced.
A. It's at Jerusalem
   1. Other one north, this south, so geography not the criteria.
   2. Know nothing about this from any other source.
B. Tower of Soloam
   1. I read as many as six explanations about this tower--all speculation!
   2. Acted as though they knew where it was when Scripture silent.
C. 18 died
   1. Worst folk in city?
   2. Why are some taken and some left--the cyclone baby at Hartsville spared--parents died--sinles vs. sinful?
   4. No place of absolute safety for man--can die anywhere.
   5. Don't make ill use of an event.
   6. Remember no adequate punishment for sin on this earth--sin so bad, look at Adam--one sin--we all die.
   7. Greater calamities do not suggest greater sin.
D. Jesus No-Repent—every time impenitent—punish.
1. This an urgent call while time.
2. Stress repentance.
3. Jesus moves from lessor to greater.
4. All Jerusalem gone in 40 years.
5. Rome slaughtered it—He warns.
6. Repentance essential—even today since we deserve punishment.
7. Don't be guilty of speculative inquiry.
8. Judgment on others—call to our repentance.
9. Let it be a proverbial warning.

Neely's Bend C/C – 5/18/08
"THREE YEARS I COME SEEKING FRUIT"

I. I'm glad I can preach the gospel of the second chance!

A. If that didn't wake you up what would?

B. But maybe it will more when I say I'm not fooling!

C. I believe it because of two things:
   1. Jesus taught it.
   2. I've experienced it.

D. Of course I'm not talking about the second chance after death -- nothing in all book to warrant that!
   1. I speak of the Christian even as the Jew had being given an opportunity to re-evaluate himself.
   2. Jesus did this via Parable of the fig tree.

II. Note the Parable of the Fig Tree . . .

A. A certain man had a VINEYARD.

   1. Yes, trees AND vines grew in the vineyard.
2. Soil often thin and productivity precious.

3. He had a fig tree planted as the spot he wanted it — IT WAS HIS, mind you!

B. The planted fig tree

1. It is implied that it had more than an average chance.

2. It wasted its opportunity.
   
   (a) Are we judged in light of the opportunity we have?

3. "Uselessness invites disaster"
   
   Barclay.
   
   (a) Did you ever ask of what use are you?
   
   (b) Cumber == use up, exhaust soil.

4. Inspection and expectation are orderly.
   
   (a) OWNER came searching for fruit and found none.
3.

(b) Leaves and shade are fine but he planted a fruit tree!

(c) "I have com" lit. means "I keep coming"

5. The tree is sentenced.

(a) It had its chance, failed, waited 3 years, none, "cut it down"

1. Nothing which takes out only can survive.

2. Do I take out more than I put in or put in more than I take out?

3. Lincoln "Die when I may, I want it said of me that I plucked a weed and planted a flower wherever I thought a flower would grow"

(b) Three year shows over... had waited long enough.

6. Dresser of vineyard asks for second chance

(a) Let it alone -- God's kind to man who rises again

(b) Dig and manure
(c) One more time — if fruit, well; if not, destroy.
(d) Such destruction then justified!
(e) Useless ness results in permitting

7. That second chance is NOW — "this year"

(a) To be sure there is a final choice.

(b) It's this year

(c) Is this last chance?

you ever had a chance today.

III. Obvious Lessons

A. God gives us chance to improve.

1. Tree exist by option of the owner.

B. We may have moved into "this year"

1. We are "Seniors"

C. Privilege spells responsibility

1. It brings duty.
5. God longs for fruit.

E. I never knew of a generation to have the chance we do!

E. Man postpones obedience. God continues His grace and patience, however, it one day must end. Hear Him!

Ps. 103:9 He will not always chide;
II Peter 3:9 The Lord is not slack
I Timothy 2:4 Who will have all men to be

West End - 10/1/69

Downtown - Survey, Ark. - 10/3/67
Jackson Ave. - Memphis - 11/1/67
Pratt Hwy - 7/20/68 (25th wedding ann.)

Woodburn, Ky. - 812/4/68
Nelson, Okla. - 10/19/68
Mrs. julie - 6-12-70
50 more "free" hours a year. Most employed people have that much more free time than they did in 1960, says the Department of Labor. About 30 hours of the gain can be credited to shorter workweeks, 15 hours to more vacation time and the remainder to additional holidays. How do people like to take this time? Good hunks of it at once, rather than an hour or so a week. What do they do with it? Probably catch up with jobs around the house.

Are you sitting too much, girls? Today's young ladies are not quite the svelte creatures their mothers and grandmothers were. Thirty years ago, reports the National Bureau of Standards, women's over-all body measurements were about an inch smaller than today's. Example: Sitting spread went from an average about 33½ inches to 35 inches. How come? A casual blank student of the subject explains: "The ladies sit more and their hips spread."
Chat with the editor

My predecessor in this job, Herbert L. Brown Jr., often used his June "Chat" to write little commencement addresses for the current crop of graduates. With the same thought in mind, I started browsing through some of his efforts and came upon one that, to my mind, couldn't possibly be improved upon. I yield the floor for the following reprint:

Dear graduates: This is another commencement address, but at least you're not required to put up with it, the way you must sit and listen to the real ones, and this has the merit of brevity. So here's two minutes' worth of free advice:

1. Cultivate neatness. Hang your clothes up. Put the cap back on the ketchup bottle. Keep your newspaper folded at right angles, not in mad diagonals, and stuff its parts back in the right order.
2. Respect your work, whatever kind you do. Never snoot the other fellow's work.
3. Listen to at least half of what your parents tell you. They may not always be as smart as you are, but they have lived longer. Wolves, rabbits and chickadees know this. So did the Romans of the Republic, who ran a highly successful show. Those who went ahead of you weren't all wrong.
5. Be tolerant. Avoid harsh judgments on other people. Avoid fat generalizations on complicated problems. The dangers inherent in generalizations increase proportionately with the square of the distance. (You really do not know what to do about Africa.)
6. Make it a point, about once a week, to laugh at yourself, and be sure to ignore some part of this advice about once every two weeks.

Mr. Brown covered the fundamentals pretty well, don't you think?  

R.W.H.
HOW TO CURE
A MAJOR CAUSE OF UNREST

BY DAVID LAWRENCE

We have seen on campuses and elsewhere disorderly "demonstrations" which have been composed primarily of young people. We have wondered why so many of them have recently disregarded discipline.

In a number of instances, the answer is to be found in their unhappiness, sense of despair and frustration. For their long-range objectives are uncertain. They don't know what occupation or profession to prepare for, or what courses to take in college. They are not sure of themselves. They need advice.

This problem has been recognized by scientists who say that tests should be applied to determine what are the attributes the individual possesses—the aptitudes that each person is born with. For there is no such thing as "acquired" aptitudes.

Research organizations have found that, by testing young people and indicating to them the courses of study they should select and the profession or occupation they should later follow, a distinct change in the youngsters' morale becomes apparent. They begin to feel they have definite objectives, and they can go ahead with a firmness of purpose and a sense of assurance they did not have before.

These tests have been for many years utilized successfully by the Human Engineering Laboratories, which were set up by the Johnson O'Connor Research Foundation. While this non-profit organization has branches in some of the major cities, it could not possibly deal with the students in all of the high schools. What is needed is a project that would be undertaken by every State government.

The State of Washington, for example, has a system designed primarily to test those who are planning to go to college. Some other States have employment offices utilizing examinations of the aptitudes of job seekers. Seniors in high school could be allowed to obtain these tests. They are similar in principle to the ones used by the Human Engineering Laboratories.

Employment agencies operated by the States could be especially equipped to make available these tests to high-school seniors so they could have their "born attributes" measured, and thus be guided to the professions or occupations for which they are best fitted.

Such testing facilities could certainly be added to the employment agencies of the States at relatively little cost. It would mean a great deal to the youth of the country. Many of the boys and girls might not go to the type of college they previously had in mind. Others might not even go to college, as their aptitudes might indicate abilities already achieved which could be used in certain occupations. The dean of one midwestern college said to a friend not long ago, as he pointed to the campus: "Half of the students out there have no business in college at all." The reference, of course, was to the fact that many would do better if they were working at suitable jobs.

As this writer said in the July 21, 1969, issue, students frequently take courses of study with which they are later bored. The editorial added:

"Nothing tends to create more restlessness and uncertainty in the mind of a young man than to take specific studies without knowing where he is headed. A large proportion of the students are taking the wrong courses. When they graduate, they will have no more idea of the profession or business for which they are suited than they had before entering college."

A comment was made about aptitude testing, and a quotation by an expert in "human engineering" was given. He explained it this way:

"First, it is an attempt to separate knowledge—acquired facts—from born gifts. Every unused gift causes restlessness and dissatisfaction with oneself. Most paper-and-pencil tests and most school marks depend on the paper-and-pencil aptitude.

"We can now measure 19 of these separate gifts. The average college student has nine or ten. . . .

"So long as the average college student has nine or ten separate aptitudes and uses only one—the paper-and-pencil aptitude—there is bound to be restlessness."

Aptitude tests require only two or three days for completion, and the results are readily comprehended. It is unfortunate that the detection of aptitudes is not being tackled more extensively. Some tests have been in use for over 35 years.

The States should authorize their employment agencies in various cities to participate in solving the entire problem. Students should be examined to discover what category they would be qualified for and, in what courses they should specialize if they go to college.

For today, as has been said on this page again and again, aimlessness and frustration and restlessness are making many young people receptive to mob psychology, as they yield to incitements by agitators and activists bent on creating disturbances in our country.
CRIPPLED WOMAN & A CRIPPLED MIND
Luke 13:11-17

I. We have a drama of 3 acts.
A. Jesus sees & Heals a Crippled Woman.
B. A synagogue ruler makes a speech.
C. Jesus' rebuttal & a winning of the people.

II. Jesus Sees and Heals a Crippled Woman.
A. Woman to Behold.
1. She must not have been a pretty sight.
2. Holy Spirit says "Behold" - I suppose we see some things that aren't pretty.
   a.) Jesus is back at synagogue teaching - last visit.
   b.) It's his last long journey.
   c.) We'll have lesser mention of events like this - they were more frequent in early ministry.
   d.) Does he suffer some excommunication.
   e.) Location of this story unknown.

3. Dr. Luke in accurate detail describes this woman.
   a.) Spirit of infirmity 18 years.
   b.) Bowd together.
   c.) Could in no wise lift herself up.
   d.) Curvature of the spine?

   a.) Our Lord ever found His place.

Luke 6:2 "And certain of the Pharisees said unto them,
   b.) Eyes of Jesus mercifully find the sufferer.
   c.) Great verbs: saw, called, healed, touched, lifted up.

5. This shows many things.
   a.) When we go to the right place, we often find
more opportunity than we expected to.
b.) Illness & infirmity should not keep us from
worship if we can go.
c.) In the presence of human wrong we have a great
opportunity: sin, ignorance, unbelief, error.
d.) Sin bows us & we can in no wise lift ourselves up;
e.) We show sympathy by voice & touch.
f.) Victim was in place where God meets the
sufferer.
g.) It is Jesus who grants relief.
Ps. 146:8 "The Lord openeth the eyes of the blind; the
h.) Great healer raises to full stature & to dignity &
to capable womanhood.
i.) When we are made straight, we should glorify
God.
j.) Her cure: speedy, perfect, public, permanent,
beneficial.
B. A Synagogue Ruler Makes a Speech.
1. He answers with indignation.
a.) Opposition ready to pounce on every move.
b.) Spoke to folks, not Jesus. President did not
have the courage to speak directly to Jesus -
addressed protest to waiting people but meant
for Jesus to hear it.
2. Said he healed on the Sabbath.
a.) Represented Jesus as a deserator of Sabbath.
b.) Rabbis taught physicians could handle a Sabbath
emergency but not a chronic disease such as this.
c.) Woman not in immediate danger, leave her as
she was.
3. Sabbath question.
   a.) O.T. did not spell out Sabbath work.
   b.) Talmud said couldn't carry water to animal but could lead animal to water. (What's worse, dip snuff or get a permanent? A Sycamore Chapel lady asked me.)
   c.) Read: Deut 5:15 "And remember that thou wast a servant in Egypt."
       Heb. 4:4-10 "For he spake in a certain place of the
       d.) They reasoned: Jesus healed on the Sabbath, healing is work, therefore He broke Sabbath.
   e.) Ruler unfeeling or not?
   f.) Ruler did not deny miracle.

C. Jesus Rebuts & Wins People.
1. Called man a hypocrit.
2. Uses animal story.
   a.) Contrasts Abraham's daughter ox or ass.
   b.) Which is more important - lose animal or man?
   c.) She's daughter of Abraham.
   d.) By their own law they were kind to animals.
   e.) Could release an animal bound for few hours but not a woman bound 18 years!
   f.) More compassion for brute than daughter.
3. Pretty serious, note:
   a.) Some teach a ritual rather than a pure life.
   b.) Some love a system more than people - orphan, widow indeed.
c.) Relationship of individuals to system is crucial.
d.) Are we numbers, specimens, experiments for
   Nazis?
e.) God wants none to suffer longer than necessary.
f.) Latin proverb: he gives twice who gives quickly.
g.) Don’t postpone a good deed.
h.) Traditions cause problems.
i.) Do I interpret any scripture that prevents me
   showing mercy?
j.) Do we destroy by confirmation? Contention?
Rom. 12:1-2 "I beseech you therefore, brethren, by the
Cor. 11:17-18 "Now in this that I declare unto you
k.) He used Sabbath as a religious mask to cover
   envy. See Isa. 17 on altars. Remember Corban
l.) He'd rather see woman bound than Christ
   glorified.
m.) Did president have a feeling for unfortunate
   woman? 

4. Adversaries ashamed - people rejoiced
a.) Satan victimizes Abraham's daughter - not to
   to unchallenged.
b.) Evil traced to Satan - the binding.
c.) Ashamed - when Christ speaks every mouth is
   stopped. God speed: salvation/ideas
Rom. 3:19 "Now we know that what things soever the
d.) May God speed the day when all adversaries are
ashamed.

North End UMC, Ladies Bible Class 12-1-82 12-2-82
Washington Ave. Church, Teachers' Bountiful, Evansville, Ind.
College Hill Church, Highland Ave. 3-16-83
Eleventh Street Church, Tyler, Sept. 16, 1983
Reading Graduate UMC, Chapel, May 15, 1983
Trinity UMC, Indianola, May 3-1983
Nevada UMC, Indianola, May 5-1983
CRIPPLED WOMAN & A CRIPPLED MIND

Old Hickory Church, 9-11-83
Heath Hill Church, Corsicana, TX, Sun. School 9-25-83
Azona, Texas Church Combined Bible Classes 10-9-83
Western Hills Church, Temple, TX (Weekday Service)
8/19/85
WHAT IS THE KINGDOM LIKE?

I. Via parables Jesus gives me an insight to the Kingdom.
   A. Grain of Mustard Seed.
   B. Leaven.

II. Kingdom - Like - Resemble.
   A. Here's an illustration Jesus used more than once:
      Matt. 13:31-32 "Another parable put he forth unto them;
         1. Emphasis may vary c the writer.
         3. Matthew shows great things start from little thing.
         4. World worships at shrine of greatness.
         5. Yet small things - hole in the rotator cuff of baseball pitcher - can do great things.
         6. Think of computer chips.
         7. Despised beginning - glorious end.
   B. Kingdom & Mustard Seed.
      1. Not like Mustard Seed as an object but in action;
      2. Jerusalem mustard grows higher than man on horseback.
      4. Unfolds in silence & strength.
      5. Church grows despite persecution.
      6. In last symbol of great power was a tree.
      Ezek. 31:6 "All the fowls of heaven made their nests in the mountain of the height of Israel.
      7. Room for all Kinds of folk. In church all distinctions are gone; i.e., rich, poor.
      Rev. 21:6 "And he said unto me, It is done, I am All
a.) City 4 square.
b.) 12000 furlong = 1500 miles.
c.) 2,250,000 sq. miles.

C. It's like Leaven.
1. Used in a good sense.
2. Leaven has power to transform.
3. Hide for secrecy or safety?
4. We can penetrate society.
5. Measures.
a.) About a peck & 1/2 ea. to a bushel.
b.) 3 measures = 4 1/2 pecks.
7. Works unseen.
8. Works from inside - dough does not have power to change itself.
9. Works from small beginning.
10. Christianity never allows folk to placidly accept evil around them.
11. Fills men with peace & also discontent.

III. Concluding thoughts.
A. Man plants; woman bakes.
B. Mustard - External Spread
Leaven - Internal Spread.
AS WE JOURNEY ALONG
Luke 13:22

I. All our life a trip.
   A. No one where he started.
   B. None of us has yet stopped.

II. Important to look at our "trip."
   A. We have a world of history to draw from.
   B. We have a perfect example in Jesus.

III. From this story verse I want to see many things.
   A. One day either knowing or unknowing I'll make my last appearance at a place.
      1. Jesus knew His timetable.
      2. I assume mine.
         a.) What would I say?
         b.) What's the most important message to leave?
         c.) Have I written anything for my family.
   B. My Travel may not be at easiest time.
      1. For Jesus it was Winter.
      2. I must accept the challenge to always be about my Father's business.
   C. "He" went - I must make effort.
      1. Evidence of diligence.
      2. Some things more important than others to get done.
   D. When He traveled He was the same Jesus--am I?
      1. He did not allow a new territory to alter or conceal His character.
      2. He did not consider Himself immune to doing good at all times.
   E. He covered all areas but particularly the concentrated areas: cities & villages.
1. He looked for people.
2. He knew the time was short.
3. He taught as He went.
4. So must I.
5. Did Lord open doors.
6. What can I use as I go via teaching material?
7. He journeyed.
8. Often interrupted.
9. You are — but who is Master of schedule?
10. Do delays irritate?
11. How do you handle door bell & phone?
12. He had a goal — Jerusalem.
13. Am I a hobo?
14. Do I have a prescribed destination?
15. What’s the greatest aim in my life?

Host End Had. Ladies Bible Class 1-19-83
Bethany Church Women’s Banquet 1-22-83
CHARACTERISTICS OF THE KINGDOM


I. If I mention "kingdom of God" what do you immediately see?
   A. Did, as apostles did, expect to see a glorious, Jerusalem event at end of Jesus' life?
   B. Did you see a temporal affair with Jesus enthroned and all the world coming to Jesus at Jerusalem?
   C. Was it government personified with all earthly trappings?

Luke 17:20-21 "The kingdom of God cometh not with observation...the kingdom of God is within you."

Rom. 14:17 "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

D. Did you see Jewish elevation over Rome?
   E. Or fleshly glory "Abraham's children?"
   F. Do you see proper entrance to it?

John 3:1-8 Nicodemus encounter.

II. Rather do you see: universality.

Luke 13:29 "And they shall come from the east."
Isa. 2:2-3  "All nations flow."
Dan. 7:14  "All the people, nations, language should serve him."
Acts 2:39  "All that are afar off."
Eph. 2:15  "Middle wall--Jew and Gentile."

A. Do you see results?
   1. Sit down--recline, Abraham--feast.

B. Do you see small beginnings?
   1. Everything liken to it not the same.
   2. Later leaven--irrestible force.
   3. It takes awhile to grow and permeate.

C. Salvation is in it--thus the question.
Luke 13:23  "Are they few that are saved."
Matt. 19:25
John 3:5

D. Answer--strive--narrow door.
   1. Prepared enter.
   2. Careless, indifferent.
   3. Not wealth and power.
   4. Tardy!
   5. Disobedient cry, "Lord, open to us."
      a) Door shut
      b) None can open but the Lord.
c) Lamp and oil folk
d) Know not whence ye are.
e) Weeping, gnashing teeth
f) See Abraham
6. Last first
7. Born of water and spirit.
I. We often wonder how one great leader feels about another.

A. Truman said of M. L. King's Pulitzer Prize, "I didn't give it to him."

B. Lincoln severely criticized by his Sec. of War.

C. Mrs. Carter of Kennedy, "I hope he doesn't get shot."

II. How did Jesus feel about his ruling contemporaries?

We'll see, "those full religion or fools."

III. By virtue of the Pharisees we get this insight.

A. 1st. let's see who certain of the Pharisees were

1. 1st note all not hostile to Him.

2. Some warned him of danger.

3. Barclay says there were 7 classes.

a.) Shoulder - wore good deeds on shoulders to be seen.

b.) Wait - a little -- could put things off.

c.) Bruised & Bleeding - shut their eyes to keep from seeing a woman & then knocked into walls in blindness, exhibited bruises as evidence of extraordinary piety.

d.) Humpback - bent down in humility.

e.) Ever Reckoning - struck a balance sheet c

God.

f.) Timid - haunted by religion, scared of God.

g.) God loving.

B. Next note they wanted him to leave.

1. Always those who want to get rid of Jesus.
Lu. 8:37 "Then the whole multitude of the country c
2. They tried this at Nazareth, Gadarenes, now
Galilee.
3. Did they think they could scare him.
4. Devil often tries to scare the followers of Jesu.
5. Do we try to get rid of those who expose our
sins?
C. Charge - Herod will kill you.
1. This only evidence that he so desired.
2. He didn't when he had a chance.
Lu. 23:6-12 "When Pilate heard of Galilee, he ask
3. Was this a ruse? Or did it have the appearance
of probability.
4. Herod had killed John.
5. Herod did wish he'd get out.
6. Was this Herod Antipas.
7. Were the Pharisees willing to use any confeder
or feind against Jesus?
IV. When Jesus Speaks of a King.
A. Go tell the Fox.
1. Here's a preacher in politics.
2. Here's a religious leader saying what he will
about a governmental leader.
3. Called him a Fox.
a.) Symbol of:
(1) Slyness.
(2) Destruction.
(3) Worthlessness.
(4) Cunning (unscrupulously so).
4. Also shows in Jesus eyes Herod relatively
Go tell him from me!

Remind him of my work.

I cast out devils.

a.) Jesus ever against wickedness.

b.) Aludes to no doctrine - can't gainsay miracle.

I do cures today & tomorrow.

a.) Speaks of a little time.

b.) I attend my present work here only for a little season but I'll stay till it's over.

c.) You won't rush me.

d.) Do cures - hurt no one!

3rd day perfected.

a.) Nothing will stop my completing my goal.

b.) No earthly King can shorten my work.

c.) Your scare is not going to work on me.

d.) Doesn't mean personal perfection - he had that but perfected means ended by course here.

e.) Jack Rollins wouldn't stop his radio broadcasts.

Press to the goal.

I Must Walk Today & Tomorrow.

"Must" shows it is necessary to the desired end for him to finish his course.

I will leave not because of fear, but to fulfill my task.

Our lives are safe in the hands of God.

Go fearlessly on in doing your duty - obey God at all costs.
5. Be on guard against crafty folk - they profess
our good, but seek our ruin.
6. Know there is a work to do.
John 5:36 "But I have greater witness than that of
4:34 "Jesus saith unto them, My meat is to do
8:20 "These words spake Jesus in the treasury
Acts 20:24 "But none of these things move me, neit
Mk. 13:34 "For the Son of man is as a man taking
7. I must walk on!
Col. 2:6 "As ye have therefore received Christ Je
8. Are we fulfilling our mission?
Psa. 112:7 "Not afraid of evil tidings"
9. God keep us till we get our work done!
10. Time marches rapidly!
D. Prophets Perish in Jerusalem.
1. Jerusalem the scene of martyrdom.
2. Summers says no example of this.
3. They tried to kill Jesus there long before they
were able.
John 7:19 "Did not Moses give you the law, and yet
8:59 "Then took they up stones to cast at him:
11:8 "His disciples say unto him, Master, the
4. Many prophecy fulfilled in Jerusalem.
Psa. 41:9 "Yea, mine own familiar friend, in whom
Zech. 11:12 "And I said unto them, If ye think good
Isa. 53:4-6 "Surely he hath borne our griefs, and o
1 Pet. 2:24 "Who his own self bare our sins in his own
Ps. 22:16 "For dogs have hasted my salvation, the
18 "They parted my garments among them, and
1 "My God, my God, why hast thou forsak
I. We picture in our paintings and in our mind the sorrowful Jesus.
   A. No record of him laughing yet he was good company.
   B. Children were held in his arms - Luke 18:15.
   C. Social being: weddings, dinners, banquets, receptions (or non-receptions), homes.
   D. Yet there is this doleful story:
      1. This statement occurs twice.
      4. Each story man had a great chance but blew it.
      5. Question for us: Would I have responded?
   E. We will take up his tears when we get to the passion week.

II. But let's go back to the Luke 13 story.
   A. Where is he?
      1. Either leaving Galilee or else in Perea.
      2. Only in this area did Herod have jurisdiction.
      3. This must have been Perea.

Matt. 19:1 Read this passage.
Mark 10:1
Luke 17:11
4. He's on his way to Jerusalem to die for us.

B. When was all this?
   1. In about 3 days he will be seized in the garden VanDoren writes.
   2. I think it was a bit earlier—the triumphant entry has to occur.
   3. We can't go to any other record as only Luke tells this statement.
   4. He'll leave Perea, Jericho for the last time.
   5. We'll find similar languages in the Passion week as he leaves the temple for the last time.
   6. He will literally weep over Jerusalem.
   7. It is the culmination of God's love through the centuries for this city.
   8. Through the centuries never has a city been loved like Jerusalem.

C. What personnel is involved?
   1. Disciples of the Lord
   2. Herod—
      a) False to his religion.
      b) False to his nation.
      c) False to his friends.
      d) False to his brethren.
      e) False to his wife.
3. Herod a blood thirsty tyrant.
4. Jesus
   a) Amazingly calm yet he faces:
      1) death
      2) Final instructions to apostles
      3) Grace, mercy, repentance to be extended people.
   b) Even in Perea under a death threat--who will kill him first?
      1) Must fulfill prophecy.
      2) Manifest needed courage, knowing all things.
      3) In all this must please the Father.
   c) We will also see the compassionate Christ--as this subsequent event will move him to tears.
   d) One wrote of him, "He is pleased." (card)
   e) We find Jesus always doing good and cognizant of matters around him.

D. What is the lesson for us?
1. God is in control.
2. He with speed or with years works his purpose.
3. With every encouragement offered us, he still allows us to be guided by our will--we have the right to be lost or saved? The choice is ours, freedom remains.
4. God in his infinite wisdom has purpose, timetable, events.
5. No Herod, Judas, devil could stop Jesus in what must be done and when it would unfold.

   See V-22 "keep going, went."
6. Jesus kept going—faithful to the end — to be "completed", to be "perfected."
7. Prophecy is fulfilled—read Matt. 23:37-39 and some translations have "again" in it, V-39.

Ps. 118:26

Neely's Bend C/C - 11/9/08
Heritage C/C - 11/9/08
SUPPLEMENT TO LUKE 13:31-35

Same Day - In that very hour.
1. Unexpected events.
2. Same calimeters.

Get thee out - leave this place.
1. Failure here--continue your journey.
2. Unwanted
3. Can't oppose same sex marriage.

Herod will kill - is out to NEB
1. Startled by threat.
2. Restricted liberty - Moslem

Go tell that fox - take this message.
1. Criticize - illegal to threaten.
2. Burbon - Kill JFK
4. Racial jokes.

Behold and cast our devils do curse thee.
1. Bill Rhodes-Crain--think only save.
2. Orphan home quieted it.
3. Why here? What right to occupy space.
5. Schools to train--or families.
6. Conception/brief opportunity.

Perfected - Finish, completing tasks
Be thorough, finish course, reach my summation, end achieved, reach goal.
Nevertheless - walk today - intense. I must
journey on/untiringly, bound to travel on.

But it cannot be
  Prophecy - fulfilled
  God's in control

Jerusalem, stone, I would greet, grace
  abundant. Canoe be only here
  Opportunity presented
  I desire, I yearn.

You would not
  Refused - would not let me
  You say no
  Liberty of choice

Behold (2 times) your house left, abandon-
use time or lose. All that's left is yourself.
See no more of me.

He comes last work with God.
  Judgment unavoidable.
  Do we year for souls?
I. Truth, as imbodied in its always under threat.
   A. None of us have the zeal of Paul, but recall his opposition.
   B. Preachers are in a precarious position if totally dependent on the church for livelihood—changes in eldership always present a problem.
   C. But none whether Elijah and Jezebel, Jeremiah and dungeon folk had to put up with what Jesus endured.
      1. Stephen killed.
      2. Fear not them that destroy body—what about reputation.
      3. Preach on morals, "no, it would indite my family" caused the Hamilton dismissed.
   D. Our story today concerns Jesus and a threat.
      1. See it.
      2. See repeated refrain.

Matt. 23:37
Luke 19:41-44
E. We go to Luke 13.

II. Jesus Threatened (V-31)
   A. Same day.
      1. Events come rapidly.
2. Sometimes related to what just happened.
3. Some have "that very hour."
B. Luke uses "certain."
C. Pharisees' warning "get out, depart, Herod will kill you."
   1. Pharisees never his fan club so how do you take their word?
      a) This the only hint about Herod and his killing plans.
         Proverbs 26:25 "When he speaketh fair believe him not."
      b) Is the report accurate?
      c) Were they really friendly or is this a ruse to get rid of Jesus?
      d) Did they invent it as we see unfounded stories in politics?
      e) Were they sent by Herod?
      f) Was the hand of Herodias in this?
      g) Story of Elijah.
I Kings 19:2
      h) Lactantius said Herod chief voice to put Jesus to death.
2. About Herod
   a) Vicious prince.
   b) Lived in public incest with sister-in-law.
Mark 6:17
3. Can't trust even a king.

d) Some did not know Jesus, thought he'd quail before Herod and the sooner he got out of his jurisdiction the better.

e) Last time Luke mentions him Herod was troubled at the reports of Jesus' miracles.

f) He'd beheaded John and thought that got rid of his opposition.

3. What lesson is there for us?

a) We must have a standard of truth by which we measure every question.

b) In doctrine this is the Word of God.

c) Devil will attack the best as he uses every way possible to thwart the work of Jesus.

d) We need to know truth, devil's ways, blessings of fidelity and pray for courage.

e) God can overcome every threat, chain the lions, or maybe leave them free.

III. Jesus' Answer

A. Go tell that fox--most better name used by Jesus except Satan.

1. Literally "she fox."

a) Greek for fox always feminine.

b) Lack of manliness.
c) Worst form of woman's craftiness.

d) We slam female dogs.

2. What's seen in description fox?
   a) Character of Herodian household.
   b) Better than we, Christ knew the person.
   c) Cunning and deceit.
   d) Jesus can read hearts.
   e) Hide intentions, concede.

B. Behold I:
   1. He bravely faces the assault.
   2. Spotlight of behold.

C. This I do! Frequent acts of mercy.
   1. Cast out devils.
      a) His work filled with divine benevolence.
      b) Alludes to no doctrine and cannot gain say miracles.
   2. Do cure.
      a) Until his work is finished—it's immortal.
   3. Today, tomorrow, third day.
      a) Herod wanted him to do a miracle but that time is past—perfection comes. But we have only today!
      b) One day, yet another, yet a third.

Exo. 5:14
Hos. 6:2

c) Consistent—go as I began.
b) But time is brief.
e) I don't frighten.
f) Do miracles two days, third be put to death. Little time left.
g) Implies death with plan finished.

John 19:30

h) No fear of Herod, Pharisees or anything.
i) His work kind and consistent.

I Cor. 3:22

j) Fearlessly I'll finish my work.

4. Perfected or finished, complete.
a) I'll accomplish what I came to do.
b) Nothing left undone.
c) Who else can say this? Even is your basement or socks drawer in order?
d) I will reach my goal!
e) Having utilized present opportunity, he goes to victory.

5. Walk the walk—intense words.
a) Brought to the end—reach my goal.
b) Journey onward.
c) Quietly, untiringly, never stopped.

6. Prophets perish in Jerusalem.
a) Jerusalem place of many deaths.
b) "It cannot be" a phrase used only here.
c) It is not meet, it would be at variance with the fitness of things.
d) It's morally impossible.
e) I must die in Jerusalem—I cannot depart nor heed your advice.
f) Only Sanhedrin can try one who claims he's a prophet.
g) Threat of men is nothing.
h) Herod kill me here? No, I must reach the slaughterhouse.
i) A good man's mission is a concern of God. God will take care of it and the man.
j) Tyrants cannot harm, threats cannot ruffle.
k) Jerusalem gave prophets their fate.
l) Murder Jesus, the best prophet.

7. The Jerusalem call.
   a) Repeated word for intensity.
   b) Hen picture.
   c) Tears — Luke 19:41
   d) Sincerely loved them.
   e) Wrath to uttermost.
   f) Hen shows great affection.

   a) Abandoned

2 Chron. 36:17
b) He wished for the salvation of the Jews.
c) You would not.
d) Once God's - but not now!
e) Would not - Greek "I have wished."
f) Willingly to save but they unwilling to accept.
g) Freedom to resist God's will.
9. Won't see me until later.
   a) Removes gospel.
   b) Withdraw protection.

Rom. 11:26-27
   c) A man may lose the good things of this life against his will, but if he loses eternal life he does so with his own consent.
   (Augustine)

Titus 2:13
I Thess. 4:15
Rev. 22:20
Ps. 118:26
Jer. 12:7
Jer. 22:5
WHERE'S MY SEAT?
Luke 14:7-11

I. Here are some teachings of Jesus, remarkable in content.
A. "It teaches the value of humility & the baseness of pride."
B. Admittedly, it does – but it also:
   1. Shows everything we do is under the observation of the Lord – sees us at a wedding!
   2. Jesus conscious of the politeness of life – the expression of our manners.
C. Tell the story of the parable.

II. The Expose of Pride.
A. The Bible speaks of Pride.
   Prov. 26:6-7 "He that sendeth a message by the hand...
   Prov. 6:16-19 "These six things doth the Lord hate:
   Prov. 16:5 "Every one that is proud in heart is an abomination to the Lord:"
   Prov. 21:4 "An high look, and a proud heart, and the..."
   Ps. 101:5 "Whoso privily slandereth his neighbor, his...
   Prov. 29:23 "A man's pride shall bring him low; but...
   James 3:14 "But if ye have bitter envying and strife, James 4:1 "From whence come wars and fightings among you? I Pet. 3:4 "But let it be the hidden man of the heart I Pet. 5:6-7 "Humble yourselves therefore under the...
   Prov. 13:10 "Only by pride cometh contention; but...
   Prov. 15:6-7 "In the house of the righteous is much peace;
   Prov. 1:9 "For they shall be an ornament of grace unto James 4:6 "But he giveth more grace. Wherefore he...
   Prov. 18:14 "Only by pride cometh contention: but...
B. We notice Pride filled men.
   1. It is only a little man who is self-important.
2. Diothrophes loved to have the preeminence.
C. Do you remember some High Seat Folk?
   1. Haman.
   2. Absalom.
   5. Some elders.
   6. Some Preachers.
D. Some Facts on Pride from this Parable.
   1. Pride is bad.
   2. In the Kingdom there is a reversal of values from these man often sees.
   3. Proud person would have trouble saying another is more eminent than he is.
      a.) 27 in NT.
      b.) 17 of them spoken w/i 3 mo. of death of Christ.
      c.) 12 have expression, "The K. of God is likened unto"
E. See Humility.
   1. God puts values at variance ours.
      Lu. 16:15 "And he said unto them, Ye are they which
      Lu. 1:52-53 "He hath put down the mighty from their
   2. Humility is good (Phil. 2:3).
   3. Humble are raised (Isa. 6:2).
      a.) Joseph.
      b.) Daniel.
      c.) Moses.
      d.) David.
      e.) Gideon.
1. Fisherman to apostles.
2. Abraham Gen. 3:9
3. Barclay asked how we could retain humility?
   a.) However much we know we know very little compared c the total sum of knowledge.
   b.) When death comes work will go on just the same.
   c.) Compare c the perfect.
   d.) Put your life besides Christ.
4. Some side lights of the story.
   1. Jesus noticed how people seated themselves.
   2. Lit. "1st couches."
   3. Guest reclined.
   4. More important a person the nearer he was seated to the host.
   5. Just share a table - reclining anywhere - it is an honor just to be there.
   6. Double embarrassment came: to own feelings, plus being exposed before other guests.
   7. Christians should never be rude.
   8. Worship (V. 10): honor, Old English for respect.
   9. Tables usually arranged like a U - host in middle.
   10. See word "marked" - heathen taught gods disregarded the common actions of life.
5. Points to recall.
   1. The way up is down - a paradox.
   2. Penitent exalted - self sufficient will be debased.
   3. Humility becomes the family table, as well as the house of God.
   4. Move to lowest - not merely lower room.
SIDESTEPPING THE ISSUE
Luke 14:15-24

I. Sometimes our words can precipitate a most beneficial reaction.
   A. Man who sat at meat c. Jesus made a statement hard to grasp.
      Luke 14:15 "Blessed is he that shall eat bread
         1. It provoked Jesus to speak about the Kingdom.
         2. It showed man could accept or reject the Kingdom.
         3. But was the man just making a religious statement w/o involving himself.
         4. Or was it a commendable yearning for the Kingdom?
   B. At any rate, it produced a great parable.

II. Points of the Parable.
   A. Certain man made a great supper, bade man, reinvited, all things are ready.
      1. God made provision for the souls of men.
      2. Gospel contains a full supply of everything needed in order to be saved.
      3. Seemly, all who were invited accepted.
      4. It was at great expense the supper was prepared.
      5. Christ the supper.
      Jn. 6:35 "And Jesus said unto them, I am the bread of
      55 "For my flesh is meat indeed, and my blood l
      56 "He that eateth my flesh, and drinketh my bl
         a.) Nothing wanting on God's part.
      Matt. 11:28 "Come unto me & I will
      Jn. 7:37 "Let him come unto me & drink
      Isa. 55:1 "Come buy wine & milk w/o money &
Jn. 6:37 "Him that cometh to me I will
8. Instead of making attendance, the invited made
   excuse.
   1. Many who rec. invitation do not accept.
   2. It is not ignorance nor ability of will that keeps
      them away - it's love of present world & want to
      will to change.
   3. It's procrastination, excuse making spirit.
   4. Remember they were twice invited.
Esther 5:8 "If I have found favour in the sight of the k
   6:14 "And while they were yet talking with him
   5. They make shallow excuses.
   6. Man has been an excuse maker for evil done &
      good he might have done.
   a.) Garden of Eden:
      Adam "Woman, thou gavest me - Gen 3:12
         (If God hadn't given woman, I'd be OK)
         Eve: "The serpent beguiled me
         (You made the serpent & allowed it to come in)
         God didn't accept excuse - punished - "drove"
         (they left reluctantly - wanted to stay) Gen 3:14
   b.) Cain - hands in brother's blood: "Where is Abe
      God asks embarrassing q. "I don't know" - sin
      via weakness, suddenness of temptation, or to
      conceal prior sin.
      "Am I my bro. keeper?" Gen 4:12
   c.) Saul:
      "Destroy Amelikite" - age & sex, livestock -
      clearly commanded.
      Agaz & best of sheep & oxen brought back.
"Blessed be thou of the Lord - I have obeyed the commandments" Isaiah 15:13
"What means bleating of sheep
Animals heard when we'd be glad if they were silent - Sister Dinning & price tag
"People brought back the best" - v.15
(But who is King!)
"We want to offer up sacrifice" - v.15
Thus a good purpose
(Justify bingo & raffles)
"To obey is better than sacrifice" (v.2)
Kingdom given to David.

d.) None availed by excuses.
C. Let's look at Parable excuses.
1.) V. 18 "I have bot a piece of land"
   a.) Things mentioned are innocent & lawful.
   b.) Supper at night.
   c.) Reasonable to go at night & check fields he's already bought.
      (1) He's not selling - some you'd sell better at night!
      (2) He already owns this.
   d.) More interested in land than religious matters.
2. V. 19 "I have bot 5 yoke of oxen
   a.) At nite test oxen you have already bot?
   b.) More interested in livestock than great supper.
   c.) More interested in animals than children.
3. V. 20 "I have married a wife
   a.) Offered not excuse -
   b.) He was "under new management", said B. C.
          Goodpasture.
c.) Could married man not attend the great supper.
d.) Average bride glad to be relieved of 1 meal.
e.) Our curiosity can get away with us: man had wooden leg - how'd you lose it - bit off - but never told how ("Yes if you won't ask me any more qts.: - I got it bit off)
f.) Some more interested in domestic & social matters than the church.

4. None were worthy of supper.
a.) Jereboam said Jerusalem too far: Dan & Bethel convenient. Didn't want them to get reattached to Judah.
b.) Excuses conceal reasons.

D. Men are resourceful in the making of excuses:
1. Hypocrites in the church.
a.) Regrettable & yet a compliment.
b.) Infidel & Chr. talked - any counterfeit to $10 bill. It's worth something. Never counterfeit ordinary wrapping paper - not worth it.
c.) Counterfeit of Christian - Yes.
    Counterfeit of atheist - No!
d.) Infidelity not worth counterfeiting.
e.) Such a man not bothered that there are hypocrit in business, society, homes.
f.) Jesus (Matt. 13) to send angels & gather out all that offend - one day thus clean.
g.) Better to be in church c hypocrits than forever c them in hell.
h.) Can't justify self on grounds of hypocrisy.

2. I'm a good moral man.
5.

a.) This isn't enuf - Cornelius lost.
b.) "No man that doeth good & sinneth not"
c.) Can you get forgiveness on ground of improved conduct? No - blood necessary. Illustrate:
   buy goods on credit, then start-cash. What do you do for back debt?
d.) He's a great sinner:
   Matt.22 - great commandment - love God - he disobeys the greatest commandment.
e.) It's love of God that we keep His commandmen
f.) Moral man out of the church hurt!

3. Some in agreement - but can't turn back on religion of his family.
a.) 3000 did at Pentecost!
b.) Does it say my folks are dishonest. Told
   Luther the same thing: I doubt not my father & mother lived up to all the truth they had - if
   living now, I believe they'd do what I'm about to do. Afraid to face God & not live up to all
   truth I have.
c.) What if had 35 yd. stick - it was used by both daddy & granddaddy. "Too short - only honestly mistaken - believing it 36" will not
   make it so. Measure it by steel sq. If find it's 35", what ought man do? Continue using
   or get correct one? Honest up to now!
d.) What ought one do if his religious yd. stick is too short?

4. I've got plenty of time.
a.) I've had earlier opportunity - it will come again.
b.) Not right to live in sin even if you know you would live 10 more years.

c.) Boast not thyself of tomorrow for thou knowest not what a day may bring.

d.) Devil will always place obstacles.

"He that regardeth the clouds shall not sow & he that regardeth the wind shall not reap."

West End 2-15-81
CAN YOU HATE YOUR FAMILY FOR JESUS' SAKE?
Luke 14:25-27

I. The above question has plagued.
   A. Either viewed literally.
   B. Or else watered down to nothing.
   C. Is there not a balance to see?

II. But 1st note the Multitudes.

V. 25 "And there went great multitudes with him:
   A. Odd the rulers rejected but the common people
      saw him powerfully.
   B. Wonder why multitudes there? why do you go?

   1. Hear teachings.
   2. See miracles.
   5. Can he deliver from Rome.

   C. Multitudes are fickle & superficial.
   D. Numbers would lead you to think He's most
      successful - yet numbers are not a sole guide.
   E. Some people just love a crowd & company.

III. He taught a stern lesson.

V. 26 "If any man come to me & hate not his father
   A. Terms of accepting Lordship of Jesus never easy.
   B. Usage of word "hate."
      1. Hard & harsh usually.
      2. Implies a vindictive attitude toward another.
      3. Or indifference to 1 person out of preference to
         another. (Summers says close to meaning here.)
      4. Or constant fixed displeasure in a person or a
         thing.
C. What does it mean here? Must love less.
1. Love less.
2. So it speaks of primacy.
3. Conclusions on word.
   a.) That which we love most on human level must not come between you & your Lord.
   b.) Compared to devotions to Lord, all else is secondary.
   c.) "Life" means the total of one's being.
   d.) You cannot follow Jesus' mental reservations.
   e.) Note "man" in italics.
   f.) Jesus interested in quality, not quantity.
   g.) Jesus doesn't permit me to hate my enemy even.
   h.) Don't have to forsake all but have a heart ready to do so.
Acts 21:13 "Then Paul answered, What mean ye to we"
   i.) Do we submit willingly when God takes our parents.
   j.) What Jesus asked of others He was practicing.
   k.) Always - primary obedience to Jesus!
IV. Ea. must bear his cross.
   A. Facts of interest.
   1. At this time Jesus had not told his manner of death.
   2. Cross usage here means death, rather than denial.
3. Loyalty to Jesus means death to our desires.

B. Significance of statement.
1. There must be no turning back—can’t leave the cross. Don’t get off it.
2. Call of Jesus demands a certain deliberateness, thoughtfulness, as well as decisiveness.
3. No one is swept into the Kingdom on waves of sentiment.
4. Brownson said he demands
   No competition
   No self preservation
   No exemptions

5. No man will be a Christian on a cheap basis.

*West End Wesleyan Ladies Bible Class 2-1-84
ACU Lectureship Class 2-21-84*
COUNTING THE COST AND SEEING THE SALT

Luke 14:28-30

I. It's always important for us to plan ahead, know our own strength.
A. World Broadcast 100,000 or 500,000 watts.
B. Upgrade 20th CC.

II. Jesus taught it in a certain way.
Luke 14:28-30 "For which of you, intending to build a
A. The Tower.
1. Probably a vineyard one.
2. Watch for thieves.
3. Watch for animals as a guard against destruction.
4. We begin low.
   a.) Build solidly.
   b.) Rise to Heaven.
   c.) Firm Foundation necessary to preservation of Bldg.
B. Count the Cost.
1. Word means to count pebbles.
2. Calculate.
3. Pebbles - ancients dropped pebbles to tabulate.
4. From word which means long & serious considerat
C. Reason for it.
1. Decisions prompted only by emotionalism have a way of evaporating when stern test of day to day reality comes.
2. Shame to lack the capacity to carry thru.
3. Unfinished bldg. is a monument to shortsightedness.
4. Whoever intends to build a life w/o Jesus better sit down & count cost of what type of finish this will bring.
III. Jesus uses the King & War.
Luke 14:31-32 "Or what king going to make war again
A. Based on reality, he makes decisions.
B. Desire = bags as one entreaty for alms.
C. Remember, Lord may delay, but His coming is sure.
D. Enthusiasm not counter balanced by realism leads to humiliation.
E. Thus, parables showing inconsiderate Chr.;
timid Chr.; steadfast Chr.
F. Jesus calls for utter steadfastness.
1. Christ calls you to trod a steep road - He'll help every step.
2. In every sphere of life, count the cost.
3. Jesus' grace is sufficient.
2 Cor. 12:9 "And he said unto me, My grace is sufficient.
4. V. 33 does not reflect any discouragement from following him.
5. Above all, see His Lordship.
6. Need a complete, purposeful commitment to Jesus.
IV. Now the Salt Story.
Luke 14:34-35 "Salt is good: but if the salt have lost
A. Salt.
1. See in 3 settings:
   Matt. 5:13
   (Service)
   Mark 9:50
   (Quality of life)
Luke 14:34-35
(Readiness to renounce all for Jesus)

2. Salt is good.
   a.) Preserves - Chr. individually are the conscious of their fellows.
   b.) Awakes.
   c.) Palatable - flavors - seasons.
   d.) Our commitment should be like good salt - of the highest quality.
   e.) It purifies.

3. Salt has many symbols.
   a.) Wisdom.
   Col. 4:6 "Let your speech be alway with grace, seasoned with salt..."
   b.) Barrenness.

   Judges 9:45 "And Abimelech fought against the city..."
   c.) Hospitality.

   Ezra 4:14 "Now because we have maintenance from the kings c) Fodder.
   d.) Mixed c Fodder.

   Isa. 30:24 "The oxen likewise and the young asses that draw the plow c) Sprinkled on sacrifice.
   e.) Sprinkled on sacrifice.

   Lev. 2:13 "And every oblation of they meat offering..."
   f.) Incense.

   Exo. 30:35 "And thou shalt make it a perfume, a c) Pay.
   g.) Pay.

   Rom. 6:23 "For the wages of sin is death; but the gift of di) Time.

4. Salt has one thing going for it - its salinity.

   John 15:5 "I am the vine, ye are the branches: He that..."

5. It needs to be pure - high tax on it in Jesus' time - men adulterated it c sand.
6. It needs to be a distinctive quality of work that marks our efforts.
7. There needs to be a sense of urgency to our commitment.

B. Lost Salt.
1. It's not for the land.
Ps. 107:34 "A fruitful land into barrenness, for the wickedness of the people has been theirs.
2. It promotes barrenness & sterility.
Jer. 17:6 "For he shall be like the heath in the desert.

C. Salt & Dunghill.
1. When something loses its essential quality, it is to be discarded.
2. The Christian, weakened by indecision, adulterated worldly affairs, diluted by compromise can be of no saving, preserving, zest given force in our word. - Beacon.
3. Alternatives are clear - discipleship or disuse.
4. Christian can lose his saltiness - 2500 X warned against departing truth. (DeHoff)
5. It's now fit to mix c manure.
6. We are useless.

D. Ears to Hear.
1. Clear call for discernment.
2. Word to wise sufficient - you heard what he said - do it.
3. When one speaks c accent of love, it's a threat that causes listening.
4. Men would try to Chr. at cheap rate.

West End Men's Ladies Bible Class 2-8-84
ACU Lectureship Class 2-21-84
I. Discipleship is costly.
   A. Jesus left no doubt
      Luke 14:26 "If any man come to me and hate
      14:27 "And whosoever doth not hear his
   B. He gave two illustrations - the tower and the
      king.
      1. We'll skip the king and war
      2. We'll look at the tower
   C. Story of the tower
      v-28 "for which of you intending to
      1. Tower not identified - maybe like in vineyard
      2. Used it to watch for theives
      3. Word for count from "count pebble" - calculate
      4. In every sphere of life count the cost.
      5. Decisions prompted only by emotionalism
          have a way of evaporating when the
          stern test of day to day reality comes.
      6. We start low - Jesus is
      7. It's a hard job but Jesus grants His grace.
         II Corinthians 12:9

II. We have a third of '72 before us. What do we
    plan to do about it?
    A. We have a meeting, youth retreat, inservice
       training, and a college influx.
    B. But more than that how do we assess our day?
I believe 3 attitudes are of vital importance.

1. People
2. Church
3. Bible

III Attitude toward people.
A. Are they important?
   John 10:11-16
   Matt. 18:6-7
   Rom. 12:15
B. Are the youth worth saving? (a) Reader's Digest report.
   (b) After Graduation article.
C. Do I love my neighbor as myself?

IV. Attitude toward the church.
A. Is it precious?
   Acts 20:28
B. Is it here and am I in it?
   Acts 2:47
C. Does it carry a message worth hearing?
   Powell's speech

V. Attitude toward the Bible.
A. Is it authoritative?
2 Peter 1:3-4 "According as his divine
2 Tim. 3:16 "All scripture is given
B. Do others have a right to expect me to bring
it to them?
End 9-11-72
Oakland Park, now Senior High School
If 10 years is the age when public events begin to register on youngsters, some 40 per cent of all 209 million Americans cannot remember 1960 events. Some 60 per cent can't remember 1945 when World War II ended. Only 1 in 4 is old enough to recall the Depression of the 1930s. Only 1 in 5 can remember the stock-market crash in 1929. Only about 1 in 10 can remember the ending of World War I in 1918.

For voters 18 to 24 years old, Vietnam fighting has been a U.S. issue nearly every year in memory. McGovern thinks his "Get out now" pledge will win them over. Nixon thinks his withdrawal steps will gain more from young and old.

Skyjackings, two in one day, July 12, are making for a situation that upsets Americans. It's becoming apparent to many experts that a thorough system for inspecting boarding passengers may be the only way to prevent piracies.

(No part of this or any other page may be reproduced without written permission)  U.S. NEWS & WORLD REPORT, July 24, 1972
"OUR YOUNG"

Next to the Bible I read the Reader's Digest. The September issue has a tremendous article by George H. Galley from polls taken which he described as "one of the most revealing studies we have done in a decade." It concerns youth & what they believe. The results are startling & profitable:

(1) Youth respects law. The FBI was deeply respected. A radical few have given the impression youth resents police. Of "great men" respected Billy Graham was first & Fidel Castro last. Although 1 of 7 (14%) says he would leave America 72% gave the USA a "highly favorable" rating. Most think every young man should spend one year in governmental service--in the army or peace corps.

(2) But the interesting part. Why are they as they are? Youth tend to think as their parents do--if they love & respect them. Youth on the far-to-the-left usually hold their parents in low esteem. On the far-right 68% feel happy; on the far-left 41%. The far-left suggest their parents were permissive.

Again, those on the far-right think first of family life. Those on the left think first of "peace of mind", then freedom, getting along with others, & then family.

These facts were arresting. Parents! We may be down but we are not out!

C. B. H.
AFTER GRADUATION—THEN WHAT?

Are colleges doing enough to train—and motivate—students for the working world? Many educators doubt it. They urge more stress on job careers.

At a time when thousands of college graduates are hunting jobs, thousands more are "hanging loose," with little conception of what they want to do in life and few ideas on how to find out.

Educators call this drifting group "the uncommitted."

Described as intelligent, sincere, and not lazy, most of these young men and women are products of the nation's liberal-arts schools. They have a good education, teachers say, but don't seem to know a way to put it to work.

Social problems posed by this large body of undecided graduates are now causing colleges, particularly those with "conservative" leanings, to re-examine their liberal-arts curricula and their career-counseling services.

The aim is to make graduates more productive and marketable. "Parents— and students, too—want to see something for their money on graduation day," said Everett A. Teal, director of placement services at Lehigh University in Bethlehem, Pa.

The question. Increasingly debated is this question:

"After four years of college, shouldn't young men and women be ready to go to work, earn a living and start contributing to the society which educated them?"

Many educators answer "Yes," and urge institutions of higher education to expand the training of students for the working world.

Others say "No," arguing that a liberal-arts education is not meant to be vocational training, and that graduates should be given a reasonable amount of extra time in which to find themselves.

"Uncommitted" students are to be found at all schools, but the largest concentration appears to be in the elite universities of the Northeast.

At Harvard College this year, 25 percent of the graduating class was reported to be undecided about immediate or eventual vocations.

Elbridge H. Cummings, director of placement at Lafayette College in Easton, Pa., said more than one third of the class of '72 indicated they were unsure of postgraduate plans.

"Not ready." Typical of many of today's uncommitted students is Carl Wegner, who has just received a bachelor of science degree, cum laude, in mechanical engineering from Lafayette.

"I'm not ready to start a career yet," Mr. Wegner told Lafayette counselors in June.

"If I could find something I know I could be happy with, I'd start," he insisted. "But right now I feel I'm in the process of breaking away from a sheltered life to head into the working world. It was nice having parents take care of things."

Mr. Wegner, a member of Phi Beta Kappa, the national honor society, took several job interviews through Lafayette's placement office.

"But I told the interviewers I wasn't sure what I wanted to do," he said. "I guess some of us are restless. We want to see things. I've applied to Officer Candidate School. There I can fulfill my service obligation and have some time to think things over."

"It's tough." Another Lafayette senior, Barry Hughes, expressed similar uncertainty about going to work right away. "I took an engineering curriculum because I thought it would be good background," he related. "It's tough to make a decision now that may affect the rest of your life. I'm thinking of trying for graduate school."

Some of the uncommitted were at loose ends not because they did not want a job but because they could not find one in today's tight market for college graduates. A senior at Temple University in Philadelphia is quoted as saying:

"I guess I'll either have to go to graduate school, vote Democratic or pray."

Large numbers of students do end up (continued on next page)
AFTER GRADUATION—

[continued from preceding page]

in graduate school or in military service, buying time to find themselves. Others hit the road or drift into casual labor. Some just loaf.

Unwanted. There is no refuge for aimless young people in Volunteers in Service to America—VISTA—or the Peace Corps, although many volunteer for service in these federal agencies.

"We aren't running a group-therapy program for confused college graduates," a Government recruiting officer said briskly. "We want the kind of volunteer who, as the kids say, has his head together." If people can't help themselves, they can't very well help other people, and helping other people is what our programs are all about.

Only one out of every five applicants is accepted for VISTA and the Peace Corps. Not all are rejected for lack of motivation, personnel officers said, but many are.

Breaking the lock step. Three universities where officials say they are not unduly concerned about the uncommitted graduate are Harvard, Yale and Princeton. At all three schools, increasing numbers of students are dropping out for a year or so to think things over before resuming their education.

This practice is encouraged by the universities. A recent Harvard study recommended that "serious consideration be given to breaking the lock-step pattern of education that has kept people in school for 18 or 20 consecutive years." This study suggested: "If the college would structure lengthy field projects, clinical experiences or a year's break into the undergraduate program, then the naiveté, the aimlessness, the extraordinary idealism and the lack of commitment on the part of the students might be reduced."

The Rev. Robert Jay Ginn, Jr., director of placement, gave this account of undergraduate attitudes at Harvard College in Cambridge, Mass.:

"The students at Harvard are definitely not career oriented. That doesn't disturb us particularly. We consider the liberal-arts degree a preparatory degree. Liberal arts can no longer be considered viable vocationally; what it does is prepare you for graduate school."

An "end in itself." "Most kids are not interested in making a vocational choice when they enter Harvard," Mr. Ginn went on. "To many of them, Harvard is an end in itself. They think they've got it made when they get to Harvard, and they don't think much about a vocation for later on."

"In this year's graduating class of 1,400, only 17 had sought employment in business or industry. We have more graduates going to India than into business!"

These young people do not want to give up their mobility. Being static is regarded with horror. They want more experiences. They don't want a job that ties them down. Some would like to be roving journalists. Others go in for carpentry, bartending or taxi driving. It's an experimental, drifting period in which they try to find their way. But I should add that they don't have that big push toward communal living any more."

To young men coming out of Harvard, Mr. Ginn said, the geographical location of their work is important.

"So Boston is flooded with them. They hate cities like, say, Chicago. Nobody would want to go there, although the opportunities in Chicago are probably greater. They think: 'What hours will I have to work? Will I have to wear a suit? Do I have to cut my hair?' All this is not a rejection of work, but a decision not to go that way right away. A lot of kids come around in the end."

Although Harvard students are not required to take career counseling, the placement office logged 1,700 hours of counseling in the 1971-72 school year. Said Mr. Ginn: "My personal policy is to guide young people into the graduate and professional schools."

Picture at Princeton. A "dramatic" increase in the number of uncommitted students at Princeton University was reported by Newell Brown, director of career services. He said the trend began around 1969, and added:

"I sympathize with the idea of getting kids to think earlier about what they are going to do in life. I wish we could do more to help. But I don't believe Princeton would approve of mandatory counseling. It doesn't consider counseling as part of the four-year college experience. Our office is sort of a cafeteria, open to any student who wants to come in and get something. But they don't have to come."

Right now, Mr. Brown said, his office is seeing more undecided women than men. "The figure for women is 1 out of every 6; for men it's 1 out of 11. The explanation may be that women are more conscientious about putting their college education to work, and under greater pressure to achieve at this time of women's life."

Mr. Brown suggested that students are kept so busy getting an education these days that they do not have time to think about how they will use it.

"Sixteen years of academic hurdle jumping isn't necessarily the best way to make a career choice," he observed.

Like other placement officers, Mr. Brown emphasized that uncommitted students aren't "hippie" types.

"They aren't going in for basket-weaving or heading for communes. Nor are they lazy. Almost no one expects to live off his old man. All of them have the idea of eventual commitment. I find little apprehension among them about not being able to make a living. They have a confidence bred of having solved earlier problems in their lives."

Dropping out of college temporarily is sanctioned at Princeton, Mr. Brown said, and the dropout rate is increasing.

"I'd estimate we now have 15 to 20 per cent of our students dropping out at
some time during their four years to get things in perspective," Mr. Brown said. 
"I predict that in future years, when all military-draft pressure has been removed, no more than two thirds of any freshman class will graduate with the class in which it entered."

In and out of Yale. Dropping out also is popular at Yale University in New Haven, Conn. "I believe 200 or 300 Yale students are taking advantage of this policy at the present time," said Miss Elizabeth Thomas, assistant dean of Yale College.

"It helps them make up their minds about what they want to do. Often they try out a job to see if they like it."

"I'm not concerned about this indecision," Miss Thomas continued. "I think students accept a certain amount of ambiguity as to what they want to do after college. Money isn't as important to them as it was to their parents."

"And I don't agree with the definition of a liberal-arts education as just something that gets you ready for a job or graduate school. Rather, I think it helps the student discover the relationship between his college experience and what he wants to do eventually."

"Let a student take a year or two knocking around the world if he wants to. I don't see that anything is to be gained by forcing a choice on someone. Drifting for a while isn't any worse than working for years in a job that doesn't interest them."

A different view. Attitudes toward the uncommitted student appear to change away from the Ivy League. State universities and colleges, especially, tend to look at the problem in a different light.

"You don't find many uncommitted young people in our schools," said Allan W. Oster, executive director of the American Association of State Colleges and Universities.

"Our students don't want to stay in college any longer than they have to. They and their parents are making financial sacrifices so they can get a good job and get it as soon as possible. And the schools themselves don't want kids who are wasting everybody's time while they flounder about." 

At the University of Nebraska, said to be typical of many big public schools in the Middle West, there is concern about the aimless student and an expressed determination to do something about him.

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Said Ely Meyerson, interim executive dean of student affairs at Nebraska's Lincoln campus:

"There is a question of whether higher education is satisfying the needs of today's students. Many colleges are re-examining their curricula to determine whether they are doing enough to train students for society."

"At Nebraska, we believe we must be more accountable, and that our educational process must be justified by the production of useful graduates."

"The people of Nebraska believe that their State university has more than a commitment to provide a liberal-arts education. They are concerned about many problems affecting the welfare of the State—problems of industry, agriculture, the ecology. They want our graduates to come to grips with these problems quickly. In other words, they expect a marketable product. The people are not content for us to be turning out just a bunch of scholars."

"So we are studying the feasibility of beginning career orientation in the freshman year. What we're thinking about is presenting a package of things for self-discovery and career counseling. Not enough schools are doing this."

Frank M. Hallgren, Nebraska's director of placement services, added: "We don't feel that absolutely everyone must go to work the moment they get through college. But we are concerned about them when we see that we haven't helped them make a decision."

Mr. Hallgren said his university favored "some career planning from the time a student enters until he leaves." He added, "People who support us—parents, alumni, legislators—have the basic feeling that college is supposed to get young people ready for the working world."

Among Eastern schools devoting more time to career orientation is Lehigh, where a series of "self-help" seminars was started last year.

Temple University has an orientation course for freshmen. "A student should be encouraged to express his goals at the time he's admitted," said William C. Gutman, director of career services.

"I wouldn't fault a student for a certain amount of indecision. But it's the motivated student who stays in school and does better at his studies. You can't have a strong alumni if you turn out a lot of confused and uncommitted people."

Solving itself? Most educators believe the uncommitted student to be a phenomenon of the campus revolt of the 1960s. If this is so, the problem may be solving itself. A different type of high-school graduate is now entering college. Admission officers say the new college freshmen are more inclined to accept the "Establishment" and seem to have targets in life. Jobs are more important to them, because jobs are harder to get than they were in the '60s.

At Lehigh, Mr. Teal noted that the freshman class appeared to have more direction this year. "I also find parents less inclined to give their offspring a free vacation after college," he said.

At Harvard, Mr. Cinn reported: "The undecided group here was a little smaller this year. The situation may be changing. You get this from comparing this year's senior and freshman classes."

"Today's high-school graduates have tremendous sophistication. They are making their own decisions about college, without as much pressure from parents and peers, and they are making these decisions earlier. This may be the last year in which we will see a large number of uncommitted graduates."
WHAT JUSTICE POWELL SAYS
IS WRONG WITH AMERICA

A searching judgment on today's "new ethic" comes from Lewis F. Powell, Jr., Associate Justice of the U.S. Supreme Court. His finding: In self-assertively rejecting the "humanizing" role of the family and other institutions, many Americans are cutting loose from basic values—and from each other.

Following are excerpts from the text of an address by Supreme Court Justice Lewis F. Powell, Jr., at a prayer breakfast for members of the American Bar Association on Aug. 13, 1972, in San Francisco:

Lawyers and judges are most at home when they are talking about "rights." I was tempted to select a subject in this area, as safeguarding the values protected by the Bill of Rights remains the highest responsibility of our profession.

But there is reason for concern as to other values, once held high in our civilization. I will talk briefly about some of these, without attempting to say anything original or profound.

At most, in the meditative atmosphere of a prayer breakfast, I will ask you to think with me about some of the relationships and concepts that tend to be denigrated in modern society.

In general, I have in mind those values the individual once gained from respect for authority and from responsible participation in a larger community life. Today, we are being cut adrift from the type of humanizing authority which in the past shaped the character of our people.

We are losing not of governmental authority, but rather the more personal forms we have known in the home, church, school and community. These personal authorities once gave direction to our lives. They were our reference points, the institutions and relationships which molded our characters.

We respected and grew to maturity with teachers, parents, neighbors, ministers and employers—each imparting their values to us. These relationships were something larger than ourselves, but never so large as to be remote, impersonal or indifferent. We gained from them an inner strength, a sense of belonging, as well as of responsibility to others.

This sense of belonging was portrayed nostalgically in the film, "Fiddler on the Roof." Those who saw it will remember the village of Anatevka in the last faint traces of sunset on Sabbath eve. There was the picture of Tevye, the father, blessing his family, close together around their wooden dining-room table. They sang what must have been ancient Hebrew hymns, transmitted from family to family through untold generations. The feeling of individual serenity in the common bond of family life was complete.

Sadly, this is not the portrait of contemporary American life.

The refuge we once found in family and other community relationships is a fading concept. We are all familiar with the causes, though we may differ in evaluating their influence. The shape and style of our lives have been revolutionized by changes beyond our control: by advances of science and technology, by mass communications, mass transportation and the bewildering problems of an urbanized society. Whatever the causes, many of the old ethics and values seem threatened by new ones.

The overriding concern—not merely of youth, but of large segments of our people—often seems to be a highly individualized self-interest. In the familiar phrase, everyone wants "to do his own thing." Or perhaps it differently, self-assertion seems to be the modern aspiration: to be independent of—if not indeed to reject—the familiar disciplines of home, school and community.

The work ethic, in many ways the cornerstone of a viable society, is also scorned by many—by some who simply think society owes them a living, and by others who equate dedication to work with a materialism which they wish to repudiate.

Perhaps the primary belief of the "new ethic" is that the individual owes little loyalty or obligation to the types of authority I have mentioned, or to their traditional values.

Rather, one's chief allegiance is to his own conscience and his own desires.

We see manifestations of this unanchored individualism in the new mores of our time. We see it, for example, not merely in hostile attitudes toward existing institutions but in excessively tolerant views toward personal conduct—sexual morality, use of drugs, and disobedience of laws believed by the individual to be unjust. Even the concept of honor is now widely questioned.

This is no occasion for a parade of horrors. I will, however, cite two recent stories in the national press.

The first described the flourishing new business of producing college theses and term papers, available for sale to the thousands of students who practice cheating. The University of Wisconsin is reported to have withheld grades from some 600 students suspected of submitting, as their own work, papers they had bought from commercial firms. Many colleges and schools have been forced to abandon any pretense of maintaining honor systems.

Another recent front-page story was headlined "Sex at Home for Young." It described the "changing concept of sexual morality," and addressed the question: "What happens when the liberated young return (home) for the weekend with a friend of the opposite sex and expect to share the same bedroom?"

I do not pretend to know whether immorality today is more widespread than in some of the other more notably boisterous ages of the past. It is certainly more visible and openly tolerated. But whatever the facts may be, the great-

(continued on next page)
er concern and wife and all human rel:lticms!tlips.

Leaving random examples, and returning to the broader causes of the alienation so many young people, I wonder if persistent and often destructive self-criticism is not a cause. It has become fashionable to get:~I:.~;~~l,.r1l:!~ directed to "Ul"e~-Ull>LI our system of criminal criticisms are there our institutions and values are no We have always been to self-criticism. thoughtful person wish to mute the type of and dissent which have our democracy. No traditions are more firmly nor more essential to the ultimate of our than the rights of press and assembly First Amendment.

Needed: “a Better Balance in Criticism”

One might wish, however, for a somewhat better balance and for a higher level of responsibility in the criticism. America, its institutions, and the values of our people deserve a better billing than they often receive.

It may be that, in our concern with the present and our serious social problems, we are losing a proper perspective of history. History enables one to understand the importance of evolution. It balances the frustration of “how far we have to go” with the satisfaction of “how far we have come.” It teaches us tolerance for the human shortcomings and imperfections which are not uniquely of our generation, but of all time. Indeed, it immortalizes all of us in the sense that we are not seen solely as the product of the present day, but as links in an ageless chain of human struggle and progress.

We, as a people, are entitled to recall that the history of America is a proud and decent one. However slow and painful progress at times may seem, the consistent American vision is of a society in which all men—without regard to race, creed, belief or origin—can live in self-respect and pursue responsibly their own aspirations.

It is, of course, true that we have witnessed racial injustice in the past, as has every other country with significant racial diversity. But no one can fairly question the present national commitment to full equality and justice. Racial discrimination by State action is now proscribed by laws and court decisions which protect civil liberties perhaps more broadly than in any other country. But laws alone are not enough. Racial prejudice in the hearts of men cannot be legislated out of existence. It will pass only in time, and as human beings of all races learn in humility to respect each other—a process not furthered by recrimination or undue self-accusation.

The frequently made charge that criminal justice is unfair and repressive is another example of exaggerated self-criticism. Whatever may be said as to the past, the present dedication to fairness in criminal trials in courts throughout America cannot be doubted.

Former California Chief Justice Roger J. Traynor, whose name will rank among the great American jurists of all time, has said:

“It is irresponsible to echo such demagogic nonsense as the proposition that one group or another in this country cannot get a fair trial. . . . No country in the world has done more to insure fair trials.”

It would be irrational to say that all of the criticisms of America and its institutions are unfounded. Yet, excessive self-flagellation can weaken or even destroy the ties that bind a people together. This, it seems to me, has been happening in this country.

The time has come when thoughtful judgments as to our institutions, and our role in history, should be tempered by the wisdom and perspective of history. In the long view, America has been a remarkably responsible member of the society of nations. Our system of Government and our institutions have forged a country which in many respects has been the envy of the world.

I have referred to our history because it is inseparable from the traditional values of our people. The revisionist concept of this history contributes to the eroding of these values and to the decline of the authority of the institutions which sustain them—the home, church, school and community. I believe these institutions are irreplaceable.

And as to values, I was taught and still believe that a sense of honor is necessary to personal self-respect; that duty, recognizing an individual subordination to community welfare, is as important as rights; that loyalty, which is based on the trustworthiness of honorable men, is still a virtue; and that work and self-discipline are as important as rights; that loyalty, which is based on the trustworthiness of honorable men, is still a virtue; and that work and self-discipline are as important as rights. Indeed, I still believe in patriotism, not if it is limited to parades and flag waving, but because worthy national goals and aspirations can be realized only through love of country and a desire to be a responsible citizen.

“There Is Much Cause for Optimism”

Finally, . . . I affirm my belief in the worthiness of religion, and of its indispensable role in the development of the human spirit.

And speaking of the spirit, I am afraid that this talk, which I will now end, has done little to uplift our spirits. Perhaps lay sermons are meant to be this way. In the brief time available, I have accented rather than positive aspects of contemporary America. There is much that is positive and cause for optimism. The idealism and genuine concern of so many of the young afford real hope for the future. And we must always remember that the values and institutions, which now seem endangered, have survived other periods of doubt and challenge. In the ebb and flow of history, I am confident that their intrinsic merit will again be reaffirmed.

ADDRESS BY JUSTICE POWELL

[continued from preceding page]

er concern must be with the impact upon the home. The relationships clustered around the home, between husband and wife and parents and children, are the most sacred of all human relationships.

Leaving random examples, and returning to the broader causes of the alienation so many young people, I wonder if persistent and often destructive self-criticism is not a cause. It has become increasingly fashionable to question and attack the most basic elements of our society. It is said that religion is irrelevant, our democracy is a sham, the free-enterprise system has failed, and that somehow America has become a wholly selfish, materialistic, racist society—with unworthy goals and warped priorities.

It is also persistently said—and this is directed to lawyers and judges—that our system of criminal justice is repressive. If these criticisms are accepted, there is little wonder that our institutions and inherited values are no longer respected.

We have always been prone to self-criticism. Certainly no thoughtful person would wish to mute the type of debate and dissent which have strengthened our democracy. No traditions are more firmly rooted, nor more essential to the ultimate preservation of our liberties, than the rights of speech, press and assembly protected by the First Amendment.

Required: “a Better Balance in Criticism”

One might wish, however, for a somewhat better balance and for a higher level of responsibility in the criticism. America, its institutions, and the values of our people deserve a better billing than they often receive.

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Luke 15:1
Matt. 18:12-14 Repeat
Shows Father's love for lost.
"This fellow" vs. Ps. 23:1; Isa. 40:11;
Ezek. 34:15
Not half-hearted--loved sheep.

TEXT

1. What do you want to hear?
2. Drew near--what interests you?
3. Jesus categorize folks--
4. Phar. and Scribes= legal and learned
5. Murmur--loud
6. Receives--what does that show?
7. Fellowship of food--eats with them--time!
8. Immediately moves to their needs with
   story.
9. 100--big or little, your
10. Action words: leave, go after, until found
11. One sheep worth that?
12. Are we success dominated? Determined?
13. Do I have "go after spirit?"
14. Who are 99?
15. Kepley and Steve
16. Matter if work hard or
17. No light lamb - but sheep
18. Shoulder full strength
   Grant encouragement
   Did they restrain others?
   Respond to confidence shown. -over-
20. Do my neighbors care?
21. Is it possible for a sheep to get lost?
22. What would cause the sheep to wander away?
23. Am I indifferent? Am I my brother’s keeper?
24. What’s our major foe? Movies? magazines? money?
25. Any joys in hell? Heaven?
26. Am I a house plant?
27. Does the safety of your soul move me to concern?
28. Do I find joy in conservation? Heaven does!

Neely's Bend C/C - 7/27/08
Heritage C/C - 7/27/08
CHAPTER P - S - L
(A Lesson on Shepherding)
Luke 15:1-7

I. The 15th chapter of Luke one of the best loved.

II. Jesus used it to squesh criticism that "he welcomes sinners".
A. What a charge!
   1. Scribes and Pharisees would not associate with "people of the Land".
      (a) These kept not their petty laws.
      (b) To allow daughter to marry one was "to expose her, bound & helpless to a lion".
      (c) Note quote.
   2. This spirit vs. "joy in heaven over one sinner who repents!"

III. Jesus showed it in 3 ways:
A. Shepherd's Delight
   1. In Judea he had a hard job.
   2. Pasture scarce.
   4. No restraining walls.
   5. Sheep wander.
   7. Sheep his responsibility.
      (a) If sheep died, bring home a piece of fleece to show how.
9. Some flocks communal.
   (a) Belonged to village.
   (b) Whole village would watch result of search.
   (c) Shepherd strides home c sheep on shoulders - a shout of joy.
10. That's what God'd like!
   (a) He never gives up hope!
B. Lady & the Coin
1. Easy to lose one.
   (a) House dark.
   (b) One little circular window - 18" across.
   (c) Floor beaten earth - covered c dried reed & rushes.
2. Precious because this coin was:
   (a) Whole day's wages - people stood on edge of things.
3. Sweep - see glint, hear tinkle.
4. Great that God searches for sinner.
C. Daddy & his Boy
1. Under Jewish law older boy got 2/3, younger 1/3. Deut. 21:17
2. Hardness in younger - give me now what I'll get when you die!
3. Ran thru money - fed pigs.
4. Came to self - came back as a slave's lowest part - the day servant - dismissed at will.
5. Father never gave me a chance for request!
   (a) Robe = Honor.
   (b) Ring = Authority.
   (c) Shoe = Child - slaves barefooted.
       (1) "All God's chillun got shoes" spiritual.
       (2) Shoes sign of freedom.
   (d) Feast - let all rejoice!
6. Note the Father's forgiveness.
   (a) Been watching.
   (b) No recriminations - Lincoln said he'd treat the South "as tho it had never been away".
7. Enter Elder Bro!
   (a) Self righteous - wishes he had stayed lost!
   (b) No sympathy, no joy in work - only duty.
   (c) Not my bro. - your son.
   (d) Nasty mind - harlots only enter when he mentions them.

IV. 3 Lost Things
   A. Sheep by sheer foolishness.
   B. Coin lost thru no fault of its own.
   C. Son - deliberately lost.
   1. God can overcome.
      (a) Foolishness of man.
      (b) Seduction of tempting voice.
(c) Rebellious heart.

West End 2-15-70
So Jesus took on himself the care of a shepherd, and the shepherd's joy, the care of the sheep, was a hard and dangerous task. The narrow central plateau was also a wind-blasted waste, and then it plunged down to the wild, windswept, windswept, desolate desert. There were no resting wells, and the sheep would wander. George Adam Smith wrote of the shepherd: "On some high moor across which at night the tempest howled, when you meet him, shepherds, pale, beaten, armed, leaning on his staff, his arm holding out, over his scattered sheep, everyone of them on his heart, you understand why the shepherd of Judah, going to the front in his people's history, why they gave his name to the king and made him the symbol of providence. Why Christ took him as the type of self-sacrifice." The shepherd was personally responsible for the sheep. If a sheep was lost the shepherd must at least bring home the fleece to show how it had died. These shepherds were experts at tracking and could follow the straying sheep's footprints for miles across the hills. There was not a shepherd for whom it was not all in the day's work to lay down his life for his sheep. Many of the flocks were common, flocks belonging not to individuals, but to villages. There would
LOOKING & LEAVING

Luke 15:3-7

I. We seldom get to an either/or position. There is an overlapping of duties.

A. You take care of the job & I'll take care of the house.

B. We are not able to clearly separate.

C. In Christ, there are times to stay & go; leave & look; praise & punish.

II. I want to tell you about a Shepherd who did some looking & leaving.

A. Story is Luke 15:3-7.

B. Similar to Matt. 18:12-14, yet some difference.

C. Tell the Story.

III. Now the Parts of the Parable:

A. Shepherd lost 1 out of 99.

1. Lost sheep.

   a.) We don't know how it got lost, but we do see the quickness of the Shepherd's response to sheep's peril.

   b.) About Sheep - (I know because I'm one of them)

      (1) Stupid.

      (2) Innocent.

      (3) Unconscious of peril.

      (4) Prone to wander & get lost.

      (5) Defenseless.

   c.) If a man doesn't know where he is going, he's pretty sure to go wrong.

   d.) Lost: Sinners are lost to God

      Holiness
2. Lost One.
   a.) Didn't say "Tis but one" - plenty left, let it go.
   b.) Didn't say "He doesn't even know he's lost - what could he be worth!"
   c.) Didn't accuse him of willfully walking away.

B. Left 99 & Looked. - Went to Wils. Matt 18:12
   1. Leave 99 in wilderness.
      a.) They are safely in fold, else how could he have counted them.
      b.) Not to secure them would be folly.
   2. "Go after that which is lost."
      a.) God uses many diversified means to recover sinner.
      b.) He goes wherever He needs to.
      c.) It's a seeking love.
      d.) Any good shepherd would do this.
      f.) To what limits will God go? Will He?
      g.) Gray said God limited only by His love.
      h.) Go after - Christ's love is an active working force.

Luke 12:50 "But I have a baptism to be baptized with;
   i.) Terrible to be lost - they could see a shepherd risking his life for a sheep but couldn't see the worth of a poor, lost man.
3. How long do we look—till he find it.
   a.) Wesley said God labors to recover lost soul.
      To leave folk alone is unchristian.
   b.) It could be a hard hunt.
   c.) Jesus suffered more than scratched hands &
      stone bruised feet—Schaffer.
   d.) God seeks those that lack the ability to find
      Him.
   e.) Christ's love was self denying.
   f.) Shepherd doesn't rest till he finds him.
   g.) Christ was not wearied by the greatness of the
      way.
   h.) Because he was small, wretched, lost, gone so
      far from God a great seeking love must come
      after him.
   i.) Shepherd's care:
      Unremitting
      Tenderly exercised
      Watchful of enemy
      Wisely providing needs

4. Where did he put the sheep?
   a.) Carried on shoulders—loved.
   b.) Doesn't smite or harshly drive back to fold.
   c.) Rejoicing he successfully did the work—after
all, saving sinner is Jesus' meat.

John 4:34 "Jesus saith unto them, My meat is to do the will of him that sent me."

5. Called neighbors & friends:
   a.) Ever lose a pet & find it again?
   b.) Call anybody - "he's all right, rejoice c me."
   c.) Happiness so great we must share it?
   d.) Got lots of folk interested in the same thing you are.

6. Rejoice:
   a.) No other writer sounds out joy like Luke - the happy Dr.
   b.) Great owner himself rejoices as does whole celestial family.
   c.) To restore one lost gives greater joy than all the rest of the flock on that occasion.
   d.) We rejoice most when we recover from dangerous disease.
e.) Can we rejoice at another's good?
f.) "My sheep" - lit. that sheep of mine which
you well knew.
g.) We turn from the lost one & murmur; heaven
happy over recovery of lost.

a.) Joins heaven & earth.
b.) It matters to angels! Will we join them in their
joy?
c.) Note authority - "I say."

8. Reason for the joy.
a.) 1 sinner - see value of a soul.
b.) No loss so great as that of a soul.
c.) Penitent.
   (1) Repent or perish.
   (2) Joy not because he is a sinner but a penitent
   one.
d.) Jesus opens with a qn. that calls for an
   answer - What is yours?

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[Address and details for Bible classes and meetings]
AM I WORTH ANYTHING?
Luke 15:11-24
I. There is an old question that haunts us all.
A. Am I worth anything?
B. Swift, "Natives are vermin."
C. Novelist, "We are jungle animals."
D. Communism, "We are soulless."
E. All men have their price — we get ahead in the Police Academy via sex — same in movie starlets as they disrobe to "see if deformed."
F. Does disgrace obliterate our worth?
II. To answer this Jesus spoke a parable you know as well as any in the Book.
A. He spoke it against Pharisees & Scribes who murmured because Christ ate with sinners.
B. It shows redemption can be for sinner and legalist.
C. He wanted us to know that God's love is boundless, profound, reconciling, and undeserved. (Broadman)
   1. Thus 3 parables — sheep, coin, boy.
      a) 1 out of 100 sheep.
      b) 1 out of 10 coins.
      c) 1 out of 2 sons.
D. Thus may I tell you the story of the Prodigal Son.
A. Father had 2 sons.
   1. Children have different dispositions even of same parents.
   2. We do not know the age difference here.
B. Bold Request – Divide
1. Was a bit unusual but in order.
2. Deut. 21:15-17 shows 2nd born could not take away the 1st son's.
3. He got 1/3 of estate.
4. Tho older did not ask the Dad gave to him. He retained control via lifetime estate – thus "all I have is yours."
5. Obvious lessons.
   a) Youth grows weary with restraints.
   b) Youth pants for independence to do their own thing.
   c) We envision something better for ourselves.
   d) Easy to squander what we do not earn - or see a high purpose in its usage.
   e) Some even view gifts as debts - you owe this to me.
C. Not many days later, off to a Far Country.
1. Just couldn't wait to take off.
2. Note far country.
   a) Beyond danger of interference from home.
   b) What was he really saying by this action?
      (1) I do not want God's government. I want my own - thus make me a god.
      (2) I will manage - I distrust my father's direction.
3. I want distance between affection and myself.

3. We learn:
   a) Departure & distance invite evil.
   b) We cut ourselves off from Father's love & are denied its benefits.
   c) We tho are free to go.
   d) Please don't forget who you are!

D. Wasted in Riotous Living.
   1. Sin reduces to servitude.
   2. Friends connected to his money.

E. Spent all - Famine - Want
   1. Want is 1st state of a bitter experience.
   2. Avon Malone, "See what the prodigal (spendthrift, extravagant) is wearing these days."

F. Joined to Citizen
   1. Glue, cement
   2. Fasten together.
   3. We do anything to stay alive.
   4. Swine herder.

Lev. 11:8

   a) God has change on this - even as he has music.
   b) Become a fellow consumer with the pigs.
   c) Husks
      (1) Name of fruit.
      (2) Carob tree pods.

5. No man gave to him.
   a) Words in parable:
      give, gave, make.
   b) Really alone.
Ecc. 9:3
  c) Didn't know how great his home
      was til he left it.

G. Came to Himself
  1. Consideration - I perish.
  2. 1st step toward conversion - what
      is my condition.
  3. "Make me as a hired servant."
      Sin against parents was sin against
      God.
  4. In reality:
      a) We do not come into God's
          presence with stainless virtue.

Isa. 64:6
  b) What are we apart from grace?

Lu. 5:8 "Depart - I'm a sinful man"

Isa. 6 I am unclean

1 Tim. 1:15 Chief of sinners

Rom. 7:18

Matt. 5:3 Beggar
  c) Nothing in my hand I bring"

Rev. 3 & 17 Rich - need nothing vs naked, blind
  5. Arise - Go (once any place other
      than home, now no place but home)
  6. "Say to my Father"
      a) Name Father remains tho Son
          degenerate.
      b) Only God can satisfy our longings
  7. Came - resolve alone won't do it -
      act on it.

H. Father Saw!
  1. We often fail to see people as
      persons.
5. Man is God's creature.
3. We are a new creature who we can self respect.

Gen. 1:26
Ps. 8:3-4
1 Jn. 3:16
1 Jn. 4:9

1. Father's Action
   1. Compassion - no grudging reception.
   2. Ran
   3. Neck
   4. Kiss - in all the filth.

Jer. 31:20

5. Robe
   a) Prayer intercepted - that makes me a hired servant never offered.

Isa. 61:10

b) Best robe
c) Publicly - bring forth

6. Ring
   a) Memorial (as your wedding) you've ever seen.
   b) Remember

Gen. 41:41-42

7. Shoes
   a) Slaves barefooted - he thus removes final mark of his poverty.
   b) Delivered, accepted, free, he stood resplendent alongside his father.

8. Calf - great is the feast of Divine love.
IV. What Does This Story Say to You?
   A. Powell
      1. Love endures - Dad waits.
      2. Love expects - Dad watches - one day son would come home.
      3. Love exciting - ran.
      4. Love embraced - Kiss removes doubt he was loved.
      5. Love enriches
         Robe - honor & acceptance
         Ring - authority
         Shoes - freedom
      6. Love enthused - calf - home of silence now a happy one.
      7. Love explains - son alive - no guest left in doubt.

   B. Feast for all.
   C. God purges our past & gives power to the present.

Acts 2:36-38
   1. Not by physical, empirical, sensational but by promise.

1 Jn. 3:14
Eph. 1:19
   2. Malone told of man who ate cheese & crackers on voyage not knowing he'd paid all.

Mk. 10:27
   D. Malone's close
      1. "He who dipped his hands in chaos and sprinkled the universe with worlds; who traced the valleys with the tips of his omnipotent finger - can he:
a) Drive selfishness out of me?
b) Dry out a drunk?
c) Make a home once again?
2. Can he restore a faith long since gone?
3. Is he not, thru Jesus, concerned about birds, babies, lilies, harlots, workers?
4. From a bucket of coal tar the scientist sees medicine, colors, fragrances.
5. Newton put on his old sea captain uniform - went into his pulpit and read his Amazing Grace.
THE STRONGEST OF WORDS

Luke 15:11-24

I. If there is any teaching of Jesus that I think you know well it's Luke 15.
A. Story of lostness: corn, sheep, son.
B. It came from the lips of Jesus.

II. I want us to go again to this parable and retell it just to see the strong words. As we examine them the story will reverberate in your heart -- Luke 15:11-24.
A. "Father give"
   1. Not pay
   2. Not deserved
   3. Only via legality
   4. Most of us, as I did, had a good daddy.
B. "Not many days after"
   1. Sudden wealth burns our pockets.
   2. Too many decisions are hastily made.
C. "Far Country"
   1. There looms a temptation for all of us.
   2. Far--we are devoid of the influence of neighborhood.
   3. We try things: drink, dope, women, pornography
4. "Waste substance" --what we have is not used for righteousness. Sm. wastes.
5. How well do we account for our use of money.
6. Soon "all's spent" and "want" comes.

D. Joined Himself
   1. Perhaps pushed himself on someone.
   2. Thus proved he can get along without daddy.

E. Feed Swine
   1. Unclean - split hoof but no cude.
   2. Jesus sent hundreds to drown.

F. "Fill belly with husk"
   1. Drugs and prostitution does that to us.
   2. Ashamed and degrade
   3. Sink to lowest depth--husk
   4. Perhaps fruit of carob tree

G. "No man gave to him"
   1. Riotous living makes no friends.
   2. Buck Downey would lose his crop.

H. "Came to himself--Father, bread enough"
    "Perish" with hunger
   1. Arise and go
   2. I have sinned against heaven--in thy sight.
I. While yet afar off his father saw.
   1. He'd been watching and hoping.
   2. Ran, fell on neck -- kissed
   3. Son, I have sinned--no more
       worthy
       (He'd lost something and compared
       it with present time).
J. "But" the Father said.
   1. Spoke to servants as angels hear
      us.
   2. Quickly
   3. Best robe; ring-shoes, fatted calf,
      eat, make merry.
K. "My son" "dead," "alive again,"
   "lost," "found" Be merry
   1. Story with happy ending.
   2. Let it relive today.

New Concord C/C -- 9/20/09
(Murray, KY)
I. Somehow we are drawn to the horrible.
   A. See a wreck
   B. Gossip about what's happening.

II. Burton Coffman did Prodigal Son—a classic tragedy—in a trio of quartets.
   A. How wide was tragedy
   B. What caused it
   C. What cured it

III. How wide and extensive was it.
   A. See him in the hog pen
      1. Lowest depths
      2. Nothing but shame
   B. 4 things to emphasize tragedy
      1. He was alone—Satan's friends desert us
      2. Had a shameful job—never intended to be swine herder! Note he was sent!
         Devil's got his pens today and needs workers
      3. He was hungry
         (a) Pigs weren't
         (b) World's got plenty of food for pigs but not me.
      4. Tortured by memories
         (a) Hell has such.
         (b) Rich man did
IV. What caused tragedy? We investigate plane
wrecks - do this.
A. He had "give me" attitude.
Acts 20:35
Ecc. 1:8 All things are toil at Labored
u 4:8 We not toil with silver shall not be satisfied
5:10 Silver, Neat he that sivell abundance
B. Wouldn't be governed by Daddy's will
1. We must take bearings
2. We must not get off course - guy flew me
back from Jeff., Inc. and said he'd
land at any "airport I can find!!"
Proverbs 13:15 Good understanding giveth favor
James 1:15
C. Had wrong associates
D. Lacked proper vision
Ps. 119:59, "I thought on my ways and
turned my feet with thy testimonies"

V. What cured it?
A. Saw truth about himself
"I perish with hunger"
1. We must face unpleasant truth
2. Do we lay our misfortune on another?
B. Made good resolution
1. I will go
C. Come to his Father
   1. No banqueting until got there
   2. No forgiveness on the way

   Jn. 6:44 No man can come unto me except
   Acts 11:18

D. Re-entered Father's circle
   East End 5-2-76
   Interwilde Church, Bible Class 5-16-76
   Pratt, Kansas. Young People's Meeting 5-30-76
YOU CAN COME HOME AGAIN
Luke 15:11-24

1. Do you ever get criticized for “church work”?
   A. What was the nature of it?
   B. How did you react?
   C. Do you recall the Lord caught it?

Lu. 15:2 "The Phar. & scribes murmured saying, This
   1. "Receives & eats c sinners" - a repeated charge
      (a) Levi & Dinner. If 3:21 Why eatehill thine host
         Lu. 5:30 "Why do ye eat & drink c publicans & sinners
      (b) Simon & Woman. For she is a sinner
         Lu. 7:39 "...what manner of woman this is that toucheth
      (c) Pharisees & Scribes.
      Lu. 15:2 "This man receiveth sinners & eateth with them.
         (d) Pharisees & Lawyers. A friend of sinners
         Lu. 7:34 "The Son of man is come eating & drinking
         (e) Zacchaeus. "To be a guest c a man that is a sin.
         Lu. 19:7 "They all murmured saying that he was gone

2. Is it proper for Christians to rejoice over repenting
   sinners? Tim. 1:15 "This is a faithful saying, &

3. Is it proper for erring Christians to repent - these
   are the issues!

4. Who are the wrong people today - demonstrators,
   Black militants, dope addicts?

5. Do you see a compassionate God who welcomes
   you home again? Or do you see a Bangkok
   Buddha in his squatty deliberate abstraction
   rather than eager compassion to receive & think
   this represents God?

D. To straighten this all out, Jesus spoke 3 parables-
we study part of one.

II. Points to the Story.
A. A Certain Man Had Two Sons (V. 11).
1. One said story of two lost brothers; one in a far
country & one at home.
2. The Father loved both boys & did what was right
by both.
B. The Suit for Division (V. 12).
1. Younger brother asked for his inheritance.
   (a) He was of age to leave home if he wanted to.
   (b) Law specified his portion - in this family he got
       1/3; older 2/3. (Deut. 21:17).
   (c) When he asked legally for it immediately he
       forfeited any gain his daddy might make for him
       by waiting.
2. Falleth = properly my share.
3. Note the emphasis on "me." No consideration
   shown for how his father must have felt.
4. Truly, he was his own worst enemy.
C. The Allure of the Far Country (V. 13).
1. We usually want to go after "not many days" - in
   a hurry to sin.
   (a) Life was bright c opportunities where he was -
       but it also had rules!
   (b) Current had Tots of liberty - but there were
       regulations.
   (c) Devil gets us restless.
2. Gathered all together.
   (a) He that he had it all together but he's just ready
       to come apart.
3. He wasted his substance.
   (a) Squander = to scatter everywhere.
   (b) Reckless fling.
   (c) Had nothing to show for it.
4. With riotous living.
   (a) Live w/o saving anything.
   (b) Loose living.

Prov. 29:3 "He that keepeth co. c harlots spendeth his substance.

D. The Inevitable Famine (V. 14).
   1. It always comes. 
   2. Recklessness brings retribution. 
   3. Whether we realize it or not our resources come from the Father.
   4. Apart from Him we are soon bankrupt.

E. From Sonship to Swineherder (V. 15).
   1. Jew asked Gentile for help?
   2. Sent (commanded) to the fields.
   3. Disgrace to feed unclean hog.
   4. Sin has a humiliating effect.

F. Starving for Food & Fellowship (V. 16).
   1. Fain = gladly.
   2. Sin brings reproach.
   3. Was it pods of carob tree that had seed & gelatinous substance that he ate?
   4. Goal of sin - complete degradation & disaster.

G. He Came to Himself (V. 17).
   1. Here was turning point - he came to himself.
      (a) Commonly applied to those deranged.
(b) His folly was insanity.
Ecc. 9:3 "Madness in their heart while they live.
(c) No indication he blamed anyone but himself.
(d) If one is to return there must be self realization & a determination to remedy the matter.

2. Recalled his Father's house - there is value to remembering

3. "I perish c hunger" honest evaluation

4. Introduces "I" - and many things follow:
(a) I - perish (V. 17).
(b) I - will arise (V. 18).
(c) I go (V. 18).
(d) I have sinned (V. 18).
(e) I am no more worthy (V. 19).

H. Determined Course of Action (V. 18).
1. I will arise & go to my father.
   (a) Commonly used by Hebrews to enter into a piece of business.
   (b) He was reflecting.
   (c) He was resolving.
2. I have sinned.
   (a) Said 8X in Bible.
      (1) 4X w/o reality.
         ((a)) Pharaoh Exo. 9:27, I have s. this time
         ((b)) Balaam Nu. 22:34, I have sinned
         ((c)) Saul 1 Sam. 15:23, I have transgressed in that I have sinned.
         ((d)) Judas Matt. 27:4, "in that I have sinned in sincerity.
      (2) 4X in sincerity.
         ((a)) Job Job 7:20, I have s. what should I do with
         ((b)) David Ps. 41:4, i erred; I have sinned
(c)) Achan Josh. 7:20, Ikins. against loaded
(d)) Prodigal Lu. 15:18.
(b) Sin = to miss the mark.
(c) Offended God (heaven) & man -- we usually do!
(d) Oh -- so hard for us to say it!
(e) Make = treat me as hired servant -- day laborer
     absolutely no security or certain future.

1. He Repented (V. 19).
   1. No more worthy.
   2. His only virtue was to recognize he had no virtue.

K. The Meeting (V. 20).
   1. He arose & came to his father.
      (a) Doesn't imply he was sitting rather an immediate
          deliberate return.
      (b) No hint of frantic haste.
   2. Contrast c the Father.
      (a) Seen when a great way off.
          (1) Didn't matter how he was clad -- Father recogni:
            him as son.
          (2) Hadn't he been watching for him?
      (b) Saw = Compassion -- Ran -- Fell -- Kiss.
          (1) Son = selfish, sinning, sorrowful.
          (2) Way = wicked, wasteful, woeful.
          (3) Father = fair, faithful, forgiving.
      (c) Restoration brings rejoicing.

L. The Confession (V. 21).
   1. Father, I have sinned.
      (a) Sinner has no where else to go but to God.
      (b) He'd offended God but you can trust His kindnes
   2. Not worthy to be son.
3. See the humility, the love, the confidence.
1. Truly he underestimated the Father's kindness. Contrast the expected & the received.
3. Robe that was of finest quality.
4. Ring - signet (?)

Esther 8:2
Gen. 41:42 Pharaoh & Joseph

5. God royally treats those who come to Him.
6. Fatted calf was grain fed for special occasion.
7. Either supposed he was dead or he was dead to virtue.

8. "Began to be merry" (V. 24).

III. You too can come home - Joy here & Hereafter. Those who fail to share God's happiness over the return of lost are out of step c Him. To deny the return is to thwart His happiness. Come Home.

South Main Church, Weatherford, Tex. 3-16-80
REACTION TO GOOD FORTUNE
Luke 15:25

I. Which is harder: rejoice or weep?

II. Which is harder - stranger or your own brother blessed?

III. How hard is it to take something that might be yours & see another get it?

A. Prodigal is home.
1. Lightfoot makes these points:
   a.) Father left his anxieties unexpressed.
   b.) Joy of prodigal’s return shows God wanted it.
   c.) Recall what prodigal lost:
      (1) Fellowship of Father.
      (2) Comfort of home.
      (3) Self respect.
      (4) All he had.
      (5) Freedom - he was “sent” to hog pen.
   d.) Note reasons he came back:
      (1) Self evaluation.
      (2) Decision.
      (3) Action.
      (4) Confessed - didn’t mince words or offer excuse

2. As he returned, Father “saw”:
   a.) Father has not been the same since the day the son left.
   b.) Saw him a great way off.

3. Shun whatever would take us away.
   a.) Soap operas.
   b.) Bad books.
   c.) Some companionship.
   d.) Songs.
   a.) Robes.
   b.) Rings.
   c.) Shoes.

5. Yet in spite of fact he thot son dead.
   a.) Either to life, or
   b.) To virtue (Indy live-in boy's dad said, "I don't like any such doings."

6. Note son's confession interrupted by father's outburst of love.

7. True repentance is voluntary, it is not forced.

8. Son realized he'd sinned before God.

9. Father kissed & held that smelly boy (Schaffer).

Rom. 5:8 "But God commendeth his love toward us, in that while we were still sinners, ..."

10. Saw him great way off.

Isa. 45:24 "Surely, shall one say, in the Lord have I trusted, and his mercy is over me?"

11. He ran - Father has greater haste than sinner.

Neh. 9:17 "And refused to obey, neither were mindful of thy marvelous works WHICH HE HAD DONE ...

12. Lit. eagerly kissed him.

13. Credit prodigal:
   a.) Persevered in resolution.
   b.) Only now does he see what a wonderful father he has.

14. Father again.
   a.) Makes servants rejoice c him.
   b.) Best robe - long, wide, white outer garment of the upper class.
   c.) If he'd performed great deeds, he could not have had higher honors.
   d.) Romans when adopting a son put robe around son.
e.) Not a word about a rod.
f.) Signet ring important.
Hos. 2:19 "And I will betroth thee unto me for ever;"
g.) We are shod.
Eph. 6:15 "And your feet shod with the preparation of
h.) Fatted calf - something extraordinary.
i.) Death & life stand for sin & conversion.
Eph. 2:1 "And you hath he quickened, who were dead
J Tim. 5:6 "But she that liveth in pleasure is dead whi
15. Let's close this phase by noting what prodigal
did.
a.) Came to himself - V. 17.
b.) I will arise - V. 18.
c.) I will go - V. 18.
d.) I will say - V. 18.
B. What does the prodigal have to do to get home
today!
1. Repent.
Acts 8:22 "Repent therefore of this thy wickedness, at
2. Confess sin.
1 Jn. 1:9 "If we confess our sins, he is faithful and ju
James 5:16 "Confess your faults one to another, and
3. Pray for forgiveness.
Acts 8:22 "Repent therefore of this thy wickedness, at
Luke 18:13 "And the publican, standing afar off, wo
4. Reconsecrate self to Lord.
Rom. 12:1 "I beseech you therefore, brethren, by the
1. One bro. returns from far country & its life, the other from work in the field.
2. He'd stayed home.
B. As he came near, he heard music & dancing.
1. Music.
   a.) Shows it was a festive occasion.
   b.) Thot of full orchestra and entertainment.
   c.) Music does things & was on various occasions.
      (1) Kindles rage.

Prov. 25:20 "As he that taketh away a garment in cold" (2) Battle cry.
Job 39:25 "He saith among the trumpets, Ha, ha; and (3) Temple service.
1 Chron. 23:5 "Moreover four thousand were porters; (4) Bridal procession.
Jer. 7:34 "Then will I cause to cease from the cities (5) War.
Ezek. 26:13 "And I will cause the noise of thy songs (6) Harvest.
Jer. 48:33 "And joy and gladness is taken from the place (d.) Jubal father of it.
Gen. 4:21 "And his brother's name was Jubal; he was (e.) Occasions.
      (1) Jacob sent away.
Gen. 31:21 "So he fled with all that he had; and he (2) Miriam & timbrels.

(3) Social gatherings.
Isa. 5:12 "And the harp, and the viol, the tabret, or Amos 6:5 (Amos 5:23)
(4) Damsels in services.
1 Chron. 13:8 "And David and all Israel played before
(5) Skilled musicians.
2 Chron. 5:12-13 "Also the Levites which were the si
(6) Prostitutes used it.
Isa. 5:12 "And the harp, and the viol, the tabret, an
2. Dancing.
a.) Did not mix the sexes in Judea.
b.) Usually done by hired people.
c.) Choral music or choral dancing likely.
d.) Jews used it.
Exo. 15:20 "And Miriam the prophetess, the sister of
2 Sam. 6:14 "And David danced before the Lord with
Jn. 21:19-21 "This spake he, signifying by what deal
( ) Danced only on sacred or triumphant occasions
f.) History.
1.) 1st at heathen abomination.
Exo. 32:19 "And it came to pass, as soon as he cam
1 Kings 18:26 "And they took the bullock which was gi
2.) Next by worldlings.
Job 21:11 "They send forth their little ones like a flo
g.) Cicero, "No one dances who is not either
drunk or mad."
h.) John murdered by inflamed Herod.
i.) Salome knew passions cool so asked & acted at
j.) Jesus did not express his feelings on subject -
just told it as a fact.
C. The older brother calls for an explanation.
1. Servant quizzed.
a. 3rd term for servant.
b. Means "child" - tad - who renders household services.

2. Thy brother is come home - safe & sound - in good health.

D. Reaction - Angry.
1. Sullen - stayed out as uninvited guest.
2. Jonah didn't like Nineveh spared. 
Jonah 4:1 "But it displeased Jonah exceedingly, and I 
Acts 11:1 "And the apostles and brethren that were in 
4. Wouldn't go in unless his bro. was turned out!
5. I am holier than thou.

Isa. 65:5 "Which say, Stand by thyself, come not near! 

6. Bible tells of special favors to younger sons: Abel, 
Seth, Abraham, Jacob, Joseph, Ephraim, Judah, Moses, David.
7. Don't be envious of anyone's good fortune or blessing.

8. Pharisees are loveless.
9. Father entreated - the same toward both boys.
10. No joy in older bro. heart.

E. Older Bro. cites Service Record.
1. Cites his faithfulness & lack of recognition. 
2. I have sinned vs. I have served.
3. "I never transgressed one commandment - self righteous.
4. Are we sinless?
5. Do we point c pride to our efforts?

F. Disassociates Himself - "Thy Son."
1. Note scorn - this son of yours who has eaten up your life with harlots.
2. Did he assume this?
3. V. 13 "Loose living" & it means life of debauchery.
4. Was he accusing his father of being sympathetic to son's sinful ways?
5. Thy son - rude designation.
6. Good enuf to be thy son, but not good enuf to be my brother.
7. He lifts veil on broth. sinful life.
8. Elder broth. may lose:
   a.) Father's love.
   b.) Bro. affection.
   c.) Joy of father's house.
   d.) Fame of his own virtue.
G. Kid vs. Calf.
   1. Fatted calf - grain fed for special occasion.
   2. I didn't get a little goat.
   3. Was he deceiving himself.
Ecc. 7:20 "There is not a just man upon earth, that doth
I Jn. 1:8 We deceive ourselves
H. Father's Answer.
   1. Loved both boys.
   2. He could love both w/o an injustice to the other.
   3. Wants him to see folly of unbrotherly act.
   4. Father.
Isa. 63:16 "Doubtless thou art our father, though Abra
5. All I have is thine.
Gen. 25:5 "And Abraham gave all that he had unto
Rom. 8:32 "He that spared not his own Son, but delivered us from sin and death by giving His life for us."

2 Pet. 1:3 "According as his divine power hath given unto us all things that pertain unto life and godliness.

1 Cor. 3:21 "Therefore let no man glory in men. For all things are of God, who hath reconciled us to himself through Jesus Christ our Lord."

6. You are invested with benefits of sonship.

7. Inheritance is still intact - you've lost nothing.

8. Heir - therefore owner of all.

1. It was meet.

1. It was proper & right to handle it as I did.

2. Nothing has been done to hurt.

V. Conclusions.

A. Those who fail to share God's happiness over the return of lost are out of step with Him.

B. There is plenty of mercy - and to spare - for everyone.

C. God receives sinners now - He won't later.

D. We ought to respond to salvation of others even as God does.

E. God's perfect - He expects His children to so be.

F. God's compassion is unchanged.

Ps. 125:6 "Surely, shall one say, in the Lord have I trusted; and shall not my heart be glad, and my mouth speak freely of thy praise? For thou, Lord, hast opened my speech unto me, and hast not withheld thee from thy grace."

Isa. 45:24 "Surely, shall one say, in the Lord have I trusted; and shall not my heart be glad, and my mouth speak freely of thy praise? For thou, Lord, hast opened my speech unto me, and hast not withheld thee from thy grace."

Ps. 136:1 "O give thanks unto the Lord; for he is good: for his lovingkindness endureth forever."

G. God will be justified when He speaks.

Hab. 2:20 "But the Lord is in his holy temple: let all the earth keep silence before him."

I. We decide whether we exclude ourselves or not.

J. Heaven welcomes the penitent.

Note Jesus tho gave no explanation of this parab.
THE TOUGHEST PARABLE

I. Some things are hard because they are so complicated; i.e.,
   A. Sovereignty of God.
   B. Events in state of dead.

II. Some things are hard because of chronology; i.e.,
    return of Christ.

III. Some things are hard because they are so plain--
     could it possibly mean what it says?
     A. Tell this parable.
     B. Does it compromise any position of Jesus--
        does he encourage dishonesty? Can ungodly
        men save me? Is it shrewdness at any price?

IV. Let's see first the problem.
   A. Admitted tough.
      1. Barclay - "Hard to interpret. It's a story
         about rascals".
      2. Summers
         a) Addresses 12 and overheard by Pharisees
            and they scoff because they love their
            money more than their Lord.
      3. Beacon - can grasp the story but puzzle
         over Jesus' usage of it.
      4. Erdman - most perplexing of all parables.
         a) Man robbed his master.
         b) Master points to him with praise.
c) Jesus uses as an example for his followers.
d) Sounds like Heaven can be purchased with money.

5. Powell - a surprising utterance of the Lord.
6. Ryle - gives 16 different interpretations of it.

7. Expositors - many questions
   a) Is the Master (v. 8) same as v. 3 & 5, or Lord Jesus?
   b) Why commend a dishonest man?
   c) Where does parable end - v. 8 or 9?

B. As you can see our work is cut out for us.

V. Now to the Parable

A. Rich man had a Steward.
   1. Absentee landlords not an uncommon thing in Israel.
   2. Men of wealth trusted affairs to others.

B. Stewards
   1. Trusted with another's property.
   2. Rules house in financial affairs.
   3. Bible names several
      a) Joseph
      b) Elders

Titus 1:7 "For an overseer must be above reproach,
   c) Christians
   1 Cor. 4:1 servants of Christ; stewards of the mystery
   1 Pet. 4:10 be gits 'employ in service as good stewards'
   d) Eliezer
Gen. 24:2-12 'search for Bride
Gen. 39:4 Joseph - Potipher. Read
e) Are you?

Matt. 25:14-30 Read - talents story
Lk. 19:12-27 - vineyard steward
Lk. 12:42 - Read

4. They are not slaves but free men.
5. They were administrators with full authority.

C. This one was accused.
1. He was the talk of the whole country.
2. He lived in unblushing extravagance.
3. He was an embezzler and some blew the
   whistle on him.
4. He'd wasted the goods -- scattered,
   squandered, is meaning.

D. Called to give account
1. Are the charges true?
2. Indigent surprise voice.
3. Give up account books.
4. Records are called for.

VI. Resolution of a dilemma
A. It's a fact - I'll be fired
1. No longer steward.
2. Just end to way I've acted.

B. What shall I do?
1. He'd followed career of embezzlement.
2. The word of the manager's misdeeds came
   from others, remember. We hid little.
3. Obviously would be dismissed.
4. Johnson makes point we will be dismissed either at death or sooner -- don't waste God's goods.
5. Fired and will be too weak to dig and too proud to beg.
6. Three choices: dig, beg, steal. Were there more?
7. Resolved it by acting in a shrewd way to protect his future.
8. He would make the debtors indebted to him and they would be grateful for reduced price.
9. Debtors perhaps rascals also thus receptive to his plan. They knew they owed it.
10. He would falsify the entries in book so that debtors were debited with far less than they owed.

C. Execution of the Plan.
1. First called owed 100 measures of oil.
   a) Measure of oil
      (1) Johnson says 10 pints
      (2) Summers - bath = 9 gallons of olive oil, thus really 900 gallons - must be a trader, not a renter.
      (3) Powell = 868 gallons
b) Reduce it to 50
   (1) Do it quickly
   (2) He'd involve them so if worse came to worse he could blackmail them.
   (3) Do it with great haste lest the dishonest transaction be interrupted.
   (4) Means with reckless abandon.
   (5) Note he's getting others under obligation to him.
   (6) Reduces it 50% - this entangles debtor.

2. Called 2nd - 100 measures of wheat - reduce to 80.
   a) Measure
      (1) Johnson - 11 bu. (20 bu. would be 220 bu. reduction)
      (2) Summers - Kor - 12 bu. = 1200 bu.
      (3) Bill was in term of commodities so he could hide the interest.
      (4) Wheat yield of 100 A.
      (5) One reduced 50%, other 20%.
   b) How could he do this?
      (1) Couldn't legally charge interest so he just upped the bill to get it perhaps.
6. 

(2) Make up deficit from own pocket, or
(3) Reducing his commission.
(4) Or were they non-collectable debts.
(5) Or earlier collected more than fair and returns such.

VII. The Master Commends
A. How could he?
1. Not for dishonesty but for wisdom in looking for a home when about to lose his place.
2. Not for dishonesty but shrewdness.
3. Commends prudent foresight.
4. Employer was as great a swindler as employee since he agreed to it-Powell.
5. If you foresee danger make precaution to offset peril.

B. Children: This Age vs Light
1. Graus says four commendations
   a) Wicked folk plan better.
   b) Money worth most as it relates to future.
   c) Don't be naive.
2. World is served better by its servants than Christ is by his.
3. We are not sons of this age.
4. We must be sons of light. We don't belong to this world - but oh it's hard!
2 Thess. 2:13-14 "We are bound to give thanks always.
5. Teaches us to act decisively in crisis.
VIII. Some Hard Commands.

A. Make yourself friends of the mammon of unrighteousness.

1. Friends
   a) If Christians were only as eager to attain goodness as these ingenious ones are to get money!
   b) If only we would give as much attention to things of the soul as things of business.
   c) Material possessions should be used to cement real and permanent values.
   d) Man can use his wealth selfishly or to make life easier for many.
   e) Jesus here puts himself in contrast to evil men.
   f) We all need friends.

2. Mammon
   a) Aramaic word
   b) Means wealth of any kind.
   c) Don't store wealth.

3. Fail
   a) We will die
   b) Death antidote to covetousness.

4. Everlasting Habitations
   a) We have an eternal end.

Matt. 6:20 "Lay up for yourselves treasures in heaven"
   b) Correct use of money can lead men to the Kingdom.
c) Use of material things affects our destiny. Acts 2:43 "And fear came upon every soul: and many," 4:30 "By stretching forth, thine hand to heal; and" Eph. 4:28 "Let him that stole steal no more; but rather 1 Tim. 6:17-19 "Charge them that are rich in this your, Gal. 6:6 "Let him that is taught in the word comm." Matt. 6:16 "Moreover when ye fast, be not, as the"

d) Wealth can be used to bring endless joy.

e) If evil is wise toward the deceitful of earth much more should Christians be toward eternity.

f) We can use wealth to do good.

5. But can ungodly men bring me to eternal habitations?
   a) Only one who can receive us there is Father & Son - make them your best friends.

I Pet. 1:18 "Forasmuch as ye know that ye were not"
   b) Godet says "habitation" is poetic phrase.
   c) Critics use this to say Jesus morally unsound.

IX. Concluding lessons
   A. Faithful in little - faithful in much.
      1. Man's way of fulfilling a small task is his best proof of fitness for a larger one.
      2. Fidelity in small also in large.
      3. We are stewards of God's wealth.
4. If honesty is a way of life - faithful in minors will get you majors. Money reveals true character.

5. If can't trust you with a little, can't with a lot.

6. If you don't handle your money, your money will handle you.

7. It's not yours, it's transitory.

B. Two types of riches: Earth's & True
1. This earth's money is just entrusted to us to use wisely.
2. Prudent use of anything brings best results.
3. Heaven has a wealth that lasts.

C. If you can't handle a little of the other fellows, how could you a lot of your own?
1. Faithful use of material, ends in higher spiritual matters.
2. Default on material; will on spiritual.
3. Material not really ours.
4. Briscoe "God so loved the world he didn't send a committee".
5. We are in training for a higher service to come.
6. Character is most important.
7. God won't squander gifts on folks that can't handle them.
D. Can't serve two masters.
1. Jn. 2:15 "Love not the world, neither the things"
   1. Slave had no spare time.
   2. Slave had no time to call his own.
   3. For him there was no court of appeals.
   4. God has us completely or not at all.
   5. Yet God faces competition!
      a) Can't serve 2 masters of opposite views.
      b) Impossible to have divided loyalty.
   6. What we put first determines all the rest
      of the acts of our life.
      a) Is it God?
      b) Is it money?
      c) We will push aside whatever gets in the
         way of our ideal.

       Rev. Ladies Bible Class 1/19/88

Franklin, KY (Bible Class) - 2/19/89
SCENE 1 = LUKE 16 STORY
Luke 16:19-21

I. Some things we name.
   A. Parable of 4 soils.
   B. Parable of Rich Young Ruler.
   C. Story of Paul praying with babies. Acts 21

II. But this we avoid here.
   A. We ask is it a parable?
   B. Or is it a true event?
   C. Whichever answer you give none forsakes the truth it presents.

III. Remember the Setting.
   A. Pharisees have sneered at idea affluence does not show love of God.
   B. Jesus must lead to read judgement & scope of life.
      1. He must persuade.
      2. We all want to sell something.
      3. We seek to move the minds of men.
   C. He tells a story.
      1. Two men - came from opposite extremes of life.
      2. They contrast the social order.
      3. One owns everything; the other possesses nothing.
      4. It is "The Reversal of Value Theme".
      5. It is not called a parable in N.T.
      6. It has a name in it - parables didn't.
D. Purpose – wealth per se does not mean God’s fault – neither does poverty.

IV. Stage I – Contrast of Earthly Life Style of 2 men.

A. The rich man.

1. No hint as to evil in making his money. 

2. He seemingly feels no scars of sacrifice.

3. Every day is laughter as usual.

4. He shows no Christ like sacrifice.

Gal. 2:20-22

5. Doesn’t have a recorded name (called Dives - Latin for rich man).

6. Teaches us lessons:

a) Affluency can be as hard on a person as poverty is.

b) We can be judged rich –

   (1) Food, cars, clothes, shoes, refrig., TV.

   (2) Millions have no hope of gaining what we have.

   (3) Rich are poor in:

      1) True joy.
      2) Sympathizing love.
      3) Well found hope – he didn’t even think about it.
      4) Eternal consolation.
3.

d) Augustine said "It is not the possessor of riches who cannot enter the Kingdom of Heaven but rather he who is possessed by riches."

B. Clothed in Purple.  
1. Robe of royalty.  
2. Habitually clothed elegantly, his ordinary apparel.  
3. Purple had other Biblical usage.  
   a) Tabernacle  
      Exo. 26:1  
      b) Priest  
      Exo. 28:5  
      c) Word  
      Esther 8:15  
      d) Belshazzar  
      Dan. 5:7  
  4. Babylonians clothed their gods in purple.  
  5. Nero would put to death any subject that wore it.  
  6. Came from fish - few drops made dye.

C. Also Linen  
1. Worth weight in gold.  
2. Used on mummies.

D. Fareed Sumptuously.  
1. Means lit. to make merry.  
2. Feasted - more than food - implies a festive occasion daily.
3. Sumptuously more related to clothing than food.
5. Note he seemed oblivious to anything around him other than himself.

V. There was Lazarus.
A. Beggar
1. Is wealth a crime?
2. Is poverty a virtue?
3. Or is the crucial thing not wealth or poverty but how we respond to Word of God.

B. Lazarus
1. Only name given in one of Jesus' stories.
2. Means "Help of God" - suppose he thought he had it?

C. Laid at Gate
1. I sat where they sat - then arise & I'll make thee a watchman.
2. Laid habitually - means casts down.
3. Gate strongest part of house.
4. He couldn't say he was ignorant of Lazarus' misery & the opportunity it gave.
5. Wonder how Lazarus felt as he daily saw others go to the banquet?
6. At least no railing against God.

Rev. 16:9-10

D. Full of Sores
1. Instead of linen covered with ulcerous sores and boils.
2. Disease his only covering.
THE HORRORS OF HELL

Luke 16:25-31

I. Can you imagine a more distressing subject? Hear Jim Allen do this at Abilene.
A. Does the Bible speak about it? Don't know.
B. What does it say? is our question.
   1. Makes little difference whether its Tartarus or eternal hell--only difference is length of time.
II. About hell the Bible says this:
A. It is eternal.
   Matt. 25:46 "And these shall go away into everlasting punishment, without end, never cease.
2. Whatever word modifies hells punishment shortens heavens bliss.
3. Would a man sinful only 5 yrs. be punished forever--will a man obedient 5 yrs enjoy Heaven forever--yes!
4. A crime is not determined by the amount of time it takes to do it but by the enormity of the act.
5. Hell is torment--4 times says it in Luke.
16. We are conscious.
B. It is darkness.
2 Pet. 2:3 "And through covetousness shall they walk, and fromanza shall they be wasted and consumed; Jude 13 "Raging waves of the sea, foaming Matt. 25:30 "And cast ye the unprofitable servant into outer darkness. It is place farest removed from light.
James 1:7 "For let not that man think that 1 John 1:5 "This then is the message which
2 Thess. 1:7-9 "And to you who are trouble
2. No God to hear your prayers there.
3. Do you fear darkness?
C. It's a place of fire.
Mk. 9:44-45 - Unquenchable.
Rev. 20:10 - Fire & Brimstone.
Rev. 20:15 - Lake of fire.
1. Real or metaphorical?
2. Hell's the worst thing you can imagine.
3. Put a match, blow torch to self--any pleasure?
D. Hell's a place of intense pain.
Matt. 25:30 - Weeping and Gnashing
E. There is no rest.
Rev. 14:11 No rest ever.
1. Perpetually exhausted.
F. There is no relief.
1. Not one drop of water.
2. You can stay out of hell--but if you get in you can't get out.
G. There is no hope.
Matt. 25:46 Everlasting punishment
1. If world was solid steel, let ant go 1/17 of a mile an hour, walk 25,000 miles,
   how long take that ant to wear a groove 1/4 inch deep.
2. If hell was a 1000 years you could stand it--after 1, just 999 to go--but not hell.
3. Dante said should have a sign "those who
enter this door leave all hope behind."

II. You retain mental faculties.
1. Rich man could see, feel, hear, talk, remember.
2. Think of remembering forever the pleading of good folks for you to have done right.
3. We'll recognize each other. "But what if my loved ones are not there!"
   a. If you recognized no one but yourself you wouldn't know any made it!
   b. Rich man did Laz.
4. You won't change because daddy didn't --- can you think of anything worse than running into them in hell?

I. Hell's worse for some folks than others.
1. Both reasonableness and Scripture suggest its right.
   Matt. 11:20-24 More to his state
2. Ability + opportunity = responsibility.
   Lu. 12:47-48 - Many stripes.

J. Hell has divided families.
1. I don't like separate here -- surely not there.
2. Are you laboring for yours not to be here or there?

NE. Hell has - eternity, darkness, fire, discerning, hopelessness, mental anguish.
I. I read the story of Melinda Gates and the billions she can give away.

A. What would I do with a fortune—we dream about how generous we'd be, but what % do we give of what we have?

B. I know the story of a rich man who went to hell. What's scary and applicable is:

1. He did not make it unfairly, no tricks.
2. He was not rich because he was a slum lord; did he heir it?
3. There never was a wrong money-making deal charge against him.
4. His money was not used in evil pursuits.
5. He's almost like each of us:
   a) Car
   b) Home
   c) Bank account
   d) Retirement fund
6. Let's see maybe the mirror of ourselves sadly!

II. Dr. Dives (Latin Rich)

A. Really not his name but schools gave him an honorary degree.
1. In text unnamed—amazing the kindness with which the Holy Spirit deals with us all and our weaknesses.
2. No yellow journalism.
4. Fundraisers ever want you to "a table."
5. This wide open to apply to me!

B. His clothing—purple and fine linen.
   1. Royalty color—rare.
   2. Little fish makes the color.
   3. Habitually dressed—one translation.
   4. Making merry day by day.
   5. Brilliantly, dazzling luxuries.

C. His food—fared sumptuously every day
   1. His customary way of living.
   2. No riotous living.
   3. Wealth didn't put him above the law—double bail of O.J. Simpson.
   4. Gentleman who lived well—not like football pros.

D. His crime.
   1. What did he do for others?
   2. Didn't even feed the birds—just gave Lazarus crumbs.
   3. Do we give out of surplus or out of heart?
III. His contrast - Lazarus
A. Beggar—named—I'm not jealous of his position.
   1. Name means—the help of God.
   2. He needed food and physical help.
B. His condition—full of sores.
   1. Covered with painful ulcers.
   2. Utterly destitute.
C. Hungry
   1. Crumbs at rich man's gate.
   2. Dogs licked sores—I had my Rin Tin Tin do the same.
   3. Cure or too feeble to resist "garbage eating" dogs.
   4. Always craving to get a square meal.
   5. Scraps

IV. Both die and live another world.
A. Literal?
B. Does not say it's a parable.
C. Still a real life situation.
D. There is a consciousness after death on earth.
E. Buried—what expenses?
F. Hadean world (the unseen).
   1. Torment
      a) Both have an existing spirit, form of a man.
b) Anguish in the flame—Abraham echoes it.
c) In constant torture.

2. Bosom of Abraham
a) Whatever view you hold at least it is immediate.
b) We are somewhere conscious.
c) Is this paradise temporary?

3. Water—tongue
a) Remember—horrible word.
b) I'd take it out if given a choice—leave Jesus, blot out remember.
c) Switch of conditions.
d) Suffering agony.

4. Great gulf fixed—yawns.
a) No movement from one area to another.
b) Won't fix it with annihilation.
c) Can't change conditions after death—via gifts.
d) Make our selection now.
e) Remember there are words of Jesus.
f) Now he has consolation.

5. Something as powerful as the word—a man from hell.
a) Save five brethren.
b) Family interest in those that are lost?
5.

c) Want nobody to be lost—but does your example say the right thing to your children?
d) Are you faithful in church and Christian living?
e) Are you a poor preacher to your children?
f) Do we honestly believe and fear a hell for the lost?

6. Nothing equals the gospel—if won't hear it, won't one from the dead—present the two—ghost or gospel! Announce that choice!!
   a) Revelation is powerful.
   b) No Hadean spirit communicates with earthlings today.
   c) Jesus raised two from the dead but still crucified him.
   d) Use the opportunity you have today.
   e) Hear and obey!
   f) Harken, listen, give ear to Scriptures.

Heritage C/C — 2/10/08
Old Union C/C — 3/16/08 — Worship Hour
Castalian Spgs.
Centerville C/C/ — 10/19/08
(Sunday night)
In WW II, 'Monopoly' Had Real 'Get Out of Jail' Cards

The board game "Monopoly" served allied prisoners as a real-life tool to get out of jail during World War II, says Brian McMahon in Mental Floss, a magazine of farflung trivia.

In 1941, the British secret service asked the game's British licensee John Waddington Ltd. to add secret extras to some sets, which the Red Cross delivered to prisoners of war. These included a metal file, compass and silk maps of safe houses (silk, because it folds into small spaces and unfolds silently). Even better, real French, German and Italian currency was hidden under the game's fake money. Soldiers and pilots were told that if they were captured they should look out for the special editions, identified by a red dot in the game's "Free Parking" space.

Of the 35,000 prisoners of war who escaped German prison camps, "more than a few of those certainly owe their breakout to the classic board game," says Mr. McMahon.
JUST WHAT DOES IT TAKE TO MAKE YOU OBEY JESUS?

Luke 16:19-31

I. I suppose the underlying ambition of every gospel preacher is to lead everyone to Jesus.
   A. When responses come we all thrill to the moment.
   B. Though grateful it is not unexpected since God promises His word will not return to Him empty.
   C. As with corn seeds today, bred into them are drought, incest, disease, resistant factor so God has placed in His inspired word all the powerful ingredients to successful hearing.
   D. Irrespective of heart and place, preach the word and expect results.
      1. Either "for" in obedience and joy.
      2. Or "against" in increase hardening in rejection and damnation.
      3. It is a blessing or a curse to hear it only from Luke.
      4. Which today will it be for you?
   E. One of the great motivating stories is Lazarus and the rich man and to this matter we give attention.

II. The Jesus Story - Luke 16:19-31 as he preached this truth.
A. First of two characters--rich man.
1. Luke says "certain" rich man unnamed.
   a) Could apply to all of us compared to the other world economy.
   b) Our houses--multi-thousands.
      Our cars--several thousand.
      Our utilities--several hundred.
      Our food--Cap'N Ds--$5.00.
      Other folk--India, Darfur go to bed hungry.
2. Clothed in purple and fine linen and fared sumptuously every day.
   a) It contrasts our annual Big Day.
   b) Every luxury of clothing and food his continually.
   c) Lord never said possession of wealth is wrong, though dangerous.
   d) We are tempted to use our affluence selfishly.
   e) It can keep us from thinking of the afterlife--this one so pleasant with our boats, recreations, vacations.
   f) Somehow wealth breeds worldliness, disbelief or postponement of spiritual needs.
g) We become so absorbed with self we forget our fellowman—new farm bill has billions going for food stamps, so why bother with our little charity pantry.

h) Love our purple from shellfish murex.

i) Even our underclothes are linen.

j) We'd call him successful.

B. There's a second certain and he's Lazarus.

1. If a parable only character ever named in one. Lazarus—God's my help.

   a) Is this a historical narrative that really happened?

   b) It's a story not so much to tell us of life to come as it is to acquaint us with our present duties today.

2. Not rich, rather a beggar.

   a) Not even to eat at second table, but crumbs—very little requested—not box of chicken.

   b) Desiring to be fed—whether his desire fulfilled or not we do not know.

   c) Just crumbs.

   d) If the rich man even knew he was at the gate we are not told.
3. Laid at gate.
   a) Carried
   b) Lit. "put down."
4. Full of sores--not even bound with bandages.
   a) Turn your stomach.
   b) Gratitude for nurses who can dress these ulcers.
   c) Not any pity shown him--no salve.
   d) But poverty will not save a soul.
5. Dogs licked sores--only brute pity.
   a) Unclean animal
   b) Street "garbage collectors."
   c) Throw things out our back door--dogs or coons get it.
6. Just as all men do--he died (and we say it was best--out of his agony).
   a) Rich man died.
   b) Lazarus to Abraham's bosom.
      1) Only here.
      2) Like laying in dad's lap, not couches.
7. Big contrast
   a) One in bosom--comfort.
   b) One in hell--torment.
C. What's further about these two places?
2. Conscious--carry with me sin or savior.
3. Know each other.
4. Remember life.
5. Fixed place--naturally raised the question to me of which side of the great divide do I stand?

D. Indisputable Facts
1. Rich man got no concessions.
   a) Gave no crumbs.
   b) Now wants a drop of water on his tongue--didn't get it.
2. Still thinks he can command--send Lazarus.
   a) Gets nothing for himself.
   b) Tries to for five brothers.
   c) Concern a little late.
3. Son remember.
   a) Most troubling words of New Testament.
   b) In hell I'll know who I am, what I did, especially what I didn't do.
   c) Only example of praying to departed saints, but please note who is praying and where he is, I don't want to duplicate this prayer.
d) Note how kindly is the man in
hell treated by Abraham's words
lesson to us as to damned soul.

4. Why is the rich man in hell?
a) Robber baron?
b) Adulterous relationship.
c) Idolator?
d) Just neglected Lazarus!!
   Callous
  e) We best use our money wisely.

5. Plea for messenger from the dead.
a) They have Moses—Old Testament
   thus not invalidated.
b) Scriptures are sufficient.
c) Reject them—to what can you
   turn?
d) Believe in afterlife too late?
e) Scriptures sufficient warning.
f) Wait for signs and wonders?

6. Wealth he calls good; disease he
calls bad. Don't misuse opportuni-
ties.

III. Therefore since:
   A. Immediately after death you go some-
      where—no interruption of life.
   B. In that place you'll be conscious.
   C. You are blessed or cursed because of
      your attitude toward the Word which
      is Jesus—your destiny determined.
D. Since as all men do, you are going to die.
E. The lot of the obedient is eternal happiness and the disobedient eternal hell. Heaven eternal happiness- hell eternal torment.

Neely's Bend C/C – May 4, 2008
Germantown C/C – Memphis 9/28/08
I. The very title of the lesson implies that there is a place souls may go to and receive it only by faith in Jesus and His Father's grace.

II. I say I don't want at the end of life's journey to go to the place I've earned.

Rom. 6:23 "For the wages of sin is death."

A. This lesson appeared in 1/28/1923 Elam's Notes.
B. Let's make an application.

III. To the text:

A. Granted it is a parable.
   1. It makes truth still clearer.
   2. It shows money not rightly used is a curse.
   3. Jesus taught this—no higher source.
   4. Parable (to throw alongside) are literally historical facts.
      a) If history the facts have occurred.
      b) If parable the facts may occur if they have not already.
      c) They are stated here as facts that have occurred. Being a parable does not destroy the facts: two men died,
B. Facts presented:
1. There was a certain rich man.
   a) Unnamed, "Dives (Rich)
   b) Clothed in purple and fine linen.
   c) Purple very costly dye—the color of Roman emperors used, badge of power and distinction.
   d) Fine linen—costly as silk, dazzling, whiteness, worth two times its weight in gold.
   e) Fared sumptuously, every day living gorgeously in mirth and luxury.
   f) To possess wealth is not sin. Abraham was rich.
   g) This man not accused of riches by fraud, not a bad man, but respected and "highly esteemed."
   h) Sin the use he made of his money—on himself, gratitude his appetites, live luxuriously and easy. Food and raiment.

Matt. 6:25 "Is not life more than meat
i) Abundance of things possessed.

Luke 12:15 Beware of covetousness, for a man's life consist not in the abundance..."
C. There was a beggar.

1. Only parable where a name is given.

2. We remember rich names—not beggars.

3. God no respecter of persons—a name in heaven of faithful.

4. Lazarus—help of God or God, my help.

5. Word Lazar from Lazarus—helpful, full of sores.
   a) Job was this way.
   b) Beggar of Acts 3 carried.

6. Desired to fed with crumbs that fell.
   a) Never said he was fed.
   b) Perhaps he did help—reason Lazarus was there.
   c) Crumbs were leftover fragments.
   d) Jews left things for poor.

7. Lazarus needed more than food; i.e. sympathy, sores dressed, as in the absence of human hands dogs licked him.

8. Utter degradation his lot.


10. Failed to do more than crumbs for the poor.
D. Scene changes—Two men in another world.
   1. Beggar died—not stated he was buried.
      a) Carried by angels to Abram's bosom—rest for people of God.
      b) Now clothed in "fine linen, bright and pure" (Rev. 19:7-8).
      c) Affliction and poverty forever gone.
      d) Angels help the dead.
   2. Rich man dies and was buried.
      a) Honors bestowed?
      b) Special tomb all that wealth could do for him.
      c) No angels.
      d) Covered in rags of sin he goes to eternal condemnation.
      e) Hades—unseen world—suffering and torment there.
      f) Figure? Used only to intensity the facts.
      g) Identity and conscious existence preserved—knew who he was, remembered, had 5 brothers, recognized Abraham and Lazarus. We will know ourselves and others.
h) Cried to Abraham for mercy.

i) Father Abraham—fleshly
descendant. Yet he gave no
mercy on earth to Lazarus,
refused personal attention.

j) Asked Lazarus to help—dip
fingers in water, etc.

k) Character not changed—still
selfish, asks for own comfort.

E. Abraham addresses him:

1. Called him son. Compassion added

2. On earth enjoyed good things but
did not share with others, but so
doing lost his soul.

3. Lazarus "evil things"—poverty,
affliction, but in them still true
to God.

4. Thus his punishment just—he
earned it; abused God-given means

5. We go where our earth life fitted
us to dwell.

F. No chance after death:

1. Gulf fixed—no passing from place
to place. Absolute final

2. Once in perdition there forever.

3. Saw no hope for himself, the rich
man asked help for others—five
brothers—in hell he prayed for
others.

4. Character unchanged.
Rev. 22:11 "He that is righteous, let him be righteous..."

5. He knew unless brothers repented they would follow him to hell.

G. All sufficient word:

v.29 "They have Moses and the prophets..."

1. All that's needed. So hard hearted will not hear.
2. All can learn.

John 5:39-47 If you believe in Moses, how shall ye Christ:

3. Nay--Father Abram argued with Abraham.
   a) He had the heart of unbelief
      even in hell.
   b) Argued with Abraham.
   c) Said word not sufficient--need
      more to move to repentence.


Rom. 10:6-17 Whosoever believeth on Him shall not be.

a) Don't, to have faith, have to ascend to heaven, bring Christ down, descend to abyss.
   b) Faith comes by hearing.

John 20:31 "But these are written..."

   c) No other's testimony necessary.
   d) If they will not hear Moses.

5. Two things necessary for faith.
   a) Sufficient testimony.
   b) Honest heart.

Luke 8:15 Heard word kept it bringing fruit.

   c) Not saved in disobedience.
SOME GO TO THE PLACE THEY'VE EARNED

Mt. Zion, London, KY - 4/23/05
Fishinger & Kenny - 5/7/05
  Response: 1 restored

Old Union C/C - 7/25/05
TESTIMONY OF A MAN WHO EXPERIENCED HELL
Luke 16:19-31
I. We all have curiosity about the after life.
A. This story is not false, speculative.
B. It's told by Jesus.
1. He "came from God - went to God."
2. He laid fd, of world.
4. He won't teach falsehood - mansions story of John 14 - what he says is true.
II. This story has 3 Scenes.
A. Life on Earth Lu. 16:19-20.
1. 2 men shown - nothing much about character of each - He just wants us to see them.
   (a) Clothed in purple & fine linen.
   (b) Same type as robes of hi priest - very expensive.
   (c) Feasted in luxury every day. Word for feast is a gourmet feeding on exotic food - every day!
   (d) Rich - what does this say? Not a sinner in:
      (1) Power.
      (2) Privilege.
      (3) Above the law?
   (e) Christ doesn't condemn his food or clothes!
3. Beggar - Lazarus. (Only new name in a parable)
   (a) Name means God is my help.
   (b) Helpless, poor, sick.
   (c) Dogs licked sores. Usually wild, unfriendly, scavengers of the street. They too are friendless
   (d) Ate crumbs - no forks, food eaten c hands. No napkins - wiped on hunks of bread & threw it away.
(e) Laid at Dives gate - physically close but in circumstances far apart:
   Sick vs. well.
   Poor vs. rich.
   Crumbs vs. luxury.
   Friendless vs. Friends.

(f) The two never actually came together! (f)

(g) Ability & need never met!!

(h) Rich man never saw opportunity of service. He did him no harm - he just left him alone!

(i) Men are not saved by crumbs, time, energy or money! It takes more!

(j) Laz. just part of landscape, felt no need to help him.

(k) No halo for his poverty.

B. Scene Two - Funerals.
1. Darrel Rickard told me of Indian funeral - corpse on table, ate around her, husband gave all silver & linens away. Cut X on chest c knife, then nightly went to grave & howled like a coyote.
2. Rich man died & was buried.
3. Death comes even to fine linen folk.
4. Laz. died but no funeral.

C. Scene Three.
1. Laz. went to Abraham's bosom. Paradise.
2. Rich to Hades. Most orthodox can be lost!
3. (Realm of the unseen & Christ is at home in telling us story of this.)
4. Note some facts.
(a) Dead are still alive somewhere. He's conscious. Both are. God the God of the living. Thief on cross to be in Paradise.

(b) They are conscious of being themselves said Clovis Chappell. Rich man speaks of self & says, "I".

(1) He recalls some human relationships - 6 brothers.

(2) At death we lose physical & possessions but we still "remember."

(3) I will be me as long as heaven's heaven & God's God.

(4) I lay aside a body I now control but that body is not me!

(5) Death doesn't change us - if you die self-centered, you wake up that way - not die a sinner and awake pure!

(6) If Christ does not save you now, death sure won't. He hinted, if He'd had more light like He wanted, He'd have been saved - not so!

(7) As death finds you so will you be the instant you awake in the unseen.

(8) You will remember lost opportunities.

(c) All men do not have the same destiny in the unseen.

(1) Separation.

(2) Gulf.

(3) Based on choices you make, not God's quotas.

(4) Rich man not so wrong as it was he did nothing!

(5) Laz. not saved because he was poor but God in my help!
6. He chose to live for self, gratification, turned back on God therefore his brother.
7. Sinned against light - go warn my 5 bro.
   He knew better!
8. He had light enuf - Moses & prophets.
9. Men are not convinced by ghosts. Truth does it
10. You can choose to be saved.
11. Failure to use opportunity brings hell.

Red End 1-18-76

Ponca City Church, Ponca City, Ok., 3-21-76
Monterey Church, Lubbock, Tex., 4-27-76
Enterprise Church, 5-15-76

Central Church, Stockton, Cal., 6-20-76
WHAT A MAN LEARNED BY GOING TO HELL
Luke 16:19-31
I. We listen to men of experience.
A. High Schools have "Professional" day as men talk to students.
B. A Communist deflects—we listen.
C. A man from Hell speaks—we listen.
1. This a real story—"certain rich man" just like in Acts 10.
2. King Vivian told Henry Carter Bible not too authoritative—language changes. One day we may say "move over, the dogs" and that be their names?????
II. Here is a witness from Hell, what does he testify—having died, gone there & spoken.
A. Here are some facts revealed.
1. Soul outlives the body.
   a. Job asked—if a man die?
   b. Disembodied spirit retains consciousness in the next world, Paradise until resurrection
2. The estate can be of comfort or torment & contrast what we had here.
   a. This was a rich man. Did he represent all we want? # Provided only for himself.
      "Purple garment"—worn only by kings, princes, generals—exempt because he won it.
      "Fine linen"—luxurious self-indulgence.
      "Faced sumptuously"—sumptuously merry. Same as Lu. 15:32 (read) poly mirth vs ignoble revelry. Always laughter self into hell.
      "Good cheer" in each but how different a complexion. Was this the ideal of happiness for which we sacrifice hope of eternal life.
   b. Lazarus—Jesus doesn't call names in a way at our gate—do we or not?
parable—poor—full of sores—medically ulcerated. And then—too weak to work.

"Crumbs"—had no forks so refuse larger than ours like at picnic > kept house near by.

"Dogs"—not diminutive, rather a scavenger—not a pretty picture—intensifies the suffering of Lazarus. Right home in another Life not so easy for him.

"Bosom"—Heaven spoken of in 3 ways—Garden of Eden, Throne of Glory, or Abrahams Bosom. Good angels carried you there—most popular idea.

"Burial" only for rich man.

"Torment"—intolerable as the touch of flames to nerves of body. Discomfort to so so.

"Tongue"—significant it suffers the most!

v-25 "Son, remember"—we recall the evil past, lost opportunities.

a. Note rich man got "his" good things & that was all—full of his interest, yet Laz. had evil—now he is comforted.

b. Some popular doctrines are false:

Universalism, soul sleeping, annihilation, second chance, praying to departed saints.

Those there don't want their loved ones—there. Yet did not seem such a sorrowful soul.

Recognition in other world.

Word is all powerful.

John7:17 "He that willeth to do fail to bring some to repentance.

B. What a pity we can't learn this now without going to hell and learning this where it will be of no help to us.
WHAT A MAN LEARNED BY GOING TO
HELL
College-Abilene 11/2/63
SCENE THREE: RICH MAN & LAZARS
Luke 16:25-31

I. Father Abraham
   A. Cried
      1. Mixed shrieks with petitions.
      2. Didn't call on divine Father he'd forgotten in life.
      3. There are those in hell who call Abraham "Father".
   B. Only one in Bible who prayed to a dead person was a damned soul.
   C. Neither money nor kinship with Abraham will save a soul.

II. Send Lazarus
    A. Lazarus never says a word.
    B. Rich man still wants Lazarus as a servant.
    C. Now begs from a man who once begged from him.

III. Water
    A. Dip
       1. Tinge
       2. Merely moisten.
    B. He that denied a crumb is now denied a drop.

IV. Tormented
    A. Remember rich man was not a blasphemer, idolater or immoral.
    B. He just loved himself more than anyone else.
C. As long as he was 1st satisfied, others could have crumbs without complaint.
D. What he did not do was what got him in torment.
E. Men find the value of the soul when it's too late.
F. Johnson said flame figurative - represents acute suffering of which a spirit is susceptible by material image of misery the most dire.

V. Son Remembered
   But Now
   A. Abraham does not deny the relationship.
   B. Joshua called Achan son.
Josh. 7:19
C. In hell there is time to think about the past.
D. Good & Evil Things
   1. Most fearful passage in Bible.
   2. Received = carried off, in full.
   3. Disease was Lazarus' only covering.
   4. Money tho is not the standard of measure.

VI. Grief
A. Graciously speaks words of stern justice.
B. Even if we were willing to help we cannot.
C. Koran says "hand breath" - Bible says "gulf".
D. It's fixed forever.
E. We cannot overcome by presumption or sympathy.

No requests granted in hell
No change after death
VII. Another teaching effort.
   A. We live with no thought of death or what comes afterward then want sudden change.
   B. Choices not chances determine our future.
      1. How do we use them.
      2. Character the basis for judgement - good things.
      3. Not more light but faithfulness to light we have.
      4. Do we take time to be holy?
      5. Lord doesn't compel but impel.
      6. He always makes provisions for us.
   C. Obvious lessons.
      1. Carnal sonship does not avail - faith does.
      2. Evil gets us into trouble.
      3. Dead will live again in conscious personal identity.
      4. Cause & effect in this life & next has a relationship.
      5. Rich man finally showed a concern for his brothers.
      6. Money does not index our standing with God.
   D. Moses & the Prophet
      1. Witness of God is confined to written word.
      2. Nothing else but Scriptures.
      3. We are confronted with demands of the word.
4. It takes more than a good scare to change folk.
5. Faithful preachers are to discharge the mission for which Lazarus was not sent.
6. Our Lord commends the Scriptures they despised.
7. Faith comes by word, not apparition.
8. If word won’t convert nothing will.

E. Resurrection.
1. Jewish nation did not believe in resurrection.
2. Abraham says they are warned.
3. A dead Moses is a better teacher than a living Lazarus.
4. Necessity of repentance admitted & had not been done.
5. Roman soldier saw resurrection & yet hired out to lie.

Matt. 28:11-15
6. Risen dead could tell more than Bible tells.
7. Risen Christ appears to no unbeliever.

Acts. 10:41 "Not to all the people, but unto wit. chos

Ladies Bible Class - 1985
40th & Hazel Church, Pine Bluff, AR - 2/25/86
Green Ridge Church, Greenbrier, TN - 11/5/86

Elizabethown, KY - 11/12/86

West Sparta Church, Sparta, TN - 3/25/87
Pratt, Kansas - 4/22/87
Crittenden Dr., Russellville, KY - 5/18/88
Echo Meadows, Oregon, OH - 5/25/88

W. th, Columbia, TN - 6/8/88
I. Catch the theme?
   A. Jerusalem
   B. Cross
   C. Salvation - only via Jesus

II. Do I in preparation or
     presentation accept interruption?

III. Do I properly present Jesus
     Mustard Seed

IV. Am I content with his
     methods? commands?

V. Am I over excited loud

VI. Do I have the nerve to displease
     or correct?

VII. Do I radiate assurance

Berry's Chapel C/C - 8/17/08
WHERE ARE THE NINE?

I. Do Bible questions worry you?
   A. May you eat of every tree?
   B. Adam where are you?
   C. What lack I yet?
   D. Where are the nine? Let's study this question.

II. Journey to Jerusalem
   A. Told only in Luke 17.
   B. Jesus in Galilee, needs to go to Jerusalem.
   C. At this time in Jesus' life, Jerusalem is troublesome for him--crucification awaits.
   D. Passed through midst of Samaria and Galilee.
      1. Mid-way in his journey.
      2. Did not go east to Perea as others did in prejudice.
      3. He'd earlier taught there--fire from heaven--they are heathen.
      4. Maybe this a hint at the of the church--nothing common or unclean.
   E. Comes to a certain village.
      1. Luke and "certain."
      2. "Just go to the big churches, no village stuff--you are too important to take time with a few."
3. Event is going to happen as he enters--no time to refresh himself.

F. There met him 10 lepers.
1. Horrible disease (do not block road but stood close enough to beg).
   (Note: "When he saw" earlier disciples in pilgrim may have blocked his view).
2. Some Jews thought if you had it God was punishing you for something you are not admitting.
3. Segregated to themselves--stood afar off.
4. Cover upper lip--cry "unclean."

Lev. 13:44-45
Deut. 24:8-9
Natt. 8:1-4

5. Outcast--yet could speak to each other.

6. Remember Naaman -- @ Kings 5:15.

G. Lifted voices, Jesus, Master, Mercy--later loud.
1. Unanimous--misery loves company.
2. Opportune
3. Easy to cry for help when we need it.

4. Prayer
   a) Do you--only in emergency?
   b) Why not more praying?
   c) Are you aware of its full power?
   d) Repeat form prayers?
e) How keen is our sense of need?
f) Lifted up—McCord & Palma
5. Incorporates Savior—Master—Mercy.
   a) Where else?
   b) If we ask for help is He our Master?
6. Note they did not specify "cure"—leave the fulfillment to Him.
7. Mercies of Christ fall not—new every morning.
8. Note "fellowship of affliction."
H. Go Show Yourself to Priests
   Lev. 13:16
1. This before any sign of cleansing.
2. Tests their obedience—faith with a simple command.
3. Go
4. Contained in it the hint of healing.
5. Did not tell them they would be healed.
6. Would you have gone on this order?
7. We must take Jesus' way and method.
8. He's leading them to obey the law.
9. Cure not yet revealed.
10. Do I go to R.C. priests today?
I. As They Went
   1. Something happened.
2. Somewhere in the journey they were cleansed.
3. Blessings come when you obey without question.

J. Turning of the One
1. Saw for a certainly he was healed.
2. Turned back.
3. Loud voice glorified God.
4. Fell down on his face at Jesus' feet, giving Him thanks.
   a) Reverence
   b) Praise properly directed
5. Samaritan

K. Jesus' Question "Were there not 10 cleansed?" "Where are the Nine?"
Not found except this stranger!
(Made disappointment public).
1. Hal and I "Enjoyed my supper, thank you."
2. Gratitude conveyed.
3. Stranger--only here.
   a) Less advantage--but better character.
   b) Alien, one of another race.
   c) Math:
      1) 10 Lepers
      2) 10 healed
      3) 10 started
      4) 1 returned to say thanks.


d) In temple on fence, "Let no man of another nation enter inside the barrier and fence around the temple. Whoever is caught will have himself to blame that his death follows.
e) Heart of church international.
f) Ingratitude grieves Jesus.

L. The Blessing Arises--Go--faith made the whole.
1. Body and soul, both precious to Jesus.
2. Wisdom in rendering simple obedience.
3. Gratitude a virtue to convey.
4. Arise and now work.
5. Faith, obedient faith is powerful.
6. Receive most where least expected.

Neely's Bend C/C - 8/17/08
Heritage C/C - 8/17/08
I. I want to Speak on Gratitude.

A. Many lessons for us,
   1. Sec. - Great strides in drug free, add work in
   2. Alive - spent hour here showed up next Fall
   3. Friends - why do friends fishing? Cruel?
   A. Secure - today robbed of same man. Note
   2. Many specific: Bader's dress.
   5. Homes - White line for? Porcelain
      Alice's Aspin - who has
      kids: Balanced meal, Doppler &
      Birth Stone - hard

B. One from Bible 
   17:11 179

II. Feeling of 10 Kepers
A. "And it came to pass"
   1. Bible never says "it came to stay."
   2. Criticism - what you get when you've got
   everything else

B. Midst of Somari & Celile
   1. Lost Jon journey
   2. West to East & across London
   3. Split Sam. wide open!
   all cars everywhere - do the one!
6. Leprosy in the Path

1. Meet him, in his way, I am not
2. He needs a visit, enter "Dear Lord" village
3. Heed 25a eet
2) Family kids together - souls together
6) Glad I can be with you!

D. Leprosy not a pretty black eye
1. Surface at skin, nose, eyes
2. Picot then to pea size
3. Earlier deeply seated in bones
4. Spreads into body collapses, loose joint
5. Power to eat as approaches seat of life.

5. Die piece meal. Dissolution of body
6. Tumors, ears thin, nails scale
7. Live 20 - 50 yrs. Slowly certain run
8. Separate from others
9. Cry, Uncle, clean!
10. Sin & leprosy define!
E. CRY CHANGED

1. Jesus, Master vs. Undefiled, Authority, Savior
2. Mercy
   2a) Guilt & weaves the hearing

F. Obedience of Faith — Lev. 14:4-9
   v. 4 Go show yourselves before priest.
   1. Command implied they'd be healed.
   2. You went because you wererequired.
   3. Did they believe? How much do I have to be convinced?
      If God whispered in ear would I believe?
      Spoken in his word!

4. Not one healed unless be obeyed!
   2) Know anything about religion? — Take it.
   5. As they went (obeyed) "they were cleansed" (v. 14)
   2) Never in trouble doing what God says!
6. Gratitude

1. One - turned - Local value - Glorified
   + Sell - giving, Area - Samoan.
   
   a) One - Mepheber, tale - only one
   
   b) Priority of gratitude.
   
   c) Loud - was no another weak?
   
   d) Samoan - battered by strange tattle.
   
   e) Earnest - saw glow of health return.

2. Nine
   
   a) Cromwell prayed, 
      No food, lusty appetite
      I both hard be praised.
      
   b) Gratitude felt & expressed.
   
   c) Body CARD.
   
   d) Jesus reproves ingratitude.
   
   e) Old lady moved from Cromwell Alley
      to Thankful Street.
   
   f) Gratitude brings bigger blessings.
      Please God - Clipping.

Wearin, Ark. Kansas Club 11-24-71
Let Us Be Thankful

By LaVERNE SHIRLEY KROLL

AS WE Americans sit down to our traditional turkey dinners on this Thanksgiving Day in homes across the nation, we have much for which to be thankful.

We can give thanks that we do not have to fear the heavy tread of hobnailed boots in our places of worship.

Let's give thanks that we do not have a government agency telling our youth—"You be a baker, you be an astronaut, you be a ditch-digger." A great blessing is our freedom to choose a vocation; to achieve, work, and advance. Let's recognize it as such.

Let's be thankful we do not have a government that owns all the property and so forces us to become dependent on government handouts.

Let's be thankful that we do not have to buy from a government store with a standardized one color, one shape, one grade of inferiority.

Let's give thanks that we do not have anybody denying us the priceless right to elect by free ballot our governmental officials.

Let's be thankful we do not have a battlefield in America, and remember to pray for the men and women who fight to protect the rights of citizens in lands afar, so our own homeland does not know war.

Let's consider the many liberties which we enjoy in this great nation and be thankful for their existence.

Let's be thankful that we do not have to wonder where the good things of our lives come from. We know to whom we should give the praise because we, as mortals, have neither earned nor deserve our blessings. Other generations have tried harder and had less.

It is true there are many disquieting factors giving cause for grave concern today, but if we look deep enough, we shall find unmistakable and untold reasons for thanksgiving. This overflowing of good should daily remind us to pray for peace throughout the world so that all mankind may live in harmony and enjoy the fruits of a better life.

LaVerne Shirley Kroll lives in Memphis, Tenn.

END
AS IN THE DAY OF NOE

I. Jesus has just told folk he must suffer & be rejected of this generation.
   A. He was
   B. We are
   C. But this does not change the end time.
      1. Today do we see the Kingdom produce new folk?
      2. Are we conscious of the end time?
      3. Do we long for it?

Rev. 6:10 “How long, O Lord, holy ones, dost thou make?
   4. Coming certain, time isn't.
   5. Judgement will come then.
   6. Intimacy of good folk does not guarantee one's salvation - "no man can deliver his brother".

II. Days of Noe
A. Noah
   1. Means "rest".
   2. Walked with God.
   3. 10th from Adam.
   4. Son of Lamech.
   5. Grandson of Methuselah.
   7. Lived 350 years after flood.
   8. Died 2 yrs. before Abraham born.
   9. 950 when died.

Gen. 9:29
11. Preacher of Righteousness.

Ezek. 14:14 - Delivered only own soul
1 Pet. 3:19
12. Warned men during portion of 120 years preaching.

B. Days of Jesus’ return like unto flood time.
   1. Eat - drink - marry - til the day entered ark.
      a) Perfectly immersed in temporal concern
      b) Ignored spiritual.
      c) Counted on for purity of flourishing state.
   2. Busy in affairs of life as tho nothing will happen.
   3. Totally given to external things.

C. The Ark
   1. 3 stories.
   2. 450 x 75 x 45
   3. 7 & 2 pairs
   4. 8 saved
   5. Rose in water 5 mo.
   6. Every blow of Noah’s hammer should have been a warning.
   7. Rested on Ararat 16,257’ high.

D. The Flood
   1. 7 day pause after Noah entered.
Gen. 7:10”It came to pass after 7 days that the water
   2. Door Shut.
Gen. 7:16”They that went in, went in male & female”
4. Rained 40 days.
5. Word for flood "to dash against" thus overwhelming inundation.

F. Destroyed all.
1. Their unpreparedness a warning.
2. Surprised by its coming.
3. Where sin is there must be judgement.
4. While doing some natural things judgement will suddenly fall.

West End, Ladies Bible Class – 11/27/85
AS IN THE DAYS OF LOT
Luke 17:28-29

I. What will be the attitude on earth at the time of Jesus' return?
   A. As in time of Noe.
   B. As in time of Lot.

II. Days of Lot.
   A. Almost spell in "Daze".
      1. Many live as tho end of world is a fable.
      2. They make no preparation.
   B. What do you remember about Lot.
      1. Son of Haran.
      2. Nephew of Abraham.
      3. Pitched tent toward Sodom.
      4. 8 years later a prisoner.
   Gen. 14:12 "They took Lot, Abram's brother's son"
      5. Sat at gate - a magistrate?
      6. Angels warned him to live.
      8. Not 10 righteous then.
   Gen. 18:32
      9. Lot & daughters escaped to Zoar.
      10. Incest brought Moabites & Amonites.
      11. Soul vexed.
   2 Pet. 2:8
      12. Jesus mentions.
   Lu. 10:12
      13. Lot moved toward Sodom & couldn't stop.
      14. Name = concealed or myrrh.
15. He represents 1000's of us.
   a) Started well.
   b) Got rich - house (Gen. 13:5)
   c) Got trouble.
   d) Strive with herdsmen.
   e) Made choice w/o advice of older man.
   f) B. Franklin said 2 enemies: Ambition &
      Avarice - power & money.

16. Wife pillar of salt.

C. Ate - Drink - Bought - Sold - Planted -
   Built.
   1. Some live as tho world only for pleasure.
   2. Lot's time - relativism - not God's
      absolutely.
   3. But everything except pearl of great price.

Matt. 13:46

Prov. 23:23

   4. Children cling to earth.
   5. Build here - yet no abiding place.
   6. We get too concerned about material things,
      also the past.
   7. We neglect the eternal.

Lu. 16:9

D. Rain of Fire & Brimstone.
   1. Same day - Judgement will not linger.

2 Pet. 2:3

   2. Procrastination brings peril.
   3. Fire.
      a) Symbol of God.

Lu. 3:16
b) Sacrifice & acceptation.
Gen. 15:17
Jn. 13:19

c) 2nd coming.
2 Thess. 1:8
d) Destroy earth.
2 Pet. 3:17

Ladies Class, West End - 1/8/86
his hand, AND UPON THE HAND OF HIS WIFE, and upon the hand of his two daughters; the Lord being merciful unto him, and they brought him forth, and set him without the city; . . . and said, Escape for thy life . . . " As sudden panic seized her soul, she began to run, faster and faster until the doubts crept into her mind. Her man was running for his life, but she thought of her home; her sons; her friends—could those preachers be wrong? Then quite suddenly, she was looking back, and the delay proved fatal. All around the ground was shaking as a terrible earthquake rocked the countryside. Then great cracks opened in the face of the earth, and oil from the underground oil-field gushed through the openings. The tremendous pressure of the cities as they-slipped between the vertical faults in the earth caused the greatest upsurge of power ever known, and as the limitless supplies of oil were forced from the depths of the ground, enormous supplies of rock salt was carried into the air, where, disintegrating, it began to fall as a gigantic snowstorm. Suddenly aware of her danger, Lot's wife began to run again, but now her progress was seriously hindered by what appeared to be deep snow drifts. She floundered and failed, and suddenly overwhelmed, she became the inside of a pillar of salt and was suffocated. These graphic details have been supplied by the archaeologists, but as we reconstruct the scene in our minds we are forced to admit the possibility of being close to the kingdom without gaining an entrance. Her husband was taken, but she was left, and it is not too difficult to understand why so often after telling such stories, Jesus said, "He that hath ears, let him hear."
I. How would you describe your prayer habits?
   A. Daily
   B. Three times a day
   C. Before each meal
   D. Only in church

II. Would you pray more if I told you God wants you to?
   A. Hate to bother him attitude.
   B. Didn't get the answer I wanted.
   C. Lay that aside and read these words:

Luke 18:1  "And he spoke a parable unto..."

   1. Parable story has or could happen.
   2. Parable = to thro down besides: from the known to greater knowledge.
   3. He - that's Jesus!
   4. End - seeking to gain a purpose and a result.
   5. Ought, always, pray, think not.

Four major words that intensifies God's desire that his people pray regularly.

III. The Parable
   A. Tell the story then see the components.
   B. The components:
1. Judge
   a) Appeal for justice.
   b) Obviously one who can do something about the situation.
   c) Our spirits yearn for help.
   d) Judge supposed to render justice.
   e) This guy hard-feared neither God nor regard for man.
   f) We debate religion in the current Presidential choices because what you believe should affect your actions.
   g) God's righteous—this Judge didn't care one way or the other—only for himself.
   Ps. 38:13
   Rom. 2:5

h) Only God is perfect.

Ps. 19:9

2. The case—avenge me of adversaries. Come out

   a) Margin, "do me justice."
   b) Widow's appeal who felt she was right but abused and harmed. Great Justice.
   c) Not asking for vengeance but justice. Protect me.

3. Case very important—she must not give up.
   She came often and was similarly rejected.
She intended to wear him down.

5. Note persistence.
6. He just as stubbornly rejected her.

C. There came a change of mind.
1. Remember the word "always" as the story started.

Never give up unerring for a while.

2. Judge "speaks" to himself "said."
   a) He's looking first for his own interest.
   b) It was not based on his resolving justice.
   c) Bribe maybe? But what did the widow have?
   d) She had a fist! Get a black eye. Lit. "strike under the eye."
   e) He feared, not God or man at first! Thinking solely of himself.
   f) She was "troubling" him and he was tired of it. Worn out!
   g) Finally he did what was right--gave justice.

D. What does this say to you?
1. Shall not God avenge?
   a) He's just.
   b) He's fast--speedily.
   c) He's a contrast.
   d) He's gracious, merciful.

2. He delays only what's best for the petitioner.
Matt. 24:13  And he that shall endure unto the end, the same shall be saved.

Gal. 6:9  "Let us not be weary in well doing."

V-1  Why this lesson - get up to prayer
Not get in by the devil
Start an illustration
NO DOUBT ABOUT IT-GOD WANTS PRAYING FOLK

Luke 18:1-4

When a man has no reverence for God and no regard for his fellowman, he is devoid of all commendable traits. He does not take God into account in anything that he does; and the only use he has for people is to manipulate matters that he can make them serve his interests. He uses people for his own profit; if he cannot use them, he cares nothing for them. It is a pity that men of that character are ever put into positions where other people must depend on anything they do. Such men will pat you on the shoulder so long as they can use you; they will seek to destroy whom they cannot use. This judge was thoroughly selfish; he was moved by no good motive.

Annual Lesson - 2/23/1941 - pg.55
I. This story impressive because:
   A. Jesus spoke it.
   B. It is one of few prayers he commended.
   C. It meets a current attitude.
   D. It closes on a great note of victory.

II. Jesus Spoke a Parable
   A. Parable
      1. 50X in Greek NT.
      2. Translated:
         a) Once comparison.
         b) Twice figure.
         c) Once Proverb
         d) 46 Parable
      3. Throw beside
   B. Purpose
      1. Crush pride
      2. Expose self-righteousness everywhere
      3. Exalt humility
      4. Show where salvation is found, not in praying, but in the action of God.
      5. Defeats those who trust in themselves, that they are righteous & that despise others.

III. Parts of the Parable
   A. Two men
      1. Alikes
         a) Both men in covenant relation with God—Jews.
         b) Both sinners
         c) Went to same place for the same purpose at the same time with the same posture.
d) Both short prayers:
Pharisees 3% words, publicans &
2. Here comparison ends & contrasts
3. In addition:
a) There were hours of prayer,
fixed, at the temple.
 Acts 3:1 Now Peter was standing in the middle of the apostles, and said:
b) Went up--temple on a hill--left
home to go.
c) Went to temple
   (1) Proper place to pray
   (2) Now anywhere
   (3) Christ is our temple
B. Purpose--To Pray
   1. God likes praying folks.
   2. Encourages earnest, (1 Chron. 16:11)
      persevering, humble praying--Trench
   3. It is partially a time of self examina-
      tion.
I Cor. 15:10 "If I speak about myself, I shall be called a fraud, but if I
2 Cor. 1:12 "The testimony of our own conscience"
IV. Religion of the 2
A. Pharisee
   1. Conservative, formalism, traditionist
   2. Relyed on own self-righteousness
      before God.
   3. Rules rather than relationship with
      God.
B. Publican
   1. Tax collector
   2. Name associated with sin
V. Their Praying
A. Pharisee Stood & Said
   1. (One said Pharisee said a did not; Publican neither said nor did)
   2. Arnot further said one was a hypocrite & the other a worldling.
   3. Stood
      a) Can't condemn this--Jesus stood.
      b) Sometimes prostrate
      c) H. L. Boles--struck a pose.
      d) Monologue, not dialogue
         (Broadman)
      e) Eyes open--to see publican--we all peek at times don't we?
B. Features of Pharisee's Prayer.
   1. God addressed
      a) Source of all good
      b) Creator of all
2. Thanksgiving
   a) Perhaps pretense as he recites his excellences.
   b) Thanks not for what he's received but for what he does and is.
   c) Self eulogium.
   d) Works of supererogation.
   e) Congratulates self on his felicity.
   f) Demonstrates spirit of religious egotism.
   g) Yet we must encourage self examination & the need to convey gratitude.

C. Planks of His Prayer
1. Not like other men.
   a) Whole world in 2 classes: he is one, the rest of the world the other.
   b) Nothing too good for me Nothing too bad for them And he lists these things.
   c) All other men--he's better than them all.
   d) Compares himself with other men, not with God.
   e) Dwells with delight on his favorite subject--himself.

2. Extortioner - Robbers
   a) Takes more than is due.
   b) Publicans susceptible

3. Unjust - Evil doers
   a) Deals unfairly
   b) Not honest
4. No adulterer
   a) Most daring transgressor
   b) Morality in negative terms
   c) Free of external gross offenses

5. Not like this Publican
   a) It's not the part of one sinner to judge another.
   b) Guilt of others a source of gratification rather than grief.
      (Simeon)

6. Fast 2X a week
   a) I required annually.

Lev. 16:29
   b) He's as holy as needs to be--certainly more holy than both neighbors and laws requirements.
   c) Perfect in both tables of the law.

7. Tithe all.
   a) 10% all he possesses, not just what he earned.
   b) Do more than is required and get God in debt to us.
   c) Feels what he gives is great.
   d) Tithes all he gets.
   e) Moses exempts some things--he doesn't.

D. How do you feel about his prayer?
   1. Wesley calls it a prayerless prayer.
   2. Expressed no wants.

Phil. 4:6
   a) Prayer--let your requests be made known.
   b) If morality alone would save he's got it.
   c) No confession of sin; asked no mercy.
5. "Thou hast said that thou hast all, thou hast asked for nothing; in what respect hast thou come to pray?" Augustine
6. Did God owe him salvation because of his good deeds?
7. Directed to self—we do to audience—must be to God.

VI. Publican's Prayer
A. Publican
1. Represents all who grievously offend & transgress and now moan for their sins.
2. They yearn for one who can forgive—they want to escape the punishment.
3. A sinner and knows it.
4. Is humble.
5. God hates pride.

Prov. 6:16-19 (Ez 9) pride looks the life down in destruction and a heavenly
Prov. 16:18 God's wrath is like destruction to a haughty
Prov. 21:4 Pride of heart is sin

B. Stood Afar Off
1. Polute his brother by nearness.
2. Away from the Holy of Holies yet wants God.
3. Reverence expressed.

C. Won't lift eyes to Heaven
1. Wouldn't look but his words went there.

Ezra 9:6 God ashamed to lift up my face to thee
2. Didn't lift eyes—did heart.

D. Smote breast
2. Kept smiting.
3. Bengel "Where the pain is the hand goes."
4. The tumult & the shouting dies
   The captains & the Kings depart
   Still stands thine ancient sacrifice
   An humble & contrite heart.
   (Kipling - The Recessional)
E. Addressed God—(merciful to man)
   1. Be merciful to me
      a) To me the sinful one, lit. the sinner.
      b) Reconciliation through some gift or sacrifice.
      c) Be propitiated—1 other time only.
Heb. 2:17 
2. Deeper the feeling the fewer the words.
3. Sinner
   a) His knowledge & his need led him to a Deliverer.
   b) Can't wash away sins with our tears—with blood of Christ.
   c) Counts self only sinner whereas Phar. counted self only righteous one.

VII. The Bottom Line
A. Went down to house
   1. Goes back home
   2. Practicality
   3. Do we go to worship and go home same person we were when we came?
B. Justified
Ps. 138:6
Isa. 57:15

1. Account righteous
2. 5x in Luke—never in Mark or John.
3. Complete & abiding.

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THE TOUCH OF THE INFANTS
Luke 18:15-17

1. Which story in the life of the Lord records the greatest tenderness?
   A. Peter's slap on wrist at the Transfiguration?
   B. Remembrance of his mother at the cross.
   C. Or could it be Jesus & the little children of our text?

II. Let's see the story.
   A. And they brought unto him the infants.
      1. Who is the "They"?
         a.) Never identified.
         b.) Parents?
      2. Infants, "even their babies"? 
         a.) Only Luke uses.
         b.) Means unborn and/or very young babies.
      2 Tim. 3:15 "And that from a child thou hast known it.
     Luke 2:41-44 "Now his parents went to Jerusalem every year
     Acts 7:19 "The same dealt subtilly with our kindred,
        c.) Later uses another word, thus the range from babies to older children brought to the Lord.
      3. Why? That he would touch them.
         a.) Sought Christ's blessings.
         b.) Good to see children brought to Jesus.
     Isa. 44:3 "For I will pour water upon him that is thirsty;
         c.) Matthew says wanted Jesus to lay hands on them & pray.
     Matt. 19:13-15 "Then were there brought unto him little children & desired a "God bless you" from Him."
e.) Many mothers have concerns for their children.
   (1) Hannah.
   (2) Eunice.
   (3) Yet contrastingly some parents have little.
       (1) Careless.
       (2) Indifferent.
       (3) Fearful.
B. When the Disciples saw it, they rebuked them.
   1. Rebuke = to intimidate.
   2. Disciples overly protective.
   3. To any good work there will usually be a hindrance.
      Am I that hindrance?
   4. Are you one that stands in the way?
   5. Expect opposition.
   6. Why did disciples do what they did?
      a.) He was busy.
      b.) He was on way to die.
      c.) Children are not very important.
      d.) Protect Jesus from small matters.
      e.) Motivation good, but error in values.
C. Jesus Reaction.
   1. Suffer little children to come.
      a.) Issues both a negative & positive command.
      b.) Mark says Jesus was indignant c disciples.
   2. Forbid them not.
      a.) Do I hinder.
      b.) Do I see their worth.
   3. Of such is the Kingdom.
      a.) Such = Kind, quality, people of this nature.
b.) RSV not good here - verb does not mean belong. Rather it's a simple verb of being.
c.) Emphasis on their nature - not what they possess

4. What traits do they exemplify.
a.) Jesus did not list them.
b.) We think of many:
   (1) Humility.
   (2) Openness to learn.
   (3) Readiness to love & obey.
   (4) Desire to please & to help.
   (5) Willingness to act when they have learned the truth.

5. Took in arms (Mk. 10:13-16)
a.) Folded them in his arms.
b.) Truly loved children.

6. What lessons learned?
a.) What's easy for a child & yet hard for an adult:
   To give up everything in order to trust Christ.
b.) See equality & humility: No one is born in a more proud way than another - all same.
c.) Lastly, calls attention to words of warning.

7. Another time sat child in midst (Lu. 9:46-48).
a.) Disciples argued who was greater?
b.) Ashamed for Him to know their conversation.
c.) Humbling to accept service as a little child.
d.) Jesus resents any blockage of children.
e.) If we accept Jesus, we accept role of service.
f.) It was a contract between love of greatness vs. the greatness of love.
I. I want to tell you a Bible story.

II. Then I want to tell you why I wanted to.

   A. Jesus comes night to Jericho.
      1. Passover time.
      2. Last time to Jericho -- 18 to 20 miles northeast of Jerusalem.
      3. Face is set to Jerusalem to be crucified - yet still he hears the cry of the needy.
      4. Jericho
         a) City of Palms
         b) City of perfume
         c) Resort area
         d) Anthony gave to Cleopatra.
         e) Herod the great bought it.
      5. Last stop before Jerusalem.
      6. One week before cross.
   B. Certain Blind Man
      1. Certain - Lukan word
      2. Blind - horrible loss
         a) Meant to see
         b) Meant to come to Jesus
         c) Blindness brings helplessness
         d) Begging
e) Can't see Jesus but believes what he's told.
f) Hate blinds us.

C. Heard the commotion and asked what it was - knew via sound something different.

D. Jesus of Nazareth passes by.
   1. Did not use Messianic term after all Jesus taught for three years.
   2. We are familiar with some sounds - traffic - train came through a night close to strange motel and we were alarmed and awakened.
   3. How many lost opportunities??

E. Cried Jesus Son of David mercy me.
   1. Believed what was told and like wanting interview with famous one.
   2. Felt a need, reality shown and see full surrender.
   3. Knew Jesus his way to blessings.
   4. Jesus still rules and listens for our cry.
   5. Jesus Son of David
      a) Name still precious to sick and bereaved.
      b) Messianic term.
      c) Asked only for mercy, later the specific request.
F. Crowd Rebuked
1. Resented cry—we are on way to a feast.
2. World little cares about my love for Jesus.
3. Happy crowd had little time for interruption.
4.

G. Cried all the more.
1. Opposition and difficulty only increased his earnestness.
2. Might be a light to them, but to him it was now or never.
4. Like Jacob wrestling with angel.
5. Two words used by Luke—lift up voice and cry; now desperate scream—deepening despair.
6. First cry produced by a longing, second cry by fear might not get it.
7. Saw great opportunity—then saw it almost lost.

H. Jesus stood—commanded—bring him.
1. Jesus uses both people and individual as he uses every means.
2. Heard the cry of one voice of misery.
3. Even in final journey to cross Jesus still extends mercy and thought not about himself.
I. Asks - what do I want.
   1. Quite a test.
   2. Jesus can enlighten, restore, forgive, guide, strengthen.
   3. Meets hour of special need.
   4. Jesus not just for troops but for individuals--what do you want?

J. Receive sight.
   1. Could not now see Jesus but believed in him.
   2. Note "that I" received sight, individual, personal.
   3. Received immediately--fully, perfectly.
   4. Those who refused to be silenced were blessed.
   5. Immediately used 19 times--17 in Luke the doctor!
   6. Now sees Jesus--what do you recall seeing first?

K. Crowd
   1. Fickle - now praise God
   2. Glorify God
   3. They change as they see the power of Jesus.
   4. You too affect people.
   5. Eight times Luke uses glorify God

Psalms 107:8
Gal. 1:23-24
6. Jesus still passes by.
   a) Do we call?
   b) Are we blessed?
   c) Do we touch others?

IV. Tell you of men who helped me see.
   A. Charles Williams, Dr. Sullivan,
      Gerald Ritter
   B. Count them blessed.

Gerald Ritter Funeral       December 13, 2002
TODAY - SALVATION
Luke 19:1-10

I. I remember expressions of childhood experiences sermon used today.
   A. "Fine as frog hair".
   B. "Go tell the little woman" and she's as big as all outdoors.
   C. "See the missus".
   D. "Make haste now".

II. Our story has "make haste".
    Bigger still it has "Today - Salvation".
    Let's study it. _Sadly, we aren't saying this!!_

III. The Salvation Event
    A. Introduction
       1. Last recorded conversation Jesus had with anyone, except thief on cross (?) (Thomas)
       2. Smith says toward Friday evening.
       3. Luke only tells the story.
    B. Jericho
       1. 6 miles from Jordan; 15 Jerusalem.
       2. Prosperous.
       3. 820' below sea level.
       4. Tropical climate.
       5. Groves of palms & balsam trees.
       6. Heavy taxes due to wealth.
       7. Royalty used as resort.
       9. Gardens perfumed air for miles around.
C. Zacchaeus
1. Rich
2. Jewish name.
4. Wanted something more than money.
5. Chief Publican.
   a) Man of rank. Only here in NT.
   b) One GK word not used elsewhere we translate "chief among".
   c) Sort of a superintendent.
6. Wealthy but something missing in his life.
7. We'll see - with needle story just before us - rich man can go to Heaven.

D. Effort to see Jesus.
1. Sought. Will Rogers ran over of Jesus all there.
   a) Had he heard Jesus welcomed tax collectors - room for him?
   b) Barclay says despised men reach for the love of God.
   c) Sought - word implies several efforts - lit. "was seeking".
2. Who he was. "Hindu = human.
   a) Barnes says God uses every principle - curiosity, sympathy, affection, hope, fear to lead to salvation.
   b) We all go to see famous men.
   a) Suppose he tried to muscle in & Shorty got a double shove - publican!
b) Strange that those who were eager to see Jesus were blocking one who wanted to also.

c) Self an obstacle - if you would see Jesus scramble higher than yourself.

d) Public opinion against him - we are apt to become what we are supposed to be, or imagined to be. [Note: This sentence is partially illegible.]

4. Ran - Climbed Sycamore

a) There is a tide in the affairs of men which taken at the flood leads on to fortune.

b) Determined to see Jesus.

c) Desire is necessary to success.

d) Success comes through struggle.

e) Be fertile in experiments.

f) Will your dignity allow you to climb a tree to see Jesus?

(1) Egyptian fig.
(2) Sometimes shade 80' diameter.
(3) Mulberry.

E. Encounter - Invitation - Acceptation.

1. Jesus looked up & saw him.

a) From coign of vantage Zacchaeus could see Jesus.

b) Jesus saw him.

2. Zacchaeus - called name - calls own sheep by name (John 10:3).

Only x Jesus ever invited himself into a man's house.
Not I must love constrained him.
3. Make haste.
   a) Jesus impressed.
   b) Calls for haste.
   c) Felix didn't make haste.
   
   Acts 24:25 (Acts 17:32) Coram nobis, we will hear thee again at
   d) Procrastination murders opportunity.
   e) Don't hesitate - hasten.
   f) Never forces the unwilling.

   a) Lost - morally (sin).
      Intellectual - (didn't know Jesus).
      Socially - (outcast).
   b) When welfare of man is at stake, Jesus ignored protocol.
   c) Make haste - made haste.
      Come down - came down.
   d) Prompt - heartily - gladly.
   e) Received Joyfully - to turn from sin to
      God makes you happy.

F. The Murmurers
   1. Some fusses.
   2. Lit. found fault.
   3. Anybody you wouldn't want saved?
   4. How did they know Zacchaeus a sinner, do
      we often judge?

G. Zacchaeus' Speech
   1. Stood.
   a) Stood forth to maintain self against
      opposition (Lamar).
b) Ans. to crowd & to Jesus.
c) Stand points solemnity.
d) Finally we must address Christ, not the people, for our deeds.

H. Proof of Genuineness: 1/2 to Poor & 4 fold return.

1. 1/2 to poor. I will now not lend
   a) Do now give - reformed character.
   b) Law said 1/5 he gave 1/2 - more than required.
   c) Testimony worthless unless backed by deeds.
   d) Don't give by probated will - give now.

2. False accusation.

Exo. 22:1 - Restore 5 oxen for 1
Lev. 6:5 - Add 1/5 part - also Nu. 5:7.
   a) Virtually a confession of guilt.
   b) He goes 4X rather than 1/5.
   c) Made same restitution thief did.
   d) Does it voluntarily - not when sued.
   e) Do you have any unrest until you have righted all that you have injured?
   f) Some are honest when pressed for it.

   Others voluntarily are.

1. This Day Salvation.

1. Is it for you?
2. House - what we are touches our family.
3. Son of Abraham should resemble him in faith.
1. Jesus
   1. Son of Man
      a) Shows his sympathy with man.
      b) Came - origin elsewhere.
   2. Seek & Save
      a) Gospel
      b) Not a word there of 2 syllables.
      c) Save today.
   3. Lost
      a) Guilty, cursed, condemned.
      b) Lost - in the wrong place.
      c) Let’s find the wandering child & take him home!

West End - 4/6/86
South Main St., Franklin, KY - 4/6/86
So. Main Church (Noon Serv.) Weatherford, TX - 4/29/86
Central Church (Mid-day serv.) Tuscaloosa, AL - 5/21/86
Lindale Church, Houston, TX - 6/30/86
Westmoreland, TN Church - 7/23/86
Summer Lectureship, Chr. Sch. of Beaumont, TX - 8/11/86
Coopertown, TN Church - 7/19/87
Antoine, AR - 7/24/87
Earleyville Church, McMinville, TN - 8/2/87
Sycamore Chapel, Ashland City, TN - 9/21/87
Dalraida Church, Montgomery, AL - 10/11/87
40th & Hazel Church, Pine Bluff, AR - 11/8/87
Magnolia St., New Smyrna Beach, FL - 1/19/88

West Side Church, Searcy, AR - 2/8/88
Watters Rd., Pasadena, TX (Bible Class) - 2/28/88
Shiner Church, Williamsburg, KY - 4/10/88
Isabel, KS - 4/20/88
Echo Meadows, Oregon, OH - 5/24/88
Red Rolling Springs, TN - 8/10/88
Highland church, Columbia, TN - 10/2/88
Eureka church, Olney, IL - 2/8/89
Graham St., Stephenville, TX - 3/5/90
Third & Dwight, Monahans, TX - 3/27/90
Concord Road - 5/1/90
Erin, TN - 5/6/90
Stroudsville church, Adams, TN - 6/13/90
Middleton, TN - 7/25/90
Bells, TN - 3/31/91
Flat Creek, Shelbyville, TN - 6/25/91
Paris, AR - 3/8/92
Dardanelle, AR - 3/14/92
Woodbine - 4/12/92
Flat Rock, MI - 4/29/92
Philippi, Smithville, TN - 5/3/92
Silver Point, TN - 7/20/92
Castalian Springs, TN - 7/26/92
Washington St., Fayetteville, TN - 10/21/92
Mayfair church, Huntsville, AL - 10/25/92
Berroja Chapel - 5/23/93
Bellevue - 5/30/93
Chisholm Hills, Florence, AL - 8/15/93
Hohenwald, TN - 11/16/93
Corinth church, Sparta, TN - 9/25/94
New Providence, Clarksville, TN - 10/2/94
Cherry Grove, Greenville, KY - 4/28/96 (BC)
Glenwood, AR - 5/5/96 (BC)
Gilroy church - 9/23/96
Schuchok, KY - 10/2/96
Shipp's Bend, Centerville, TN (BC) - 9/16/01
Neely's Bend - 5/18/03
Heritage C/C - 9/14/08
New Concord C/C - 9/21/08 (A.M. service)
Centerville C/C - 10/18/08
(Saturday morning)
NOTES ON TWO NAPKINS

I. It might seem to you that I've been to a restaurant and plan to reveal what I saw written on the table cloth.
A. Although we so employ linen, this is not burden of lesson.
B. Bible speaks of two napkins and events that surround them. They clearly delineate defeat and victory.
I. Shall we examine?

A. Jesus gave occasion and purpose.
   1. He was about to enter Jer. for last time.
   2. Some now expected him to claim his kingdom and they expected a material reward.
   3. This great crowd was excited and each step toward Jer. further electrified them.
   All wanted position of honor.
   4. There was an actual literalness to the frame work of the story as noblemen had gone to Rome seeking appointment only to have petitions follow objecting.
B. Tell Parable.
   1. Nobleman=Jesus
   2. Far country=Heaven
   3. Rec., kingdom=to be made Lord of Lords
   4. And to return=assurance of his coming again.
   5. Called 10 servants and gave 10 pounds.
      a. Each dealt equally.
b. Pound not much—about $17 or 100 darni, or 100 days work=3 mo. salary.
c. Each intrusted with something which could be used to glorify God. He gives you things necessary to work of Christ.
d. He truly expects service.
6. Occupy=used only here means "gain in trading."
   a. Not a great sum given, it was paltry, but a test!
7. Citizens hated=Jews and rebellious. "We will not."
   a. Many who won't submit.
8. Returned and judgment "that he might know
   a. 1st gained 10 pounds for 1 he had.
      (1) 1000% increase.
      (2) Boundless opportunities for good acquired.
      (3) Reward for faithfulness is a wider opportunity to do good—10 cities! Called "good servant".
      (4) Every effort to do good means not only some good done but also a little power gained.
   b. 2nd—1# got 5#.
      (1) Not called good—used no flattery.
      (2) Given 5 cities.
         (a) Future reward not dependant on amt. gained but whether you were faithful.
   c. 3rd—"Here is thy pound."
      (1) "kept in a napkin" (v-20).
(a) Never made any effort.
(b) Hoarded money.
(2) Knew you were austere.
   (a) Used only here = "dry", thus hard, stiff.
(3) Fearful. "How much do we fear Men"
   (a) Might do something wrong.
(4) Knew nature in taking up and reaping.
(5) Condemned out of own mouth.
(6) Called "wicked".
(a) Sinned against light you had -- you know.
   (b) Had countless opportunities -- what about "bank".
   (1) Usury = all interest, legal and illegal.
   (2) Jesus q. "wherefore?" is unanswerable. You have no reason for not being busy for Lord!!
   (3) No man is doomed to inactivity.
(7) Those that have and use not have taken away.
   (a) A man has something only when he uses it. Hoarding is not possession.
   (b) Use = possession. Even muscles unused are nothing.
(8) After judging servants does enemies.
   (a) They are slain -- harsh!
   (b) "Who ever won't be ruled by grace will be ruined by wrath." Wesley
1. The truly victorious and energetic?
2. One who did well but could have done more.
3. Legalist who thinks just so he doesn’t do bad! Just so he doesn’t squander. He only abstained from ill and he got nothing.
   a. Where is program of work for us today?
   b. Are we using our time and opportunity--or is it hoarded in a napkin?

III. Where as this napkin scares, here is one that thrills! Turn a book and a chapter to John 20.

A. This is the story of the Resurrection.
   1. It is use of a napkin.
      a. Lu.24:12 "Peter beheld the linen clothes" John 20:8 "He saw and believed"
      a. This is what we want today.

B. Tell the story.
   1. Jesus crucified for sins.
   2. Buried in new tomb.
      a. New, Joseph’s, was it stone shelf with great rock at door? Jesus was dead.
   3. 1st day of week--Sunday--at dawning of day--Mary came while yet dark.
   4. Stone removed!
      a. Was the resurrection incredible?
      b. Note clip on question.
   5. What did happen?
      b. Joseph afterward removed it.
c. Roman's removed it.
d. Jewish enemies removed it.
e. Jewish friends removed it.
f. Women went to wrong tomb.
g. Jesus never died, fainted--see clip.
h. Yet 7 wks go by and you mean there is not a whisper of who, how or why?

(1) Can't keep secret that well!
(2) I became missionaries for this "lie"!

6. We have a witness--the grave clothes!
a. Would any who removed body unwrap and leave grave clothes?
b. 100# myrrh and aloes (John 19:39) in folds--spill none?
c. Why leave undisturbed the grave clothes.
d. Why especially the napkin triumphly wrapped by itself?

7. The Resurrection their theme--"Now is Christ Risen".
a. There is a Power man can trust that will not allow finally evil to be victorious nor man to perish!!

b. Clouds will pass--there is the unchanging, unquenchable reality of sunshine--as proven by the folded napkin.

Westend 4/19/63 (Summer clothes in Pocket)
4th St. 7/17/63
Gasman 7/31/63
Lake Drive 8/18/63

Union Avenue 4/17/64
Some years ago a number of distinguished people were asked by a
famous newspaper what question above all others they would ask if they could
ask but one and yet be certain of an answer. I remember that one of them
said he would ask, “Is the universe finally friendly to man?” and that is
a question which probably all thinking people have asked in their hearts. But I
think the question I should want to ask would be this: “How did Jesus rise
from the dead?” Many suggestions have been made by those who just cannot accept the Resurrection as a fact. For in-

FULPIT DIGEST/APRIL 1963

stature of Renan, have said: “Ah! But probably Jesus never really died. He
fainted on the Cross perhaps and in a state of coma was taken down, and in the cool of the tomb he recovered and
made his way out.” Really, the things a determined skeptic will believe are almost beyond belief!—How could a person who had been scourged, tortured, nailed on a cross through the hot hours of a whole day, and into whose side a spear had been thrust drawing out the fluid which is contained in the pericardial sac; how could such a person, suffering from five terrible wounds, get off a stone slab without disarranging the grave clothes, move a heavy stone which took three or four healthy men all their strength to move, and not just stagger feebly out into the sunshine, but procure other clothes from somewhere? How could he appear to his friends not as an invalid needing weeks of nursing back to health, but as a triumphant conqueror over death, who could the same day walk seven miles to Emmaus with two of his disciples, and magically get back to Jerusalem in time to have supper with the rest of his friends? (Luke 24:13, 33-36).
EASTER

Some men live without hope of immortality, some live in it. Belief that one goes on living after death remains just that — belief. It is not so far susceptible to scientific proof. Some men lead decent, even noble lives without any need for the support which faith in immortality gives. Others find in this support their whole motivating power and could not make sense of life without it.

The Easter theme is the theme of rebirth, of on-going life, of hope for meaning beyond death. Each man has his own experience of what this hope means to him. Perhaps the story of Ralph Johnson may have meaning for some.

When I was thirteen, I was riding home from school one night and had to cross a stream which was now cold, darkness had fallen, and my horse refused to enter the foaming water. Suddenly a greenish light on the other side of the stream opened the door of a barnhouse. From the open door came a path of lamplight. In that path of light my horse and I took courage and crossed the flooded creek.

So Christ opened the door on the other side of death's stream and brought life and immortality to light.
NUMBERED - NAPKINS - NAUGHT
Luke 19:11-27

1. Our Lord was never purposeless.
   A. He spoke a parable of the Pounds.
   B. There was a legitimate need for so doing.
      1. It was last approach to Jerusalem.
      2. Crowds were with him anticipating fact he might claim David's throne.
      3. They had mistaken idea about the Kingdom - so prone to do.
      4. It was the Kingly power of God exercised in Jesus.
      5. Christ rectified false notions - concept of God was wrong.

   C. Spoke a Parable of the Pounds.
      1. Similar to Matt. 25 but not the same.
      2. It had historical significance - only such one.
         a) Herod the Great died. Reigned 10 yrs.
         b) Divided his Kingdom between Antipas, Philip and Archelaus. Got best part.
         c) Archelaus went to Rome to get it.
         d) 50 Jews came & objected to Caesar Augustus. (Josephus)
      3. Jesus knew background.
      4. Jesus always used something they could understand.
      5. Summarized.
         a) It tells of a King's trust.
         b) It tells of a King's test.
         c) It tells of a King's Reward. (Barclay)
II. Features of the Parable.

A. Certain Nobleman's Action. Well Born.

1. Nobleman
   a. Prince
   b. Royal birth
   c. Aristocracy
   d. Obvious Jesus

2. Went to a Far Country
   a. Not named
   b. Evidently Heaven

3. Kingdom Business
   a. Receive
      (1) Jesus went to Heaven to be crowned King of Kings.
      (2) Didn't receive it here since it is Heavenly, not earthly.

Dan. 7:13

b) Return
   (1) Not to receive a Kingdom or establish Servant - not facts one - already has it.
   (2) In time parable covers when Jesus left till he returns.

B. Called 10 Servants & Delivered 10 Pounds.

1. Rather than places of honor - Servants!
2. Work of Kingdom not to lodge or state.

3. Pounds
   a. Dealt equally.
   b. Pound 1/16 part of talent.
   c. $16 to $20 = 100 danari
   d. Word used only in this 7X paragraph.
   e. Mina
4. Significance of this:
   a) Something entrusted to each which they may use to glorify God and prove their own faithfulness.
   b) Pound is enough to keep you busy.
   c) God supplies you with things necessary for the business of the Christ.
   d) Gift of the gospel is the same to all who hear it.
   e) Offered pound to work with – not ease, honor.
   f) Every Christian has one or more talents.
   g) God has equipped everyone for the work he is to do.

5. Occupy till I Come
   a) Occupy defined.
      (1) Gain in trading Thy pound, not me
      (2) Carry on business as banker or trader.
   b) Significance here.
      (1) Absentee Landlord test responsible trusteeship.
      (2) All equally responsible for their trust.
      (3) Trusteeship large enough to occupy total watch time of trustee.
      (4) To those he gives power he expects service.

1 Peter 4:10 - See above
6. Come
   a) We are to continue work until He comes.
   b) Distinct assurance He will return.
   c) I am not to speculate when - just be busy
      (Lady at Lindale, Houston wanted to
      know if flood came on Jewish holiday &
      will not Christ return on such a day.)
   d) No time is set for his return. Father
      chooses.

C. Citizen Rejection - We will not
   1. Hated him.
   a) Tense - continuous action.
   b) Continued to hate after he went away.
   2. Jews & mankind unwilling to acknowledge
      the sovereignty of God.
   3. Dividing line drawn between followers of
      Christ (servants) and inhabitants of the
      world (citizens).  
   4. Sent message to God - we won't.
      a) There are many who won't submit.
      b) They want salvation but only on their
         own terms.
      c) We do not want to do the will of God -
         the old story of Sin!
   5. Yet we will all be judged!

D. The King Returns!
   1. Return - Parousia = being present with, in
      contrast to being away.
2. Returns in Power—has his Kingdom.
3. Return will put servants to the test & citizens to account.
4. Jesus is King now and then.
5. Schaeffer says we want to push out of our minds anything that would make us change.

E. Servants called.
1. 1st accounting to Him is made by his own servants.
2. Don't know why only 3 of 10 called.

III. The Judgement of Accountability.
A. 1st Servant.
1. Got 1—gained 10—1000%.
   a) Boundless opportunities for good acquired by simple acceptance of truth.
   b) Jesus called him good.
   Neh. 3:20 "Earnestly repair the piece"
   c) Talents are given us to improve.
   d) We must see that we are using the time, talent and opportunity at our command.

B. 2nd Servant.
2. Cities 
   a) Those who use what they have to honor the glory of God will be rewarded.
   b) We are expected to increase and will be rewarded.
   c) Rewarded in proportion to one's faithfulness.

Luke 16:10 
He that is faithful in that which is least

Pic 28:18 He that keepeth the law shall dwell in The truth thereof
d) Reward for faithfulness in a wider opportunity for work in God's service.

e) Our future reward not dependent on what we got but how we used it.

f) Every effort to do good means not only a little good done but also a little power gained.

B. 2nd Servant

1. From 1 he got 5.
2. Not called good.
3. Did well but could have done more perhaps.
4. Don't know why one did 2X as well as others.
5. Powell said Faithfulness keeps the house clean but enthusiasm puts flowers in every room.

6. Got 5 cities.

C. The Other - Another!

1. Definitely different kind - but still a servant!
2. Here is thy Pound - Kept! Napkin!
   a) Kept it all along - never made an effort.
   b) 3 classes
      (1) Devoted toiler.
      (2) Man who acquitted himself nobly.
      (3) Legalist - just so he doesn't squander all will be well - he abstained, he thought, from doing ill.

Ingratitude is a virtue.
3. **Napkins**
   a) **Handkerchief**

Acts 19:12

- b) Face cloth for wiping perspiration.
- c) Neck cloth to protect neck.

4. **Fallet placed on noble man.**
   a) **Objector was:**

(1) Cautious (anything tho is better than nothing), Careful.
(2) Critical
(3) Condemned

b) He knew all he had come from his master; his master desired a certain course of action; he knew other servants were succeeding; he also knew the result of inefficiency.

c) **Master Austere** severe, strict, exacting
   (1) Used only here
   (2) Dry, harsh, sour, acid, ungenue
   (3) Hard - stiff
   (4) Harsh & stringent in taste
   (5) Unripe fruit - sour
   (6) Strict - either too good or bad
   (7) Could get blood out of a rock

   d) Laid not down - Reap - Sow
   (1) Finds what another lost & keeps.
   (2) Harvests another's grain.

5. **Noble's reaction,** meekly!
   a) Out of thine own mouth I judge you.
b) If you thought I was that kind of man why didn't you plot your action accordingly.

c) Wicked Servant How thou hast acted

(1) Word means grasping.
(2) It means to act totally in self interest.

Consequently:

(1) Christ shows a man has something — not when he locks it up in a napkin but when he uses it.
(2) Rust & idleness is not the employment Jesus wants with talents or pounds.
(3) Use constitutes possession.
(4) We cannot do nothing and at the same time be good.
(5) To be selfish is to be wicked.
(6) To keep what we have brings trouble.
(7) Don't wrap your life in a napkin & lose it.

e) Should have put pound in bank.

(1) No man is doomed to inactivity — there is always a "bank". He can do something if he will.
(2) To Jesus "wherefor" no answer could be given — is it the same for us.
(3) Usury includes all interest.
(4) Stole what he could have gained.

Jer 23:10 no interest charged fellow Jew
D. The Judgement

1. Take away his pound & give it to one who has 10.
   a) Work at one area & others will open up.
   b) "The long arm of opportunity reaches out to lay hold of the man who is able to take on greater responsibility".
   c) Those who won't use opportunity have it taken away and given to those who will.
   d) Wicked deprived.
   e) What we do not use we have not - like an arm.
   f) To him who has more, more will be given; from him who has not, what he has will be taken away - Barclay.

2. Enemies
   a) Christ ultimately victorious over rebellious.
   b) After servants he judges enemies and note harshness of what happens - slay them.
   c) Both faithless disciples & enemies judged.
   d) Citizens were enemies.
   e) Slay The Lord pronounces judgment.
      (1) Whoever will not be ruled by the grace of God must be ruined by his wrath. (Wesley)
      (2) Rejection - Retribution - Ruin
      (3) If you don't want Jesus you will still have to face Him.
3. So for you - which group?
   Faithful
   Less Faithful
   Unfaithful & Fearful
   Faithless

   West End - 7/6/86 & 7/13/86
   Westmoreland, TN Church - 7/24/86 (Midday)
   Summer Lectureship, Chr. Sch. of Beaumont, TX - 8/12/86
   East Hill Church, York, NE - 9/10/86
   Candy Hart (Restored)
   Billy Hutchinson (Restored)
   Jennifer Lowry (Restored)

   Elizabethtown, KY - 11/11/86
   Lindauer Rd. Church, Forrest City, AR - 12/1/86
   Antoine, AR - 12/16/86
   Edmond, OK - 2/11/87
   Mountain Home, AR - 5/12/87
   Riverwood Church (Bible Class) - 5/31/87
   Coopertown, TN Church - 7/21/87
   Downtown Church, Lamesa, TX - 9/1/87
   Sycamore Chapel Church, Ashland City, TN - 9/20/87
   Dalraida Church, Montgomery, AL - 10/12/87
   Northwest Church, St. Petersburg, FL - 3/9/88

   So. Main Church, Weatherford, TX - 4/27/88
   Goodlettsville, TN - 5/2/88
   Refuge, KY - 7/14/88
   Little River Church, Hopkinsville, KY - 8/21/88
   Cave-In-Rock, IL - 8/31/89
   Dalebrook Lane - Nashville, TN - 10/23/89
   Dodge City, KS - 5/21/91
   Franklin, KY - 7/7/91
   Silver Point, TN - 7/29/91

   Bethel, Dunlap, TN - 8/5/91
   Norwich, KS - 11/13/91
   Paris, AR - 3/9/92
   40th & Hazel, Pine Bluff, AR - 3/28/94
Paragon Hills - 6/10/03
Heritage C/C - 11/23/08
Neely's Bend C/C - 11/30/08
Green Hill, C/C - 8/26/09
Mt. Juliet, TN
Beltline C/C, Decatur, AL 9/6/09
THE GLORIOUS PASSWORDS

I. When I was a child, we had games that demanded passwords.
   A. It was the key of entrance.
   B. Its absence was the bolt of rejection.

II. This Event has several passwords.
   A. I tell the story not to diminish the narrative.
   B. But I do, to hit the passwords.
   C. I bid their employment on our tongue.

III. The Event
   A. Jesus' final week and at long last coming to Jerusalem to die.
      1. Jerusalem is always up.
      2. Jesus is ever courageous as about 5 days before his death these events occur.
      3. It's also told:
         Matt. 21:1-9
         Mark 11:1-12
         4. Obviously Jesus carefully planned the event.
            no longer reluctant for men to know who he is.
         B. "He went before" - Password No. 1.
            1. A price was on his head.
         Jn. 11:57
         2. "It was an act of glorious defiance and of superlative courage". - Barclay
         3. It was a deliberate claim to be King.
         4. It was last appeal - folk could come to him if they would - keep offering the invitation.
5. Jesus goes forward knowing what was going to happen to him.
6. In all our journeys Jesus is the forerunner.
7. Thus we should not draw back in our services. NOT TIMIDITY.

C. 2 names & 1 unnamed villages introduced - Typically of our faulty grasp of all matters.

1. Bethphage
   a) Don't know exact location.
   b) Legalistic requirements had pilgrims stay in Jerusalem environs.
   c) Priest made adjustments - this shot to be a district just outside city wall, tho not known today.
   d) Means house of figs.
   e) Could be exterior circuit of Jerusalem.

2. Bethany
   a) Near Jerusalem.
   b) Martha & Mary.
   c) Used daily in Passion week.
   d) Means house of dates.
   e) Mistletoe explained #1.

3. Village for colt not identified.

4. 4 summits on Olives: Galilee or Scopus, Ascension, Prophets, Mt. of Offense.

D. From Mt. called Olives (Thus 3 fruits - dates, figs, olives) sent 2:
   1. Unidentified.
   2. But carefully instructed.
1. Colt (Only Matt. tells 2 animals).
   a) Christ has dominion over all creatures.
   b) Unused animal is only one fit for sacred purposes.

Num. 19:2
1 Sam. 6:7
   c) Colt was quiet & gentle to ride the unbroke.
   d) Wild asses were fast.

 Jer. 2:24
   a) They telegraphed peace - horse telegraphed war.

2. Loose him.
   a) Passage indicates a supernatural knowledge.
   b) Jesus looses lots of things.
   c) Brookings Institute - Story #2.

F. If any man ask - The Lord hath need of it -
   Password: No. 2.
   1. Man has a right for questions.
   2. Man need not expect the most complete of answers.
   3. Word for Lord is like God - so that settles it.
   4. He owns all.

Ps. 50:10
   For every beast of the field is mine,
   And the cattle on a thousand hills
G. They that were sent went - Password No. 3.
1. Those who are to go on Christ's errands should speed on their way - MacArthur Store #3.
2. They should bring forth what they are sent for.
3. No one will ever be disappointed implicitly obeying the Lord.
4. Pride seen in substitution - Shoes #4.

H. "Found it even as he had said" - Password No. 4
1. He's reliable - Lu. 2:15, 20 - Compton Prediction #5.
2. Guiding the footstep of the mind, bridling the wantoness of the heart, His word is a rain & a good. Van Doren
3. Owners did ask why.
   a) Lord & owner same word thus shows elasticity of it.
   b) Ready to say yes without a question.
   c) Lord does need us & our things.
   d) Rockefeller clip #6.

I. Colt Received & Ridden.
1. Luke does not mention branch.
2. Garments cast.
   a) Verb implies repeated acts of casting down
   b) After giving colt, give extra - garments.
   c) Colt cost me nothing; cloak is mine - do not attend Christ solely at the expense of others.
d) Those that own Christ cast all at His feet.

e) Yet some came for the celebration that were not faithful at the sacrifice.

3. Thus not cherubims but the ass brought Him.

Zech. 9:9

20th CC Luncheon, World Mission Forum, DLC-4/9/86
Silver Point Church - 4/9/86
Florence, Italy - 4/20/86
Hendersonville Ch. Sr. Citizens Camp - 4/26/86
Adult Class, So. Main Ch., Weatherford, TX - 4/27/86
West End - 9/14/86
Teachers Banquet, Hobbs St. Church, Athens, AL-9/15/86
Baptist Hospital Chapel Service - 9/17/86
Graham St., Stephenville, TX - 3/5/90
The only thing which is of lasting benefit to a man is that which he does for himself. Money which comes to him without effort on his part is seldom a benefit and often a curse. . . And so with regard to money or other things which are given by one person to another. It is only in the exceptional case that the receiver is really benefited. But if we can help people to help themselves, then there is a permanent blessing conferred.

JOHN D. ROCKEFELLER, SR.
BLESSED IS THE KING THAT COMETH

I. I've witnessed the coming of many notables.
A. FDR at B.G. Then Nixon, Kennedy.
B. Governors, Senators, Mayors.
C. But nothing to compare with the "King that cometh." 
   1. Let me tell you the story.
   2. We'll use Luke 19:28-40 though could see Matt. 21, Mark 11, John 12.

II. He Went Before
A. Finish parable of pounds--moves from one duty to another as He knew his destiny.
B. He Went Before
   1. Courageous.
   2. Sanhedrin had an alert out for him.
   3. Raising of Laz. excited--folks flocked to see him.
   4. Enemies wanted to kill him & Jesus.

John 12:9-10-11
   5. Its reign or perish.
   6. Great example--intent on doing Father's will.
   7. Courage to die for it.

C. Ascending up to Jerusalem.
   1. Bible is always right topography.
   2. On way ascending to Calvary.
   3. It's time to declare himself, no longer a restraint.
   4. Willingly entered into event.
   5. What does it mean to go to Jerusalem? Corinth? Las Vegas?
6. Which road do we follow? Do we go before our family in righteous ways?

C. Came nigh to Bethage & Bethany at Olivet.
   1. Bethany & Olivet we know.
   2. Bethphage
      a) House of green figs.
      b) Bethany is dates.
      c) Location uncertain.
      d) Never in O.T.
      e) Rabbis counted it a part of Jerusalem as suburb.

III. Various Leading Events.
A. 2 Disciples sent for colt.
   1. Told where & it be tied.
      a) Shows his superior knowledge.
      b) His commands to be obeyed.
      c) Told them qt. that would come.
      d) Loose him.
         (1) Jesus has sovereignty over possessions of his followers.
         (2) Does Mark hint he'll send it back as soon as through with it--some think so.
   2. Never man sat.
      a) His command of an untrained colt shows his power.
      b) Never sat fits picture.
      c) Animal not previously used for labor, deemed fit for sacred service.
3. Why? Lord has need.
   a) Strange but true.
   b) Lord's need should be sufficient to grant our fulfillment of request.
   c) Ass rather than horse further completes the picture.

   Zech. 9:9

4. Found it exactly as He said.

B. Entry Begins

1. Brought him to Jesus.
   a) He did not program the movement.
   b) No false spontaneous movement.
   c) But day courageously accepted.

2. Garments for saddle.
   a) Simple parade.
   b) Spread clothes in the way.

3. Multitude join it.
   a) Allows his actions to collect folk rather than self assertion.
   b) 2 bands meet in a moment to parley.
   c) At juncture where Jerusalem comes into view.
   d) At summit of Olivet Rd. turns north and begins its descent--stream of folk join now.

4. Multitude began to rejoice, praise God, for mighty works seen.
   a) Blessed is the King that cometh in the name of the Lord.
   b) Peace in Heaven.
   c) Glory in the highest.
   d) Luke does not use Hosanna, Heb. "Save, Lord"--his Gentile audience would not know this.
4.

f) Language shows bursts of adoration wider than ever experienced before—exciting time!
g) Now accepts praise he earlier discouraged in expression.
h) Yet He never let it get out of hand.

5. What does all this say to us?
   a) We see who He is.
   b) Men of city couldn't answer q.t. of his identity—multitudes could.
   c) We see the gentle nature of His Kingdom.
   d) Did not come to overthrow Rome but sin.

IV. Always an Objector
   A. Pharisees
      1. Leaders earlier said whole world is gone after Him.
      2. Opposition for Jesus always there.
      3. Will I allow fear to stop me?
      4. Which group am I with—the praisers or gripers?
      5. Rebuke them.
         a) Wonder why they wanted silence.
         b) "It is a good, a pleasant thing to be thankful!" Ps.

   B. Jesus answered.
      1. Hold peace?
         a) Exercise of affection approved & applauded.
b) Silent reverence is not enough. He wants public testimony.

Matt. 10:32-33

c) Not proper to suppress gladness.
d) Feelings will find its vent.
e) There is folly in suppression--just note current Europe.

2. Stones will cry out.

a) What reasons do we have for similar expressions of joy?
b) We believe same mighty works do we not?
c) Has He touched our lives?
d) Can we keep silent in view of what He's done for us?
e) Do we see the end of his mission--our salvation?
f) When power goes forth from God it does not return without accomplishing its purpose.

Philippi - Columbia, TN - 1/28/91
Westwood - McMinnville, TN - 2/24/91
Dodge City, KS - 5/19/91
West End Kindergarten - 5/30/91
St. Paul's Retirement Center - 6/16/91
MidTN Bible Enc., Beersheba Spgs. TN - 6/20/91
Flat Creek, Shelbyville, Tn - 6/23/91
Brushy church, Centerville, TN - 7/21/91
Silver Point, TN - 7/28/91
Bethel church, Dunlap, TN - 8/4/91
Hilldale, Clarksville, TN - 10/8/91
Palisades, Bingham, AL - 10/27/91
Norwich, KS - 11/10/91
Stones River, Murfreesboro, Tn - 1/12/92
Beville Rd., Daytona Beach, FL - 1/26/92
Maryville, TN - 2/9/92
Huntington Park, Shreveport, LA - 3/1/92
Dardanelle, AR - 3/15/92
Plainview, TX - 3/26/92
Skyline - Jackson, TN 4/5/92
Pratt, KS - 4/19/92
Woodbury, TN - 5/10/92
Bethany, KY - 5/24/92
Foote Street, Corinth, MS - 6/21/92
Castalian Springs, TN - 7/26/92
Northside, Terre Haute, IN - 8/16/92
Conway, AR - 8/23/92
40th & Hazel, Pine Bluff, AR - 9/13/92
Southern Hills, Franklin, TN - 10/11/92
Ridgewood, Beaumont, TX - 11/1/92
Northside, Cordell, OK - 3/7/93
Central - Cleburne, TX - 3/30/93
Harrison St., Batesville, AR - 4/18/93
Shady Grove, Duck River, TN - 4/25/93
11th Street, Nashville - 5/3/93
No. Jackson, Jackson, TN - 10/3/93
Concord Road - 12/25/94
Ulysses, KS - 4/2/95
Temperance Hall, TN - 6/11/95
New Concord, KY - 8/6/95
Heritage C/C - 12/28/08
Franklin C/C - 3/4/09
The Day the King Came

I. Many ingredients go into living without fear.
   A. One of the great demonstrations of it is Jesus' triumphant entry to Jerusalem.
   B. It's his last Sunday—we study it to see what He had that made Him able to do it.

II. Fearlessness Increases When One Knows His Timing is Accurate
   A. 1/3 of Matthew occupied with last week of Christ's life.
      1. His death is so important.
      2. He deliberately came at this time.
      3. He is volunteering His life for us.
      4. He unabashedly lays rightful claim to Messiahship.
      5. The long journey is over—in due time Christ dies for the ungodly.
   Ecc. 3:1 "A time to every purpose"
   John 7:6 "My time is not yet come"
   Rom. 5:6 "In due time Christ died"
      6. Culmination of life's work is at hand.
      7. Gently Luke introduces it in his favorite way "And it came to pass" (v-29).
   B. For us there is the idea whose time has come. Do we move at the right moment? (Let us not draw back from service when it's tough).

III. Location & Fearlessness are Married.
   A. At right time be at the right place.
   B. Bethphage--plantation of figs--it's unknown to us.
3. 

B. Cast garments on colt—sat Jesus on him.
C. Spread clothes in the way.
D. Rejoice, Praise God with a Loud Voice for all the mighty works.
E. "Blessed be the King (v-38).
   1. See the humble Jesus (Ps. 118:26) "Blessed is He that cometh in the"
   2. Note He comes in peace on colt.
   3. Princes knew Him not—common folk did.
   4. Are we in His procession?
   5. Fulfills every prophesy.
Zech. 9:9 "Rejoice, Shout, Behold thy King"
F. Hosanna—Save us now.
G. Peace
   2. Angels "Peace on Earth".
   3. Men "Peace in Heaven".
Isa. 9:6 "For unto us a child is born"
   4. God accepts sacrifice of Jesus.
H. Boy & Bed Roll "never felt so small."
VII. Prepare to meet opposition.
   1. Thought He got more honor than He deserved.
   2. Christ's victories enrage some.
   3. They make Jesus responsible for His friends.
   4. Do we object to folk praising Jesus?
   5. Are His triumphs matters of our praise?
B. Rocks Will Cry Out.
   1. "Eternal & indefeasible right must express itself". (Lamar)
   2. The power of God will not return empty--Wesley.
   3. Stones speak.
   Hab. 2:11"For the stones shall cry out of the wall
   4. People called him King, they called Him teacher--what is He to you?
   5. When men spoke not rocks were rent.
   Matt. 27:51"Veil rent, earthquake, rocks rent"
   6. Day so monumental if disciples did not see it Rocks would.
   7. Improper & impossible to suppress praise due God.

VIII. Summation on Fearlessness
   A. Accuracy of Timing
   B. Location of work
   C. Support of Friends
   D. Proper Attitude of Life & Service
   E. Open Commitment to Christ
   F. Preparation to meet Opposition

Oxon Hill, Temple Hills, MD - 8/19/90
Nashville Road, Gallatin, TN - 8/26/90
Philippi - Columbia, TN - 1/28/91
Westwood - McMinnville, TN - 2/24/91
Dodge City, KS - 5/19/91
West End Kindergarten - 5/30/91
St. Paul's Retirement Center - 6/16/91
Mid. TN Christian Enc., Beersheba Spgs. TN-6/20/91
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Smithville, TN - 6/30/91
Brushy church, Centerville, TN - 7/21/91
Silver Point, TN - 7/28/91
Bethel church, Dunlap, TN - 8/4/91
BLESSED IS THE KING THAT COMETH

Hilldale, Clarksville, TN - 10/20/91
Palisades church, Birmingham, AL - 10/27/91
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Shady Grove, Duck River, TN - 4/25/93
11th Street, Nashville - 5/3/93
No. Jackson, Jackson, TN - 10/3/93
I was traveling in rural Oklahoma when I ran out of gas. I went to a nearby farmhouse to call a service station, but the farmer insisted on taking me to town, bringing me back, and even staying with me until the car was running again. I offered him $10, but he shook his head. When I insisted, he replied, "Look, mister, I feel very good about helpin' you. If I took your money, you'd buy that feelin' back from me. And it's not for sale!"

---Jan Hassa (Guthrie, Ok.)

All these stories were sent in by readers, who were each paid $200. If you have a true story, from your own experience, send it to us. See page 4.

---Contributed by Mrs. Marvin Simmons

Sky Watch

Since we live—and often camp—along the foggy Oregon coast, it was quite a change for us when we took a camping trip into the Rocky Mountains. On our first night at Mesa Verde National Park in Colorado, the sky seemed more brilliant than we had ever seen it, and the stars were so close you felt as if you could touch them.

Our three boys decided that they would put their sleeping bags out on the ground, so they could go to sleep watching the stars. We were just settling down for the night when our youngest came into the tent, dragging his sleeping bag with him.

"What's the matter?" we asked. "Is it getting too cold?"

"No," he answered. "I just never knew I was so small."

---Contributed by Mrs. Marvin Simmons
We had been keeping company for months, and I knew that Sam was very fond of me. But he was so shy it seemed that he would never get up the courage to propose. Then his mother invited me for dinner. His whole family was present, including an aunt and uncle from out of town.

The next day Sam asked what I thought of his aunt and uncle. "I like them very much," I told him.

"They like you very much, too," he said. "In fact, they asked me when we were getting married." He paused. "What shall I tell them?"

—Francis Nadel (North Bellmore, N.Y.)

Portland, Ore., is well known for its rain, but Portlanders take it in stride. In fact, I didn't know how used to the rain we were until one day in May.
ILLUSTRATIONS FOR "A PATTERN FOR TIME"

If you had a bank that credited your account each morning with $86,400, that carried over no balance from day to day, and allowed you to keep no cash in your account, and every evening cancelled the amount you had failed to use during the day.

What would you do?

Draw out every cent, of course.

Well, you have such a bank, and its name is "TIME".

Every morning it credits you with 86,400 seconds.

Every night it rules off, as lost, whatever of this you have failed to invest for a good purpose.

It carries over no balance, it allows no overdrafts.

Each day it opens a new account with you.

Each night it burns the records of the day.

If you fail to use the days deposits, the loss is yours.

There is no drawing against the "tomorrows."

You must live in the present-on to-day's deposits.

Invest it so as to get from it the utmost in health, happiness and success.
In a Peanuts column, Lucy said to Charlie Brown, “The years go by too fast — we need bigger years.” The sentiments of many, I’m sure...But the nature of the universe dictates that we’ll never have bigger years. The only alternative open to us is to make better use of the years we have.

We must learn the art of time management if we want to live long and purposeful lives. Skillful time management begins when we develop a sense of urgency regarding time. We tend to waste what we regard lightly.

Set your priorities in life, then set yourself to them. Don’t think you ever find the time, take the time for them. So

Take time to think, it is the source of power.
Take time to play, it is the secret of youth.
Take time to read, it is the foundation of wisdom.
Take time to laugh, it is the music of the heart.
Take time to serve, it is the road to happiness.
Take time to dream, it is hitching your wagon to a star.
Take time to love, it is the highest joy of life.
The blood of the lamb

In many ways, the most important of the sacrifices that took place during Passover was the one made on the afternoon preceding the Passover feast, or seder. This was the group offering of the paschal lambs, which would be eaten simultaneously by many thousands of Jews who were in Jerusalem. It would have been to take part in this ceremony that Jesus and his father might have returned to the Temple after their first, introductory excursion. If they had done so, they would have been acting as the representatives of 10 or more people who would share the feast, and they would have carried with them an unblemished lamb that was at least eight days and no more than one year old. Perhaps they or one of their companions had brought the lamb from Nazareth; more likely the group had shared the cost of buying a lamb in the city.

The offering of the paschal lambs differed from all other community sacrifices in several ways. It was a group offering in which each sacrificer killed his own animal. The sacrifice was prepared for the meal to follow; only small portions of the fat and internal organs were removed and burned on the altar. The blood of the sacrifice was dashed against the base of
pass the full bowl on until it reached the altar. There the blood would be splashed on the base of the altar, and the empty bowl would begin its return journey through the hands of the same priests to be refilled.

When all of this group's lambs had been killed and flayed, the gates would be reopened and a second wave of sacrificers would enter to repeat the process. The third and final wave would include all the pilgrims still waiting in the courts. Throughout the long ritual, the voices of Levite singers would be raised, singing from the Psalms to the accompaniment of reed pipes and other instruments.

The sacrificers would return with the prepared lambs to their families—or perhaps to groups of friends or fellow travelers—and there the lambs would be roasted and eaten, along with unleavened bread and bitter herbs. In the course of the meal, the story of the Exodus would be retold. (It was such a Passover seder, shared by Jesus and his disciples, that history was to remember as the Last Supper.)

The remaining days of Passover week—known as the Feast of Unleavened Bread—were linked not only to the story of the Exodus but also to an agricultural festival that traditionally marked the beginning of the grain harvest. During this solemn week, no leavened bread (nor anything else that contained yeast) could be eaten.
The Last Supper

By WILLIAM R. BAKER

Bible-school Lesson for March 13*

THE last supper our Lord ate with the twelve was the most significant of His ministry. Scripture recognizes this by the fact that it contains four parallel accounts of this event (Matthew 26:17-28; Mark 14:12-25; Luke 22:7-23; 1 Corinthians 11:23-25). The church—in all its varied bodies—continues to recognize the significance of this supper by regular observance of it in worship.

Setting—Matthew 26:1-35 circumscribes the last supper (17-31) with the plot of the chief priests and scribes to kill Jesus (1-5), the anointing of Jesus for burial (6-13), Judas’ agreement to assist the chief priests in their plot (14-16), and Jesus’ prediction that Peter would deny Him three times (31-35).

The general picture is gloomy. Jesus will die. It is certain. It will be soon. The heady days of public acclaim are over. In moments the triumphant expectations of the disciples, particularly the twelve, will be shattered. Only Jesus is aware of these things. He determines to use the supper as an opportunity to give His ministry lasting symbols of meaning and hope for the sake of the twelve and for the coming church. In doing so, He transforms the last supper into the Lord’s Supper.

Passover—Matthew 26:17-19 stipulates that the last supper was a traditional meal celebrating Jewish Passover. The meal consisted of: words of thanksgiving from the host, a first cup of wine, hors d’oeuvres of greens and bitter herbs which could be dipped in a spicy sauce, teaching from the host regarding the meaning of the Passover; singing half of the Hallel (Psalms 113, 114), a second cup of wine, a prayer of grace, unleavened bread, the main course of roasted lamb with bitter herbs and fruit puree, a third cup of wine, a prayer of grace, singing the second half of the Hallel (Psalms 115-118), and a fourth cup of wine (possibly).

The bread—When it came time for the unleavened bread to be served, Jesus, acting as the host, broke it and distributed it in the customary manner. But He gave new significance to this routine when He said, “Take, eat; this is my body.” Although major debates have taken place over Jesus’ meaning, there is little doubt that He intended the statement to be taken metaphorically rather than literally. The disciples could see that the bread was not identical with His body. He was giving the Passover bread fresh symbolic value. Before, it had been associated with God’s deliverance of Israel from Egypt. Now, Jesus desires His disciples to associate it with His giving of himself for the deliverance of all people, and indeed with the destruction of His own body for this to be accomplished.

The cup—When it came time for the third cup, traditionally called the “cup of blessing,” Jesus again gave the routine new significance. Emphasizing that each one should drink from His cup, He explained that “this is my blood of the covenant which is poured out for many for the forgiveness of sins.” Underlying this statement are three key Old Testament passages. The phrases “poured out” and “for many” reflect Isaiah 53:12. The phrase “blood of the covenant” reflects Exodus 24:8 which records the institution of God’s covenant with Israel by a sacrifice. The phrase “for the forgiveness of sins” (which occurs only in Matthew) reflects Jeremiah 31:34 which records one aspect of God’s promised new covenant. Jesus, then, interpreted His own death as a substitutionary sacrifice for the sins of the people so that they may share in the initiation of God’s new covenant with His new people.

The reunion—Jesus concluded His remarks by forecasting a reunion meal with His disciples. His impending death overshadowed the current meal. The suffering and martyrdom of the disciples because of their commitment to Him will soon unfold too. However, He will be resurrected and so will they. One day they will gather together again, this time for a joyous feast celebrating the triumph of God’s kingdom.

The same is true for us. Each time we share in the Lord’s Supper, we recommit ourselves (spiritually and publicly) to the Lord Jesus Christ for our part in extending God’s kingdom. We are also reassured of our future resurrection and participation in the Messianic celebration feast.

Christian life in my parents’ past. What mattered was whether or not I walked with the Lord into the future, entering new horizons, not satisfied to dwell in the shadows and memories of the past.

I am also proud to be a part of the Stone/Campbell tradition. I think it is the most exciting adventure in Christianity. But here also, I had to come to the realization that just because I grew up in, and am a part of the restoration movement, it did not mean a thing to the Lord. What mattered was whether or not I would be the kind of Christian leader who furthered, not just remembered, the cause. I have great anticipation of what God can still do through our movement as we focus on the future.

Open to the Holy Spirit’s work—Last of all, I hope that the NACC will always be open to the work of the Holy Spirit. It is one thing to talk about the Spirit of God. It is quite another to believe that He is actively working in our midst.

The NACC is such a fragile gathering. I do not mean institutionally, because the convention, like a finely oiled machine, could easily continue to meet every year until Christ returns. But it is fragile in its vitality, power, maintaining of movement, staying on the cutting edge, and really having the Lord at the center of every convention.

The planners of each NACC must approach their task by praying, “God, we are willing to let this die if that is what You want, because we sure do not want to continue this for the wrong reasons and motives. We do not want to be involved in this if You are not in it.”

I know I am quoting out of context, but 1 Corinthians 15:36 says, “What you sow does not come to life unless it dies.”* That is how I feel about the NACC. We have got to be willing to let it die if it’s really going to be an alive, Spirit-empowered gathering. Only then will it be the Lord’s convention and able to be used by Him.

As we approach each new convention we should ask ourselves, “If this were our last convention (and it could be), what would we want it to accomplish? What attitudes would we want exemplified? How would we want it remembered? How could we produce the most good for the expansion of the kingdom?”

Proverbs 16:3 says, “Commit to the Lord whatever you do and your plans will succeed.” As we commit the convention totally to the Lord it will be empowered by His Spirit. A verse that has become very personal to me in my brief years in the ministry is Proverbs 21:31—“The horse is made ready for the day of battle, but victory rests with the Lord.” Maybe that could be paraphrased to say, “We will give our best to assure the vital continuation of the NACC, but ultimate victory will always be in the hands of the Lord.” I think He can really use it. How about you?

Gene Appel ministers with Central Christian Church, Las Vegas, Nevada.

*All Scripture is from the New International Version.

THE LESSON WRITER


Home Daily Bible Readings

March 7 .................... Matthew 26:1-5
March 8 ..................... Matthew 26:6-13
March 9 ..................... Matthew 26:17-25
March 10 ................... Matthew 26:26-30
March 11 ................... Matthew 26:31-36
March 12 .................. 1 Corinthians 11:17-22
March 13 .................. 1 Corinthians 11:23-34

for March 6, 1988
THE MORNING THAT BEGETS FAITH

I. There are two mornings in the life of Jesus that always increase my faith.
A. 1st of course is his Resurrection.
   1. No event in human history equals its confirmation.
   2. Pray to know it and the power of His resurrection.

B. The second morning is the one we now study--his triumphant entry to Jerusalem.
   1. The Holy Spirit knew it was important--4X in the gospels.

Matt. 21:1-9
Mark 11:1-12
Luke 19:28-41
John 12:12-19

2. May we look at all four, but as a text I'll use Luke 19:28-.
3. I cannot read these repeatedly and my faith not be increased and my heart stirred.
4. I hope it will do the same for you.
5. As we use all 4, mainly Luke, I hope your faith in and love for Jesus will grow--so in my simple way I'll review the events.

II. That most magnificent morning.
A. It's the account of the last earthly week of our Lord.
1. It begins with shouts of Hosanna and ends with Crucify Him.
2. His head rolls forward and he dies, being lovingly buried.
3. I can't help but wonder what time he got up that Sunday--it's a glorious affirmation of who He was.
4. The gag order of Caesarea Philippi has been lifted, the Teachings (as no man spake as this man) now knows the universality of His affirmation--tell it on the mountain--Jesus is Lord.

B. Evidently coming from Bethany.
1. Common people came to see Lazarus.
2. What think ye--will He come?
3. Under a watch.
4. Lazarus to be put to death.
   "Many (because of him) believed on Jesus."
5. Would that the same thing could be said about each of us.
6. That's the reason for this school.

C. Luke 19:28 "He went before"
1. I can sing "Where He leads me I will follow."
2. New ladies group of previous strip dancers.
   a) Tried several churches and men there before whom she'd danced.
   b) Found none at Preston Road so came there for worship.
3. With Jesus all my association is pure.
D. He came to two villages; Bethphage and Bethany.
   1. Bethphage--figs--no longer certain.
   2. I believe it did exist.
   3. I don't wait for archaeologist spade.
   4. Haven't seen "my father's house," but believe it exists because He said so.
   5. Bethany--dates.
   6. Mt. of Olives--3 fruits.
E. The Village entrance.
   1. Jesus our forerunner.
   2. Do what He said do.
   3. Entrance defined.
      a) Immediately on entering.
      b) Find tied colt.
      c) Others told--mother of animal there.
      d) Never man sat on colt.
      e) There is alacrity expected in obedience--Immediate.
      f) He's before us.

Mark 10:32 Before, Amazed, Afraid, Again
   g) David ran to giant--hope I have that faith as Jesus hastens to baptism of blood
   h) Bring colt.

4. Have to leave Bethany if we ever get to Jerusalem.
   a) At Bethany Lazarus raised.
   b) Feast with Simon the Leper.
   c) Anointing of Mary.
4. d) Place of last residency as he never owned a house.
   e) Today is great, but I have things better—even than marriage.

5. Only Matthew tells of 2 animals.
   a) Christ has dominion over all animals.
   b) Cattle on 1000 hills.
   c) Only unused animals fit for King's service.
   d) In every way He must be first.
   e) Colt telegraphs peace.

6. Find some "opposition."
   "Why loose ye the colt?"
   a) Be ready to give an answer.
   b) Whatever He says is right.
   c) His knowledge is boundless.

Matt. 12:25 Knew their thoughts
John 2:25 Knew what was in man--made
d) Details exactly.
e) That's the reason to pray--
   (He knows the future)
   (He with a "no" knows what is best)

7. Two great phrases:
   v. 32 "were sent"
   "found it as said"

8. Great details
   a) Ass not a war horse.

2 Cor. 6:1-13 (Read)
   b) At His call—surrender all things.
   c) Compare riches of this world against next.
5. Honored that you have something Jesus needs. "I can make a gift to the King."

10. No one ever disappointed in obeying Jesus.

11. Cato, Commodus, Maximus used an ass even as Jesus will.

III. The Animal Used
A. Only time by Jesus.
   1. Loose him.
   2. Jesus loosed many things.
B. Untamed animal behaved beautifully.

Ps. 50:10 "For every beast of the forest"
C. Not cherubims with fiery wings, but the lowly ass--the thrones come later!
D. Don't detain that which is needful for the Lord.
E. Neither substitute for that He prescribed--be it baptism or music.
F. Brought the colt to Jesus.

Zech. 9:9 King cometh--justice, salvation
   1. Wycliffe in the meeting of 2 ways.
   2. Tyndale "in a place where 2 ways meet."
   3. R.V. In the open street.

G. Promised to return it--put in your album the picture of Jesus riding your donkey--trust the Promise.

H. He can turn your rope into a bridle.

IV. The Jerusalem Entrance
A. Garment on colt.
B. Jesus sat thereon.
C. Spread clothes in the way.
D. Branches used.
E. Multitude of Disciples began to rejoice and praise God—Loud voice for mighty works seen.
   v. 38 Blessed by the King that cometh
   Name of the Lord peace—glory
F. Multitudes coming and going as streams met—go on or turn back or come in union?
G. Cry Hosanna in City of David.
H. Solemn welcome to every worshipper.

Nu. 6:24
Ps. 148:1-14
Lu. 2:14 Glory to God in the Highest
Prov. 21:13
I. Colt others expense
   Branches—God grew
   Coat is mine—what will I give as they repeatedly cast down?

Faulkner University
Montgomery, Al

- 3/8/06
I. Of all verses in the gospel of Luke, I've made more spade notes from extensive comments, recording what others have written, perhaps more than any other verse. It mystifies me—here is the verse:

Luke 19:41-42 "And when he was come near, he beheld the city and wept over it."

A. Why so much excitement over this truth?

B. Society says strong men do not weep, particularly Presidential ones.

1. Reports will say only, "He choked back the tears."
2. Army Generals do not publicly cry as they go into battle.
3. We reprimand with "Be a man, don't cry."
4. Yet Jesus did on two occasions.

John 11:32 "He beheld the city and wept over it."

5. It was not "I saw a tear in his eyes."
6. But it was loud sobbing.
7. Yet he shed not a tear at his own cruel crucifixion.

(Do you hear your dad sob?) Dad Sob?
C. Let's see why this has so startled students of his life.
   1. It's OK to show religious emotion.
   2. Religion has tenderness and love.
   3. Jesus Miller said

II. Set the stage.
   A. Six days before Passover to come
   B. Sunday immediately after the triumphant entry.
      1. He leaves the Mt. experience.
      2. On his way to the temple.
      3. First and last kingly entrance to Jerusalem other than the resurrection.
      4. Palm Sunday--Jerusalem then Bethany (Mark 9:11).

C. Others cried.
   Gen. 37:35 His father went after him 
   Gen. 45:2 Joseph went forth his voice
   2 Sam. 15:30 David's head covered
   1 Sam. 20:41 Jon. 4:13
   Isa. 38:3 Hezek. sent into tears
   Job 3:16
   Ezra 10:1
   Neh. 1:4 He heard and wept
   Matt. 26:75 Peter remember'd
   Phil. 3:18 Paul--till you weeping--enemies
   Jer. 16:17

D. Grateful for city with no tears (in heaven).
   Isa. 25:8
   Rev 5:4 John weeping
III. When he was come nigh.
   A. Our accounts may show some broken sentences since he felt this hour so keenly.
   B. Favored city.
      1. Head oracles of God—favored folk.
      2. Long the presence of prophets.
      3. Had seen the miracles and knew the presence of Jesus.
   C. He stops and stares at it.
   D. Few earthly cities have known the wars of this city.
   E. Time is important.

Gen. 6:3 Spirit shall not always strive with man
Prov. 1:28 Coalt shall not always seek not find
Hosea 4:17 Is joined to his idols—let him die!
Ps. 2:9

F. Only Luke records his lament.

IV. He beheld the city.
   A. Lord loved this city.

Ps. 87:2 How are the gates of Zion more than all the dwellings of Jacob

B. He looks down in vain to see its faith.

C. External appearance of pilgrimaging folk, in great numbers, does not deceive him.

D. He looked with compassion and longing.

E. Knew they squandered their opportunities.
V. He wept over it (city).

A. He, Jesus.
   1. Sometimes only divine love can weep.

Ps. 119:136 Rivers of waters didst pour over my ears
Rom. 9:2 I have gazed upon heaviness of the soul.

   2. None better than he knows soul's worth.

   3. Mother Bergner said China cost Claus 2 fine calves.

B. Wept (bewail as at a funeral).
   1. Cried aloud, bewails, more than tears.

   2. Midst of acclamation he cries.

   3. Still does over lost cities.

Heb. He gives over lost prey, says straying crying.


   5. Not tears of weakness, but compassion.

Heb. 5:7

   6. Strong, bitter wails, lament with sobs.

   7. He knew the danger of being lost and this frustrated his plan to save man.

   8. Wept in presence of others unashamedly.

   9. We have a day of grace.
10. He gave full vent to his feelings.
11. If tears of a child touch you, what about those of a man?
12. Wept—strong word, heaving of bosom, sobs of soul in agony.
13. Man of sorrows (never a laugh recorded) -- Isa. 53:3.
14. Why wept?
   a) Abused a great privilege—they had outward privileges, location, beauty, renown.
   b) Rejected possibilities (he's often been with them).
   c) Saw in exact detail what was coming.

C. It (city).
   1. Jews felt God resided here—thus could never be taken.
   2. Like the Magino Line.
   3. He knew its ruin surely to come.
   4. He thought more of city's misery than he did of his own crucification.
   5. He knew their day of mercy was expiring.
   6. Yet he can execute vengeance over the very city for which he was now weeping—he will punish them!
7. He knows the value of souls, the weight of guilt, the future of opportunities, the punishment of sin.

Neely's Bend C/C - 1/25/09
Heritage C/C - 1/25/09
Franklin C/C, Franklin, KY - 3/11/09
1. Look for faith.
2. Saw squandered opportunity.
4. Condition and end of being lost.
5. Day of grace passes.
6. Abuse of privilege.
7. Saw what was coming.
8. Results of false reasoning.
I. "If only you had known!" — how often have words like this come to you?
   A. You could have avoided an accident—as did the mother of the man that killed nine in California.
   B. Or the marriage partner that deceived the spouse.
   C. Or the business deal you enter.
   D. But deeper the tragic spiritual loss that is yours.

II. The weeping wonderful counselor spoke about the city of Jerusalem he had descended to closely observe, thus what opportunities have I squandered that would have helped the church.
   A. He came that spring Passover day.
      1. It implies a previous visit he'd made.
      2. "If" that VanDoren calls "an emphatic utterance of a wish not likely to be realized."
      3. Known—some knowledge but yet not complete as this city rejects the coming king.
      4. A deeper peril— not to know— ignorance.

Ps. 81:11
5. 20 centuries of knowledge crowded into that one Sunday.

6. Peace could have been theirs.

Isa. 9:6

Acts 2:36

7. Their last offer to reclaim an irreclaimable city.

8. All pitiéd but only believers to be saved.

9. Time is so important for them.

Gen. 6:3 "My spirit shall not always strive with man..."

Prov. 1:28 "They shall call--I will not answer..."

Hosea 4:17 "Ephraim is joined to idols: let him alone."

Ps. 2:9

10. All above--VanDoren. Scott added:
    "We must not neglect present opportunities."

B. Then the prophesy about days to come.

III. The forecast of what's coming to Jerusalem

A. Days come when shall cast its trench.

1. When I visited Masada and saw the ramps I wondered how the trapped Jews felt as powerless to stop they beheld the Roman construction
2. Jesus saw what was coming to that fortified town 2,000 years ago.

B. This trench (to us a ditch but to them an embankment).
   1. Palisade, rampart, wall made of stakes.
   2. Titus built two walls to prevent anyone leaving the city, 5 miles long, 13 towers.
   3. It started 11/6/AD70--starved city to submission.
   5. 7/15/AD 73 the temple fired.
   6. City walls leveled, so Caesar's legions could march in. It's like our souls without God open to malign attack.
   7. Temple complete destroyed.
   8. Titus ordered the city to be plowed.
   9. Some Jews sent to mines of Egypt or gladiators of Rome--butchered to make a Roman holiday.

Ps. 122:6
Jer. 26:8

11. Thus see results of an encircled city, pressed hard, someone watching on every side--every side shows domination.
12. It was shattered--leveled to the ground.
13. Know why it fell:
   a) Violated God's Word.
   b) Children neglected.
   c) Sabbath desecrated.
   d) Instruction refused.
   e) Confidence in men.
14. He who refuses the light in his lamp must sit in darkness.
15. It could have been spared but now too late.

IV. Destruction of V-44 as they knew not the time of their visitation (to look upon, bless, or punish).
   A. Children--the inhabitants (words used), lay level with the ground.
      Ps. 2:9 Bow not to sceptre; feel the rod, willful ignorance destroyed them.
   B. Visitation lit: a visit of inspection.
      Thayer--"that act by which God looks into and searches out the ways, deeds, character of men in order to judge them." Time in which God showed self graciousness and offered salvation to the church.
   C. Lesson for us.
      1. God loved this city.
      Ps. 87:2
      Ps. 125:2
2. God looked in vain for faith.
3. External appearances cannot deceived him.
4. God's heart feels for us--weeps!
5. None so blind as those that will not see -- Helen Keller.
7. Jesus thought more of the city's misery than his own crucification.
8. One day mercy expires.
9. With privilege goes responsibility.
10. God looks on our day of visitation:
    a) What does he see?
    b) Are we using our opportunities?
    c) Will he bless or reject us?
    d) If you now knew which way God would sentence us, would you praise him or repent?

Neely's Bend C/C - 1/25/09
Heritage C/C - 1/25/09
1. Did you ever say "If I had known then what I know now I would have (you finish sentence).
   a) What caused you to say this-- His was approaching Jer.
   b) Could you have done better if you'd taken time?
   c) When you recall it, did you at the time pray?
   d) Would the event have seen a better exercise of ability?
   e) Whose fault was it? Circumstances, impetuousness, disbelief, didn't want to accept it, easy way out?

2. What did Jesus say when they were missing? Peace?

3. Hidden - deliverance.

5. Hem-checked and pin down.

6. Can the devil do this to us—or is there a way of escape. (BBB preached on what he'd do differently).

7. God's time of visiting.
   a) Fleeting opportunity.
   b) Long hair
      Naked woman
   c) Could they have seen it?

8. They didn't see establishment until he was glorified—V-16 of John 12.
I. Words to meditate:
   A. He
      1. Jesus - Son of God.
      2. At home--his house--knows the
         "owner."
      3. Preach and teach, daily, but there
         is obstruction.
      4. Place for doing good.
      5. Purposefully driven.
      6. Went--earlier surveyed it.
      7. Variously described.
   
Luke 19:45-46
Matt. 21:12-16
Mark 11:15-18 (no shortcuts)
John 2:14 1st cleansing
John 12:36
Isa. 56:7
Jer. 7:11

   8. He disliked profanation of holy
      things.
   B. Temple
      1. Worship, healing, teaching.
      2. Shortly to be destroyed, never
         rebuild.
      3. Wanted to be there.
      4. Unashamed to honor Father.
      5. In court where he was free to go.
C. Began to cast out.
   1. Started immediately.
   2. Remember had price on his head.
   3. Asked none to help him—it was not their house.
   4. Second time he's done this—how soon we forget.
   5. Violent—stalls, benches, seats.
   6. Removed it all—cleansing of whole matter.
   7. Wasted no time and called no committee meeting.
   8. Cast—driving force.

D. Sold and Bought
   1. Both seller and buyer guilty.
   2. Think what the noise of the battering must have violated the sincere.
   3. Error grows.
   4. Corrupt the good, replace with bad.
   5. Is church robbed today?
   6. Does it exist for my benefit?
   7. Long practice of it did not make it right.

E. Quote that written—Isa. 56:7 and Jer. 7:11.
   1. Power of Scripture.
   2. Power of prophesy.
   3. Spoke to those who needed to hear.
   4. Accepted word at full value.
   5. Den—well established.
6. Accepted what Scriptures said even in face of violation of them.
7. Permanent record.
8. What else is equal to Scripture?
10. He cares for God's truth.
11. God is consistent.

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John 7:14-18 Armstrong

Luke 17:49-50

I. Taught & Preached Daily
   A. Men's Prayer Breakfast
   B. Noon At Central
   C. Occasional

   1. Schools
   2. Radio - 2 minutes
   3. TV
   4. Printed page

II. Could not find vulnerability
   A. Behavior
   B. Indifferent
   C. Bodies Used

III. Hung on Now
   A. What attracts you?
   B. Personal invitation strongest
   C. Good neighbor day
WHAT DO THESE WORDS MEAN TO YOU?
Luke 19:45-46

Neely's Bend C/C - 3/8/09
Heritage C/C - 3/8/09
I. Politics for a man to cry, weep, even shed tears is fatal.
   A. We go so far as saying, "There was a tear in his eye" and we can excuse that much.
   B. If he were to weep outward he'd be judged unworthy of manhood.
   C. Do the tears, and reason for them, of Jesus lead you to think less of him?
   D. Our lesson has to do with his open and audible weeping.

II. It's his end of ministry time.
   A. He comes to Jerusalem to die and knows this.
   B. He's just experienced the Sunday triumphant entry.
   C. Now comes the tears.

III. Luke 19:41 "And when he was come near..."
   A. He beheld the city.
      1. What he saw differs from what one sees today. He saw:
         a) A glistening in the midst—a mass of gold and snow white.
b) This was the temple—in AD 70 to be completely destroyed by Rome.
c) Suburbs covered with gardens and palaces.
d) No Islamic influence.
e) Few short years to be a ruin.
f) Remember summit of Mt. Olivet was 200' higher than the nearest part of Jerusalem and 100' higher than the farthest part. (McGarvey)

2. He saw more than architecture.
   a) He saw the future.
   b) He saw they could have bowed and been saved.
   c) Tragically he saw it was too late.

B. That combines to move him to "weep over it."
   1. No silent tears but Greek word is to weep aloud.
      a) Ash says a strong word with the heaving of bosom.
      b) Sobs of a soul in agony.
      c) McGarvey says audible sobbing and great lamentations.
      d) Only Luke tells this lamentation.
      e) Another time Johnson says was John 11:35—"Jesus wept."
      f) Also

Isa. 53:3

Grief
IV. What lies behind this emotional outburst?
A. He was human to feel great sorrow.
B. God sees needness pain and suffering in which men involve themselves through foolish rebellion against him. (Barclay)
C. He cries because he has so little time left on this earth.
D. All of this will result in broken sentence to come.
E. Further he saw:
   1. Complete ruin that could have been avoided.
   2. Rejection of last appeal.
   3. Agony over the lost.
   4. If the tears of a child touch us what about sobs of strong men breaking the silence?
      a) To his sorrow he gave free vent.
      b) A city enriched and privileged yet fails (could that describe the church today?)
      c) With privilege goes responsibility.
   5. Ruin so total they drew a plow through it; yet it was unnecessary could have been spared.
   6. Obvious rebuke to self-confidence as Jews thought with the Messiah the city could never be taken.
   7. Opportunities squandered.
Gal. 4:4
Isa. 48:18

8. Thomas wrote:
   a) They abused a great privilege.
   b) They rejected possibilities.
   c) They failed to see his love.
   d) They were blind to opportunity.

V. That brings it to us!
   A. Do we share any intense feelings for the church, the lost, the times in which we live?
   B. Do we see any opportunities that are closing to us?
   C. Are we a purifying influence via word and deed—"he hates like a Christian." We can only weep for the wrong if we are in the right.
   D. Are we abusing great privileges?

VI. He tells how the city will fall.
   A. Read verses 43 and 44.
   B. Secular history.
      1. Trench is ditch or pit.
      2. Then throw up dirt to defend the camp.
      3. Titus built a wall 5 miles long with 13 towers so he could starve Jews into submission (Isa. 29:1).
      4. Josephus said he built it in 10 days.
5. Designed to keep city in.
6. This mound would enable them to assault walls.
7. Every side shows complete domination.
8. Later dash folks to ground in violent capture.
10. Children under 17 sold as slaves.
11. Some sent to mines, gladiators, butchered.

C. Knew not the time of thy visitation.
1. How often does God call us to betterment?
2. Are we listening?
3. Is there really a time of reckoning?

Franklin C/C, Franklin, KY 3/11/09
I. I've already done a lesson on this but I want to add these supplementary things—I hope I'm not duplicating!

II. Points to be made:
   A. Expulsing of money changers the next day.

Mark 9:11
   B. Also V-46 is the next day as Mal. 3: 1-24 fulfilled.

C. Things to remember:
   1. Stalls erected in outer court.
   2. Noise also there as travelers changed money into currency they could use in the temple.

Isa. 56:7
Jer. 7:11
   3. He was ever teaching and was most effective.

D. Remember some things go on for awhile but there comes a day of reckoning.

E. We thus learn God's not happy with a corruption of his worship.

III. Let's look at money and animals.
   A. Temple tax was one that would take two days' wages for a working man.
1. In Palestine all kinds of currency was in circulation.
2. Yet tax had to be paid exactly in half shekles of the sanctuary or in ordinary silver snikels.
3. About animals.
   a) Inspectors determined whether animal was without blemish.
   b) Thus it was safer to buy from an inspector.
   c) Sometimes droves would cost 15 times as much inside temple as outside.
   d) Temple shops known as booths of Annas.
   e) Property belonged to family of Annas.
   f) It was to him that the family currently turned.
   g) The Sanhedrin will shortly be given support.

B. Let's go back to this day.
1. He was ever teaching and people clung on every word.
2. In an audience men of ranks.
5. In outer court perhaps not but court of the Jews--probably here court of priests with altar. Finally holy of holies.
7. If gentleness won't cleanse it, stripes will.

I Cor. 3:16
8. Jesus knew what he was doing as he walks about to survey it.

Mark 11:11
9. All branches of society here.
10. Emphasis on him as teacher!
    He spoke what they needed to hear.
    He spoke as one who knew.
    He spoke with helpfulness.
    He spoke consistent in life and doctrine.
11. Rulers determined to kill him.
12. Common people respectful
    literally, "They hung on his lip,"
13. Why? He spoke with authority,
    with courage, with illustrations.

Franklin C/C - 4/29/09
Franklin, KY
YOU CAN'T TEACH IN A DIRTY HOUSE
Luke 19:45-48
I. Why would you pick the shortest & least detailed version of cleansing the temple as your text? Several reasons:
A. Maybe its shortness would inspire a similarly lengthed sermon.
B. To show in great economy of words God & the Holy Spirit can speak volumes. Short but true, volume not necessary.
C. Lastly, it's in the Bible and we are to preach the word.
II. Luke's Account of the Cleansing (Lu.19:45-46)
A. Luke more general and less precise than Matthew & Mark.
Matt. 21:12-17
Mark 11:15-19
1. Our personalities vary and this shows it.
2. Some things hit us harder than others.
3. Still we give individually something no one else does.
B. Time alters matters.
1. First cleansing came on his first trip to Jerusalem (John 2).
2. Second cleansing, his last trip.
3. Things once in order have to be rearranged again. (Like newlywed who said wash dishes, 2 weeks later all to do over again.)
4. What's said one time may not work all time. Earlier "house of merchandise" now "den of thieves" (John 2).
III. See His Action
A. Goes to the temple.
   1. Luke does not give the day (must have testimony of all witnesses to get the full picture of Monday.)
   2. He's in outer court.
   3. Though temple soon to be destroyed, no point in wasting the few years left. Use the years we have left!

B. Casts Out Seller & Buyers.
   1. Jesus ruled only 1 day in the court of the temple but it had its effect. (Van Doren)
   2. Enthusiasm at a high point in his ministry.
   3. He did not want the house of God desecrated.
   4. Devil wanted Him to make a harmless descent--very opposite, He cleansed it.
   5. Strongly disapproves of profanation.
   6. He still purifies the temple of the heart.
   7. Wonder how he got rid of them so early?
      a) Didn't they know they were wrong?
      b) Had they heard of his earlier mighty deeds?
   8. Jesus noticed the desecration & corrected it--since business was booming & also profits.
9. Just think of the smell in that place with all the animals! Did this advance worship???

C. Jesus Makes a Statement.
   1. Cites the backing of the Scriptures.
      Isa.56:7 "My house shall be called...all nations"
   2. Calls it "My House".
      a) He claims to be God.
      b) Reveals himself as Lord of the Temple as he did Sunday with his entry.
      Jer. 7:11 "Has this house become a den of robbers"
   2. Prayer vs. Robbers
      a) Speak to God via prayer.
      b) Men seek to steal from God his glory, his truth.
      c) Men honor themselves & not God.
      Mal. 3:8 "Will a man rob God?"
      d) It's easy to let abuse come in & error.
      e) Rebukes proud & religious racketeering.
      f) He makes it proper and conducive to worship.
      g) Men had made it as bad as a den of robbers.

IV. Can Teach in a Dirty House.
   A. Now clean He can teach there.
      1. He put temple to its best use.
      2. He taught there daily.
      3. Get rid of corruption, fill it with pure gospel.
B. Daily
1. Taught daily—his last opportunity.
2. In face of death he calmly continued to teach.

C. Chief Priest, Scribes, Chief Men.
1. Formidable opposition.
3. Established interests were bitter against his teaching.

E. Sought to Destroy.
1. While he's busy doing good, leaders were seeking to destroy Him.
2. Vested interest binds us to the beauty & glory of Christ.
3. Coin upon our eyes blinds us to the beauty of the sun.
4. Check purblind souls.
5. Could find no way to do it—later Judas provides it. The devil will use us if he can.

F. People Attentive.
1. It belongs to Christ to teach, man to listen.
2. The attentive folk were his protection.
3. Lit. hung on his lips.
4. Idea of the attentiveness of folk when they know they are hearing the last solemn utterance.

Franklin C/C - 4/29/09
Franklin, KY
I. I was bewildered—I could not see why my denominational friend could not see the simple necessity of baptism.

A. He avoided it via:
1. That's the way you see it.
2. I don't think world's scholarship agrees.
3. I know good people, church folk not baptized.
4. I think the amount of water has nothing to do with it.

B. Then it dawned on me, "What do we accept as authority?
   1. Is feeling important?
   2. What about numbers?
   3. How about the good things being done that I see?
   4. Does God love everybody?

C. And so it comes to a basic point—what do we accept as authority in religion?
   1. Conscience?
   2. Church?
   3. Tradition?
   4. Results?
   5. Word?
D. This came up with Jesus' work in
the temple.
1. Preached
2. Taught
3. Healed
4. Cleansed

E. "Big" folks saw it.
Mark 11:27-33
Matt. 21:23-27
Luke 20:1-8
1. Chief Priests
2. Scribes = what authority?
3. Elders

F. Let's see the story.

II. The challenge via great men.
A. Most prominent men of the Theocracy.
1. Came as a body.
2. Chief Priests--a body composed of
   ex-H.P. and members of families
   from whence they came.
4. Usually made Sanhedrin their
   supreme court.
5. None gave judgment without
   citing their authority.
6. None dared claim an independency
   said Barclay.
7. This first in series of encounters.
B. Attitude toward Jesus.

1. What he did was either proper or presumptuous.
2. He bravely acted alone.
3. Note they bravely came upon him.
   Acts 17:5
   a) Used only here.
   b) Suddenly—concerted effort.
   c) Frighteningly.
4. Do we fear people?
5. This a challenge by highest authority.
6. Called for a public response.
7. It's like U.S. Senate descending on you.
8. Fear brings men a snare.

Prov. 29:25

9. From men or heaven we need to be asked about everything—name? communion? worship? obedience?
10. From where does reward come?

C. The penetrating question—by what authority?

John 10:25

1. Eldersheim, "There was no principle more firmly established by universal consent than that authoritative teaching requiring previous authorization.
2. Jesus said his came from the Father.
3. They said Jesus had no academic diploma nor ecclesiastical ordination thus uneducation.
4. Said that about apostles.
5. We've most Ph.D's in pulpits.
6. They were referring to what Jesus did when he came to temple.
   a) Entry
   b) Cleansing
   c) Healing
   d) Teaching
   e) Like our psallo in Patmos.
7. Question is authority, not interpretation.
8. Where do you get it?
   a) Internal
   b) Conscience
   c) Religious experiences
   d) Success
   e) Feeling--in my heart I'm saved?
   f) Reason
   g) External--Papacy, councils, creeds, papers?
9. Or God, Christ, Word
D. He countered with questions--baptism of John--heaven or men?
1. They reasoned:
   a) Heaven, why did you not believe?
   b) Men--he's a prophet--people stone us.
1) They believed John a prophet.
2) Jesus ever respected him.
3) John's mission to introduce Jesus—said Jesus divine.
4) They retreated to formulate an answer.

2. They pleaded ignorance, "Know not whence it was."
   a) They did know!
   b) No point in Jesus wasting breath on them.
   c) Refused to recognize authority.
   d) If not competent to judge John they could not judge Jesus.
   e) They were ashamed of the truth
   f) Less damage to them not to answer.
   g) When we foolishly question Christ's authority we pay for it.
   h) Obviously baptism is from heaven!
   i) Do not allow prejudices and secular interest to imprison the truth.
   j) Everyone knew the answer to this question.
   k) Do we cafeteria-style pick what we want from Jesus?
   l) Do we resist authority?

Isa. 6:10
THE OWNER'S SON
Luke 20:9-18

I. Schaeffer gives the parable this title. He also makes good introductory remarks.
   A. Jesus is now at the temple teaching.
   B. Earlier great crowds welcomed Him.
      1. Didn't really believe.
      2. Went because of the excitement of the crowd.
      3. Really didn't catch what it was all about.
   C. Jesus read the thoughts of some.
      We can hide nothing from God.
   D. It's another chance for men to change their mind & repent.

II. Let's Look at the Parable.
   A. Tell the story.
      2. Mark says 3 servants killed.
      3. Luke only one that says son slain.
      4. Each servant is treated more shamefully than the other.
      5. Luke puts son's death outside the vineyard.
      6. Mark says they threw stones as well as whipped him.

III. Some Features of Interest.
   A. What's a prophet? Man by whom God sends a message.
      1. Men teach today.
      2. Bible complete guide tho.
B. Prophets always treated roughly.
2 Chron. 24:20-21
C. Vineyard.
   1. Symbol of Israel. Also shown on coins.
   Isa. 5:1-7
   2. "Let it out" or forth used by all gospels - only here.
   3. Rent paid in kind, not money. It is kind.
   4. God entrusts his work to men.
   5. In due time he calls for accounting.
   6. We are expected to produce.
   7. Vineyards yield a great return.
   8. They require great care.
   9. Landlord got share of crop.

IV. They Said God Forbid.
A. Force of Parable struck home.
B. What do we see?
   1. Lord's return time uncertain but He will at Harvest time.
   2. 1st punishment God let pass - shows his mercy and longsuffering.
   3. God perplexed by attitude of tenants.
   4. Jesus deliberately claims to be the Son of God, and they saw him as such!
   5. Unprofitableness is a crime.
   6. God sent - his demands do not cease.
   7. Son shows highest rank.
   8. God said Kiss, they said Kill.

Ps. 2:12
9. Christ suffered without gate.
Heb. 13:12
Acts. 2:23
10. God forbid used exclusively by Paul - 14X - except here.
11. Didn't expect Jesus to come as a servant.
12. God forbid lit. - may it not happen.

Wed. Ladies Bible Class, West End - 9/17/86

13. Some are still rejecting Jesus - you?
Response at Rehearsal - one by one.

Bible Class, Eastwood Church, Hutchinson, KS - 9/28/86
Bible Class, Lindauer Rd. Church, Forrest City, AR - 11/30/86
I. Toward the end of his ministry Jesus spoke a parable with some serious consequences—then and now.
   A. It's told in Matt. 21:33-44; also Mark 12:1-19.
   B. Few details vary.
   C. Scribes had just given him just cause to teach as He did.
   D. Jesus appeals to the court of Public Opinion.
      2. It's against religious leaders.

II. As He Often Did, He Spoke via A Parable.
   A. You know the story of 3 trips by servants to collect rent.
      1. Tenants = rulers of Israel.
      2. Servants = Prophets.
      3. Son = Jesus.
      4. Fruit expected.
      5. Doom comes as Israel lost & others given a chance.
   B. Barclay has some great thoughts about it.
      1. It tells of human privilege—tenants did not make the vineyard—(God planted, hedged, winepress, tower, let it out—as absentee landlords not uncommon.)
      2. It tells of human sin.
      3. It speaks of human responsibility.
      4. We see the patience of God.
      5. We also see the judgement of God.
6. Jesus knew what would happen to Him.
7. Yet he believed in the ultimate triumph.
8. It lays now the unmistakable claim that Jesus is God's Son.

III. The Parable Puts the Fear of God in my Soul Because:

A. God trusted man with his vineyard and still does.
1. He left it to the laws of spiritual husbandry during the whole Jewish economy. (FJB)
2. Just as surely as the failed, He turned to another--and He will us today!
3. If we cheat and hoard, if we are fruitless, He cannot endure this.
4. I've had only one tenant that tried to cheat me.

B. 2ndly, God expects fruit from his investment--don't we all?
1. It takes awhile to bear fruit--God's not unjust.
2. He came in the season of fruit.

C. He via 3 servant trips gives ample warning and demonstrates great mercy and patience.
1. 3 sent away empty.
2. Beat--stoned--killed--wounded head--treated shamefully.
3. 3 show completeness?
D. They acted as though there was no day of accountability.
   1. Are we responsible?
   2. Does our selfishness, laziness, prejudice cause us to do foolish things?
   3. Does our style of living cause us to cast out Jesus because we want to continue as is?

E. God Sent His Beloved Son.
   1. Do you think He is not serious about my spiritual welfare?
   2. Jesus knew he was "sent."
   3. Jesus is God's Son.
   4. He is the "beloved" and "only."
   5. Having one Son, dearly beloved.
   6. For Him God expected Reverence.
      a) "Maybe"—only here in N.T.
      c) Conveys "reasonable hope."
      d) See sincerity of divine goodness.
   7. When they see Him—surely good will come.
      a) But how is he treated by the ungodly and profane?
      b) Do the self-righteous build other foundations?
      c) Is he acknowledged in word only?
      d) Do backsliders think they have all time?
      e) Do I feel any of my advantages increase my responsibilities?
8. God's inheritance destined to belong to the Son.
9. To see Him is to see attractiveness surely!!
   a) Killed--He knew it was eminent.
   b) Inheritance be ours--assumed a thing that was another's was theirs also.
   c) Jesus last obstacle to some leaders ambitions.
   d) Killed him outside the city.
F. Rejection & Its Consequences.
1. What Shall I Do?
   a) God must act.
   b) They pronounced their own doom.
2. Destroy husbandmen--He'll do it to us if we fail.
3. Give it to others.
   a) God waits only so long then others called.
   b) We are not owners but tenants--are we justly paying?
   c) Gal. 6:16.
4. God forbid--"May it never come to pass."

IV. Jesus Delivers the Finish.
A. 1st He "beheld" them.
   1. Looked at them as he quoted Scripture to see their response.
   2. Beheld them to sharpen their attention. (Wesley)
3. This gesture would heighten force of his words.
4. We do well to listen to every word of God.

B. Next He Quoted Scripture.
Ps. 118:22-23
Isa. 8:14
Dan. 2:34
Dan. 2:44

C. Stone Builders Rejected.
1. Jesus was stone that did not fit Jewish expectations.
2. 6X is passage in N.T.
3. What would cause this rejection?

D. Head of Corner.
1. Cornerstone better than capstone.
2. It supports and connects the church.

E. Those Who Fall on It--Broken.
1. Those who stumble endanger soul.
2. Best reverence the Lord.

F. It Falls--Grind to Powder.
1. Men rush toward their self determined goals & fail.
2. Perish without remedy.
3. Stone brings disaster to every adversary.
4. Better Kiss the Son.

Ps. 2:12

G. Would have destroyed Him but feared the people.
1. Understood and enraged.
2. They got it!
3. They were ready to make words come true but could not due to the people.
4. How are we with our fruit and vineyard?
I. For his mission:
A. To save people.
B. To show them how to live.
C. To take them to an eternal heaven.
   1. He drew abominable opposition.
   2. All the while trying to lift man to a higher plain.
   3. To see the treatment of such a one is downright absurd.

II. It's toward the end of his life--we'll look at the stack of opponents as Luke them - Luke 20:19-
A. Sought to lay hands on him.
B. They watched him.
C. They sent forth spies.
D. They sought to take hold of his words.
E. They wanted to deliver him to the power authority of the governor.
F. They pretended to compliment him.
G. They were crafty
   1. Maybe you have opposition but can you imagine it being more concentrated?
   2. Let's see if their scheme to destroy worked out.
III. That which sets the stage is a lesson on taxes and currency.
   A. Barclay says just being alive 14 to 65 age called for this particular tax.
      1. It galled the Jew as an insult to his god.
      2. Don't you wish we could make taxes unscriptural.
      3. The coin showed a king and the Jew resented Roman dominion.
      4. After all if one takes the privilege of the state it is proper that he pay for roads, protection, etc.
   B. These people feel the parable he spoke was against him.
      1. Proper thing—take your lesson and learn from the licking.
      2. To pout and send for spies is no way to get better.
      3. Spies hired to lie in wait.
      4. Only encounter with Herodians they say.
      5. The bond of union was hatred of Jesus.

IV. Note their hypocrisy.
   A. They feign themselves just men.
   B. We know you say and teach—what is right?
C. We know you don't accept the person of any.
D. You teach the way of God truly.
   1. Of course these things are true but they did not mean it.
   2. They sought by subterfuge to set him up.
   3. They deal with a most sensitive issue—taxes!

V. Their Scheme
A. Asked is tribute lawful?
   1. If one takes the privilege of government then he's to pay of it.
   2. There is a difference in religion and civil authority.
   3. What belongs to the state? Wherever there is Caesar's image.
   4. Senate of Rome says emperor was worthy of worship—can we send money and not be an idolator?
   5. Whose image? Caesar then give him his dues.
   6. If we are made in the image of God are we fulfilling our "currency?"
   7. Is the likeness of God stamped on us?
B. We share joint obligations: God and government.
C. He saw their craftiness—they saw his genius and marvelled.

D. For us:
1. Lawful obedience to the state owed by the Christian.
2. Honesty demanded in the affairs of men.
3. A king's dominion is recognized as far as his currency is circulated.
4. Marvel at God's wisdom.

Ps. 147:5
5. Unlike Pharisees when see error, change.
RESURRECTION POINTS TO HEAVEN


I. Jesus waits until the last week of his life here to describe some features of heaven.
   A. Shortly he was to go there so heaven must have been on his mind.
   B. He's just put to rest the Sadducees' questions about the resurrection so this would naturally fit as to where the redeemed go when raised from the dead.
   C. One will notice he tells us a lot about heaven by showing us what is not a part of heaven.

II. But first let's wrestle with the Sadducees and the resurrection.
   A. (V-29) Sadducees come with a trick question denying (they thought) the logical possibility of their being a resurrection of the dead.
      1. Sadducees identified.
         a) Did not believe in the resurrection.
         b) This underscores unbelief is not new, it's always been, and unbelieving adherents are usually bold.
c) However this is the only occasion in the gospels when Jesus is indirect personal conflict with Sadducees.
d) They were the wealthy, powerful class—then and now have little to do with the gospel or church.
e) He's just battled Pharisees so it seems truth is ever assaulted.
f) Yet truth is ever alert to declare itself.

Acts 23:8

g) Matt. 22:23 says it was the "same day"—Devil is constantly busy.
h) Sadducees represent the materialists.
i) They taught no rewards or punishments after death.
j) Free thinkers of their day.
k) Denied Providence.
l) Loved pleasure.
m) Superfluous worldliness and a quite indifference to all spiritual matters characterized them. (P.C.)

2. We still fight those who lay traps as Teddy Bart and cursed fig tree.
B. Sadducees' Question
1. Cite Moses and the law relative to multi-married childless wife.
   Deut. 25:5
   Lev. 18:36
   Gen. 38:8

2. Hypothetical invented case.
3. Log falling on way to baptism.
4. Argument and absurdum.
5. Goes through 7 marriages and she dies. I'd think so as all try to have children by her.
6. Whose wife will she be?
   a) If question like this existed among the Jews, what will it be with the heathen?
   b) Gospel no exception to invented assaults.
   c) Magnifies the corruption of man.
   d) Started with Eve, "you will not die," and from her a succession of unbeliefs.
   e) Amazing there are so few atheists -- Voltaire, Herme, Paine.
   f) Gates of hell will not prevail - Matt. 16:18.
   g) Exercise all power they can to pour contempt on truth.
h) We have no need to deal with supposed cases—time to discuss problem when it arrives.

i) We are poor judges of what's possible with impossible with God to handle in the unseen world.

j) "Suppose" is their strongest support as they seek to bring down the resurrection with one question.

k) Ancients answered it was usually with the first man.

l) Tilt me toward Lilly not Milly.

m) Error: they assumed that heaven duplicates earth.

III. Jesus Answers Them (V-34 & 35)

A. This moves us to the area of heaven.
   1. Something of the true character of the saints exists in the world to come.
   2. There is a resurrection.

Acts 24:15

   3. There are countless truths where the Bible is most clear stay with this.

B. Let's go to another lesson to see what heaven gives us.

Franklin C/C - 4/29/09
Franklin, KY
EVERYBODY'S GOT A TOMORROW CONCERN

I. At no time in my life, while thinking, am I devoid of a concern for tomorrow.
A. May be carnal.
B. Could be material.
C. I hope spiritual also.

II. It was true in Jesus' time as Luke 20:27-38 records.
A. Tell the story.
B. Point out these trappings:
   1. Sadducees
      a) Admit his authority as a Teacher, if not as a prophet.
      b) Priestly & powerful class.
      c) Erdman calls them the modern materialist.
      d) High Priest was ranking political figure of the land.
      e) Rome gave Sanhedrin much authority in handling internal affairs.
      f) They benefitted from status quo thus were opposed to political change.
      g) They did not believe in spirits, resurrection, only 1st five books of O.T.
2. Argument developed
   a) Men always try to subvert ancient truths - Henry.
   b) Carry argument to point of absurdity & you win.
   c) Have an abiding sense of carnality thus hard to see change between two worlds.
   d) Ascribe carnality to future world gets us in trouble.
3. Good Points
   a) Are willing to reason about a future even if they denied it.
   b) Mortals on the border of the grave should not be afraid to look into it - Van Doren
   c) All men think all men are mortals but themselves - Young.

III. The Story
   A. Used event of Levirite marriage.
      1. Levir = brother.
      2. Story told Deut. 25:5.
   B. Wife
      1. Solidarity in families.
      Ps.68:6"God setteth the solitary in fam.
      2. Married 7X.
      3. Childless.
      a) God confounds the honors of some men.
b) Birth is a replacement of death.
4. TX supposed to ridicule the situation.
C. Jesus' answer.
1. Deals gently with such folly.
2. Two worlds: "This" & "That".
3. This world:
   a) Marry
   b) Given in marriage
   c) All conditions of mortality
4. That world:
   a) Worthy to obtain - (if some are worthy means some aren't - Powell).
   b) Don't marry
      (1) Relations arising from distinction of sex cease.
      (2) No births or funerals in Heaven.
      (3) Our cup of domestic comfort is mingled with joys & sorrows.
      (4) No need to repopulate Heaven since no death.
      (5) Conditions of mortality do not apply to resurrected state.
   c) Equal to angels
      (1) Entirely spiritual.
      (2) Perfectly holy.
(3) Immortal
(4) Ever happy
(5) Behold God always
(6) Serve Him
(7) Alive

d) Children of God - Resurrection.
(1) Saints who come to Heaven are naturalized.
(2) They are children of God - have a disposition like God.
(3) All God's children are those related to Him in the same way - the only family is the family of God.
(4) There is another life after this one - thus the resurrection.
e) Moses' argument.
(1) Living now - enjoy a normal life - not disembodied spirits.
(2) God is not the God of dead folks.
(3) All blessed dead live in the presence of God.

IV. Some Cautions
A. Jesus charges them with willful ignorance of Word of God.
B. Errors concerning God ruin all truth.
C. Luke differs from Mk. 12:25 but was not attempting to suggest only resurrection of just.

D. Ignorant of:
   2. Power of God

E. This closes Luke's account of attempts of enemies to discredit Jesus. When will we bow to his superiority?
Some years ago, a father of ten children deserted his family to

\textit{The science to which I pinned my faith is bankrupt. Its counsels, which should have established the millennium, led instead directly to the suicide of Europe. I believed them once. In their name I helped to destroy the faith of millions of worshippers in the temples of a thousand creeds. And now they look at me and witness the great tragedy of an atheist who has lost his faith.}

\textit{— George Bernard Shaw}

\textit{Some years ago, a father of ten children deserted his family to}
a prospective new home for it. When she told the kids of Danny's new home, she was surprised at how well they took it.

One youngster remarked, "He's been around here a long time. We'll miss him."
Another said, "Well, he has been a little messy and he sleeps a lot."

But Mom was firm. "It's time to take Danny to his new home," she insisted. "Go get his cage."
With one voice and in tearful out rage the children shouted, "Danny? We thought you said Daddy!"
NO MARRIAGES IN HEAVEN
Luke 20:35–38

1. We are people of two worlds.
A. One is physical.
   1. I'm born.
   2. I marry.
   3. I beget.
   4. I die.
B. One is spiritual.
   1. The ultimate is another world.
   2. I enter it via resurrection.
   3. I try to grasp it, but I must not confine it to a physical description.

II. Let me get a glimpse of what it's like in the other world.
A. 1st, see the Sad. had invented a case to negate the resurrection.
   1. Tell the story of Lu. 20:27–33.
   2. Not only should we remember the story, but also
      a.) Every age has those who seek to circumvent the truth of God.
      b.) Men hate fundamental principles.
      c.) We seek to destroy by loading it with difficulties.
      d.) World of spirit not understood by world of sense.
      e.) Some live for this world only.
      g.) Jesus not vanquished by rhetoric.
B. Jesus puts things in proper place.
1. V. 34 "The children of this world marry & are
given in marriage.
a.) We need to propagate the human race.
b.) We must die to lay aside some physical burdens.
c.) This world must have us have our families &
build them up.

Ecc. 1:4 "One generation passeth away & another gen
d.) These things are physical - marriage & death -
belong only to this world.

2. 2ndly, "Those accounted worthy obtain to that
world" (V. 35).
a.) What's meant by accounted worthy? Explain
obtain.

1. They reach this state before the resurrection.
2. No chance after death.
3. Not a legal worthiness, but an evangelical one -
based upon the inestimable price Christ pd. for
redeeming the purchased possession.

Phil. 3:11 "If by any means I might attain unto the re:
b.) What's the purpose of the resurrection?
1.) We go to a perfect state.

Rom. 8:23 "We groan within ourselves, waiting for th
2.) Resurrections change gives us the capacity to
enjoy the perfect estate.
3.) There first must be the change.

Ecc. 12:7 "Then shall the dust return to the earth as i
Acts 24:15 "There shall be a R. of the dead, both of !
John 5:28-29 "Marvel not at this for the hour is comi

2.) Why no marriages in heaven?
1.) Marriage necessary to sustain human race.
2.) No deaths in heaven, so no need for marriage.
   d.) Compare the resurrected & the angels.
      1.) Immortal like angels.
      2.) Do not become angels, but have a life above the physical.
      3.) Point is angel's immortality, not his sexlessness.
   e.) Children of God are the Children of the resurrection.
      1.) Children in a more eminent sense when they rise again.
      2.) Already raised from baptism.
      3.) Children of the Father's immortality.
      4.) Part of this age by birth, part of the next by the resurrection.
   f.) God is the God of the Living.
      (1) All Life depends on God.
      (2) Life continues after this one.
      (3) Man does not totally perish.
      (4) There is a continued happiness for all of God's folk.
      (5) Hope rests on God.
I. That flag that sits with his coffin tells something:
   A. 30 plus flights as a rear gunner.
   B. Many hits but never downed.
   C. No wonder he wanted to travel the world and experience the liberties his fought for freedom grants.

II. Tell the Lord's story of Luke 20:27-40 closing with no man asked any more questions.

III. That was with Perry and insurance.
   A. I didn't need any more. OK
   B. But you need some to protect what you have.
   C. I could not outsmart Perry.

IV. What I did know:
   A. In Jean a refined and lovely wife.
   B. A challenging intellect that asked for the best.
   C. A part of a great family—starting of course with mother and dad.
   D. One of unchallenged integrity and confidence.
   E. One who carried with his father's name and his Heavenly Father's behavior.

Perry Chaffin Funeral - 12-29-08
I. Jesus' last week in his life has just disposed of Sadducees' question about the resurrection.

II. Within weeks he'll be in heaven so it's only natural he could describe his future abode.

III. He will clarify it by citing what is not there as well as what is there--so let's see his description.

A. We do things here we will not do in heaven--here we marry (V-34).
   1. Marry and are given in marriage.
      a) This brings both joy and heartache.
      b) Necessary to continue mankind.
      c) This answered the seven husband woman.
      d) Stedman said with seven dead maybe someone should investigate her cooking.

B. Then comes the "But."
   1. He will contrast the two words.
   2. We are born into this one.
   3. We are transported into the other one.
   4. We are accounted worthy to abstain that world.
I Cor. 15:47

5. Experience the resurrection from the dead.

Phil. 3:21
I Tim. 6:16
Heb. 11:19

a) Sadducees did not believe anything they could not see.

I Pet. 4:6
Rom. 4:17

6. Neither marry nor are given in marriage.

a) Marriage for many of us was great—perhaps too short.

b) Heaven does not feature carnal pleasures because we are not flesh and bone.

c) Islam with its multiple virgins offered martyrs is wrong.

d) Happiness does not depend on the marriage bed—God has something better.

e) The glorified body is not like this one.

f) Not a slam against matrimony but an elevation and a declaration that the next world is not like this one.
g) Eternity is not gross carnal existence.

h) Sensualism is not a part of it.

i) Marriage is a temporary expediency to preserve life.

j) In heaven sex does not exist.

k) Life is purile, not lower sensual.

l) It's a joy to know what else is not there even though we wish we knew more but there is no hunger, thirst, food, pain, sickness, disease, death, infirmities, no family matters bother.

7. You are account worthy--everyone is successful.

a) This is one of the rare times Jesus speaks of heaven.

b) Beyond the grave life continues.

c) Curse is gone.

d) Joys are all spiritual--unconverted would not enjoy this.

e) Worthy--honored and blessed by God.

8. Neither can they die anymore.

a) Happiness will be eternal.

b) No undertakers there.

c) No births necessary to replenish because none die.

d) No doctors--never sick.
9. Equal to angels.
   a) This our position—positive.
   b) Ever in God's presence, ever
diligent, ever delighted to do
God's will, ever giving him
   glory.
   c) No death, marriage.
   d) Faculties will not fade, nor
   associates.

10. They are children of God, being
   children of the resurrection.
   a) Belief in the resurrection is old.
   b) Faith in it and life to come has
   been universal with God's
   people.

Heb. 11:10-16
   c) Thus we all rise again.
   d) Flesh shall see God.

Job 19:26
   e) Life with no change.
   f) Soul survives the body.
   g) Resurrection is a renewal of
   life, not a reunion of body and
   soul.
   h) We fully become members of
   God's family.
   i) We are residents of God's house
   after a fashion unlike anything
   here.
   j) No annihilation.
   k) Life without end, or decay.
l) Sons of God will be like him and near to him.
m) We will know God himself and share a living union with his Son.
n) Will ours be a resurrection to life or to damnation?
o) God will be our God includes all we'll need.
p) We use superlatives--there are steaks--but this is a steak!
q) Our future life not derived from our earthy parents, but our heavenly father.
r) We will know each other in heaven.

IV. Concludes with resurrection proof - V. 37-40.

A. We went to book they'd accept--Moses' writings.
1. At the bush.
   a) In God's sight all are living though long dead and removed from earth.
   b) There is a life to come.

Exo. 3:2

c) Dear ones are alive somewhere.
d) When mountains, sea, moon removed are gone we remain.
e) Much religious error is traced to ignorance of the Bible.
f) God is not a God of dead beings, but to living.
g) After a short life we do not become crumbling dust.
h) God can't be the God of a being that does not exist.

2. Jews (I Sam. 1), divided the Bible in the bush and following the chariot from Ezek. 1.

3. On what foundation do we build our hope? the Word?

4. No more questions asked—lost debate.

5. If no res. would have said, "I was the God."

B. Are you ready for this?
I. We marvel at things of great size and call them great gifts.
   A. A. M. Burton's 13 million.
   B. C. Davidson's buying farm at $100 and lots now $500,000 - TAP worth $3 million.
   C. "I could never do anything like that!"
      1. Maybe you could do more!
      2. One did.

II. Story of the Widow who gave.
   B. Setting.
      1. Tuesday of the last week.
      2. Sat - (weary from all the wrestling with Pharisees?)
      3. "Looked up" - was head really in his hands?
      4. Over against Treasury.
         a) In court of women.
         b) L3 chest.
         c) 9 for temple tribute.
         d) 4 for freewill offerings - bought wood to use in sacrifice.
         e) Labeled chest as to what type charity it was for.
         f) Trumpet shaped - chutes like trumpets or like we have a toll pike center.
         g) He sat at court rather than the throne they would not accept.

III. Several easy divisions.
   A. He saw.
      1. Jesus interested in what we give.
2. Suppose she knew He was watching?

3. As he looked up it's his last look at temple audience.

   a) So poor to point of being a beggar
   b) Luke used term only here - needy poor.

5. He sees us give.
   Prov. 15:3 "The eyes of the Lord are in every pl
   6. Jesus watches treasury today.
   2 Chron. 16:9 "For the eyes of the Lord run"

   B. He said (knew).
   2. Two mites.
      a) 1/8 of a penny.
      b) Rabbi said give at least 2.
      c) Having 2 could have kept one.
   3. She was giving.
      a) Not empty.

   2 Kings 12:9 "Jehoiada the priest took a chest"
   Exo. 23:15 "Thou shalt keep the feast of unleaven
   Deut. 16:16 "Three times in a year shall all thy"
   b) Certain - one alone.

   C. He assessed - "More than they all".
   1. How?
      a) Some gifts look big but there is
         a lot left over.
      b) God doesn't count amount - He
         counts proportion - (Schaffer).
      c) Measures by how much we keep -
         (Erdman)
   2. He judges by our ability.
   3. We don't give our widow's mite.
4. A poor person can present no small gift.

D. He Praised.

1. She gave of her penury.
   a) She didn't have enough to buy tomorrow's food.
   b) The essence of charity is self-denial.
   c) None poorer by lending to the Lord.
   d) Sounds like Jesus.

2 Cor. 8:9 "For ye know the grace of our Lord"
Prov. 19:17 "He that hath pity upon the poor"

2. She chose - food for self (body) or soul?

3. God expects right motive and right gift.

Wed. Ladies Bible Class, West End - 10/22/86
Northwest Church, St. Petersburg, FL - 3/6/88 (B.C.)
Antoine, AR (Bible Class) - 5/8/88
Readyville, TN - 4/26/09
WHEN JESUS WATCHED THE GIVING

Luke 21:1-4

I. I want you to get the setting.
   A. Last week of Jesus' life--maybe Tuesday.
   B. In Jerusalem and just pronounced all the woes.
      1. Sat down.
      2. Court of the women--no one sat in court of Jews.
      3. Head down--meditating?
      4. Lifts cage.
      5. In treasury room--opposite it (John 12:20).
      6. 13 chests connected with trumpet.
      7. Like toll-road as you see coins swell through machine and come out lower end.
      8. Each trumpet labeled--gave for wood, altar victim, etc.
      9. Disciples with him--as ever teaching--called them.
     10. Wants their attention to this story.
     11. Offerings came at time of three great feasts.

Deut. 16:16 2X annually
Exo. 23:15 None appear Empty

12. Also told--Mark 12:41

Unleaven bread rest of weeks
" " tabernacles
C. At that instance he lifts his gage and sees certain widow.
1. Luke with "curtain."
2. Last look at temple audience.
3. Sees poor widow and rich all giving.

II. Words to inform us about our gifts.
A. He looke up—saw (first time).
1. Aware of what we give.
2. He knows how much.
3. He sees varying amounts given.
4. They all come to Treasury.
B. Second he saw—nothing escapes him.
1. I need not tell you what I give.
2. But I cannot hide it from him.
3. What we give is vital to our spiritual development.
4. Government knows—do we share with each other or are we embarrassed and hide it?
5. Impress you that Jesus look at what you give?
6. He sees all our deeds.

Prov. 15:3 "The eyes of the Lord are in every place, beholding the evil and the good."

C. Certain widow.
2. Called her "poor."
a) Used only here.
b) Not a beggar.
c) To us, she'd have some income like working for a living.
d) Individual with some funds—not much, but still an individual as all our incomes not equal.

3. Widow—usually low on income scale.
4. Easy for the humble.
5. Evidently alone.
6. Poor—life's not fair.
7. Quite poor if all she had is shown.
8. Widows are powerful.

D. Casts two mites.
1. Smallest copper coins
2. 1/8th of a penny
3. She had two and gave them both.
4. Religion moves you to give as love prompts.
5. She could have kept one.
6. Jesus knew exact amount she gave—same as Zacchaeus.

Ps. 40:17 "I am poor and needy."

7. She was liberal, reverent, loving, trusting God.
8. All she had.

E. Size of her gift "more than they all."
1. Proportion—what's left?
2. Doubt your faith if you lack charity.
3. We violate language if we say we give widow's mite.
4. Can't give too little.
5. She did not hear the praise Jesus gave.
6. Value of gift in proportion to sacrifice made—tell of rocking chair in office.
7. Do we give what we never miss?

Matt. 10:42
Prov. 19:17 "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

8. Penury = difference.
9. All her living (substance).
10. Does not censure her nor chide the rich.

2 Chron. 16:9 "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."

F. What standard do you use to measure your giving?

Heritage C/C - 9/28/08
FROM DESTRUCTION OF JERUSALEM, I LEARN:

Luke 21:7-

I. Admittedly this is one of toughest discourses of Jesus.

   A. Lamar says 3 parts.
      1. Jerusalem's destruction (5-24)
      2. Period between (v-24)
      3. Coming of Christ (25-33)

   B. New KJV
      1. Temple destruction (5-6)
      2. Signs of time & end of age (7-19)
      3. Destruction of Jerusalem (20-24)
      4. Coming of Son of Man (25-28)

   C. Summers says 2 parts
      1. Destruction of Jerusalem
      2. Destruction at ages end.

   D. See Mk. 13 & Matt. 24-25—who can harmonize?
      1. Hard to know which destruction described.
      2. Where does one start, other end.

   E. Beacon—"no single approach or interpretation has taken the field."

   F. But shall I give up—or can I safely learn some lessons? We believe the latter.

II. Surely it's the Destruction of Jerusalem He first addresses.

   A. They move to Mt. of Olives.
      1. They ask a private question.
      2. Doesn't give full answer but tells all they need to know.
      3. Surely He is answering qt. they asked about stones destruction.
4. He's leaving Temple for last night never to return, stops to rest on Olivet.

5. Four ask for explanation.

B. They felt He knew the answers--this is our first lesson!
1. He knows man.
2. He knows time.
3. He sees the future.

III. Jesus Speaks

A. Take Heed
1. Man must be alert and use his best.
2. Jesus will be completely honest.
3. Our conclusions must not be the result of chance or carelessness.
   This is lesson #2.
4. Remember enemies are ever trying to deceive.
   a) Come in his name (representative, his stead)
   b) Don't be fooled.

B. Citation of calamities.
1. Wars
2. Commotions (Insurrections)
3. Nations rise against nations.
4. Kingdom rise against Kingdom.
5. Earthquakes
6. Famine
7. Pestilence
8. Fearful sights
9. Great signs
10. Lay hands
11. Persecute you
12. Delivering you up to synagogue.
13. Prisons
15. Betrayed by parents, brethren, kinsfolk, friends.
   a) We don't know in whom we can place confidence.
   b) Deepest wounds from pretended friends.
16. Put to death
   a) For some hostility would outweigh reason & end in death.
17. Hated of all men.
C. Attitude Toward This--it will be our lesson #3.
1. "Turn it into a testimony" (V-13).
   a) Can calmly face it.
Job 5:19 "Out of 6 troubles yea 7 he will save you."
   b) This gives you a pulpit--quite unexpected!
2. "Settle in your hearts" (v-14).
   a) Make up you mind--whatever comes to you, you will serve God.
   b) You will not meet tribulation alone.
   c) Courage & cheerfulness to be a testimony that they believed what they preached. Also that they were supported by a divine power; and the Spirit of God rested on them. (Bennett)
   d) He will give the answer to you.
e) He will give you a mouth.
   (1) Rely on promised aid.
   (2) He provides eloquence.

f) Be superior to adversaries.
   (1) Safety that surpasses threat of earth.
   (2) Give you words & wisdom (see James 1:5)
   (3) Can't gainsay--speak against.

D. The Safety Net
v-18 "There shall not be a hair of your head"
   1. Is this a contradiction to the death sentence?
   2. No, it just shows which world we live in--lose here, gain there!
   3. Whether dying or living, we are safe.
   4. Satan's victories only temporary.
   5. Soul is safe.
   6. This is lesson #4--"Lo, I am with you always." Emerson quote

E. Patience Possess Soul--Lesson #5
   1. Constancy, perseverance in accepting afflictions.
   2. Steadfast, unmoved.

F. Now specifically tells about Jerusalem's end.
   1. If in Judea--go to mts.
   2. If in Jerusalem--leave.
   3. If in country--don't come to Jerusalem. (It's said no Christian died in all this)
4. Use haste to get out--let no earthly possession detain you--this could be lesson #6.

5. All that's written will be fulfilled--lesson #7.

   a) Mothers close to His heart.
   b) Children he loved.
   c) Lesson #8

7. Terrors of the Sword
   a) 1,100,000 perish
   b) 97,000 to captivity--slaves, gladiators, etc.
   c) After destruction no living Jew left--sick & aged put to death.
   d) 4 days to destroy gardens & trees on north.
   e) Built 75' high towers so could top walls.
   f) Balistæ from Olivet through red hot stones--no water to put out flame.
   g) Batteries broke down 3 walls.
   h) Woe to land where God has departed--Lesson #9.
   i) After AD 70 no Jew allowed in Jerusalem.

G. What's the Gentile times.
1. All nations have their time in the economy of God.
2. Now Gentiles have same opportunities that Jews do.
3. Time & Gentiles subject to God's judgement as are all men, and this is lesson #10.
It Has Been Said ...

ALL THAT I have seen teaches me to trust the Creator for what I have not seen.

—Ralph Waldo Emerson (1803-1882)

My son’s fiancée drove downtown one afternoon and, taking a package out of the car trunk, went into a store. Returning later to her car, she was distressed to see what she took to be a parking ticket under the windshield wiper. But it turned out to be an envelope containing her car keys and a note: “You left your keys in the trunk lock. I’m returning them this way because no one ever steals a ticket.”

—Isabel Arellano (Solana, Calif.)
Dr. Orchard once put it, "In that time he managed to let eternity break through, and lifted man's horizons to infinity. He took all that came to him and turned it to the purpose of his mission: circumstance, failure, disappointment and death. They gave him a manger for a cradle, a bench for a pulpit, thorns for a crown, and a cross for a throne; but he took them and made them the very glory of his career. He turned sorrow into joy. He found strength in labor, peace in the storm, rest on the Cross, and life in the grave."

From: 88 Evangelistic Sermons, Charles L. Willis, Ed.
PG. 123

Eighty years ago a humble Scotsman rescued a boy who was dangerously mired in a bog near his home in Darvel. The boy happened to be the son of a nobleman who offered a reward to the rescuer. the Scotsman refused gratitude for himself but agreed that the nobleman might help him to educate his own son. This the nobleman did.

The Scotsman's son ultimately was graduated from St. Mary's Hospital Medical School. His name? Fleming - Sir Alexander Fleming, the discoverer of penicillin.

Oh yes, there is a sequel to this story. During World War II, when Britain faced its darkest hour, the nobleman's son was stricken with pneumonia. He lived because of penicillin. His name? Churchill - Winston Churchill.

From: Our Search for Success, Rolla O. Swisher
Pg. 130, 131
JESUS FORESAW JERUSALEM'S DESTRUCTION
Luke 21:10-19

I. These are chilling words.
   A. Note P.C. card #1,
   B. Sat with his quartet and announced this destruction.

Read Luke 21:10-19

1. Seemingly these words come after (and upon leaving the temple), disciples proudly call for observation of great building.
2. Jesus also acknowledges its greatness.
3. But in astonishment he tells them first of the destruction coming.

Mark 13:1-2

4. They move to Mt. Olives with Peter, James, John and Andrew--two sets of brothers.
5. They asked to be told privately.

Mark 13:4 "Tell us, when shall these things be?"
   a) Only asked "when."
   b) Knew him better than to doubt or suggest this can't be.
   c) Evidently moved to be seated and he answers their question (Matt. 24).
C. But before that, he has told of the collapse of the temple with one stone be not left on another.

Matt. 24:3 "And as he sat upon the mount of Olives, the disciples came unto him privately."

II. Not one stone left.

Josephus, at one point writes, "The outward face of the Temple in its front wanted nothing that was likely to surprise either men's minds or their eyes, for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendour, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But the Temple appeared to strangers, when they were at a distance, like a mountain covered with snow, for, as to those parts of it that were not gilt, they were exceeding white." To the Jews it was unthinkable that the glory of the Temple should be shattered to dust.

1. We feel we can build Ft. Knox structures.
2. Yet these will all fall.
   a) World remodeled? OK
   b) World destroyed? Burned out cinder.
3. Only thing man can't destroy is your faith—thus the constant plea: Be faithful.

III. Now comes the beginning of the prophecy to be fulfilled within 40 years. (Much of what he will say got to be fulfilled).
   A. They asked "when" thy coming and end of world (Matt. 24:3).
   B. He answers:
      Matt. 24:4 "Take heed that no man deceive you."
      Mark 12:5 "Take heed that no man deceive you."
      Luke 21:8 "Take heed that ye be not deceived."
      1. First order of business is then and now that people and events deceive us.
      2. Card # 2.
      3. Card # 3.
      4. Ponzi scheme even at work in material and spiritual realm.
5. Only one answer "thus sayeth the Lord."
6. Contrast with machine guns in airplanes, winds and birds shooting fire.

C. So long as deceiver adversary is in the world truth will be assaulted.
1. Always strife and fightings.
2. We must labor to make our calling and election sure.
3. There was safety in the ark.
4. Safety in God.

Zechariah 3:2 "Hid in the days of God's anger."
5. Later we will talk about feeling from wrath--right or wrong?
6. Note these words are about destruction of Jerusalem, not end of world.
8. Almost every age sees persecution of church.

Acts 14:22 "We must through much tribulation enter into the kingdom of God."

9. Best things yet to come--this world is not my home--just passing through.

10. Marvel note:

I John 3:13 "Marvel not, my brethren, if the world hate you."
John 15:18-19 "If the world hate you, ye know that it hated me before it hated you."

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

11. Part of cross bearing.
12. James early killed and had eyes on Peter.
14. Lose much but never our souls.
15. Worth every sacrifice.
16. World may deprive us of much but never heaven's promises.

Romans 8:38-39 (I'll read).

17. Things that could deceive:
   a) Josephus wrote of flaming sword hanging in sky over Jerusalem's destruction.
   b) Comet came.
   c) Chariots fighting in the sky.
   d) On entering temple, day of Pentecost--great voice let us depart hence.
   e) Tacitus Roman historian, said same thing.
f) Suppose the first converts had received the richest of rewards people would have doubted their sincerity in conversion.
g) Their endurance proved it.

Phil. 2:12  "Work out your own salvation with fear and trembling."

Acts 5:40
Acts 28:22

D. A few textual things to address:


2. Councils, synagogues, beaten, rulers, testimony against bygone era.


4. God will provide mouth and wisdom.

5. Baptist preacher's son said dad never studied--God put words in his mouth miraculously. I'd hate to lay such a mess at the foot of God.

6. Love grows cold--what's your spiritual temperature?

7. Gospel preached in all the world (Matthew 24:14).
8. Thank God for evangelism—do we need this to spur us?

   "But there shall not an hair of your head perish."
   "In your patience possess ye your souls."

a) Proverb
b) Outward man perish, not inward on.
c) Satan's victories only temporary.
d) By endurance gain your souls.
e) Meditate—prepare a speech.
The prophetic discourse reported in this twenty-first chapter was, most probably, spoken on the afternoon of Tuesday. After Tuesday evening he never entered the temple as a public Teacher again. Wednesday and Thursday were spent in retirement. Thursday evening he returned to the city to eat the last Passover with his own.

--Pulpit Commentary
The Gospel According to St. Luke
pg. 187

The word "deceived" (planethete, v.8) was frequently used in the early Christian centuries to describe the activities of heretics and false prophets (e.g. 2 John 7; cf. Rev. 2:20). Even as late as the time of Origen (died c.254), pretenders were making such claims as v.8 describes (Origen, Contra Celsum 7.9). Certain frightening events (vv.9-11) are typically linked in apocalyptic literature with the end times (e.g. Isa. 13:10, 13:34:4; Ezek. 14:21; 32:7-8; Amos 8:9; Hag. 2:6; 4 Ezra 13:30 ff; 1QH 3:29-39). Jesus is teaching that, while such things are indeed to take place as history moves toward its climax, Christians should not be terrified by them (Luke alone has me ptoethete, "do not be frightened," v.9). The reason is that wars, revolutions, natural calamities are not a signal that the end of history is to come.
immediately (eutheos) as is commonly supposed even today.

—The Expositor’s Bible Commentary
    Volume 8 (Matthew, Mark, Luke) pg. 1021

Many shall come in my name, saying, I am Christ. Many of these pretenders appeared in the lifetime of the apostles. Josephus mentions several of these imposters ('Ant.,' xx. 8 6-10; 'Bell. Jud.,' ii.13:5). Theudas, one of these pretenders, is referred to in Acts xxi.38 (see too, Josephus, 'Ant.,' xx 5:1).

—Pulpit Commentary
Very few sorrows can be more piercing, more intolerable, than desertion by our own family, than betrayal by our dearest friends; it is the last and worst calamity when "our own familiar friend lifts up his heel against us."

Those who abandoned the old faith, or rather the Pharisaic version of it, and who followed Christ had to be prepared for this domestic and social sorrow. (Ver. 16).

--Pulpit Commentary

The Gospel According to St. Luke pg. 190
TO STAND BEFORE THE SON OF MAN

I. The Red Boiling Springs meeting was closing; Brother Clark from Willette was leading the closing prayer:
"May we live today as though it's our last; and live already as we hope to live with Thee Forever."
A. He saw the need for today and believed in a Judgement to come.
B. Well he should - Jesus said we'd "stand before the Son of Man." (See text)
C. Let me tell you that story.

II. Jesus has on this last week of his life just told Jerusalem's fall.
A. But I can live without Jerusalem!
B. I can't live without Christ and his Kingdom.
C. Something greater than Jerusalem was in the offering.

III. Parable of the Fig Tree (and all the Trees, Luke only adds).
A. Story is in all the Gospels, Matt. 24 and Mk. 13.
B. God out of mercy, foretokens his wrath. (Van Doren)
C. Calendar of the Fig.
   1. Not talking about Jewish nature and other trees are Gentiles.
   2. Symbol that something is coming.
   3. Shoots forth - foliage is precursor of summer.
4. You know summer is nigh —
   a) Spring in progress & summer is near as soon as tree buds.
   b) Use your own intelligence and thoughts.
   c) You sense though none say "This is it."
   d) Signs via:
      (1) Nature
      (2) Providence
      (3) Works of grace — who is near conversion, backsliding, greater work.

IV. The Kingdom Was Coming

A. Kingdom
   1. New order — gives encouragement by its coming.
   2. Rule of God.
   3. Some things had to be removed so could establish the Kingdom.
   4. Decree has gone out — the decision is irreversible.

B. When? This Generation Shan't Pass
   1. Race — Jews
   3. Christian without regard to race.
   5. Present age.

C. All Fulfilled.
   1. God faithful to man yet man does not trust Him.
   2. Whatever the word promises, it will be done.
D. Heaven vs. Earth
1. Cosmic world goes - word stays.
2. Nothing will stop the fulfillment of what Jesus plans.
3. God's enemies will finally be destroyed.
4. His word won't:
   a) Truth survives ruined cities, upheaval, men.
   b) By this statement He claims divinity.
   c) Word lasts.

Josh. 21:45 These foiled not caught us as with the word spoken.
   d) Earth looks like it will go forever won't!

Isa. 51:6 Read
   e) Earth reverses it - word passes, and earth remains. Read my letter?

V. So what for us who Postdate the Kingdom?
A. Take Heed to Yourselves.
1. My private responsibility.
2. During time of distress, look up.

Lu. 21:28 "When these things begin to"

Isa. 49:26
3. Major concern not when end of time but take heed whether we are alright or not.
4. The strongest of Christians are exposed to evil and can fall - even apostles.

B. Anytime - it (sidetracking) can come - even least expected. Suddenly!
C. Hearts be

1. Overcharged
   a) Medical term
   b) Burdened, Pressed down
   c) Overloaded thus can't properly prepare.

2. Surfeiting
   a) Depression following gluttony.
   b) Nausea following a debauch.

3. Drunkenness
   a) Gratification to sense becomes a sinful pleasure.
   b) Noah - Drunk
   Abraham - Lied
   Lot - Incest
   Moses - Lost self-control.
   David - after God's heart and Bathsheba.
   c) Let him that thinks he stands take heed lest he fall (I Pet. 5:5; I Cor. 10:12)

4. Cares
   a) Inordinate pursuit of good things.

D. Results - Day unawares.

1. Might be called to meet Jesus when it's farthest from our minds.
2. "All men think all men mortal but themselves" - Young.
4. All that dwell on earth - no escape.
5. Like a trap suddenly falling.
E. What else - Watch & Pray
1. Stress the need to be watchful.
2. Christians do not live in a permanent situation.
3. Pray.
Neh. 4:9 "Hence our prayer set ever watch, day and night"
4. Perpetual preparedness.
5. Truth for myriads will be known too late.
I Thess. 5:6 "Let us not sleep as do others - watch"
F. Accounted Worthy
1. Implies SOME won't be.
2. Do we greet judgement day joyfully?
3. Escape all.
I Thess. 3:13 a) Luke likes all.
    b) No one ever flowed on the bright side of things.
G. Stand before the Son of Man
1. Vindicated.
2. Unashamed at Parousia.
3. Faithful have nothing to fear.
4. Lit. "to be set".
VI. Jesus Kept on Teaching to Last Minute.
A. Spent nights in garden.
1. Matt. 21:17 only reference to lodging.
2. No night in Jerusalem until he was seized.
3. Thayer - Lodge in courtyard with flocks. As when been
4. To bivouac.
B. Kept Teaching - they kept coming.
Gen. 49:10 Which came and do him good. He gathered the people he.
Dr. C. C. Crawford, back in 1927, presented this case accurately in his sermon, "The Story that Never Grows Old." He offered three reasons why "We need to preach Christ today.....": First, "because there is so much anarchy in the world", second, "because there is so much sorrow in the world"; third, "because there is so much sin in the world."

—John Allen Chalk

JESUS' CHURCH, pg. 69
I. In this difficult chapter, Christ tells He will come again.
   A. Read v. 25-28.
      1. He comes in the clouds--his medium of ascent & descent.
      2. "Look up"--deliverance is coming.
      3. His truth abides so fear not the:
         a) Roaring seas and distress.
         b) Though calamities come like a deluge.
         c) Terror so great men faint.
      4. He will claim his own.
   B. But the in-between time where I am right now what should I be doing?

II. As I Await His Return:
   A. Take heed.
      1. If He does not know when he's coming how can I?
      2. Be faithful & testify of our faith.
      3. We are in last period: time of Israel, time of Jesus, the now time of waiting.
   B. Hearts not overcharged.
      1. Weighted down--made heavy.
      2. Overload
      3. Burdened so can't perform properly.
      4. Do not relax your vigilence.
      5. Some forget they will die.
      6. Surfeiting
         a) Overeat
         b) Indulge
C. Drunkenness
1. Dissipation from dizziness.
2. Drunken stagger.
3. Men under pressure turn to whisky.

D. Care of this Life
1. Distractions
2. Life (animal--biology--nature level)
3. Distractions take exaggerated proportions.
4. Catches us unaware as fall into snare.
5. Note all who dwell--"sit at ease."

III. The Antidote
A. Watch
1. Be alert
2. Continue active but anticipate the Return.

B. Pray
1. Open communication.
2. Pray as you watch.

C. Stand Before Son of Man
1. Stand without rebuke.
2. 1st coming carried promise; 2nd coming carries power.
3. Be freed--delivered.
A WASHINGTON aide recalls telephoning the LBJ ranch in Texas to tell the then-Senator that an important piece of legislation he, Johnson, had sponsored, had been defeated. The call was taken by Mrs. Zephyr Wright, long-time housekeeper-cook at the ranch.

"I'm not telling him that," she said on hearing the message. "Mr. Johnson don't like to be turned down."

"Why not?" asked the aide. "He's no different from anybody else."

"Mister," said Mrs. Wright, "you know he's no different from anybody else, and I know he's no different from anybody else—but *he* don't know it, and I don't want to be the one to tell him."

With that, she hung up.

—David Brinkley, NBC
THE UNWANTED GUEST

I. Did anyone ever come see you that you didn't want? If so, how did they get in?
   A. Mistaken invitation--wrong address.
   B. Broke in as a robber.
   C. Walked in as you left the door open.
   D. Thought you'd like them until you really saw what they were like.

II. Judas had a guest I never want to entertain--let me tell you the story.
Luke 22:1-6 "Now the feast of the unleavened"

A. Feast of Unleaven Bread.
   1. Thus begins what Jensen calls the darkest chapter in Jesus' life.
   2. Not exactly Passover.
   3. Bread feast lasted 1 week.
   4. Israelites left so quickly on last Egyptian night no time for leaven.
   5. Elaborate preparation for Passover.
      a) Roads repaired.
      b) Bridges made safe.
      c) Wayside tombs whitewashed.
      d) Story of Passover told for months in synagogue.
      e) 2 days before Passover a ceremonial search in each house for leaven--every last particle thrown out.
      f) Jews prayed in whatever land they are in that next year can keep Passover in Jerusalem.
g) Josephus says 256,500 lambs slain—1 per 10 thus 2,700,000 pilgrims.

h) Atmosphere always inflammatory.

(All from Barclay)

6. Passover 14th of Nisan (Nisæn) thus our April, 7th month of civil year, 1st month of religious year.

7. Feast of Unleaven Bread started day after Passover.

8. Played game--mother hid leaven, kids searched & found thus assuring no leaven in the house.

B. Chief Priest & Scribes sought to kill another Lamb--Jesus!

1. Scribes have not been idle since their temple conflict with Jesus.

2. How could they so feel about Jesus & practice such injustices yet we do.

3. 2 rival religious parties united in a common hatred.

4. Priest--Sadducees
   Scribes--Pharisees

5. Seriously deliberated that by force or fraud they'd take him.

6. The killing was determined it was only how to do it without endangering themselves.

7. Why kill Jesus? (Ash)
   a) Feared Gentiles near revolt.
   b) Feared people would fight to protect Him.
   c) Feared power he was gaining.
8. The how is important--already determined to put Him to death.
9. "Let us put him away" means assassinate--and this from religious leaders.

C. Feared the People
1. Feared the people more than they feared God.
2. Fear of God did not restrain them--thus you see only God knows our arresting heart.
3. Luke alone says Judas sought to avoid crowds.

D. Enter Satan (Adversary, Accuser)
1. Satan can't control anyone unless you allow him to.
2. He makes suggestion--we yield.
3. He does not gain possession in a moment.
   a) Covetousness (John 13:2).
4. Some thoughts:
   a) Only Luke calls this the work of Satan.

John 13:27 "After the sop S. entered"
   b) One of Satan's last acts to overthrow Jesus.
   c) He is ever looking to assist those whose heart is bent upon mischief. (Wesley)
   d) Both God & Satan ever looking for men to be their instruments.

Ezra 7:27
Neh. 2:12
2 Cor. 8:16 "But thanks be to God, which put"
   e) Satan can't come in unless you
      open the door.
   f) Refutes: "Devil made me do it" or
      "genes determine it."

E. Judas
1. Voluntarily opened his heart.
2. Pointed out as one who had a devil--
   this gave an attitude opening to
   Satan. (Lamar)
3. He "consented", "promised", thus
   shows his eagerness.
4. His willingness gave enemies an
   opportunity earlier than they ex-
   pected it to come.
5. How could one who has enjoyed the
   daily contact with Jesus commit such
   an outrage. (Bruce)
6. Used avarice on Judas successfully--
   what's our weakness?
7. Being of the 12 aggravated his crime
   --he's one of the family.
8. Love of gain wrecked his soul.
9. Foreknowledge of God does not change
   the responsibility of man.
10. Judas was the break the priest
    needed.
11. Communed with the enemy,
    Communed later with Jesus.
12. Note "went his way."

F. Chief Priests & Captains
1. Jewish commanders.
5. Leaders of Levites who kept guard in the temple.
4. Note it's all from religious leaders.

G. Betray!
1. Treachery of a friend more dangerous than the malice of a foe.
2. Saw 30 pieces!
3. Sought friendship with the great for gain.
4. Did he turn "King's evidence" to save his own skin?
5. Disillusioned?
6. Bad character?

Jn. 12:6 "This he said, not that he cared"
7. Betray Give over.
8. Covenanted!

H. Money
1. Sell or Serve the Master.
2. Silver vs Love, Purity, Compassion of Jesus.

Zech. 11:13

III. Whom do I invite into my heart?

Maryville, TN - 2/9/92
Lee Ann Hall (R)

Heritage C/C - 10/12/08
I. Think of any transaction involving you or your knowledge of a deal.
   A. Warren Buffett--$3 billion for G.E.
   B. Indians -- $25 for Manhattan Island.
   C. Yet the most costly was one involving 30 pieces of silver. Let's examine it.

II. Infamous Transaction
   A. It occurred in Jerusalem.
      1. Where God put his name.
      2. David's fulfillment.
   B. It involved an apostle, one of the 12, and the religious leaders of the day.
      1. With the personnel one would expect goodness.
      2. Privileged folk.
      3. But the reason it went sour is because, as he is so often even in religious matters, the devil was there.
   C. We know when--feast of unleaven bread--Jesus' last one.
      1. Passover, lit. a passing.
      2. Story of Egyptian delivery via blood.
      3. Unleaven--as no leaven to be with them.
4. The mention of it by Luke may show some did not know the nature of the feast.
5. Feast implies joyfulness.
6. Greatest of the three required feasts as Jerusalem could swell from 50,000 to millions.
7. Roughly end of March, early April.
8. First month of Jewish year (Nisan) from 15th to the fall moon on 21st.

III. Plan of the religions leaders.
A. Who were they?
   1. Chief priests—plural.
   2. Scribes
   3. Composed mostly of Sanhedrin
   4. Educated, religious
   5. One would expect accuracy, but leaders can be wrong.
   6. Corruption of the best becomes the worst of all.
   7. Hovering in the background are the fickle people, who had shown an admiration for Jesus to the extent the leaders were fearful of them.
   8. Admittedly they could say Hosanna on Sunday and crucify him on Thursday.
   9. We must rely on a source greater than man.
B. Captains were there—who are they?
2. Watchers
   a) Find "soldier" sleeping, hit with stick and burn his clothes.
   b) Connection in Rev.
Rev. 16:15
   c) Came in garden arena.

V-52

IV. Motive of religious leaders.
A. "How they might kill him" (V-2).
   1. In debate he reduced them to silence.
   2. In his teaching nothing but the truth.
   3. All his action and teaching supremely moral.
   4. Every deed was a good one.
   5. Yet they sought to kill him—if you can't meet the prophecy then destroy the prophet.

Matt. 26:14
John 11:47
   6. Their hatred reached to murder.
   7. No sudden impulse for either leaders or Judas.

B. What hindered their plot? They "feared the people."
1. With the crowd loving him, how could they seize him?
2. Must do it without tumult.

Luke 21:38  "And all the people came early in the morning to him in the temple, to hear him."

C. Meanwhile something was happening to Judas: "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve."
1. Could Judas resist the devil or are we helpless before him?
2. Read these:

John 13:27  "And after the sop Satan entered into him."
I Cor. 7:5  "Defraud ye not one the other."
2 Cor. 2:10-11  "Forgive, lest Satan should get an advantage."
2 Cor. 12:7  "And lest I should be exalted."
Acts 5:3  "But Peter said, Ananias, why hath Satan filled thine heart?"

3. Devil got to Judas via money and loving it leads to our betraying the Lord.
4. Think of what he squandered!

D. Judas gave them the opportunity they needed.
1. Went his way--(not the Lord's).
2. Communed with chief priests and captains.
3. How he might betray him unto them.
   a) He knew Jesus well.
   b) He knew his praying habits and places.
   c) He knew of his withdrawing from crowds.
   d) Even after raising Lazarus he is not as public for awhile.
   e) This made the priests all the more anxious—he might slip away.
   f) Kiss would be a signal.
   g) Private arrest needed.
   h) Would you share such a conference?
   i) Judas had to know they planned to kill Jesus.
   j) Jesus also knew about Judas.

   John 6:70
   "One of you is a devil."

   k) For one with such an advance to fall so low is tragic—"one of the 12"—in all the world.
   l) No debate about object "death," just how do we get there?
   m) Guilt of his death lies at door of religious leaders.

E. "And they were glad."
   1. Rejoiced over nature of their plot.
   2. Do we rejoice over church's setback?
F. The bag man now has more money, "covenanted to give him money."
   1. He accepts contract.
   3. Jesus all the time knew of his treacherous nature.

John 13:18  "Eat Bread left heel.
   4. Vulgar greed made him do it--not any desire to force Jesus into kingship.
   5. Deepest wound from hand of dearest friend.

Ps. 41:9  "wilt heel"

Matt. 26:21  "One of you shall betray me."
   6. Are we aware of the power of intimate friendship?
   7. Do we know how tempting money is?
   8. Judas must now seek opportunity to betray him--what are we searching for?

Neely's Bend C/C  -- 12/6/09
Heritage C/C  -- 12/6/09
Luke 22:1-6; Matt. 26:1-5; 14-16; Mark 14:10-11

1. Jesus told disciples two days, Passover, Son of man will be handed over to be crucified.

   a) In palace of the High Priest, Jerusalem
   b) Caiaphas was High Priest

3. Purpose: looking for some sly way, plotting arrest, kill, get rid of Jesus

4. Only hindrance mentioned the people
   a) Feared, afraid
   b) May riot
   c) Not on a feast day

5. Judas one of 12, Iscariot
   a) Satan entered in
   b) Went (self-initiated, purpose not accidental
   c) Left Jesus for this

6. Proposition: What will you give me?
   a) Discussed the betrayal
   b) How to do it? Hand him over.
   c) They were glad, delighted, agreed
   d) 30 pieces of silver, no crowd present
   e) He consented

7. From that day on Judas watched every opportunity.
1. We run out of time.
   a) What events are important to family?
   b) Passover to them, what to us?

2. Why do we use unleaven bread?
   a) Command or example.
   b) Believe an example safe to follow.
   c) They sang hymns, why is this not of equal importance?

3. What did they—and what do I—want with Jesus?
   a) Ignore, ridicule, obey
   b) What am I planning with him?

4. How much does what people think influence me?

5. Satan entered Judas—how? Ps. 2; Acts 4: 19-31; I John 3:7-8; John 8:43-44
   a) Can either Christ or Satan force entry?
   b) What admits or shuts out either?

6. They were glad. What makes you happy?
   a) Does money?
   b) Big-wig association?
I. The most expensive and wonderful supper you will ever have is the Lord's.

II. About its beginning we want to see much.
   A. When and where did it start?
   B. Who was there at its initiation?
   C. Where was the inauguration of it?
   D. What feast preceded it and what was the inspiring result of its initiation?
      1. We'll answer the above.
      2. We will use multiple gospel facts as the Holy Spirit records them.

III. When and where did its history start?
   A. Jerusalem, last week of the Lord's life—almost his last earthly day in the flesh.

Luke 22:1 "Now the feast of unleavened bread drew nigh, which is called the Passover."

Luke 22:7 "Then came the day of unleavened bread, when the passover must be killed."

Matt. 26:17 "Now the first day of the feast of unleavened bread the disciples came to Jesus."
Mark 14:12 "And the first day of unleavened bread when they killed the passover..."

John 13:1 "Now before the feast of the passover, when Jesus knew that his hour was come..."

1. Two "whens."
   a) When Jesus knew that his hour was come John B. that he.
   b) Mark 14:12 - when they killed the passover.

B. The Passover
   1. Oldest and most important rite established under Moses.

Exo. 12:1
   12:16

Isa. 53:4
   2. Leven = corruption
   3. 14th of Nisan (April)
   4. It lasted one day--7 days followed.

Acts 20:6
   5. 8 days called the feast of the Passover.
   6. We'll see whatever is worthy comes at great sacrifice.
   7. Yet the supper is not a sacrifice but it commemorates one.
8. Remember we keep track of Jesus' manhood via the Passover's celebration.

9. We'll see that all that the Passover meant is fulfilled in Christ.

1 Cor. 5:7
Heb. 10:10
Heb. 10:12

10. Hour come--legal hour divinely appointed--about 6 P.M.

11. Van Doren calls it "the farewell feast of undying love."

12. The Lord's Supper will commemorate a more glorious redemption than the Passover.

13. For the last time, with his disciples, would share that evening meal.

14. Know that Jesus is under a death threat, deliberately planned in absence of crowd.

John 11:47

15. Passover method of celebration.
   a) Start with prayer of thanksgiving (even as we do supper).
   b) Led by head of house.
   c) Drank cup diluted wine.
   d) Ate bitter herbs to remind of slavery.
e) Children asked why are we doing this and explanation given.
f) Sang first part of Hallel- Ps. 113, 114.
g) Hands washed and second cup drank.
h) Carving and eat lamb, one per household.
i) Unleavened bread--the "bread of haste"
j) Meal continued
k) Sing last part of Ps. 115-118
l) Fourth cup

C. Who was there?

1. Disciples
   a) Verse 24 - strife
   b) Who would betray?
   c) Earlier argued "who is the greatest?"

2. Jesus
   a) Agony
   b) Knew betrayer "one of you!"
   c) Knew impending death.
   d) Who is betrayer?
   e) All asked, "Is it I?" except Judas.
   f) Peter and John nodding to each other.
   g) With all the knowledge of future events, Jesus overlooks it to all and administers to them.
3. Though Jews and enemies there from everywhere, not in this room.
4. Josephus as 256,500 lambs killed that were one year old with 2,700,000 in town.
5. Judas could not tip off enemies as later found Gethsemane.
6. Nor were enemies there wanted to kill him, fearing not God but the people.
7. 13 men there at the start of his sunset event.
8. Jesus had foreknown.

Ps. 30:14

9. Thus apostles, ordinary men, betrayer, one who will deny and one who will forsake—such it is with us.

D. How did they know where to gather?
1. Peter and John sent.
2. Neither fear nor danger will detour Jesus.
   a) 1900 years earlier Eleazar.

Gen. 24:14

b) Follow—no fear of disappointment when we do will of God.
c) God provides our needs.
d) Among Zion's palaces none for the king!
e) Guests when accommodated free of change.
f) Usually left a gift—lamb skin.

5. Room
a) Upper—same one after resurrection.
b) Note exact foreknowledge of God.
c) Furnished—spread with carpet.
d) Large
e) Best room—is he not entitled?
   Do we so give?

E. Inspirational result "found it as he said."
1. Trust his promises.
2. "And they went" --true disciple obeys.
DAY OF UNLEAVENED BREAD-PASSOVER


I. From Genesis to Revelation we are shown we are saved by blood.
   A. Behold the Lamb of God.
      1. Salvation is costly.
      2. Rejection of it not a mild offense but one that damns the soul.

Mark 16:16

B. It was prefigured in the feast of unleavened bread--Passover.
   1. Unleaven
      a) Leaven shows evil.
      b) Clean home of all leaven.
      c) We are called to be a clean people
   2. Feast
      a) Celebration of Israel's beginning in Egypt.
      b) Meet the adult ministry of Jesus.

II. Thoughts about the Passover
   A. Feast of plenty.
      1. One lamb for ten folk.
      2. Joyful yet sober remembrance.
      3. Like life it has better herbs.
      4. Family fellowship.
      5. Faithful teaching of children.
      6. Priority--lamb slain in gratitude, then the feast.
      7. To implicitly follow God's instructions--what was written.
B. Preparation necessary for sacred things.
   1. Specified day.
   2. Sunset
C. Inclusive company - "us."
   1. Disciples
   2. Judas there
   3. We submit to his word.
   4. In spite of crucification threat and fears of rulers--Jesus kept the feast.
   5. We may not have every Lord's Day the mood we want--some day joyful, some you bury the dead--as I preached while mother a corpse.
   6. Passover reflection or betrayal night.

I Cor. 11:23
Mark 14:7

7. Honor day God has picked 15th day of Nisan.
8. We have no right to substitute another day--Lord's Supper on wedding celebration.
9. Time moves us--nothing stops its coming--thus knowing this prepare.

III. Now I want us to see the unfolding of the Passover itself.
A. Order of Passover Feast
1. Prayers of thanksgiving be head of house and drinking first cup diluted wine.
2. Eating of better herbs, reminder of slavery.
3. Son's inquiry, "Why is this night distinguished from all other nights and father's reply either narrated or read.
4. Singing first part of Hallel (Ps.113, 114), and washing hands. The second cup.
5. Carving and eating the lamb together with unleavened bread—Exo. 12,13. The unleavened bread is in commemoration of the "bread of haste."
6. Continue the meal as much as you like, but always last of lamb. The third cup.
7. Singing of the last part of the Hallel, Ps. 115-118. Fourth cup.

B. Mission Assigned Peter and John
1. Where was James?
2. They will be together in early days of church.
3. Always some people Jesus uses.
4. Need to learn to work together.
C. Jesus protects his privacy from Judas' alerting the enemies.
   1. Nothing will accidentally occur.
   2. Prophecy will be fulfilled.

D. Do you consider it an honor to serve?
   1. Office of elder.
   2. Bear cup of cold water.

E. Life lets me enjoy work of others who have gone before me.
LUKE'S FIRST AND LAST CUP


I. Luke gives the usage of the first cup before any bread was served.
   A. Is this the cup of the Lord's Supper?
   B. Should we serve the cup first?
   C. When we identify this cup that only Luke writes of it will answer these questions.

II. Please remember this assembly was to eat the Passover.
   A. Passover is the reason for the gathering.
   B. This annual feast was 1,500 years old.
   C. It commemorated a deliverance.
      1. We fly flags on 4th of July.
      2. We have fireworks.
      3. We celebrate our independence.
      4. We recall lifting the British yoke.
      5. We do not celebrate Labor Day the same way--nor Halloween, nor Christmas.
   D. This cup was ordained for Passover.
      1. Jesus is concluding one era--Judiasm, and starting another--the Christian era.
      2. Passover offered the occasion but it was not the Lord's Supper.
3. Shortly Jesus will become the real Lamb of Deliverance.

E. Some obvious facts:
1. Both feasts were initiated by the Lord.
3. Both involve a sacrifice: one a lamb; the other the Son of God who was only hours from the cross.
4. Both Passover and the Lord's Supper demand attendance and assigned duties. Will we accept it? The Sacrifices?
5. Both feasts granted the remembrance of deliverance; one bondage (slavery), the other sin.
6. Both cups were at the start of the celebration.
7. Both are passed one to another, a common drinking.
8. Both imparted a blessing and the participation plus fellowship with fellow believers as they gave the cup to the one to the right and all participated.
9. Both with thanks and a pledge to continue with the Lord.
10. Both the conformation of all that heaven intended to do for each child.
11. Don't substitute content.
12. Don't withhold cup as RC does.

III. What lessons do we learn from this event?
A. It's imperative we know the law under which we serve.
   1. Ignorant of it is no excuse.
   2. If I asked you what time is it, you say ten and I say eleven, but one goes by DST and the other by standard, which one is correct?
B. Divided cups among themselves.
   1. God blessing you does not rob me of mine.
   2. God's chicken has multiple pully bones.
   3. His table is bountiful.
   4. He has plenty to share.
C. Are we not in the same shape? Do we not have things to share with each other and those not so blessed?
D. For both Jewish and Christian cups, Jesus gave thanks—should that not be the same spirit we manifest?
E. Important of "this" cup:
1. We are not to substitute content.
2. We are not to change avenues of worship—acapella vs. instrument
3. Alter word "thy kingdom has come" and drunkards left attending Isabel.
4. We are not to substitute anywhere—even depth of water.

F. There is a way that's right and can't be wrong if only we follow the Scriptures.

G. We do not accidentally worship or digress the Word of God.

Neely's Bend C/C -- 1/17/10
Heritage C/C -- 1/17/10
PROGRESSION OF TIME

1. V-1  Drew nigh
2. V-4  Two communions
3. V-7  Then came the day
4. V-13 Found it as he said
5. V-14 Hour was come
6. V-20 After supper
7. V-21 Hand is with me
   V-24 Cock crows this day
   V-47 While he yet spake
   V-53 This is your hour
   V-59 Space of one hour

EMOTION

V-15
V-18  Never eat or drive
TIMING OF PRO FOOTBALL GAMES

1. Costs $150,000 to $250,000 to produce.
2. Need 80 to 200 workers for game.
3. Have 7 production trucks.
4. Meet in work before with game folks for 2 hours.

How much football do you see in 1 hr. of 15 minute quarters?

1. 174 minutes of network usage.
2. 56% more time for replays than the actual game.
3. 3 hours for the telecast and 1 hour devoted to commercials.
4. Care of the injured 6 more seconds than stars of the game.
5. During the game announcers are on screen 30 seconds.
6. Head coaches are on 7% of the time.
7. Game itself:
   a) 67 minutes players standing around.
   b) 17 minutes of replays with crowd shots and commercials.
   c) 3 seconds for cheerleaders, if at all, except Dallas more

-over-
d) 10 minutes and 43 seconds of actual football playing
(Barely enough time to prepare a hardboiled egg).

Thus only 11 minutes of football out of 1 hour game that takes 3 hours to produce.

THE JOINING OF ERAS
Luke 22:7-20

I. No event quite like this: Jesus ends the old & starts in prospect the new.
A. Last Passover God ever wanted--1st one in Lord's Supper now initiated.
B. Let's see the meeting of the moment.

II. There Came the Day of Unleavened Bread.
A. Thursday evening.
1. 5 NT passages: Matt. 26, Mk. 14, Lu. 22, John 13, 1 Cor. 11.
2. DeHoff says one day earlier--Friday at time he died, lambs slain.
3. Providence step by step had led to this moment.
   a) Hosts gave rooms free.
   b) Usually received skin of slain sheep from pilgrims.
   c) Lu. shows Jesus adulthood begins & ends at Passover (Ash).
B. Relationship to ancient Israel--all pass-over means is fulfilled in Christ.
1. Remember Exo. 12.
2. Israel slave--concentration camp style.
3. Passover came.
4. Prepare carefully so 1st born will not die.
5. 1 lamb per family.
6. Lamb w/o spot or blemish.
7. Keep 14 days to know it's perfect.
8. Kill chosen lamb & mark door post with blood.
10. Be prepared to leave during meal.
12. Great connection between lamb dying and son living.
13. Lamb took place of 1st born son--eat bread & thank God for this.
14. Thank him you are out of slavery and on way to promised land thru walls of water.
15. Jesus w/o sin--both Jesus & lamb tested to see if perfect.
16. Lamb died--took our place.
17. We are free--to in haste to be pilgrims.

Isa. 53:7
18. 1500 year story.
19. Sang Ps. 22 in 4 parts.
20. Purpose is now finished.
21. Timed to perfection. (Schaffer)

III. Hour Came - Sat Down with 12
A. God moves to His moment
B. Sat

1. Usually stood
2. Posture not important
3. Table often a square with one side open.
   a) At top side, in center, sat host.
   b) On right--guest of honor, on left, 2nd guest, 2nd on right
      3rd guest, 2nd on left 4th & so on round the table.
c) Sat = fell up lit. – recline
d) DaVinci's painting wrong.

C. With 12
1. Ordinary folk with all our weaknesses
2. Betrayer, denier, forsaker--so are we.
3. Judas has 30 pieces of silver in his pocket.
4. Yet close knit family.
5. Last hr. of fellowship--24 hrs. later in grave.

IV. Jesus Speaks
A. Desire was Great.
1. Exceeding--intense force.
2. On no other occasion did He so express self.
3. Come to supper with an appetite.
4. Love for them made next hour easier.
5. Keenly yearned for His friends as he faced His suffering.
6. His death will give them life.
7. Are we sacrificial?
8. Won't eat til fulfilled in Kingdom.

B. Cup 1st in Luke
1. Maybe order not too exacting.
2. Can we drink the same cup of suffering He did?

C. Bread account.
1. Broke
   a) We share
   b) Not manner of His death but an experience in sharing.
2. Body
   a) Easy to understand this is my body—represents—he was physically present when said.
   b) Lord’s Supper appeals to 5 senses.
   c) Literally?
      (1) Door Jn. 10:7
      (2) Rock 1 Cor. 10:4
      (3) Body 1 Cor. 10:16
   d) You are what you eat intellectually.

3. Given
   a) Not for Himself but for us.
   b) Broken for you.

1 Cor. 11:24
Jn. 3:16
Eph. 5:2

   c) Very life of God was being shared with us.
   d) Process now of being given.
   e) Done in our behalf.
   f) By it we escape punishment.

4. Remembrance
   a) Don’t fill mind with other things.
   b) Hope for 2nd coming.
   c) Me
   d) What’s He to you?
      (1) Trust of your heart.
      (2) Object of your gratitude.
      (3) Lord of your conduct.
      (4) Joy of your life.
      (5) Rewarder of your hopes.

  (Spurgeon)
5. This do.
   a) Monument for all time.
   b) Other relates to past—He moves us to future.
   c) Not a sacrifice but commemorates one.
   d) Not right to do something else—this do.
   e) Not right to have any other purpose.

D. Cup
   1. We must not withhold it.
   2. Blessing comes via Christ's blood.
      Heb. 9:22
      Matt. 26:28
   3. Cup by metonymy may stand for contents.
   4. Universal—Drink all.
   5. Blood the purchase & confirmation of the new covenant.
   6. We share the redemptive sacrifice.

V. Words of Conclusion.
   A. Do you want to be forgotten by those you love?
   B. Do you enjoy thus an open profession of your faith in Jesus?
   C. Christ is our Passover.
1 Cor. 5:7
Heb. 10:10
:12
D. Do you examine self?
1 Cor. 11:26
:28
E. Your tomorrow.
1. Later Judas will betray.
2. Later in Garden agony he'll ask
   3 times is there another way and be
told NO.
3. He will suffer so we won't die--
   we live.
Filthy Sin - we are clean.
Separated - united with God.
Naked - clothed in white.
5. 72,000 angels at bay.
Myrtle Beach, SC - 6/18/89
Quince Road, Memphis, TN - 10/15/89
Southwest - Pueblo, CO - 2/4/90
Graham St., Stephenville, TX - 3/4/90
Eastside - Duncan, OK - 4/22/90
Concord Road - 4/29/90
Cheap Hill church, Ashland City, TN - 6/17/90
Cedar Grove church, Fairburn, GA - 6/24/90
Antioch - 12/7/97
THE JOINING OF ERAS

Cherry Grove, Greenville, KY - 4/28/96
Glenwood, AR - 5/5/96
Camp WEBE - 7/15/97
Granny White - 7/20/97
Beech Hill, Ripley, MS - 7/27/97
Pond church, Dickson, TN - 9/21/97
Bethany church, Lick Skillet, KY - 11/30/97
Shipps Bend, Centerville, TN - 9/16/01
HOW DO YOU JUDGE HIM?

I. We have resurrected for us very important cases, reviewed, then asked, "How would you have decided it?"

II. None as important as the decision of two Kings judging Jesus.
A. Let's review it.
B. Let's call it your decision finally.

III. The Trial Before Pilate.
A. Multitude led Him there.
1. Rom. Hq. at Caeserea but Pilate came to Jerusalem at Passover to set order in crowd.
3. Pilate 6th procurator, ruled 10 yrs., end uncertain.
4. Jesus never went to court on his own accord.
B. They leveled Political charges.
1. Three charges.
   b) Doesn't pay taxes - lie-via coin.
   c) He says he's a King - Treason.
   d) Note "our nation" - now on Pilate's side?
   e) He was a King but not as they made it.
2. Sanhedrin charged him with blasphemy but never mentioned before Pilate.
4. Gibbons said all religion considered by the:
   a) People — equally true.
   b) Philosopher — equally false.
   c) Politian — equally useful.

5. False witnesses and calumny 2 weapons of Satan.

Ps. 35:11 "False wit. did rise up, they laid heavy charge."

6. Was he King?
   a) Sought to lead them to full truth.
   b) Not half truth they twisted.

7. Thus see transfer from ecclesiastical to temporal jurisdiction.

C. Pilate Begins Questioning — "Are you King of the Jews?"
   1. Means are you a revolutionary. (Broadman)
   2. Pilate knew Jews would follow a King — surely would not turn him in!
   3. He had no hint Jesus was trying to overthrow government.

D. Jesus Answered "Thou Sayest".
   1. You yourself are speaking.
   2. Either you yourself are saying "I am not."
   3. OR Yes.
   4. Pilate saw his kingship was no threat to Caesar.
   5. "I am" but no rebel against Caesar.
   6. GK has no one word used, this to say "yes".
7. Hebraistic mode of strongly affirming something.
8. There he stands in bonds that he might later free slaves of sin.

E. Pilate's first conclusion.
V-4 "Then said P. to the c.p. & peo. I find no
F. Enemies' reaction.
1. "More fierce".
   a) Urgent
   b) Kept on insisting.
2. Stirs up the people.
   a) Yea - to all that was honest & commendable.
   b) Be like Him.
   c) Word for excitement - his authority, his teaching, his miracles, his hope of deliverance
d) Does it everywhere - most effective.
e) Even to Galilee.

IV. Herod's Turn
A. Sent him to the visiting Herod.
      a) Rid self of responsibilities.
      b) Rec. a favorable opinion.
      c) Get more information.
      d) Professional courtesy.
   2. We answer for our actions.
B. Herod
   2. If Jesus insurrectionist Herod would know.
   3. Peter would use in sermon.
4. Jurisdiction had been reduced.
5. Tetrarch - ruler of 1/4.
6. Herod had killed John now
descendant of Esau faces descendant
of Jacob.
7. Gospel in its 1st propagation owes
no debt to potentates.
8. He was glad - pleased; gratified
that Pilate noticed him.
9. Desirous - he'd had many earlier
chances to know Jesus. Do we use
opportunities?
C. Wanted a miracle.
1. They are not performed on request.
2. Jesus would have nothing for guy
who thought only of magic.
D. Many Questions - No Answers.
1. Herod abusive.
2. He's not worth one word.
3. One of few people before whom
he said nothing - why?
   a) Herod thought Jesus simply a
      spectacle.
   b) Thought him a joke, clothed him
      in King's clothes, did not take
      him seriously.
   c) People today feel he does not
      matter - he is a factor to be
      omitted from their lives - give
      no room or influence. (Barclay)
4. Resources of Jesus great but waste
none on Herod.
E. Insults
1. Herod & men of war set him at naught. Swindoll Insults Isolate
   a) Subjection to barrick room profanity.
   b) Made nothing of him.
   c) Once trembled at fame of Jesus' miracles - now arrow of con-
      science so blunted he could now deride. (VanDoren)
   a) Gorgeous - bright, shining, perhaps white.
   b) Herod would later wear one! Die in it.
   c) Mocks royalty of Jesus.
   d) Shows he feared nothing from Jesus.
4. Sent him back.
   a) This implicates Herod - he could have released Him.
   b) Implies Jesus' innocence.
   c) Sent - a legal term.
   d) We can't pass on the need of our decision to someone else.

F. Official Friendship Established.
1. We quarrel with each other yet unite in opposing Jesus.
2. Evil Kings get together.

Ps. 83:5 For they have consulted together c i
Consent: they are confederate against thee
V. Pilate Again
   A. 2nd Time says innocent.
   V 13-15 (Read)
     1. Strangely Roman ruler becomes attorney for defense.
     2. Whole multitude could not sustain a single charge.
     3. P. & H. verdict "innocent". Jewish law just asked for 2 witnesses.
     4. Peter denied 3X; Pilate will 3X say Innocent. (v-22)
     5. Strangely God got all rulers together to universally declare innocence of his Son.
   B. But how do you Judge Him?
     1. Guilty as charged - Son of God.
     2. Innocent of wrong.
     3. Capable to save.
     4. Unworthy of interest.

Holiday Park church, Monroeville, PA - 5/27/89
Petrarch

Five great enemies to peace in habit within us:

Avarice, ambition, envy, anger, pride. If these enemies were to be banished, we should insensibly enjoy perpetual peace.
In the presence of Professor Sanborn of Dartmouth College, Daniel Webster laid his hand on a copy of the Scriptures as he said, This is THE book. I have read through the entire Bible many times. I make it a practice to go through it once a year. It is the Book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought and rules for his conduct. It fits man for life; it prepares him for death.

DAILY GRIND II - Swindoll - P. 313
God has planned that we continue to live in a hostile, wicked, non-Christian world system (kosmos) but be protected all the while. He deliberately did not remove us from an atmosphere of hostility.

As I mentioned earlier, He has made possible a plan of INSULATION not ISOLATION. God isn't interested in our isolating ourselves, hidden away like pious hermits in a cave, but rather that we live courageously on the front lines, claiming His insulation amid an evil environment.

DAILY GRIND II - Swindoll - P. 263
Unfortunately, we live in a day of spiritual serial-service agents! A some things think them as Lady Clairlet Christian: nobody knows but God. Daily June 21, Swindoll 9303.
I. Events come to a close.
   A. For a week Jesus has been in the Jerusalem area.
      1. Know of activity everyday almost—
         the only such week of his life.
      2. Week began with triumphant entry
         with shouts of Hosanna.
   B. By Thursday he was intensifying the final hours.
      1. Upper room.
      2. With deep feeling instituted the supper.
      3. Identifies Judas as betrayer.
      4. To leave to go to Gethsemane.
   C. Crossing the Kidron, flows red with passover lamb slaughter and enters the garden.
      1. Peter, James, John
      2. Three times he prays—cup pass
      3. They sleep.
   D. Judas and the kiss as trials start, also his shameful mocking.

II. Then finally it comes time for Pilate's decision—let's see the event.
   A. Pilate calls together chief priests,
      rulers, people.
1. It is all open and pretty public.
2. With this against religious leaders, don't forget King Herod was also used.
3. His own disciples had been warned of impending doom. 
   "All ye shall be offended in me this..."
   a) He'll not throw off Rome.
   b) He'll meekly submit.
   c) They'll all scatter or deny him as they did Peter--eyes meet!
   d) Offend--to cause to stumble.
4. Jesus taken by a legion of men--with sticks, lights.
5. Incidentally the Jews had already decided his guilt so Pilate's words are destined to make little impact.
6. As we grow grief we are ready for Pilate's findings as to whether he was guilty of charges.
7. Pilate had the added value of Herod's decision. Also remember as he'd sent Jesus to Antipas.

B. Court convenes.

V-14 "You brought unto me this man."
1. He cites the charges and decision.
   a) "One that perverteth the people."

Matt. 27:18 "For he knew that for envy they had delivered him."
b) "I have examined him before you..."

c) Herod had the same verdict.

d) "I will chastise him and release him."

e) Why do this to an innocent man?

f) Maybe the sight of blood will quell.

2. He added, "No, not yet Herod" (V-15).

3. Two officials "Nothing worthy of death." (And yet he must die for our own worthless souls).

4. Verdict, "I will release him" (V-16)

C. Verdict challenged.

1. V-18 "But they cried out all together."

2. Away this man (again).


D. Who is Barabbas?

1. The one the crowd wanted in exchange for Jesus.


3. Did it in Jerusalem.

4. Murder

5. Robber (John 18:40)

6. Don't know when his custom started.

Mark 15:6-7 "Now at the feast he used..."
7. They are not alone in making poor choices.
8. Turn loose a criminal on the people?
E. Pilate spake again (V-20).
1. He wanted to release Jesus.
2. Says it's his "desire."
F. Shouted down - crucify, crucify.
1. Pilate's wife had a part.
Matt. 27:19 "Have nothing to do with that right man."
2. Put pressure on a coward.
3. He never doubts Jesus' innocency.
G. Third time above crucify--he asks "why--what evil hath this man.."
1. Fully "not guilty."
2. I have found no cause of death in.
3. I will therefore chastise him, release.
H. But the thunder came.
V-23 "But they were urgent with loud voices asking that he might be crucified and their voices prevailed."
1. Read V-24, 25.
2. You can wash all you want to but still bloody hands.
3. Religious leaders overcame a Roman governor.
4. Jesus spoke to him.
John 19:11 "Thou couldst have no power at all against me except it were given thee from above."

III. The crucification.
   A. Two thieves.
   B. The skull.
   C. Father forgive.

IV. That's why he died--he'll forgive you also if you will come to him.

Matt. 27:22 "What shall I do then with Jesus which is called Christ?"
I. We are at the final stage of the trial of Jesus.
   A. Stood before Pilate.
   B. I shall stand Him before you.

II. Pilate's Final Session
   A. Report to Chief Priest, Rulers, People
      1. Irony of Jesus being tried in a religious then civil court for His orthodoxy!
      2. Pilate did not want to condemn Him.
      3. Made 4 attempts to avoid it.
         a) Told Jews to settle it themselves.

Jn. 19:6-7
   b) Referred to Herod.
   c) Let Jesus be released as the Passover prisoner.

Mk. 15:6
   d) Compromise - I'll whip Him.

4. Remember any province could report a Governor for misgovernment & he'll be dealt with severely.

5. Pilate had made 2 mistakes.
   a) Marched troops into Jerusalem with the standard, bust of Caesar a god a top - Jews wanted image removed - he said No - told them if they didn't stop pester ing he'd kill them - they fell to ground, laid neck bare, rather die than have law transgressed - he yielded to this Caesarea demonstration.
b) Brought new water supply to city with money from the temple treasury.

6. A man's past can rise up, confront him & paralyze him. (All from Barclay)

B. Result of Exam.

1. Judicial exam. by questioning
2. Passed under scrutiny of enemies
3. His "found" refutes their "found".
4. Herod of same view.
   a) Jesus no trickster & wanted nothing to do with Herod's atmosphere.
   b) Vehement - vigorous, strenuous, their charge.
   c) Maybe Chuza's wife told Herod about Jesus - Joanna.

Luke 8:3

d) Found - an adjudication having investigated thoroughly - do we?

C. Will Chastise

1. No right to scourge an innocent person.
2. God has arranged earlier every person active in putting Jesus to death, attests his innocency - so offer a sop.
3. Pilate giving ground tho will encourage them to press.
4. Scourging was horrible.
   a) Leather whip with sharp stones or metal to 3 thongs.
b) After beating - mercy? No - crucify.
c) Why do it? When witnesses were wanting the suspect scourged to compel him to testify against himself.
d) Today 5th amendment protects.
e) Scourging degrading.
f) If guilty - why release "innocent" - why whip?
g) Whip plows deep furrows in back.

D. Release a Prisoner
   1. Could one - maybe 2 - for what will I do with Jesus?
   2. Tradition in keeping with week's celebration - Passover - freedom from bondage.
   3. Necessity - arise out of custom.

III. Crowd's Reaction.
A. Cried at once. Prompt to press.
   1. Prompt to press.
   2. Moved by envy.
B. Away with Him.
   1. We still set him at naught.
   2. We still discard.
C. Barabbas; Took:
   1. Robber over Benefactor.
   2. Traitor over Prince of Peace.
   3. Murderer over Lord of Life.
   4. Their choice was fruit of levity, seduction, weakness, enmity.
   5. Awed by claim of one who said he was Son of God - thus dispa\e
6. Barabbas was guilty of that of which Jesus was accused.

Mk. 15:7
D. Pilate tried again - Failed
E. 1st X - Crucify
   1. In asking for death they asked for more than was warranted.
   2. They had no further evidence to offer in response to Pilate's request.
   3. 1st time to hear crucify.

Acts 3:15
5:30
1 Thess. 2:15
Matt. 27:25

4. Pilate the heathen, intercedes for Jesus.

Matt. 27:22

5. Loud voices!
   a) Answer
      Stau-Rou, Stau-rou-au-ton!
      " " " " "
   b) Most dreadful one-two.
   c) 1-2-3-4 beat, worst ever to sound on human ears.

6. Pressed - Instant

F. Prevailing Voices
   1. Volume picked up.
   2. Sanhedrin thus guilty - can't absolve.
   3. Our sins placed him there too.

Pilate could be reported having no insurrectionist's job - when personal loss involved we care in.
5. He sacrificed Justice rather than lose his post.
6. Crowd had found a leader who could be intimidated.
7. Pilate without courage.

Prov. 28:5
8. Bowed to pressure.

Isa. 59:7
59:14

IV. Now It's My Hour
A. As with Pilate, every man has an hour when he will decide for or against Jesus.
   1. We still choose Jesus or Barabbas.
   2. We still try to shove God out of the world and use it for ourselves - tho ultimate idolatry.

B. Why?
   1. Fear of man brings snare.
   2. Criminal preferred before Christ.
   3. Unbelief, jealousy, pride, hatred, expediency, indifference still here.
   4. It takes courage to say a good word for Jesus when we are strongly opposed.

C. Jesus finally rejected by all - what about now? Needs long list of Councils in history.
   1. We leave the name of Pilate in infamy.
   2. Yours?
   3. Is Scriptural Christianity safe in your hands?
We must always remember that the real reason the men were killing Jesus was because he had told them he was God. How much opportunity those men had of knowing the truth! They had seen him raise Lazarus from the dead, they had heard his teaching; they could have checked up on the Old Testament prophecies and seen that they had come to pass. They heard him speak, preach, teach over and over again. What they threw into his face was their thought he was NOT God. That was why they killed him. Today people do not have Jesus on trial in front of them in the same way, but when they laugh the Bible to scorn, and turn away from the teaching of the Old and New Testaments as if the Bible is only one more of men's books, when they say that Christianity is only one among many religions,
when they say there are many roads to heaven—don't you see they are judging Jesus just as much as these men were that day. They, too, are saying he is a liar and has not spoken true things.

EVERYBODY CAN KNOW - Francis and Edith Schaeffer - P. 360
THINGS BAD? COULD GET WORSE
Luke 23:26-31
I. We've all seen such evil days we have
found comfort in "Well, this is it - it can't
go any lower."
A. I've got news for you - it can.
B. My authority, Jesus!
II. Go with me to the Calvary Road.
A. "Condemned criminal was taken from
Judgement Hall, set in middle of hollow
square of 4 Roman soldiers, cross laid
on his back and marched to place of
crucifixion by longest possible route."
(Barclay)
B. They also had the right to commandeer
any citizen they selected.
1. They could impress into service in
this occupied country any man by a
tap on the shoulder with the flat of
the Roman spear.
2. They were marching to a spot outside
the city according to John - this is
where they disposed of the unused
part of the sacrifice.
Heb. 13:10-13 We are sent, thru the offering of They
3. Along comes Simon coming into town
perhaps as the procession was going
out, &sic; it reversed! "Come out here!"
4. Evidently a prominent man thus
Roman soldiers show disgust for Jews
by seizing him.
5. Who was he?
a) Rufus' dad?
Mk. 15:21 The father of Alex & Rufus
Rom. 16:13 Salute B. chosen in the Lord, & his mother
b) Associated with Paul's mother in the faith?
c) We never know how God puts together the pieces of our lives for a resultant glorious picture.

6. From Jesus to Simon the cross--there was a bit of relief!

C. The Company of People & Women.
1. There was a law of mercy for brutes but none for the Redeemer.
Exo. 23:5 *Ass of one that hates; burden, help him*
2. At the cross men acted like women & women like heroines. (Van Deven)
3. They bewailed & lamented him.
   a) Mourning for dead considered a religious merit.
   b) It was far from a silent 13 steps of our executions.

D. To the Women, Jesus Speaks.
   v-28 "Daughters of Jerusalem, weep not"
1. Earlier silent. Now knows he has knocking -
2. Not a word to Herod. Don't accept me.
3. Now speaks to women.
4. "Weep for yourselves & your children!
   a) Only time he commanded anyone to cry.
   b) I weep for the modern latch key, broken home children of today.
   c) The dead Jesus had mercy upon...
5. Finally the hard of heart break.

E. The Continued Speech.
1. Worse days are coming.

2. Blessed are the Barren.
   a) No tragedy like a childless marriage to them.
   b) Abortion as birth control?
   c) No sin will go unpunished.
   d) Jerusalem not destroyed for crucifying Jesus but rather for rejecting Him.

1 Pet. 4:17 "For the time is come that judgement shall begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"


Mk. 16:16

2 Thess. 1:7-8 "And to you who are troubled" "And ye also of Jerusalem, be of good cheer: the reign of God is come to you at hand; fear not therefore, neither be troubled."

3. Mt. "Fall on us". Hosea 10:8 "Mt. - cover us - Hills fall"

Isa. 2:19 "They shall go into the holes of the Rock for fear of men, and for the fear of the pursuing sword."

a) In midst of his suffering he quotes Scripture.

Rev. 6:16 "To the Mt. & rocks "Fall-hide face"

b) Prayer to rocks, to nature is in vain.

c) It's God's voice not man's the winds, waves obey.
d) 16X in Psalms David calls the Lord the Rock - He best not fall on you.

4. If in green - what in dry?
   a) Worse times are coming.
   b) If Romans would do this to an innocent man in the green spring what will they do in the winter of our discontent?
   c) Putting Jesus between 2 thieves shows we treat criminals & saints about the same way.
   d) We'll hear taunts from lying witnesses as He dies but in their taunts they were telling the truth.
   e) The man/or others could not save himself.
   f) If green destroyed it was a sign all must perish.

5. This verse solemnly closes our Lord's teaching during his lifetime-only utterances from the Cross remain.

6. Will you show the essential courage?
These really were the nails

I. How reserved is the Word about the death of Jesus. Rom. 8:34 "It is Christ's flesh and bone below."

A. It became both prophecy & fact.
B. The manner of it we knew long before it occurred.
C. Yet without gruesome details Luke simply states it.

Luke 23:33 "And when they were come"

1. Place
   a) Outside walls of Jerusalem
   b) Death & God do not go together.

Nu. 15:35
Acts 7:58 Cast him out of the only stored witnesses
   c) Usually a centurion on horseback at head.
   d) Then a herald to proceed and proclaim sentence of victim.
   e) Tablet on victim's breast.
   f) Stripped & drugged.

Matt. 27:34 They gave him vinegar to drink.
   g) Faced death with clear mind.
   h) Left to die—hunger, thirst, blazing sun or freezing cold.
   i) Some hung 1 week—went mad.

2. Calvary
   a) Place of skull.
   b) Place—not a hill.

3. Crucified
   a) Hung him among murderers.
   b) Nails in hands & feet.

Luke 24:40 He showed them his hands & feet.
John 20:25 Thomas—first print of the nails
c) Malefactors on either side.

d) Cross usually T-shape.

e) 2' off ground.

f) No top piece for headrest on some, yet his had a place to nail inscription.

g) Imagine treatment of one of perfect modesty & gentleness.

II. Opening Events
A. 1st word—Forgive
1. First of 7 sayings.
2. 3 Luke only tells.
3. Father—at start & end of ministry.
4. Feels for others more than self.
5. Nothing sweeter than forgiveness.
6. Christ holds no grudge.
7. Were you ever wrong?—how do you take injustices?
8. Can we permit bitterness in our hearts?

B. Parted raiment.
1. Great indignity.

John 19:23 Then the solders...took his garments... parted.
2. Cast lots.
3. He was numbered with transgressors that we might be numbered with the saints.

III. Those Nails
A. "The people stood beholding"—v. 35
1. Eyewitnesses.
2. Staring
   a) Indifferent?
   b) Puzzled?
      had. - Motto Cold
3. Say anything or give silent approval by presence? This a sharp "nail."

B. The Rulers
1. Respectable people--are they usually at such a place?
2. Derided him.
   a) He prayed, they blasphemed.
   b) Their mockery would suppress any kind feelings others might have toward Jesus.
3. Their cry--saved others.
   a) First said he was not Christ so must die.
   b) Now he dies, therefore not Christ.
   c) "Ah" -- Mk. 15:29. 
4. Save self a great temptation.
   a) Man has to live--do what you can to save yourself.
   b) Heard it often.
      (1) Make self King (Matt. 16:22)
      (2) Stones bread.
      (3) Comes 3X at cross: Politicians (35), Soldiers (37), Thief (39).
      (4) Browkses calls it a fiendish chorus.
5. Hear it today--save self from
   a) Blame--he did it.
   b) Reputation--ruin his.
   c) Ridicule--don't stand for truth alone.
   d) Inconvenience--don't have time for children's questions.

It is never too late to give up our prejudices. -- John F. Kennedy
7. This a cruel nail.

C. The Soldiers
1. Mocked
2. Vinegar—think of liquid held for one—"I thirst."
3. If King—save thyself—all implies contempt.
4. Superscription in 3 languages.
5. Yet God even here was telling folk who He was.
6. They added harsh nail.

D. One of the Malefactors.
1. Does punishment lead to penitence?
2. Purgatorial salvation foolish.
3. Matthew 27:44 says both cursed Him.
4. His the nail of lost opportunity.
5. Jesus talks of forgiveness & he lashes out.

E. One Saw—Today Paradise
1. Persian word—walled garden.
2. Honor to walk in the garden with the King.
3. It's not too late to turn.
4. To Matthew—Jesus is King.
   To Mark—Mighty Son of God.
   To John—Son of Living God.
   To Luke—Savior as he uses Savior & Salvation more than other 3 combined.
5. Will you pull the nail of opportunity?

Graham St., Stephenville, TX - 3/30/90
THESE REALLY WERE THE NAILS

Walnut Street, Dickson, TN - 4/1/90
Elizabethtown, KY - 5/14/90
Stroudsville church, Adams, TN - 6/15/90
FIRST WORD--FATHER, FORGIVE
Luke 23:34

I. Via introduction.
A. As not 1 bone to be broken, so not 1 word lost.
B. 7 utterances.
   1. 7 is complete.
   2. 3 is the Infinite God, 4 the complete creation.
   3. "Never a man spake like this man."
   4. Could say all 7 in 30 sec.
   5. Ocean of truth in drop of speech (Sanders).
   6. Some spoken in light, some hrs. of darkness.
C. Features.
   1. Last words of a loved one always impressive.
   2. Jesus lays bare His soul.
   3. The tongues of dying men
      Enforce attention like deep harmony
      Where words are scarce they are
      seldom spent in vain
      For they breathe truth that breathe their words
      in pain.
      Shakespeare’s John of Gaunt, Richard II

II. 1st word--Forgive.
A. Nothing could stop this prayer.
B. Prayer needs to be so habitual we do it everywher
   1. His long nites alone.
   2. Earnest petitions that prompted "Teach us."
   3. Let this be our manner also.
   4. What they were doing to him cruel & terrible.
   5. Sight of one praying for them while they were
      killing him is moving.
C. "Father."
1. He let nothing rob him of his Sonship.
2. Do we always have the confidence of "Our Father" - such He is.
3. Do you ever feel He's not dealing with us as a Father & a child. Or is He a severe Judge who harshly deals with us?
4. Jesus always knew - at Gethsemane "My Father.
5. Where is our "Abba Father."
6. Think of the Father's feeling - no place on earth for His only Son - hung him on a tree. It says we want an impotent, tied up, puppet God!

D. Forgive.
1. Free forgiveness comes in answer to the Savior's plea.
2. It's taken for granted that Jesus forgives - He asks God to.
3. Remember an insult to Jesus is an affront to the Father!
4. Prayer came while atrocity was going on - not after he'd forgotten the pain.
5. This was the height of intercession.
a.) Gracious - didn't deserve it. They would not have shot of asking Him to do it.
b.) They were guilty - our guilt not a barrier to our reaching Jesus.
c.) Ignorance cited - Christ is not a careless advocate. He knows our frame & our condition
d.) It's earnest.
e.) Note its continuance, perpetuity.
f.) He seeks the best for them at exactly the right moment. He didn’t ask for enlightenment.
g.) Matt. 6:9-12 "After this manner therefore pray (Gov. Oglethorpe said to John Wesley, "You know that I have never forgiven". Wesley, "Then I hope you never sin.")
6. He forgives sin on earth, why ask the Father to do it now? (Because he takes sin's place!) E. Them (Isa. 53:12).
1. His prayer not for Himself, but for others.
2. There is the allusion to the cruelties he's enduring it's still remote.
3. Height of unselfishness.
4. The "them" were his cruelest enemies.
5. It included all who'd rebelled against Jesus.
6. Here is a great pattern for us to follow.
8. Remember Jesus acquitted by highest court in land, yet is crucified!!
9. "Know not" - shows did not grasp the enormity of their crime.
1 Cor. 2:8 "Which none of the princes of this world l
10. Ignorance is not a desirable thing & does not make us guiltless.
1 Tim. 1:13 "Who was before a blasphemer, and a pe
11. Soldiers did their work w/o thot of whether courts were right or not.

III. Valuable Lessons.
A. As Christ was, so must the church be in the worl
B. This prayer has to do w their spirituality – nothing sought but what concerns their souls. This is our most important business: above education, political reform, etc.

C. We must be unselfish & maintain our mission to others – thus not to the respectable few, elite, kind, but to the worst of earth. The gospel is for those also who persecute religion.

D. There should be actions born of hope – we are effective even as He was.

E. We cannot live to ourselves.

F. Ignorance does not set us free – they need forgiveness. He command all men to repent. Man can’t serve God & sin at same time.

G. When we can do nothing else, we can pray.

H. Do we pray for those who spitefully use you?

I. Forgiveness is to be accepted as well as bestowed. Avail yourself of it.

J. Would we crucify Jesus today if He said the same thing?
WE SHARE THE GUILT

James Stalker has written with deep insight about the events leading up to the crucifixion and death of Jesus. In one condensed paragraph he describes the kind of treatment to which Jesus was subjected from the moment of his arrest—"How the minions of authority struck and insulted Him, how the high priests twisted the forms of law to ensnare Him, how Herod disdained Him, how Pilate played fast and loose with His interests, how the mob howled at Him," and then he adds the comment, "Our hearts have burned with indignation as one depth of baseness has opened beneath another; and we have been unable to refrain from using hard language." 1

But how can any of us who have some understanding of the meaning of these events, and of our own involvement in them, possibly be in a position to have any indignation at all at what others have done, or to have any harsh
TODAY - PARADISE
Luke 23:40-43

1. This is the 2nd word from the Cross.
A. Jesus could hardly have been lower.
B. Faith expressed could not have been rarer.
   1. Jesus - The off-scouring of all things save me?
   2. The one the leaders rejected save me?
   3. The one friends forsook save me.
   4. The one powerless before Rome save me?
   5. The one numbered c the transgressors save me?
      Isa. 53:12
6. I'm dying & so is He & He can get me to a better world?

C. Remember
   1. It's easy to swim c the current - hard to go upstre
   2. The other thief was also mocking - both did!
      "Cast it in his teeth" (Matt. 27:44)
Luke 23:39 "And one of the malefactors which were he
3. Thief used all he had, however - only his tongue
4. What they could not do to a Roman citizen they
did Jesus on cross.
5. Conversation now between men on the crosses -
amazed they weren't gagged.

II. Several things to see.
A. The man who hung c Jesus.
   1. Sorry companionship but it means he'll take even
      me!
   2. When God chose us we did nothing for his reputation! He got no honors.
   3. Thieves in those days mixed murder c robbery.
2. Do you associate with many convicted criminals?
3. Jesus last companion a sinner.
4. Yet he confessed his faith & prayed.
5. Remember - appealed to no one else but Jesus.
6. Nothing to fact his name was Dysmas or that he saved the Virgin & Child on trip to Egypt.
7. He liked the name Jesus! Lord!
8. As you look at 3 identified "criminals" - what was Jesus crime? "He went about doing good!"
9. Acts 10:38 "How God anointed Jesus of Nazareth with the Holy Spirit and power! And he went about doing good, and healing all who were under the power of the devil, for God was with him."
10. Phil. 1:23 "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better."
B. Paradise.
1. Blessed place.
2. Lit. garden filled with delight.
3. Great society - Jesus ME.
4. Speedy - today.
   a.) Not purgatory.
   b.) Not limbo.
   c.) No probation.
   d.) Jesus alone knows where you go -- not Buddha.
5. Note majesty of "I say." That's the reason we know he's saved.
6. Certain - "Verily" "Amen!"
7. Livingston was asked how he could believe God's promises: "Because I have the word of a Gentleman."
8. Note how God protects Jesus' innocency:
   Judas "I betrayed innocent blood"
   Pilate "I find no fault"
   "wife" Have nothing...just man"
   Robber - nothing amiss.
9. Jesus has a Kingdom.
10. Soul survives after death & not in body.
C. Application.
   1. Don't put off to the very last.
   2. We are near to things eternal.
      Heaven's not far away.
      "One gentle sigh the fetter breaks
       We scarce can say "He's gone"
Before the ransomed spirit takes
   Its mansion near the throne."
3. Not exceptional case.
   Spurgeon said some men preach the gospel in the
   same way donkeys eat thistles - very cautiously.
4. 2 men prayed: one for freedom from the cross
    the other freedom from sin.
5. Thief nameless so we can see ourselves at our
    worst.
6. He had nothing to give - no pocket change - no
    clothes!
7. Not baptized?
8. Saved like the thief - which one?
9. Thief had reverence. "Dost thou not fear God?
    Honesty "We rec. due reward"; Fairness "He
    did nothing amiss."
10. At unexpected time we may be close to Kingdom
of God—who would have expected to find it at an execution!

Hess End Had Night College Class 4-14-82
Tell Me About Paradise

Luke 23:43

I. Paradise is a word we often use to identify with that which is wonderful.
A. Yet to some it could be adjoined to an area not so wonderful – it would be a word in contrast.
B. It would be similar to the everlasting Heaven or Hell.

II. Paradise is mentioned briefly three times in the Bible.

Luke 23:43 "Jesus said unto him, Verily I say unto thee, today shall thou be with me in paradise."

2 Cor. 12:4 "How that he was caught up in paradise, and heard unspeakable words, which it is not lawful for a man to utter."

A. A statement by Paul.
B. Heard unspeakable words means words not spoken, or what ought not to be spoken, secret, or which cannot be spoken or uttered.
C. First heaven – above earth where birds fly – Genesis 1:20.
D. Second heaven not identified, might be Tartaros or place of Hades where wicked dead are kept – 2 Peter 2:4.
E. Hades - place of departed dead without reference to good or bad.
F. Third heaven - Paradise

Deut. 29:29 "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Rev. 10:4 "And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

Other mention - Revelation 2:7 "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

III. Word meaning:
A. Garden, orchard - Hebrew gan
   Greek - park
B. Originally a Persian word.
C. Used by Xenophon Greek - great park filled with wild beast.
D. From 2 Enoch - the immediate resting place of the dead.
E. The ultimate resting place in third heaven kept by 300 bright angels, sweetly singing.
F. Paul has it in third heaven.
G. Abraham escorted by angels immediately at death to dwelling of the righteous and holy, where is no toil, no grief, no mourning, place of everlasting life.
H. There Abraham and Enoch judge souls.
I. Similar Hebrew Old Testament word orchard.

Neh. 2:8
Ecc. 2:5 "I made me gardens and orchards, and I planted trees in them of all kind of fruits."

Song of Solomon 4:13

J. Used 46 times as applied to wide range of places.
Gen. 2:15 - Eden
Gen. 3:23
Gen. 13:10

IV. Obviously this:
A. Place of bless.
B. Opposite Gehenna
C. To most it means heaven
D. Always tree, orchard, park connection.

Ezek. 31:1-9
31:16
3:18

Ecc. 44:16 Enoch's heaven

E. Some see it as Eden.
F. Others that Eden is now relocated in heaven - Tree of life there.
G. Interim state where man sleeps, body in tomb, soul asleep in Paradise awaiting reunion at resurrection.
H. To Barclay a "walled garden."
I. Richard Verrity - Jesus was himself to the very end and he knew where he was going. He has the right to take with him whomsoever he will. Thief is first man to respond to death of Christ. Today is important. We long to be remembered.
Turnbull uses wall and total place of bliss.
Spurgeon said heaven and hell are close - just the click of a clock - don't delay.
Lamar - not a conception of locality, but state, condition.
I. Of all events that stir the soul for deep despair--none touch the crucifixion of Jesus.
A. Cross is essential to my salvation.
B. If cross does not draw, God has no other magnet.
C. Let's let Luke tell it to us again.

II. The Spring Day in Jerusalem.
A. As they led him away.
1. Victims carried their own cross.
2. Whipped unmercifully before the crucifixion.
3. Route took as many streets as possible so all could see the criminal and be warned.
4. Cicero said the name and practice of scourging should be removed from Roman language.
5. Persians gave us crucifixion.

B. Laid hold on Simon.
1. Broad flat end of soldier's spear conscripted anyone.
2. Soldier thus a law to themselves.
3. Mark 15:21--Alex & Rufus his sons.
4. You do not identify a man by the name of his sons unless these sons are well known members of the community to which he writes. (Barclay)
5. Conscription a cruel indignity that was hated.
C. Women Bewailed & Jesus Spoke to Them.
1. Was he at that time carrying one end of the cross?
John 19:17 "And he bearing his cross"
2. Great crowds came.
3. Tenderhearted women a boon.
4. Jesus told them of the coming destruction.
   a) Sad for the children.
   b) Last chance to avoid Jerusalem destruction.
5. Normally barrenness horrible.
6. Note Jesus holds out both mercy and justice--not just mercy.
Mk. 16:16 "Believeth not damned"
5. Green Tree
   a) If men will destroy a green tree think what they will do to a dry one.
   b) Green tree not easy to burn.
   c) You see Jesus innocent--yet punished. What will they do with injustice?
   d) If innocent suffer here what will sinner suffer in hell?
   e) Jesus teaches us to pray for enemies--and He did. Does any other religion so teach? No, revenge!
   f) Remember cloud was bright o Israel, dark to Egypt.
2 Thess. 1:8 "And to you who are troubled"
D. The Insults Begin
1. Crucified with criminals and gave him the center cross.
2. Wanted horrible pain for the worst of criminals.
4. Center shows Him to be the worst!
5. But please note: "That no woman is mentioned as speaking against our Lord in his life or having a share in his death. On the contrary, he was anointed by a woman for his burial, women were last at his grave and first at his resurrection, to a woman he first appeared when he arose again, women ministered to his wants, bewailed and lamented Him a heathen woman, Pilate's wife plead for his life, above all of a woman was he born."

E. The Sayings
1. Forgive them—His.
   a) Lamar said all sinners are blind to the true nature and fearful consequence of sin.
   b) The greatest of sinners may receive pardon.
   c) Ignorance does not excuse it but does diminish the guilt.
   d) Paul's forgiven.
   1 Tim. 1:13 "I obtained mercy because"
   Acts 17:30 "And the times of this ignorance"
   e) None gone so far that Jesus is not interested in them.
4.

f) If ignorance deserves forgiveness oddly it would be desirable—but it is responsible.

2. They had several.
   a) Rulers—He saved others.
   b) Soldiers—vinegar—save self.
      (1) Vinegar was sour wine.
      (2) Not a thing of mercy but mockery as invited him to drink.
      (3) Van Doren said held it beyond his reach.
   c) Superscription placed.
   d) Robber railed.
   e) Calvary never called a mountain only a place.

3. A thief is saved.
   a) Defended Jesus—accepted their guilt.
   b) God never lets faith fail as a thief confesses.
   c) Others jeer—I'll praise.
   d) Even voices concern for fellow sinner.
   e) Unbelief mocks—faith prays.
   f) Odd why one or rather the same sermon will touch one man and another turn it off.
   g) Remember thief under Moses—can't discount church & baptism by him.
4. Today--Paradise
   a) His happiness immediately at point of death.
   b) Soul exists somewhere.
   c) Paradise (Garden) surely different from where unrighteous go. Persian word.
   d) Chief joy of Heaven--be with Jesus.
   e) Paradise not a location but a stately condition said Lamar.
   f) Verily--word of certainty! Amen!

Heb. 7:25 "able to save to the uttermost"

5. Second word from cross one of promise, 1st one of intercession.
   a) Thief believes he had a soul.
   b) There is a world to come.
   c) Christ had a Kingdom.
   d) That it was a better place than this world.
   e) That Christ would share his Kingdom with others.
   f) That the penitent he'd receive.
   g) That he could put all his hope on Jesus.

6. Darkness--Veil Rent--Commended Spirit to God.

7. Centurian's observation.

8. What is your evaluation of it all?

So. Nashville church – 1/20/91
Philippi church – Columbia, TN – 1/29/91
Emulate Emmaus

I. We know the Luke 24 story—may I read it to you.

II. Now what do we see?
   A. The Scripture was interpreted. Luke 24:27 (RSV)
      1. Mimms—"The Bible gathers more dust on ministerial shelves than any other book."
      2. Barth—"I read the Bible like a ship wrecked man.
      3. Kierkegaard—"The Bible is God's personal love letter to me."
      4. They were asked do you believe the Scriptures—do we?

Ps. 119:105

(a) Complaint on preaching

   b. They knew what He did He said
      1. Common mistake—man
      2. Many conclude

   c. As the light of Thine eye
      1. Common mistake—man
      2. Many conclude
b. They shared bread
   Luke 24:35
   Luke 24:30
   Mark 9:41
   1. We need the fellowship of Jesus
      (a) Pilate story
   2. They shared what they had.
   3. They shared it now
      (b) Man & Lace

b. Hearts were warmed
   Luke 24:32
   1. Jesus changed these folk.
   2. Does He turn our darkness to day?
      Rev. 19:6
   3. Poem "Not so in haste"

Yeast End 4-22-73
Richland Hills Church, St. Louis, Bible Class 7-8-73
Rodney came home from Sunday school to report there was a new boy in the class. "And what is the new boy's name?" his mother asked. "Teddy," the lad answered. "And what is his last name?" "Well, I think it's Teddy Stiddown. That's what teacher's always calling him." Dorothy Durbin
Battle Creek, Mi.

If you could gather together in one place all of the people who ever heard him speak, they wouldn't begin to fill a modern football stadium.

The religious leaders and political authorities who constituted the Establishment of Palestine had heard disturbing rumors of a young preacher who was "stirring up the people" in Galilee.

"This Fellow Jesus"---Louis Cassels---p.10
A minister told a pathetic incident that occurred in his community. There was a certain family which suffered, and unjustly so, because of the extreme miserliness of the head of the house. The man's wife, a devoted Christian, was not given money for new clothing, not even enough to purchase the fabric to make a new dress. She died even though quite young. The day after her funeral, the pastor went to see the farmer and found him beside her tomb. He was in the process of covering her grave with yards and yards of lace material.
"After!"

"When Jesus Rose"----Wallace Chappell------p.118
The Sunday school teacher felt especially pleased with the rapt attention she had received from her young class on the lesson of sharing.

To further drive home her point she asked one little girl: "Karen, if you had more than you could possibly use what would you do with all that you didn't need?"

Without a moment's hesitation Karen replied, "I'd have a garage sale!"

Dolly Hildreth, Muskogee, Okla.
GREATEST "NOW" EVER KNOWN

I. Many testimonies offered:
   Matt. 28:1-20; Mk. 16:1-20; John 20:1-31
   A. We will use Luke 24:1-11.
   B. Most difficult to harmonize them all but easy to see effect resurrection had on men.
   C. Luke deals only with Judean appearances after resurrection.

II. Now Upon the 1st day of the week.
   A. Now introduces the most powerful event in the history of man's religion.
      1. It is the gospel.
      I Cor. 15:1-4
         2. It is proof positive.
         Rom. 1:4 "Declared to be the Son of God w/power"
         Acts 17:31 "Because he hath app. a day"
         Acts 1:1-3
         3. It is the perfect source of hope.
         1 Pet. 1:3 "Blessed be the God & Father of our"
         Rom. 8:11 "If the Sp. of him that raised up J."
         Phil. 3:8-10 "To (now) know the power of"
         1 Cor. 15:12-19
         Rom. 4:5 "But to him that worketh not, but bel"
         1 Thess. 4:13-18 "A sleep, if Jesus died and rise"
   B. We move to study Luke's account of the resurrection of Jesus.

III. The Lukan Events
   A. Started very early in the morning.
      1. As soon as they could, they came to the grave.
      2. Literally "in the deep dawn."
      3. First day of the week.
B. They

1. Women from Galilee (Lu. 23:55)
   a) Beheld sepulchre.
   b) Beheld how body laid.
   c) Returned home & prepared spices.
   d) Rested on Sabbath (how could you serve Jesus and break God's word)

2. Sunday "Now".
   a) Never lost sight of their Lord.
   b) Wanted to do what haste earlier denied their doing.
   c) Death did not dull their affection.
   d) Brought what they'd prepared.
      What we prepare for Him we should use.
   e) Some came that had prepared no spices—we are not all alike nor do we give exactly alike.

C. Stone Rolled Away

1. Luke had not earlier mentioned the stone.

2. Enemies remembered Jesus spoke of the 3-day event and wanted to stop it via stone, guard, seal.

3. Would be a problem to move it.

D. Entered & Found Not the Body.

1. Takes more than an empty grave to prove resurrection.

2. The Lord Jesus.
   a) Only 3X except Mk. 6:19 (RV).
   b) Frequent in Acts & Epistles.
   c) Called Jesus Lord since He is God manifest in the flesh.
3. Some MMS do not have the phrase.

3. Perplexed
   a) We get perplexed about what should comfort us.
   b) Failure to find body produced perplexity—not faith.

E. 2 Men
1. Does not call them angels.
2. Yet Luke knew they were (v-23).
3. Reminds one of cherubs at the mercy seat.

Exo. 25:18-20
4. Shining garments.
5. Women afraid—Henry said some more comfortable to find Jesus in grave clothes than in shining garments of angels.
6. They bow to earth.
7. Angelic announcement:
   a) Why seek living among dead?
      (1) Christ is "the living"—(I know that my Redeemer lives)
    Heb. 7:8 "Here men that die receive tithes"
    Rev. 1:18 "I am he that liveth, and was dead"
   (2) Absolutely the Living.
    Luke 9:2 "He sent them to preach the K. of G.
      (3) Came to the wrong place to look for Jesus.
      (4) We seek happiness among dead, sinful, vanities.
      (5) He is not in dead works & institutions.
6. He is not here—Risen!
a) Greatest news in world--angels announce birth & resurrection.
b) Reason for validity & hope.

8. Remember: Forgiving brings trouble
   a) Spake to you--women were not surface folk but important.
   b) Delivered--crucified--Risen.
      (1) Son of Man--never called this by Jesus after resurrection.
      (2) He used 1st person or Christ.
   c) Remembered
      (1) Angels brought no new gospel.
      (2) Repeat of what earlier said.
      (3) Thus reproved for forgetting.
      (4) To remember enlarges our comfort & understanding of his providence.

F. Spoke to 11 and the Rest.
1. Women 1st carrier of news of resurrection. Court would not accept testimony of women.
   a) Announce
   b) Repeatedly said (v-10).
2. Named
   a) Mary Mag.--every writer does.
   b) John mentions no other & said Jesus came to her 1st.
   c) Only Luke names Joanna.
   d) Mary and others.
3. Counted idle tales.
   b) Medical language of the wild talk of sick during delirium.
5. Amazed at disciples' stupidity.

4. Believed Not
   a) Jesus in tomb doomed the movement.
   b) Their disbelief shows they had not concocted a story.
   c) "They were not convinced until it was impossible for them to deny it." (Barnes)

G. Peter's Trip
1. Ran from his Master, now runs to Him.
2. Stooped down.
   a) Linen bands lying—nothing done to them.
   b) Not unwound, cut, or stripped off Him.
   c) Body slipped out as they lay flat.
   d) If stolen linen would be with body.
   e) Napkin neatly folded.
   f) Peter credited his own eyes more than testimony of angels.
   g) Went home wondering—how will it be for you?

4. 6th day—it is finished.
   7th day—he rested.
   1st day—early He arose.

Bevillie Road - Daytona Beach, FL - 1/13/91
Philippi church - Columbia, TN - 1/30/91
Tuscumbia, AL (AM) - 9/1/93
THE DAY OF THE VERBS
Luke 24:1-12

I. It was a day to be remembered.
   A. Some I'd soon forget.
   B. Some I wish I could.
   C. This I must always remember.
      1. It confirms his truths.
      2. It alters my life.
      3. It's a day of verbs: Came, Found, Entered, Perplexed, Afraid, Remembered, Returned, Told repeatedly.
      4. Let's move to the action; that all 4 gospels tell though harmony is hard.

II. Time
   A. 1st day of the week.
      1. 6th day--It is finished.
      2. 7th day--Rested.
      3. 1st day -- Arose.
      4. 1st day of world--Light!
      5. Last Sunday a triumph--this one more so.
   B. Very Early
      1. With the dawning of light they went to the tomb.
      2. Women watched burial, rested, now came; Luke calls "certain".
         a) Mary Magdalene.
         b) Joanne.
         c) Mary, mother of James.
         d) Other women.
      3. Lit. deep dawn.
   C. Purpose
      1. Complete with prepared spices the burial.
2. Shows their continuing love even in defeat.
3. Expectations had been buried as well as Jesus. (Powell)

III. Morning of Perplexity
A. Found Stone Rolled Away.
   1. "What weight of despair covered the dried springs of faith & hope." (Beacon)
   2. There is always a finality about gravestones yet is not final here--Ibid.
   3. No stone too great for providence to remove.
B. Entered--Found not the Body.
   1. Went to see "the dead one."
   2. Did not go expecting to find living one.

IV. Morning of Angelic Announcements.
A. 2 men.
   1. Stood by them.
   2. Luke did not identify--he was more interested in their message.
   3. Angels announce birth and resurrection.
B. Shining Garments
   1. Flashing with light.
   2. Added to perplexity--now afraid.
   3. Resurrection is taking everyone by surprise, yet had been told it would come.
C. Bowed Faces to the Earth.
D. Question--why seek the living among the dead?
1. He is the cause of life.
2. He'd submit to death but it was impossible to keep Him in the tomb.
E. He is Risin!
1. Electrifying
2. Confirming.
3. Determines our lifestyle.
F. Question No. 2--Remember?
1. Forgetting brings trouble.
2. We need to remember all the words of the Bible and apply them to our perplexity. (Bennett)
3. How could they forget--yet unwilling to accept truth that He would die.
4. When Jesus told of his death he told of his resurrection, thus problem and procedure method.
5. Son of man delivered, crucified, rise 3rd day.
   a) Facts of the gospel.
   b) Lord must suffer.
   c) Jesus not called Son of Man after resurrection.
6. Then they remembered.
   a) Demands an action.
   b) Note what they did.
V. Morning of Woman's Announcements.
A. First to tell the Resurrection.
B. First one to whom Mary shared her secret was Elizabeth.
C. No record of women speaking evil of Jesus.
D. Returned to Tell
1. When woman believes she'll tell.
2. Came sad, leave joyful.
3. Not a calm assembly to which they reported.
4. Repeatedly told it.

E. Apostolic Reaction
1. Incredulous
2. The fact they were hard to convince increases the power & fact of their testimony.
3. They have to have proof to set aside idle tales.
5. Idle tales: nonsense; those who talk in wild delirium like a sick person--out of your head; silly; frivolous.
6. The more the women told it, the more men disbelieved it.
7. Believed not--wonder how the women felt? Yet did not shatter their belief.

VI. Peter Goes--Individual's Reaction
A. Peter with brethren he could face after denying the Lord--he was there.
B. Ran to Sepulcher
1. Stooped down.
2. Behind linen clothes.
   a) Linen clothes where body had been but He's gone.
   b) Saw cloth that had 100# spice lying as they were when they kept the body.
5.
c) It's the form of the body but without the body in them.
d) By themselves—sign of order—no hurried awakening—as do astronauts.

C. Departed
1. Solitude to wonder.
2. Not yet convinced—trying to think it all out.
3. Jesus came to him alone.

Bethany - 12/8/91
Westwood, McMinnville, TN - 12/15/91
I. I'd like to have a part in helping confirm your faith in Jesus.
A. The most convincing place to turn is the story of his resurrection.
B. Along with others Luke wrote:

Luke 24:3  "And they found not the body of Jesus."

1. That early Sunday morning they knew the body had been buried.
2. They knew it because they went to the burial ceremony even as I have been in numerous funeral year end.
3. They further knew they could not in the time factor show all their devotion they wanted to express.
4. His death just close to the beginning Sabbath, without violating it, caused them to wait for the anointment preparation and presenting of it.
5. Are we not frustrating in wishing we could have said more to the departed?

C. About the missing body they were perplexed - Luke 24:4.

1. The women perhaps didn't know of the guards, the sealing, the efforts to prevent the resurrection.
2. Do we grow hazy of facts?
   a) Promised via Peter just after his confession.
      Matt. 16:21 "And from that time forth."
   b) Again as come down mountain-week later.
      Matt. 17:9 "Tell the vision to no man, until the Son of man be risen."
   c) Repeated again.
      Matt. 17:22-23 "And they shall kill him, and the third day he shall be raised again."
   d) Still later.
      Matt. 24:18-19 (Read)

3. Reason to daily read Bible.
   D. Though I'll use Luke's account there are many things to harmonize as we use all the witnesses--this for another type of study.
   E. I want you to see obviously:
      1. It's the first day of the week.
      2. It's early dawn when they came.
         (Are we anxious to do things for Jesus - quickly?)
      3. They came to the right place with spices.
      4. Anxious to show what little they could do in view of death.
II. They came discussing their problems--the stone --Mark 16:3 "Who shall roll us away the stone from the door of the sepulchre?"
   A. They knew grave stone placed.
   B. They wondered how they come to remove it. Beyond woman's strength.
   C. Are we anxious?
      1. Slow growth of church.
      2. Failure of steadfastness.
      3. Encroachment of error.
   D. God knows our needs even before we ask!

III. Then the startling fact.
   A. They entered the tomb.
   B. They used caves and other recesses repeatedly.
   C. This was a new tomb.
   D. Where's the body?
      1. The misplaced reason for spices.
      2. Reminds me of Peter's letters as he went to Damascus--never used.

IV. Events they experienced.
   A. They entered--were perplexed.
   B. God knows our anxieties.
   C. God provides relief.
      1. Two men.
      2. Stood (others seated as though only one man).
3. Dazzling apparel.

D. Visitors frightened.
   1. Bowd faces to earth.
   2. What's our show of reverence even in public assembly?
   3. Were spoken to--wonder what it sounded like--tongues of mean and angels - I Cor. 13.

E. They were interviewed.
   1. Why seek the living among the dead?
   2. What rationale moves us--songs? prayers? meditation time?
   3. Do we see the Power of Women?
   4. Mary thought they'd moved the body to another tomb as we seek to rationalize (John 20:11-13).
   5. Are we ready to give answers for our hope?
   6. Don't you recall his Galillean statements?
      a) Son of man delivered.
      b) Crucified
      c) Risen third day (v. 7-8).
      d) What day is this?

F. They remembered his words - V.9.
   1. Moved to action
   2. Returned from the tomb--told this to the eleven and all the rest.
3. Told apostles – women knew it first.
4. To them "idle tales."
5. Disbelieved (v.10-11).
6. Women knew--Peter ran to tomb.

**John 14:19**  "Because I live ye shall live also."

Heritage C/C - 1/13/08
I. The world has great highways.
   A. Alpian.
   B. Interstates.
   C. "West End"
   D. But none equal Emmaus.

II. Shall we see what happened after Jesus' resurrection?
   (Luke gives details--Mk. covers in one verse
   (Geo. Eliot calls it "Loveliest story in the
   world.")
   A. Note the homey properties.
      1. Dusty road.
      2. Two ordinary people—not the eleven,
         just rank and file, both not named,
         3. 7 mile road.
      4. Country village, cottage, simple invita-
         tion, frugal meal.
   B. Why great?
      1. To the ordinary the living Lord comes and
         molds life into a glorious hope.

III. From the story we catch the spirit of:
   A. Investigation.
      1. v-14 "talked together", communed.
         a. Word means "throw back and forth like
            catch, ping pong. "WEST" trans. says this
      2. They were threshing out what happened.
         a. Spent Sat. a Jerusalem, ate lunch Sun.
            and started home.
         b. Heard about resurrection—was it stories
of excitable women, or "idle tales"—medically "ravings of delirium.

3. When we are disturbed and distracted we want to go home, don't we?
4. But somethings we can't get away from our problems.

B. Intrusion.

v-15 "Jesus Himself drew near
1. This in imperfect tense--it goes on and on and on.
2. They were so absorbed in their conversation they didn't hear his foot fall. He was talked before they knew it.
3. Jesus loves to intrude in our problems.
4. They were prevented from recognizing him. Still, right in facts, wrong in conclusions.
5. He asked "what are you talking about?"
   a. They stood looking sad: (RSV)
   b. Sad--dreary--"I'll never smile again, "...sour" can't you see their faces? Sr. me?
6. Are you such a stranger or so alone you don't know?
   a. No resentment only astonishment.
   b. Note how the charm of Jesus worked!
7. Jesus asks "what things?" Any humor there?
8. They answer
   v-19 "Concerning Jesus of Naz.
   a. They said this about one who was crucified as a criminal.
   b. Note they put deed before word--miracles and acts impressed!
c. Didn't call him anything more than a wonderful man.

9. Jesus puts Christ into their thinking.
10. Note they didn't run down Judas. Jesus made them talk—unburdening their souls. He wants us to tell him all.

a. v-19-24 Note "they" said. Both clipped in.

(I) Jesus uses fool—"slow on up take", without perception, dull witted. Slow to believe all.

(a) What would Jesus say to you on road today?

C. Interpretation. All must be true to Scriptures

v-27 - Jesus expounded, interpreted

1. Wouldn't you like to have Jesus give you this survey.
   a. Conclude with Malachi "and the sun of righteousness shall arise with healing in his wings."

2. Made as though he'd walk farther.
   a. They pressed him to spend night—don't want all guests!
   b. Abide with us.

D. Invitation.

1. Jesus loves to be invited. He likes to be constrained therefore yet he forces his company on none.

2. Asked to stay to receive he now stays to bestow.

E. Distribution.
1. Sat a meat--at your table too?
2. Half way through he assumed portion of host.
F. Discovery.
   1. Their eyes were opened.
   2. They knew him.
G. Disappearance.
   1. He's gone--ceased to be seen.
H. Declaration.
   1. They are off to tell others.
      a. Have we ever gone back 7 miles to tell one about Jesus.
   2. The Lord has indeed risen!
3. Show a life that's completely different and they will know the risen Lord is a reality--by what he does to you.

West End 9/21/63

College Abilene 11/3/63

Dedication 8/15/65

Stebam 1/20 in 3/1665
Whitehaven-Metaphis
Dec 10, 1968
St. Petersburg, Fl.
Northside 1481-49
THE SUNDAY OF THE RETURN TRIP

I. Roads are fascinating things.
   A. We travel - old & new.
   B. We sing about them.
      I traveled down a lonely road
         And no one seemed to care,
         The burden on my weary back
         Had bowed me to despair,
         I oft complained to Jesus
         How folks were treating me,
         And then I heard Him say so tenderly,
         "My feet were also weary,
            Upon the Calv'ry road;
            The cross became so heavy,
            I fell beneath the load,
            Be faithful weary pilgrim
            The morning I can see,
            Just lift your cross and follow close to me.
   C. This lesson has to do with an 8 mile stretch that
      became 16 - and the feelings, alike the direction
      were the exact opposites.

   A. Time.
      1. Afternoon.
      2. Resurrection Sunday.
   B. Place.
      1. Outside Jer.
      2. Going west north west 8 miles or less.
      3. Place today unknown.
C. Persons.
2. Cleopas & companion (of whom we know nothing).

III. Events of the Story.
A. 2 went same day to Emmaus.
   1. No longer any need to be in Jerusalem.
   2. Hope's gone.

B. "But we trusted or hoped that it had been He whom should have redeemed Israel."
   a.) Did it constantly.
   b.) Never stopped, habitually.
   c.) Wanted Israel redeemed - perhaps political.
   d.) Crucifixion stopped it "dead in its tracks."
   e.) Dejection & disillusionment theirs.
   f.) Felt all hope passed.

3. Two.
   a.) Had heard reports & good acquaintance c the resurrection news but did not believe it.
   b.) One unnamed - how many today unnamed do much for Lord.
   c.) On a walk of some 2 or 3 hrs.

B. Talked of all things that happened.
   1. Throwing it back and forth.
   2. Highly excited.
   3. Heated.

4. Good for us to talk to one another about Jesus.
C. Jesus drew near & "went c them."
   1. He seems to know when to come.
   2. They didn't notice when he joined their tour.
3. Eyes holden - didn't know him - hindered in this on purpose.

D. Jesus question: What communication, why sad?
1. Can he hear all our talk?
2. Do we say anything we don't want him to hear.
   (Aunt Lula taught feeble minded boy about God.
    Some woman asked him to drown kittens. No - pointed to Heaven - God! God!)
3. Sad.
   a.) Lit. Dark face.
   b.) Life's sad w/o divine light.
E. Art Thou a stranger?
1. Odd way to address God!
2. Don't you know the problems we have?
3. Where have you been?
4. Only = alone.
5. Stopped dead in tracks.
6. Wondered at his ignorance!! (Like teen-ager &
   his dad.) What Thee, Lord, when art. (Able)
F. Answered "What Things?" Qt.
1. Evidently, Jesus has a sense of humor.
2. Jesus of Nazareth.
   a.) Could use despised name.
   b.) Prophet.
   c.) Mighty in deed & word.
      (1) Manner of teaching impressed.
      (2) Resurrection will expand their knowledge.
   d.) Rulers didn't like him.
      (1) Sanhedrin did it those soldiers drove nails. The Sanhedrin was the ultimate responsibility.
(2) Blame properly placed.
   e.) We'd hoped he was it.
(1) 3rd day - some hope?
(2) Some women saw.
(3) Men investigated - as they said but saw him not.
(4) To have trust broken is shattering. It wastes
       our earlier energies - we did it all for nothing!
(5) Women believed - others saw not.

G. O Fools = W/o understanding
   1. Foolish not to believe divine source.
   2. Essential for Christ to suffer.
   3. "Things concerning himself."
      a.) What a sermon! (Teaching that helps is sublime)
      b.) Doesn't tell us Scp. he used but note this is
          his manner of proof. Only Scp. true.
      c.) Which Scp. had they failed to see? Where is
          our blind spot?
      d.) Change from rumor to Scp.
   4. Moses & the Prophets.
      a.) Moses - prophet like me Deut, 18:15.
      b.) Prophet & psalms rest of it.

H. The Invitation.
   1. Drew nigh village - he made as tho go on.
   2. Sin is presumptuous, Christianity is not.
   3. Jesus no intruder.
   4. Constrained - urgent - so much so one could not
      resist.
   5. Toward evening - day spent - tarry came.
      a.) Toward evening = nearing darkness.
      b.) Spent - Day has taken its couch.
c.) Christ best consolation for the evening of life.

d.) Abide c me.

1. The Meal.
1. Couches around table. now you set in that
2. Guest becomes host. fest - old folks!
3. Prayer changed things. did they see around?
4. Eyes fully opened.
5. He vanished. Become invisible? or their story.
6. Hearts burn - warm glow due to the return of understanding.
7. Rose up - stood up.
8. Under compulsion to share good news.
9. No fear of night journey back to Jer.
10. Heard about appearance to Simon - only 1 of 11
 c) a private appearance. All that of a story.
11. They told their story.

Mk. 16:13 "And they went & told it unto the residue: neither believed they them."

IV. What do you believe?

*Host End 8-1-82*
- Cheap Thrill Church, Redland City 9-2-82
- Fresh Air Church, V.B.S. 8-3-82
- Central Church, Spokane, Wash. 10-10-82
- Hillman Ave Church, Dallas 8-8-82
- College U. Church, Hattiesburg, Miss. 10-13-82

Host Bob, Meth Ed. Jax. 3-27-83

- Glenwood Church, Tyler, Texas 4-10-83
- Good News Church, 4-24-83
- Crittenden Bible Church, Russellville, Ky. 3-27-84
- First Broad Church, Shreveport, La. 5-2-84
- Robinson - Carter Church, Conway, Ar. 5-18-84
- Old Union, Castalia Springs 7-28-84
- Lake Shrine, Hale's Edgemere 8-16-84
WHAT a moment! What an astounding, overwhelming revelation! The Stranger who had joined them on the Emmaus road, who had "opened to them the Scripture," was their crucified and buried friend, Jesus! "Christ is risen! He is risen, indeed!"

Why had they not recognized Him before? Was it because their treasured hope had been so cruelly crushed at Calvary that they dared never believe again? Was it because the expectation of seeing Him once more was impossible for a grown man even to consider? Was it because the glory of the risen Christ had blinded their eyes? Or was it to avoid appearing as a fool that neither one of them had said, "Pardon me, but you look familiar. Have we met before?"

After all, the Stranger had apparently been ignorant of the tragic events that had so recently transpired in Jerusalem. Surely He had not been "putting them on" when He asked, "What things?" (v. 19). Or had He? Dare we think that Jesus had difficulty suppressing a smile as He thought of the surprise He had in store for them?

Can we consider, without being irreverent, what it must have been like for the risen Christ to be on this side of Calvary? In unspeakable agony He had taken the last dregs of the "cup" the Father had given Him (John 18:11) and, having "loved His own . . . unto the end" (John 13:1, American Standard Version), He had prayed, "Father, into your hands I commit my spirit" (Luke 23:46).

The Father, ever faithful, had found the sacrifice sufficient. Only "once" need His dear Son be "given" (John 3:16; Hebrews 9:26). Jesus had now been "raised . . . for (or, because of) our justification" (Romans 4:25) and could share His joy with those who had followed Him. But how could He share it? They still lived in "the flesh," but He was "in the resurrection."

Jesus was in an utterly new form of being of which we can know nothing, save as we learn from His resurrection appearances. His resurrection was different from that of Lazarus, for Lazarus had been raised into the old existence and would die again (John 11:38ff.). But Jesus had become the "firstfruits" of
I. My subject is kindness.
   A. It involves many things:
      Consideration of others is one.
   B. It touches on knowledge imparted.
      My doctor wrote me a letter telling me June 15 he thought I'd live to see another birthday.
   C. It results in your being more complete because kindness is employed.
   D. All of these things Jesus did in one exciting Jerusalem visit to assembled disciples.

II. Let me set the stage.
   A. The resurrection has occurred this very day.
   B. He begins multiple appearances but first to a woman, Mary Magdalene.
   C. He's just made a seven-mile walk with two from Emmaus and they have returned to tell the story of the encounter.
   D. Now he appears suddenly in a room full of his startled disciples.
      1. Some accept the resurrection.
      2. Some doubt it.
      3. They congregate to discuss it.
III. The events of that private room.
   A. Rehearsal of the Emmaus walk.
      1. He is risen—the believe it.
      2. Known in the breaking of bread.
      3. We must tell someone He is Risen!
   B. As they spoke Jesus stood in the midst.
      1. Must overcome doubts.
      2. He is real, no vision, spirit or imagination.
      3. Makes his purposeful statement: "Peace be unto you."
      4. Walls no longer a barrier—nor is distance.
      5. He's no hallucination, mirage, spirit.
      6. Comes in a locked room for fear of the Jew.
      7. Will see the reality of his being.
      8. Five times seen first day; alone to Mary Magdalene, Peter; to two, groups now at night to the eleven.
   C. Kindness embraces a good message:
      Peace be unto you.
      1. Not critical.
      2. Not reproving.
      3. Not scornful.
D. Strange reaction - "Terrified, a fright, seen a spirit."
1. Laugh at them?
2. Enjoy their discomfort?
3. Chastise— you should know better!
4. Should the truth of the resurrection do this to anybody?
5. He will meet doubt with hard evidence.

E. Questioned them.
1. Why are ye troubled?
2. Why do thoughts arise in your heart?
3. Kindness does not leave you doubting—Elwell said Jesus counters doubts with hard facts.

F. He quiets doubts this way.
1. Behold my hands and my feet.
2. Declared "It is I myself."
3. Further: "Handle me and see."
   a) Observation is not enough—touch me.
   b) Can you feel a spirit?
   c) This answers Thomas in John 20:25, "Except I put my finger into the print." Sense of touch!
d) When we are clothed in our spiritual body we are not wholly dissimilar to what we are today— we are recognizable.

1 Cor. 15:44

4. Note he did not come to quarrel with them for leaving him—kindness carries no grudges.

5. He saw the slowness of their acceptation "believed not for joy and wondered."

6. Kindness does not demand a quick and full understanding. He is patient.

7. Asked—anything to eat? They gave him piece of broiled fish and a honeycomb.

8. He took and ate before them. 
   a) Not "I can't eat this stuff." 
   b) Not "I'm the resurrected Lord, don't give me leftovers." 
   c) Kindness is gently compassionate. 
   d) Impressed Peter.

Acts 10:40-41 "Him God raised up the third day... witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

e) Kindness includes fellowship.

f) Same food--Master fares as they do—feels for us.
9. Then he preached a great gospel.
Luke 24:44-48 (READ)

IV. Then comes the ascension.
A. Once again they lifted hands and blessing.
Num. 6:24 - "The Lord bless thee and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance and give thee peace."

1. Resurrection appearances are at an end.
2. Jesus must be exalted before spirit can descend.
4. Did not depart in displeasure.
   (How did you leave home this a.m.?)
5. No chariots of fire, horses of fire— he knew the way.
6. Hands the final gesture.

Acts. 2:26 "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."
7. Jesus our forerunner, prepare us a place, intercede, manage the universe.

8. Disciples worshipped him with great joy, not dispirited.


10. Would you have him "Remit and remove debt of sin, cancel all charges, never to remember again?"

Berry's Chapel - 7/15/04
A SUNDAY NIGHT THAT CHANGED THE WORLD
Luke 24:36-43

I. Picture this scene.
   A. Upper room in Jerusalem.
   B. Excited disciples who could not put the pieces together.
      1. Mary Magdalene saw Jesus.
      2. Peter & John saw empty tomb.
      3. Appeared to Simon.
      4. Folks from Emmaus dropped in their exciting story.
         a.) Mark - reclining at a meal.
         b.) John - doors shut for fear.
         c.) John - Thomas not with them.
      6. All comparing notes and seeking to assess events.
   C. It’s evening time - end of greatest Lord’s Day ever.
      Zech. 14:7 "At evening time light
      D. Suddenly Jesus in their midst.
         1. No one knows how he entered.
         2. Jesus seeks out his disciples to strengthen them.
   II. Here is what happened that Sunday night that changed the world.
      Turn other readings remarkable.
      A. He spoke: "Peace be unto you."
         1. Heard voice.
         2. Recognized greeting.
         3. They’d been talking about Jesus & suddenly he was there. He’s won peace for us.
         4. They’d heard of him miles away - now he is physically in their midst.
5. It was his voice, his face, his form, but not his usual way of coming to them.

6. Spoke Peace - last words spoken prior to crucifixion.

B. They were terrified, affrighted, that they saw spirit.

1. Natural reactions.

2. Was it a dead man clothed in a spirit - ghost.

C. He questioned them.

1. Why troubled.

2. Why thoughts arise.

a.) Slow to accept truth of resurrection & could not deny it.

b.) Rebutted for hesitation.

c.) Why the reality of his appearing?

d.) Note the omniscience of Jesus.

D. He offers Proof.

1. Behold hands & feet.

a.) Christianity not founded on dreams of men's disordered minds - He is real!

b.) Scars show complete victory & with that there can be a sense of peace.

I John 1:3 "That which we have seen and heard declare we.

c.) This is as near as the NT teaches that feet were nailed to cross. hit: I am myself.

Ps. 22:16 "For dogs have compassed me; the assembly.

2. 3 senses: saw, heard, felt.

a.) After resurrection touched 3x.

Matt. 28:9 "And as they went to tell his disciples, be

Lu. 24:39 "Behold my hands and my feet, that it is I n
Not require to believe contrary to senses

John 20:27 "Then saith he to Thomas, Reach hither th
b.) Resurrection is necessary & so was cross, thus
seen via wounds.
c.) Now see why Thomas wanted to touch - he did
not want to be inferior.
d.) After examination they'd be delighted to be c
him as in days gone by. Dangerous when

III. Their Reaction - Believed not for Joy. Emotions
A. Just too good to be true.
Gen. 45:26 "And told him, saying, Joseph is yet al"
B. Blessing so great they could not fully realize it.
C. He offered final proof - He ate.
1. They were eating when he appeared (V. 35) now
he ate.
2. He ate 2X after resurrection.
Lu. 24:42 "And they gave him a piece of a broiled fis
Jn. 21:12-13 "Jesus saith unto them, Come and dine.
3. It was significant.
a.) His eating would confirm & compose.
b.) By eating he brings them back from ecstasy to
every day life.

D. Remember:
1. His church is separate from world - "upper room.
2. It has a distinct message to tell. Emerson quote
Parking Notice – This directive was recently issued in Boston regarding all-night car parking: “On even-numbered dates, please park on the odd-numbered side of the street. On odd-numbered dates, park on the even-numbered side. If you park after midnight, the rule is reversed. Where parking is allowed on only one side, park on the side opposite the ‘No Parking Anytime’ sign.”

I had lived on a farm for over 20 years and, when I moved to the city, there were naturally many adjustments to be made and habits that needed to be broken.

After shopping one day, I returned to the parking lot to find my car missing. I remembered that I had made the farm-oriented mistake of leaving the keys in the ignition. Certain that the car had been stolen, I looked for a phone in order to call the police. But as I turned around, I saw my car parked at the other end of the lot. Relieved but puzzled, I hurried to the car, where I found a note on the windshield reading: “I was walking past your car when I saw a meter maid approaching. I had no change, but noticed that you had left your keys in the ignition. I moved your car to a meter that still had time on it. Your keys are under the driver’s seat.”

—Charlotte Allen (Jamaica Plain, Mass.)

At our adult Sunday-school class, the teacher asked us to think of everyday ways in which we could practice our religion. The topic of driving courtesy came up first. “How do you respond to the driver who rudely cuts you off?” the teacher asked.

A woman piped up, “Turn the other fender?” —Susan M. Allen (San Jose, Calif.)
The Notre Dame team slumped into the locker room at the half, expecting a rousing chewing-out from their renowned coach, Knute Rockne. The score was disastrous. But the Rock said nothing, and a depressed silence filled the room until an official announced two minutes to game time. Then Rockne said quietly and wearily, "All right, let's go, girls."

An aroused Irish team stormed onto the field, and won the game.

— Tom Harvin, sports commentator.

A fellow from the hill country stopped in front of an abstract painting in an exhibition of local talent.

"What's that?" he inquired.

"It's supposed to be a cowboy and his horse," said the exhibitor.

"Well," he asked, "why ain't it?"

— Funny Funny World

The days come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.

— Ralph Waldo Emerson (1803-82)
WHEN PEACE TERRIFIES
Luke 24:36-43

I. Of all things that frighten me, it looks like peace would be the last thing—but it did!
   A. Let me tell the resurrection story.
   Zech. 14:7 "At eventime it shall be light."
   B. No human could enter through closed doors.
   C. Disciples must be assured of the resurrection.
   D. Emmaus folk had earlier "exegeted" the event.
   E. Absorbed in report without noticing presence of Jesus.

II. Jesus' appearance and reaction.
   A. "Peace be unto you."
      1. It's His voice, face, and form, suddenly there.
         When they became aware of His presence He was standing in their midst.
      2. But the way He got there so unusual they are frightened.
      3. They must know He survived the stroke of death.
      4. Connection between His death and peace.
   B. Terrified—affrighted—startled.
      1. Yet this testifies to the reality of the resurrection.
      2. No imagination, no hallucination.
      3. His claims stand close scrutiny.
4. No mirage—not invited to examine a sunbeam. (Powell)
5. Thought they saw the dead Christ come back to them and He is still dead.
6. Must see He is restored to life and His very self stands before them. (Lamar)
7. They didn't think risen Lord; thought ghost! (Lamar)
8. Frightened—fuel of fear as we are afraid of what we don't understand.

C. Why troubled? Why thought arise?
1. He read their thoughts.
2. He saw their doubts, suspicion.
3. Needed to quiet their minds so they could attend to proof given them.
4. Why are you reasoning as though it is necessary for you to search for an explanation.
5. This is not mass hallucination.

D. Behold hands and feet. (Handle)
1. Make good use of senses and trust them. (Can't touch a ghost. Can both see and touch.)
2. Put hands on me and satisfy self that I am real. (This is a return to life but in a transformed state so that it was not subject to physical limitation of time, space, material.)
3. (We have the same invitation for the reality of Jesus.)
4. Corporeity proven.
I Jn. 1:1 "Our hands handle the Word."
5. See—satisfy thoroughly.
6. As He did tempest He calms them.
Jn. 6:21
7. Death altered His condition but not His heart. "That I myself am myself" lit.
8. Be assured there is no mistake.
E. Believed not for joy.
1. When fright is gone it will be a delight to be with Him as in times past.
2. Jesus too good to be true.
3. Blessings so great that not in a single moment can it be realized in their consciousness.
4. All events have been so great they are now in a state of expectancy—wondering what is next.
5. He's not impatient with their doubts.
III. The clincher—He ate.
A. Had fish and honeycomb.
B. This proves:
1. By eating crossed the bridge connecting the strange resurrection life with the old life and knew all was well.
2. Ate because their faith needed stimulation even as food does our energy.
3. Ate in order to feed those who watched!
Job 19:25-26

4. Angels shared Abraham's food.

Gen. 18:8

5. People had trouble seeing Jesus was human--He reassured them--His eating convinced them.

6. He had a real body--both tangible and transcendent.

7. Never uses blood--why?
   a) Life is in the blood--His now another way.
   b) Gave blood for us.
   c) Had it but flesh and blood more immediately evident. (Summers)

8. He made himself visible as if to indicate that He was with them all the time though not always visible to them. (Present with us today in our assembly.)

South Harpeth - 11/22/92
I. Let's imagine: You have 40 days to stay on this earth.
   A. You are not going to die.
   B. You are not facing tragedy.
   C. Rather you've 40 days to wind up your affairs—you won't return here—you'll leave for glory. How would you use your days?
      1. Some goodbyes.
      2. Some let me show you this.
      3. Some instructions for "after I'm gone."
   D. This is exactly what confronted Jesus—let's see how He used His last earthly days.

II. This is resurrection's first evening.
   A. His earlier appearance.
      1. Mary Magdalene.
      2. Women going to garden.
      3. Peter alone.
      4. Emmaus Road.
      5. Now at night to eleven.
   B. As they spoke.
      1. Talking about Jesus in a locked room.
      2. Suddenly appeared.
3. Greets them, no reproach
demonstrated his reality, open
understanding, scheme of
redemption, witnesses.
4. Suddenly He's there and speaks:
"Peace."
   a) Typical of resurrection speech.
   b) Didn't come to quarrel with
       Peter for denial or others for
       running away.
C. They were terrified, affrighted, and
supposed He was a spirit.
1. Talking about resurrection, yet
startled when they saw results of
it.
2. Why troubled? Why thoughts arise?
   a) We get troubled about the
       consequences of our sins.
   b) He is the antedote to give
       peace.

Isaiah 26:3

D. Gives proof of resurrection.
1. Spoke.
2. Behold hands, feet, it is I, myself.
3. Facts to face:
   a) If Jesus didn't rise he is an
       imposter - "declared to be Son
       of God by resurrection."
   b) If not, apostles are false
       witnesses - "ordained to be
       witnesses."
c) If not the gospel is an imposition. He died for our sins.
d) If not Scriptures are false--rose according to the Scriptures.
e) If not we have our sins.
4. Handle me--no spirit, no mirage, vision, hallucination.
5. Showed hands and feet--body they saw crucified--not a borrowed one.
6. Appeals to sight and touch as pierced hands show He was not ashamed to have suffered for us.
7. Ate broiled fish and honeycomb.
   a) No spirit does this.
   b) Ate their common fare.
   c) He has a real, not a resuscitated body that would die again.
   d) Glorified body--new level of existence as we will have.
8. Believed not for joy--too good to be true.
9. These are the words I spoke.
   a) Message does not change.
   b) Absolute.
   c) Three divisions--Moses, Prophets, Psalms--all to be fulfilled.
   d) Open understanding.
10. Behooved Christ to suffer, rose on third day.
a) Preach repentance--change of mind, turn life around, conscious decision to be different as Jesus' dying makes it so as we turn to God for salvation.

b) Remission of sins--to remove debt--gone forever from the mind of God. It's to the glory of the gospel that we have this.

c) Preached all nations.
   1) Gospel equally necessary for all, effectual for all, not a human being that does not need it.
   2) No name but His for salvation.
   3) No person excluded from His mercies--rich reward all that call.

d) Jerusalem
   1) Message of forgiveness started in Jerusalem.
   2) Not venting his anger here, but his mercy.
   3) Those who shed his blood first to hear forgiveness. The murderous city not excluded, but first to hear.

e) Tarry in Jerusalem--power to come.
III. Then Jesus needs to go home.
   A. Led to Bethany.
   B. Lifted hands and blessed them.
      1) Resurrection appearances are at an end.
      2) Not leaving in displeasure, but in love.
   C. Parted from them.
      2) No chariots, fire, or horses—He knew the way.
      3) Leaves to be about our business, prepare a place for us, make intercessions, manage the universe, coronations.
      4) To be with God and His throne. Revelation 12:5.
      5) Superlatively happy.
   D. They to temple continually after earlier worshipping Him.
      1) He must be exalted before spirit can descend.
      2) First time in Luke it says they worshipped Him.
      3) Know forever He is the Son of God.
      4) Praise and bless God.
      5) Luke began with a temple scene 1:5-23 and ends with one.
      6) So ends Jesus' first journey here.

Shipps Bend, Centerville, TN - 9/19/01
WHAT HAVE WE GOT TO PREACH?
Lu. 24:44-49

I. Everyday I'm offered something.
A. Via radio or TV.
B. Via mail, even a chain letter.
C. Via speeches--religious or political.
D. What have I got to offer you?
   1. Jesus told me: "concerning me."
   2. Greatest message possible.
   3. Let's go to the story.

II. Our text Luke 24:44-49
A. Timing.
   1. After resurrection fish and honeycomb eating.
   2. Separated by 40 days from v-43.
   3. Just prior to ascension.
B. Gives blessed instructions.
   "While I was yet with you".
   1. In reality He still is but in a form that's different.
   2. Considers Himself no longer with them.
   3. Former association has ceased and will not be resumed.
C. All things must be fulfilled.
   1. "He ends as He began--honoring the Word of God, thus arming His apostles with their best weapon." (Lamar)
   2. He fulfills everything that was written.
   3. Proof positive He was the Christ.
D. Things written.
   1. The written word is important.
2. If Jesus refers to the Word for sustaining proof, should not we?
3. He puts great emphasis on O.T. words.
4. 3 divisions cited.
   a. Moses--Law
   b. Prophets--includes historical books except Chron. & Ruth.
   c. Psalms--the writings.
   d. Divisions Jews used.
E. The theme--Concerning Me.
   1. He claims to be the subject of their writings.
   2. Christ is the emphasis of all preaching that is to be done.
   3. This is what's important to preach.

III. Opened their understanding.
A. Sermon must first stir the heart of the preacher. (Powell)
B. We'll understand better if we'll remember what He has said.
C. Note Jesus operates on the minds of men.
D. Never learn above the Bible but rather learn out of the Bible. (Henry)
E. Be alert to new spiritual insights and learning.
Ps. 20:5-7 (Now I know---growing in it.)

IV. Now the everlasting command.
A. Thus it is written.
   1. Preaching useless unless it is based on the written Word.
   2. Whatever happened to Him has been
in the plan of God.

B. Christ and Salvation.
1. Suffered: He did not speak of His death as a misfortune but rather it had to be in the plan of God.
2. Rise--third day--to vindicate all claims.

C. Repentance
1. Ate of the will.
2. Started with repent--closes ministry with it.

Matt. 4:17

D. Remission of sins.
1. Substitute for Mark's shall be saved.
2. Go tell a guilty world there is hope.
3. Blessings of the Kingdom--remission of sins.

E. Preach in His name.
1. Comfort--challenge--commission was His order.
2. Go preach Christ crucified unashamedly.
3. What other grounds could be anyone's for forgiveness than the name--the authority of Christ. (Clark)

F. All nations.
1. No man excluded.
2. No man exempt from the obligations of the gospel.
3. Wants all saved.

Heb. 2:9 "Tasted death for every man".
G. Begin at Jerusalem.
1. Church must start here—not Springfield or Cane Ridge.
2. Jerusalem ideal because they could see the grossest sinners repent so perhaps others are not exempt from the grace of God.
3. Christianity more abundantly attested as facts published first where it all happened.
4. Prophecy said it would (the Word) go forth from Jerusalem.

Isa. 2:3

5. Though it was a rough spot for the beginning, it was so in the economy of God.
6. Even enemies in Jerusalem can't stop it.

H. They are witnesses—of what?
1. Perfectly sinless life.
I Pet. 2:22

2. Words of power and pity.
3. Words of truth unlike any other.
4. Suffering, death, resurrection.
5. Message of hope.

I. Promise comes.
2. Fits & qualifies them for their work.
4. Endued with power—clothed, invested.

Micah 4:2
5. Those extended arms of Jesus
    have never been withdrawn--
    He saves.
I. Some passages, not in their teaching, but in their application have always puzzled me.
Matt. 10:16 “Behold, I send you forth as sheep in the midst of wolves.”
Luke 11:34 “The light of the body is the eye; therefore be ye pure.”
Matt. 6:23 “But if thine eye be evil, thou hast need of surgery.”
Luke 16:8 “And the Lord commended the unjust steward.”
Gal. 6:10 “The night is far spent, the day is at hand.”

A. Must we preserve the status quo?
B. Should Christians be alert?

II. Key '73 – It’s history.
A. Origin.
1. 40 churchmen met 1967 in the "Key Bridge Consultation" to discuss new ways of cooperative evangelism.
2. Ecumenical movement started 1910, organized 1925, 1948 made the World Council of Churches.
   (a) Bible not authoritative.
   (b) Social order the big thrust.
4. Appeal from Christian editor for Biblically conservative folk to get together. (Marriott)
   (a) 42 leaders met at Francis Scott Key Bridge Motel, Arlington, Va., Sept. '67. Reuel Lemmons & Frank Pack there.
   (b) Laid 5 yr. plans to climax in '73.
   (c) Call it Key '73.
(d) Bible in every home that has none.
(e) Every home contacted "to share the claims of Christ with every person in North America."

(a) 2 billion who never heard of Jesus.
(b) Above mission to "whole man" or human body.
   Need concern for men's souls.

6. Plans further.
(a) 100,000 home Bible studies.
(b) 100,000 billboards.
(c) Mass use of radio & TV.

8. Folder Key '73.
9. 110 church bodies in it.
10. Intense calendar planned, 200,000 congregations in it.

III. "There's more to the story."
A. P. H. Welshimer helped in Billy Sunday campaigns c "Faith only" emphasis. Ran full page ad saying, "Come to 1st Chr. Church & hear the rest of the answer what must I do to be saved."
1. 1600 people came.
B. How are we to tell more to the story.

IV. Formulation of Evangelism '73.
A. San Jose.
B. Can't endorse religious error.
C. We hold 20,000 gospel meetings.
D. Discuss what will be discussed by others.
E. Silence would be tragic.
F. "Ev. '73 not an entity, but a rallying cry." — H. Hazelip
Moon pretty-see it before. Worked on
(b) Julie Miller filmstrips used by others.
(c) Reuel Lemmons picked topics & made speech on
   Restoration Plea.
(d) Read their statement.

I. Pharaoh's Kingdom
   The man who missed his
   name - Jer 16:17

Sheet End, 1-14-73
Lipscomb Leadership Breakfast 1-16-73
Red Oak, Iowa

Well Said

The speaker had been going on at great length about the terrible shape the world is in and how we might expect retribution.

"What would you say, my friends," he wailed, "if all the rivers in our great country dried up?"

One tired voice muttered, "I'd say, 'Go thou and do likewise.'"

Mrs. E. H.
Council Bluffs, Iowa

Big Difference

A man mistook an insane asylum for a college. When his error was pointed out to him, he said to the guard, "Well, I don't suppose there's much difference."

"There's a big difference, Mister," said the guard. "Here you have to show improvement before you get out."

Coffeyville, Kan. K. L.
Bus Bee

As I was driving the school bus, I overheard two kindergartners trying to out-do each other in their own private spelling bee.

"All right, Smarty," one challenged, "I got a good one for ya!" Then leaning over my left shoulder, he asked, "What does C-H-E-V-R-O-L-E-T spell?"

His companion had noticed him leaning over my shoulder and with bright eyes exclaimed, "I know! I know! You just spelled 'Steering Wheel!'"

"Yeah," responded the other dejectedly, "but you peeked!"

Lamont, Iowa B.H.

Small boy explaining a broken window to policeman: I was cleaning my sling-shot and it went off.

Did you hear about the guy who was so cheap that he walked down the ramp of the plane that had just landed and grumbled: There goes $2.50 worth of insurance down the drain.

Sand Springs, Okla.

Before Footprints

Two young men were camping out. They were settling down for the night when the visitor looked up at the bright full moon and exclaimed, "Did you ever see anything like that?"

"Ah," his friend replied with a sigh, "you should have seen it before it was walked on."

Red Oak, Iowa M.O.M.
HOW MAY THE DISCIPLE OBTAIN THE INTENDED JOY?  
Lu. 24:50-52  Acts 1:9-11

I. That the Lord wants you to be happy here and hereafter surely is an uncontested fact.

II. The question now falls, "How may the disciple obtain the intended joy?"
A. I shall read to you of some who had it.
B. With the statement of their possessing it, I think we'll learn how they got it.

Luke 24:50-52  
Acts 1:9-11

III. Seven Reasons for Joy.
A. We find these 7 facts.
1. The Lord who led them, taught the beatitudes while here, is still alive; He continues to speak (Mark 16:19) and many infallible proofs attest the resurrection.
2. Though Jesus is so powerful death cannot hold Him, He is still so tender that He blesses. (Acts 1:3)
3. Jesus is vindicated, every word He spoke is true, He's back home in Heaven at the right hand of God who accepts His vicarious sacrifice. (Mark 16:19)
4. Both Heaven and Earth acclaim Him worthy of worship, praise and blessings continuously.
5. They then possessed the promise as you do the participation in the Kingdom.
6. He gave them a world sweeping missionary challenge and called for earth's partnership with Heaven's command post.
7. Lastly, the planet earth is to be visited again—Jesus will return.

B. We'd like to examine them now.
1. The Leading, Living Lord who taught the beatitudes blesses still following His resurrection.
   (a) Bethany - 2 mi. E. Jerusalem
       Favorite town - Friend's town.
   (b) Post resurrection appearances must end.
   (c) Priestly gesture in a blessings whose words we do not know.
       Lev. 9:22
   (d) Do know his last earthly words.

Acts 1:6-8
   (e) The blessing still lives & goes on today.

John 13:1 "When Jesus knew that his hour was

2. While blessing, He ascends.
   (a) While often in your Bible.
      (1) Peter's speech Matt. 17:5
      (2) Emmaus hikers Lu. 24:15
      (3) Jesus invitation "Come ye apart
           Mk. 6:31
   (b) Taken up in a cloud (Acts 1:9)
      (1) "Received under" lit.
      (2) No visible agent lifted Him - cloud came under
           He disappeared.

3. His Direction - Up!
   (a) Imparts upward thrust to all.
   (b) Not down, over, beyond, away.—Abraham Lincoln
   (c) He's above.
   (d) Heaven does its part - man must his. We suffer from:
1. Lack of heavenward glance, thus see nothing & do nothing.
2. Think we carry all the responsibility w/o looking to Heaven for help. Like carpenter's square - one arm points to me, one to God.
3. Robt. Oglesby, "He came to share your earth, He invites you now to share His heaven."

4. He's worthy of worship.
   a. The Savior's absent but adoration is present.
   b. 1st homage pd. Jesus after He left earth.
   c. Apostolic to worship Jesus.

5. They returned to Jerusalem w/ Joy.
   a. Everybody's got to come down from the mt.
   b. Worship's a joy - so is work.
   c. Big task - utmost part of earth - not like Volks sign, "Think Big - You're fired."
   d. Joy? "Certainly."

   1. Nothing can separate from Jesus.
   2. Friend on earth now friend in Heaven.
   3. Redemption's assured.
   4. Holy Spirit was to come.
   5. Jesus is to come.

Matt. 26:64 "Hereafter shall ye see the Son of Man
Acts 1:11 'Ye men of Galilee, why stand ye
6. His promises give peace.
7. His faith in man gave man a task.
Matt. 5:12 "Rejoice & be exceeding glad."
8. Poem.

A.C. Watt, 3-22-74
Years ago John Balderson wrote a play which has been revised and plagiarized and televised until it has been altered out of recognition. A man died and opened his eyes in the next world. As he looked around, his first thought was, "It could have been worse." He saw beauty, luxury beyond anything he had dreamed or ever heard described by apocalyptic vision; every wish was granted, every want satisfied; nothing was withheld from his desire. An obliging attendant mysteriously appeared and disappeared to provide instant answer to his slightest whim. After a while, however, he grew restless and impatient. He longed for the variety of some
THE END & THE BEGINNING

I. For us things end—and it's so final.
   A. Graduation
   B. 25th Anniversary
   C. Retirement

II. But with the Lord, the end here is the beginning there, and still a climax yet to come.

III. First see the End—the Ascension
Acts 1:9-11

   A. He led them out as far as Bethany.
      1. The 40 days are ending.
      2. Bethany nearby on Mt. Olives.
         a) Same road with deep affliction.
         b) Place of triumphant entry.

   Lu. 24:36  
      c) Place of his lodging Passion week.
      d) Last time to see His face on earth.
      f) John predicted it—"not yet ascended" in words to Mary.

John 20:17

   B. Lifted up his hands.
      1. Nail scarred.
      2. Radiant with mercy.

   C. Blessed them—said twice.
      1. Never stops this.
      2. Why fear the curse, we have the blessing.
      3. Was in act of blessing when He left.
D. Parted from them--carried up into heaven.
Ps. 24:7 "Lift up your heads, o ye"
Mk. 16:19 "He sat down on the rt."
1. He'd told them he must go away.
Jn. 16:7 "It is expedient for you that I go away"
2. They have rec. last instruction.
Matt. 28:19-20
3. He lets them see what He's doing.
Jn. 16:28 "I came from the Father": leave to go to
4. Leaves work in their hands.
E. Cloud Rec. Him out of Sight (Acts 1:10)
1. They kept staring into the Heavens.
2. Could not stop looking.
3. He arose while speaking to them.
4. They were looking not to top of mt. but Heaven.
5. Clouds show majesty.
Luke 9:34
6. Cloud a curtain.
7. Went to Heaven.
Heb. 9:24 "Christ is not entered into heaven
F. Two men in white.
1. Spoke to eyewitnesses of this event.
2. Fruitless to gaze--go to work.
Jn. 6:61-62
Acts 1:11"Ye men of Galilee why stand"
3. White = purity, happiness, glory.
G. Shall So Come
1 Thess. 1:10
4:16 "For the Lord himself shall descend
II Thess. 1:10 "Come to be glorified in his St."
1. Not secretly & snatch you away.
2. Visible, open.
4. Will we be as watchful as they were?

H. Returned to Jerusalem with great joy--temple--praising & blessing God--Amen.
2. Joy.
   a) Redemption assured.
   b) Job to do--redeem world.
   c) Joy in waiting for Holy Ghost as we His return.
   d) Great challenge before them.
   e) Saw ascension as type of enthronement.

I. Had Ascension not occurred
   1. Holy Spirit not ours

Jn. 16:17
2. Sins not forgiven.

Heb. 9:11-12
3. He would not be interceding.

Heb. 7:25
4. Heavenly preparations not in progress.

Jn. 14:2-3 In my Father's house (Sheburne)

IV. The End
Rev. 1:7-8 "Behold he cometh with clouds"

A. Clouds
   1. Glory

B. Every Eye See Him.
   1. No longer will one say "I just can't see it."
2. No secret return—all see.
3. No one will ask—is this Jesus?
   All will know.
C. They that Pierced Him.
   1. For some a crown—others a curse.
   2. Jews who put him to death will see
      him.
   3. Wail because of Him—because still
      in their sins.
   4. What a contrast twill be with
      when last they saw Him on the
      cross.
D. For one—wail or wait?
   1. Some ask for the mt. to fall.
   2. Some Even so, Amen. 
   3. Some crucify afresh (Heb. 6:6).
   4. Some even so come, Lord Jesus.
   5. It's either Salvation or Judgement.
   Acts. 17:30-31 "And the times of this ignor."
   Phil. 2:9-10"Wherefore God also hath"
   6. What is your choice?
Concord Road - 5/2/90
Elizabethtown, KY - 5/16/90

Lindale church, Houston, TX - 6/6/90

Cedar Grove, Fairburn, GA - 6/27/90
In heaven the priesthood of Christ continues forever, which means that Jesus is forever at the service of men. The Hebrew writer is quick to inform us that Christ "always lives to make intercession" for us (7:25). William Barclay comments, "That is why he is the complete Saviour. On earth he served men; he gave his life for them; in heaven he still exists to make intercession for them. He lived and died for them on earth; he lives in heaven to plead their cause. He is the priest forever, the One who is forever opening the door to the friendship of God, the One who is forever and ever the great servant of mankind."

*John Gipson*
I COMMEND MY SPIRIT
Luke 23:46    Ps. 31:5

I. When we come to the last of anything, its
importance is increased.
A. Last words of Jesus prior to death - 7th.
B. Wonder, if we could consciously choose, what
our last words would be?
1. Would we be able to place ourselves in the
   Father's hands?
2. Would we rightfully expect Heaven?
3. Have we lived as tho we desired it?
4. Do we believe in another world?

II. Some things we learn from Jesus' last words.
A. He lived c the Bible.
   1. Ever quoting Sarp.
   2. Knew Ps. 31:5.
   3. Cheerful trust of souls to God.
   4. Knew he belonged to God.
   5. It was Heb. evening prayer.
B. In time of death he sees a Personal God.
   1. He knew God was real.
   2. He saw his fatherhood.
   3. There was no fear.
   4. No writer speaks of him as dying, oddly.
   5. To that God he prays!
   6. It was his 3rd prayer from the Cross: Forgive,
      Forsaken?, Commend.
   7. No fear moving into God's presence.
   8. Story on Emperor & Father.
2 Tim. 1:12 "I know whom I have bel.
C. So did Stephen.
Acts 7:59 "And they stoned S., calling upon God, an
1. He knew he had an eternal spirit.
2. So it's not so bad to die - an old man used to say
   "Surely they must be forgetting me up there."
3. Common sense to want to go home - far better.
4. Some lady came to R. W. Emerson real excited,
   "They say the world is coming to an end - What
   shall we do?" He ans., "We can get along
   w/o this world."
5. This is the "committal" I want.
D. Jesus, c 7 words, has a sense of completion.
1. Are we finishing anything?
2. Commend - release his spirit & let it go.
   a.) Also banking term - to invest. I'm depositing
   myself.
   b.) We die once - a preacher asked a reluctant
      Son to preach his funeral - knowing it would
      be hard. He said, "If you'll do it just this
      once, I won't ask you to do it again."
   c.) Asked Tennyson what he thought of death - he
      wrote Sunset & Evenmg Star.
3. Is death a liberating experience for us?

Heat End Shed Night College Class 6-23-82
COWARDICE OVERCOME
Luke 23:50-54

I. In one sense he's the last Joseph.
   A. Early in Luke--chapter 2--we meet a famous Joseph. He disappears without our knowing when or how.
   B. Late in Luke we meet the last Joseph. He too appears & is forever gone.
   C. But he says something to us.
      1. We may overcome our weaknesses.
      2. Grace give us another hour.
      3. Our efforts may solicit the cooperation of others.
         a) Nicodemus was a night visitor--John 3.
         b) Joseph was a secret disciple.
      4. Let's see what we can learn of this unusual man, especially from Luke.

II. A Man Named Joseph (Known only here!)
   A. Name means God will give me another.
      A. Counselor.
         1. In Jewish Sanhedrin of 70.
         2. Highest body of their government.
         3. "Honorable Counselor" (Mk. 15:43) thus respected.
      C. Good Man
         1. Politics can attract such and we should seek such.
         2. Behold his morality & compassion.
   D. Just
      1. Think of genuineness--and it may have taken awhile for his to surface.
      2. Piety his.
      3. Jesus had disciples of whom little is known.
E. Rich
Matt. 27:57 "When the even was come, there came
F. Disciple (Matt. 27:57)
1. Secret John 19:38--Disciple but secretly
   for fear.
2. Would you think this a good dossier?
3. Could you run on this record?

III. Out of Step with Sanhedrin
A. Did not consent to council & deed of
   them.
   1. Consent--vote.
   2. Yet no record he voted against the
      execution of Jesus.
   3. He was looking for the Kingdom--as
      was Simeon (Luke 2:25).
   4. Obviously he did not agree with
      Sanhedrin verdict.
   5. If things go without your consent,
      at least don't approve it. (Van Doren)
   6. Suppose now it bugged him he had
      not spoken out.
   7. How long had he waited for the
      Kingdom--who introduced him to
      this faith.

B. From Arimathea
1. City of the Jews.
2. Don't know where it was. (Ash)
3. 7 miles from Jerusalem.
4. 8 miles from Joppa--thus 24 miles
   N.W. of Jerusalem.
5. Take your pick!
C. Now that amazing bold step
V-52 "Went unto Pilate & begged the body"
1. Why would Pilate agree?
   a) Further hurt Jews?
   b) Respect for Jesus?
   c) Rectify his cowardice?
   d) Impressed with wife's statement?
   e) What explanation could he offer his wife?
   f) "Gave him leave" (John 19:38).
2. His bold request.
   a) Faith rises triumphantly over fears.
   b) Ready to accept any consequences.
   c) One of tragedies of life is that we put on people's grave flowers we should have given them in life. (Barclay)
   d) No longer secret disciple.
Ps. 83:3 "Consulted against thy hidden ones"
1 Kings 19:17 "7000 in Israel--knees not bowed, mouths not kissed him"
   e) Came boldly.
1 Jn. 4:18 "There is no fear in love, but perfect"
   f) No longer ashamed but accepts the risk.

IV. Burial of Jesus
A. "He took it down."
1. Cowardice derived him of earlier privileges.
2. Powell calls this his partial confession.
3. He will not allow birds & dogs to
destroy body of Jesus.
B. He had help--
Jn. 19:39 "And there came also Nicodemus"
1. Mixture of myrrh & aloes.
2. Roman pound was 12 oz.
Ps. 45:6-8 (Read)
3. Great things done for Jesus not
by apostles but folks we've never
known nor hear of again. (Summers)
C. Wrapped in Linen
1. Evidence of death.
   a) Centurian--said.
   b) Friends--took.
   c) Women--saw.
   d) Priest--sealed.
   e) Pilate--marvelled.
   f) Soldiers--guard.
2. Wrapped.
Mk. 15:46"He brought fine linen, & took him d.
3. Costly & spices added.
D. Sepulchre
1. Hewn out of stone.
2. New.
3. Wealthy.
   Isa. 53:9
4. He had no idea tomb would be empty
in matter of hours.
E. Sabbath--drew on.
1. Sorrow must not stop the observance
   of the Sabbath.
2. Keep worshipping in spite of burdens.
3. Sunset is coming for all of us that
   ends our work day--how well are we
   using the opportunities?
COWARDICE OVERCOME
Concord Road (B.C.) - 4/29/90
Elizabethtown, KY - 5/15/90