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Teachings of Jesus (Sermon Outlines)

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①

JESUS ATTACKS INCIPIENCY *church house*
LUKE 14:25-35 *brotherhood*

Think of the things we talk about on which Jesus spoke nothing - shorts, smoking, masonry, Wed. night meeting, elder appointment, etc. yet He did teach a powerful lesson on the cost of discipleship.

weddings
steeple
invitation songs
funerals
worship order
Caring for orphans
Baptism formula

Songs: Jesus Calls Us
Old Rugged Cross
Faith of Our
Fathers

I. Perhaps today one of the greatest curses of the church is the half hearted attitude of devotion that people in it take toward the Lord.

- A. Evidently Christ knew such would be, because he gave fair warning.
- B. Truly this generation of grey blooded Americans need to hear!
- C. Let's see what Jesus told us about discipleship.

II. In less than 10 verses he said, 3 *times* ~~Verse~~ "Ye cannot be my disciples."

- A. We'd like to see what were the 3 X
- B. " " " " " he meant 3 X
- C. " " " " the conclusion of the matter *after 3 rejections.*

III. Three times He said it.

A. It is superior to all human relationship
Luke 14:26, "If any man come to Me"

- 1. Note the great multitude.
 - a. Were they going to Jerusalem because they thought he'd get a crown, rather than a cross?

(2) 2. See Him as He whirls about as they follow Him & get this address.

3. Christ must be above the closest of family ties (Matt 10:37) "Hethat loveth"

a. Not hate literally. *f. or m. more than*
Ept. 6:1-3 "Children obey your parents
Col. 3:20" "for this is well pleasing"

b. Means love less - Matt said, "more than"

c. We obey Christ first.

d. We preach & serve first above family duties. - Henry Ferrar's mother.

e. Barnes says when He takes them away in death we do not murmur.

4. Watch whom you marry.

5. Don't let family relations take you into wrong.

6. These are strong and trenchant words.

B. The Relationship Accepts a Cross V-27

1. Oddly they didn't know much about it.

2. Up to this point Jesus had not used it in connection with Himself.

3. They knew it only as an instrument of Roman extinction.

4. Here it means complete self sacrifice.

C. Disciplinship Demands Pre-Cost Calculation

1. For this he uses 2 illustrations:

Building - Battle. -V-28

a. Tower Building

(1) Place of defense observation

(2) High & strong, impregnable

b. You count cost

c. To fail to complete is to invite ridicule & laughter. What do you

(3)

think if you see a pile of masonry at an unfinished building.

d. God doesn't want us to act in ignorance or misconception.

2. King and this Battle

a. You will be outnumbered. Can your 10,000 meet his 20,000

b. If you can't, sue for peace.

(1) Send embassy.

c. To be Christian & in considering such look at it calmly.

d. It should be a deliberate act.

e. Soberness is in order & level headedness - not high emotion.

f. Know a fixed purpose.

g. Expect difficulties & be prepared to accept loss.

V-33 "So likewise, whosoever he be-

h. Count on persevering to end.

i. Have we renounced possessions?

3. Warning against emotionism or souped up revivalist?

a. Will you at all times & places act like the Lord's follower? Be sure you have this in mind when you come, regardless of the cost.

IV. The Salty Conclusion

A. Originally salt is good.

1. Preservative - 10 would save Sodom

2. Salt makes thirst

3. Increases taste

4. Uses medical term meaning it's "well adapted."

B. If it loses it's saltiness -

4

1. Impossible to restore it.
2. Should scare us that it can lose its pungency.
3. What type influence do you have?

C. What disposition?

1. Won't preserve.
2. Won't make better land -kills it.
3. Not good for manure pile, thus can neither sow nor plant.
4. Cast it out!

D. Solemn Warning.

1. Hear!
2. If you have an incipied view, a profession and nothing more, God will cast you out!
3. There is a severity to discipleship
 - a. Above airconditioning.
 - b. Crowding
 - c. Boats
 - d. Company
4. 3 Things:
 - a Surrender to Christ
 - b Suffer for Christ
 - c Substance for Christ

Griffin Thomas
statement

West End - 1/15/67

JESUS IN THE MIDDLE OF THE FEAST

John 7:14-24

I. The Feast of Tabernacles had a visitor.

A. Jesus chose His time.

1. It was about the 4th day -- middle of the Feast.

B. He chose place.

1. The temple.

2. Perhaps the outer court.

C. He had to take the audience that was there.

1. They would react in a multiple way.

2. Some would have better chance to understand than others.

D. He taught with telling effect.

1. Jews marvelled.

a. Enemies compelled to admit his greatness.

2. Wasn't from one of learned schools.

a. Gamaliel hadn't taught him -- how could he know what to say.

b. Shocked them earlier with his knowledge.

Mark 1:22 "And they were astonished at him."

Mark 6:2 "And when the sabbath day was come."

II. Jesus' Secret of Teaching.

A. Criticism neither stopped him nor made him feel inferior.

B. He claimed no originality but did claim Heavenly origin and dispatch.

1. Said God sent him.

2. God told him what to say.

a. Didn't claim to be self taught but said note claims and contents.

b. His supreme object to reflect glory to God.

3. Do we stay boldly with the Scriptures?

I Pet. 4:11 "If any man speak, let him speak as a

Gal. 1:6-9 "I marvel that ye are so soon rem

2 Tim. 3:16-17 "All scripture is given by ins

Rev. 22:18-19 "For I testify unto every man t

a. Is our attitude right?

Mk. 12:37 "David therefore himself calleth h

Matt. 13:13-15 "Therefore speak I to them i

4. Jesus felt divine compulsion to do what God wanted. Think of Biblical illustration.

a. Moses.

Exo. 3:9 "Now therefore, behold, the c

b. Ezekiel.

Ezek. 2:3 "And he said unto me, Son of man,

c. Jesus.

Heb. 3:1 "Wherefore, holy brethren, partaker

Mk. 1:38 "And he said unto them, Let us go i

Lu. 4:43 "And he said unto them, I must pre

III. Check His Teaching. v-17.

A. Only those eager to do God's will see in his teaching the marks of divine truth and origin.

1. If a man is not faithful to lesser truth how can he be to bigger one.

2. He claims to be Messiah--Jesus said 3 things came unaware:

a. Messiah.

b. Treasure Trove.

c. Scorpion.

3. Tenny says pragmatic--resolution to do God's will brings certainty of it being right.

IV. Jesus Shows Their Inconsistency. v. 19-20

A. Thou shalt not kill.

1. 6th command of Moses.
2. They sought to kill him.
3. Did this break a commandment.

B. Insulting intercepting.

1. Said he had a devil or was crazy.
2. Who's trying to kill you--absurb!

C. Jesus ignored them.

1. Note he moves to his objective without their sidetracking him.
2. Let this pass to continue his indictment of Jewish rulers.

V. Jesus and the One Work.

A. The healing.

1. Evidentially this Sabbath healing was it. Man can't forget sore spots.
2. Yet consistent with what you do.
 - a. Conflicting ordinances--heal on Sabbath worse than circumcise on Sabbath?
 - b. Said do no work yet they circumcised.
 - c. He claimed consistency with their interpretations.
 - d. Surely he could do mercy on Sabbath if they could do circumcision.
 - e. They consistently could violate Sabbath --it was to give way to something better
 - f. Circumcision antedates Moses--back to Abraham.
Gen. 17:10" This is my covenant, which y

B. Righteous Judgment.

1. Man can't judge motives--but it can actions.

C. Interesting to see reaction to Jesus:

1. Some called him crazy.
2. Some called him criminal--arrest him(30, 32)
3. Some called him Christ (26).
4. Amidst man's insecurity Jesus was serene--He knew what he was.
 - a. Poise and assurance ever his.

JESUS' WATER SPEECH

John 7:32-39

I. The occasion of many speeches causes them to live on and on.

A. Bryan and Cross of Gold.

B. Jesus' "water" speech.

1. It was short.

2. It was moving.

3. It was effective.

a. Shall we see it?

II. The Pharisees are puzzled.

A. They are disturbed at Jesus' gains.

1. Many believed--they couldn't have this.
Their faith alarmed Phar.

2. They'd tried earlier arrest and it failed

B. Sought now to arrest Him.

1. Perhaps it was temple police that was sent.

2. Unconstitutional for Sanhedrin to convene during a festal season.

3. Thus met informally--said arrest Jesus when Feast is over.

III. Jesus' Rebuttal.

A. Yet a little while I am with you.

1. Each man at best has a short time to make his move.

2. Waverers must make up their minds.

3. Life knows limitations.

B. Then I go to Him that sent me.

1. They will seek and can't find.

2. Where I am ye cannot come.

3. "Where was this?" they puzzled.

a. Is it to the dispersed.

(1) Is it the Hellenistic world?

(2) Is it Greek speaking Jews and Gentiles where He goes?

(3) They didn't think in spiritual terms.

(4) Jews of dispersion were not held in proud array by loyal Judeans.

b. Do they realize they are unconsciously prophesying?

(1) A Taunt becomes a prophecy--the scattered folks did hear!

IV. On Last Day of Feast, Jesus Made "Water" Speech.

(Note: see special sermon outline on this)

A. He stood and cried.

1. At dramatic moment.

B. He's Life's Answer.

1. If any man thirst let him come to me.

2. I'll give him real water.

3. Does He speak of self or blessing He'll allow believer to be.

4. Read: Matthew 5:6 "Blessed are they which do hunger and thirst after righteousness" Rev. 22:17 "And the Spirit and the bride say, Come" Ps. 42:1-2 "As the hart panteth after the water"

C. Spirit Came After Jesus' Glorification.

1. Spirit couldn't fully come 'til after Jesus' death.

2. Yet H.S. not born on Pentacost--always been.

3. Spirit there previously but power untouched--like atom.

D. For Spirit's Coming:

1. Must be belief.

2. Jesus must be glorified.

a. John uses it 23x and 4x it speaks of Jesus' death.

b. Perfection of Jesus' ministry through Spirit lay beyond the cross.

E. Jesus is a Blessing.

1. Without him we cannot live.

2. Without him we dare not die.

3. From Christ flows all strength for power and cleansing.

4. Let Him be such a blessing to you.

WHAT DID JESUS SAY ABOUT THE DESTRUCTION OF JERUSALEM?

I. There is no doubt that much confusion has come due to mixing what Jesus said about Jerusalem's end time & the world's end time.

A. We, from the Mt. Olivet discourse, will seek to separate the two.

B. We'll do a lesson on Jerusalem & its AD 70 fall.

C. We'll do a second lesson on the end of the world

1. Does the Great Tribulation apply?

2. Is this the last of last days?

3. We'll have plenty of material - Matt. 24, Mk. 13, Lu. 21.

4. We do not want to get things out of kilter.

II. The End Days of Jerusalem.

A. The disciples talked of the Temple.

Matt. 24:1-2 "And Jesus went out, and departed from

Luke 21:5-6 "And as some spake of the temple, how

B. Jesus told of a coming catastrophe.

Matt. 23:38 "Behold, your house is left unto you des

Matt. 23:36 "Verily I say unto you, All these things

1. Jews that God would rescue them.

2. Jews that temple permanent & its destruction would be end of age.

3. Yet told destruction would come.

Jer. 30:7 "The time of Jacob's trouble; but he shall

Dan. 12:1 "A time of trouble such as never was

Matt. 24:21 Day of vengeance

Mk. 13:19 Days of affliction

C. There would be signs of its approach.

1. Appearance of False Christ.

Lu. 21:8 "And he said, Take heed that ye be not dece

2. Wars & rumors of wars.

Matt. 24:6 "And ye shall hear of wars and rumours of

a.) Cross to AD multiple wars.

b.) Death of 4 successive emperors - w/i 18 months
68-69 AD.

3. Famine, Pestilence, Earthquake.

Matt. 24:7 "For nation shall rise against nation, and

4. Beginning of sorrows.

Matt. 24:8 "All these are the beginning of sorrows."

a.) Sorrows = birth pangs, travails, pain.

b.) Points toward delivery.

5. Persecution & Error.

Matt. 24:9-11 "Then shall they deliver you up to be c

a.) Synagogues & councils are not today, but for
1st century.

b.) Time of early Christian.

c.) Gospel preached to all (14) - church's
evangelization not cut short by time of return.

d.) (Some feel the gospel had gone to all world).

6. Abomination of Desolation.

Matt. 24:15-16 "When ye therefore shall see the abor

Mk. 13:14 "But when ye shall see the abomination of

a.) Very specific - no generalities.

b.) Distinct sign.

c.) Alert Judians of that generation.

d.) This the sign they asked for.

e.) All 3: when ye shall see.

Lu. 20:21 "Jerusalem encompassed c armies

f.) Hostile, heathen force.

g.) Abomination means nausea because of stench, an object of disgust.

(1) Ensigns & images of Rome.

(2) Eagles on standards.

(3) Stand where it ought not (Mk. 13:14).

h.) Bitter abomination that causes desolation.

i.) Stands in holy place (Matt. only) & means entire Jerusalem.

j.) Fulfilled or future?

k.) Run while had a chance before city surrounded.

l.) If image in Holy of Holies, who could see it & know to run.

m.) Rebuild temple to accommodate today? No - talking about that temple of Jesus' time (Matt. 23:2).

n.) What would be holy about temple if rebuilt - the separating veil?

Matt. 27:51 "And, behold, the veil of the temple w

o.) Different temple today.

Eph. 2:21 "In whom all the building fitly framed toge

1 Pet. 2:5 "Ye also, as lively stones, are built up a s

7. Run!

Matt. 24:16-20 (Read)

a.) Don't come home.

b.) Don't retrieve belongings.

c.) Pray not in winter.

d.) Josephus card. Also Eusebius.

8. Great tribulation.

Matt. 24:21 "For then shall be great tribulation, such

a.) Only 1/10 killed at Hiroshima compared to Jerusalem.

Lu. 21:22 "For these be the days of vengeance, that

b.) It has taken place.

c.) Josephus cards.

d.) Women ate their children.

e.) Tribulation not used c final 7 yrs. of earth but is common denominator of all ages. See card.

9. Shall see days shortened.

Matt. 24:22 "And except those days should be shorter

a.) Carcase passage.

Matt. 24:28 "For wheresoever the carcase is, there will

b.) Goldenhey Card.

c.) Matthew Henry Card.

d.) Then sun, moon, stars disturbed.

Matt. 24:29 "Immediately after the tribulation of those

(1) "Immediately" does not allow for 2,000 yrs.

(2) Figurative for ebb & flow of earthly powers.

(3) Mauro Card.

(4) Edersheim Card.

10. Fig tree.

Matt. 24:32-35 "Now learn a parable of the fig tree

a.) This generation refers to that generation of Jesus disciples.

11. Conclusion --

If they got hurt at Jerusalem, it was their fault for not being alert!

THE WOMAN TO WHOM JESUS WOULD NOT SPEAK

Matt.15:21-28

I. "He didn't speak to me!"

A. We demand acknowledgement. We view failure to speak as a rebuff brought about by superiority, hurt, deviltry. It puzzles.

B. But what if you spoke 1st to the Lord & he wouldn't speak to you--one woman did!

II. Our lesson logically falls into 5 parts: The Withdrawal, The Encounter, The Rejection, The Rebuttal, The Victory. It's also found in Mk.7:24-30.

II. The Withdrawal.

A. From tops of hills in Naz., just a days ride from Capernaum, was the Med. sea coast town of Tyre & Sidon. A new country for Jesus, N.W. of Galilee, once Maritime capital of the world. Canaan meant lowlands whereas Phoenicia = palmland. Narrow strip 24x1 mi. Region where Elijah fed by widow during Ahab's famine. Swarmed c humanity.

B. Jesus came "would have no man know it".

(Mk.7:24)-lost in a crowd.

C. Retirement for Meditation, intensive study & intimate companionship necessary.

1. 1st sorte to foreign land (except Egypt)-only work with Gentile.

2. Needed escape enemies opposition & mistaken movement of his friends-not a missionary, t

III. The Encounter.

A. A Woman of Canaan.

1. Called a Gk., SyroPhonician, a Gentile under Gk. gov., her people survivors of Canaanites so wicked & idolatrous, dispossessed by Joshua

B. Her Cry.

V.22 "Have mercy on me, O Lord, thou son

1. David=her knowledge (partial) of his reign.

2. Vexed with devil=lunatic or evil spirit
(God allowed to show Jesus' power & Satan's horror.)

3. Note grievously.

IV. The Rejection.

V.23 "But he answered her not a word."

A. Ever remember this before-seemed impassive & unmoved-walked on, heeded not.

1. She followed & cried as Jesus moved on.

B. Disciples evidently puzzled-they take it upon self to decide Lord's business-"send her away."

1. Was their's a cry for mercy or rejection? Don't know except by his reply.

2. Could it be that disciples still tell the Lord what to do & still keep folk from coming to Him? Does your conduct keep others away?

3. "I am not sent but unto the lost sheep

a. Jesus was a Jew 1st in this mission. This according to divine plan.

b. We can gain extensively & lose intensive

c. In line with orders

Matt.10:5 "Go not into the way of the G."

4. Jesus moves on.

V. The Rebuttal.

A. It seems he entered a house-so did she.

V.25 "Then came she & worshipped him, saying

1. Let's see the scene. She came inspite of Christ's silence, disciples rebuke, any encouragement, different despised race, & yet to face hard words.

2. She came with earnestness (not money or fame, but health), faith (cried, fell, worshipped-did reverence) for others, in trouble, humble (ask favor of one who called her a dog?), deeper than appearance (he ans. not-doesn't say he heard not), resignation (Lord help me-didn't tell him how) & reasoned later when he spoke with a clear

B. Why did Jesus so treat her? Fount. of mind. mercy usually opened now closed.

1. His mission demanded it-not his heart.

2. Desired privacy & this would forever deny it here.

3. Try her faith (more bend of the bow greater flight of arrow).

4. Demonstrate a heathen's capacity.

5. A prayful retort.

6. Shows value of perseverance-few things reached by single stride.

7. Not sent to Gentiles but not to hinder either this coming.

C. Use of proverbs

V.26 "It is not meet to take the children"

1. Jew superior-others dogs. Jesus uses diminutive-either house pet or wretched cur-probably former. See card on Proverbs

2. He uses "1st be filled"-perhaps she also heard "sent". She sees opening. ^{#25 & 51.}

3. V.27 "Truth Lord, yet the dogs eat of the

a. Eat while the meal is in progress.

b. She could be called a dog, happy in misery, see silver lining.

VI. The Victory.

V.28 "O woman, great is thy faith: be it

Mk.7:30 "Found the child laid upon the bed & th

A. We see in 1st Gentile to get Jesus blessing:

1. Delay is not denial.

2. Jesus suffers self to be conquered by faith.

3. Great faith triumphs over obstacles. We
cheapen what we easily get.

4. Faith goes before conquest—we achieve via
faith—even to shoot rocket in orbit.

5. It takes different things to win different
people—some kindness, some fire—Jesus knew.

6. Faith has power to claim what it needs.

7. Jesus never denied any good thing asked of
him in faith & perseverance.

West End 7/12/59
Ely kn Beech Fl 2 7/29/59

Woodkewen 9/14/59
Hackie Harris - Bzpt.

Bethel Kn 11/15/59

WATER'S WONDERFUL, EVEN ON YOUR FEET

John 13:1-17

I. Water's wonderful.

A. Facts about it.

1. Didn't know elements till 18th century.
2. Explode H_2O 1190° F - below it gases won't unite.
3. Never exists in perfect state.
4. Tasteless.
5. Odorless.
6. Colorless.
7. Below 32° F solid.
8. Above 212° F gas.
9. When water 32° is heated, it contracts till reach 39.2° , then it expands.
10. 212° cooled it contracts to 39.2° after which it expands.
11. 39.2° max density.
12. Expands on cooling from 39.2° to 32° - upper layers become dense & sink so fresh surface exposed.
13. But when the temp. of mass of water has reached 39.2° further cooling of the surface causes an expansion of upper layers which continue until these solidify into ice. These layers float upon warmer water beneath. Can't freeze it suddenly thru out.
14. Can't compress it much - if do makes 7 forms of ice.
15. Solvent.
16. Next to air most important to sustain life.
17. Solid as ice, frost, snow, hail, sleet.

- 18. It seems inactive in glass but it's evaporating all time - will leave glass.
- 19. Drink 3 qts. daily.
- 20. Use 158 gals. per day as ave. city dweller. (180 gals. is 6 bath tubs full).
- 21. For everything 16,000 gal. of fresh water today per person to support our standard of living (300 gals. for wheat to make your bread needs for 1 day).

- 22. You are water cooled.
- B. Jesus used water.
 - 1. To ride on.
 - 2. To drink.
 - 3. To teach.
 - 4. To Baptize.

Why love us? (Rom 5:6-8)
 1. We are not loveable
 2. Enemies I Jn 4:10
 3. Nothing we could do for him

II. I'd like to tell John 13 story.

- A. Time.
 - 1. Public ministry is over - now time to die.
 - 2. Cross 12 hrs. away.
 - 3. Passover time.

- B. Occasion.
 - 1. "Love his own to the end." *185x world = Kosmos (cosmopolitan) 105x by John 1. Cosmetic (ornament)*
 - 2. Uttermost proof of love. *2. Human race*
 - 3. Beautiful to be claimed by Jesus. *3. "Rebelling"*
 - 4. He loved his fully, as he was able to do.
 - 5. Evil didn't quench it - Judas betrayal (11) & Peter's denial (38). *Story Nietzsche I*
 - 6. Love = agape. *"A great debt who can pay?"*
 - 7. More than noble example of serving others.

C. He was conscious of who he was (V. 3).

No forgetting he was God

- 1. He knew then.
- 2. Super star wrong.
- 3. He claims deity.
- D. He washes their ft.

Note contrast c
 Judzs & Jesus
 knew: 1) Had all power
 2) Came to die
 3) Going to God

- 1. Laid aside garments.
 - (a) Deliberately subjected himself to their needs.
 - (b) Are we too important for menial tasks?
 - (c) Assumed posture of a slave.
 - (d) Do we stand on dignity or kneel to service for a brother
 - (e) Plural for garments removed - leave him like a servant c only a loin cloth?

Phil. 2:7 Took unto himself the form of a serv.

I Pet. 5:5 Be clothed c humility - for God resisteth

- (f) Laid aside garments; was to his life.
- 2. Took towel, girded self, poured water, washed & dried ft.
 - (a) Ate lying down.
 - (b) Moved one to one.
 - (c) Washed Judas too!
 - (d) Don't know order.
 - (e) Wonder what they thot - not a word was said.

proud enust

- 3. Came to Peter. Humble enust to know should not wash yet
 - (a) He asked do you wash my ft. ? proud enust to
 - (b) Jesus said he didn't get now but would understand later. (We are in same boat) tell Jesus what to do
 - (c) Peter said, "Not never shall you rinse my feet forever." Couldn't make it stronger.

- (1) He resisted.
- (2) Men do today - think they can save themselves as men proudly do today.

- (3) Thou & my strongly emphasized in V. 6.
- (4) Disciples would fight for a throne but not a towel.

Lu. 22:24-27 Strife who greatest - chief - serve

- (5) Peter 1st says NC - will change his mind.
- (6) Man who wants to be served is miserable - therefore be a servant.

(d) Peter told - no wash, no part.

- (1) Does it also c baptism. *Justified men*
- (2) Love needs to be expressed. *need be born*

(e) Peter asks for ft., hands, head. *again once*

(1) Wanted all that belonged to Jesus.

(f) Jesus said some are partly washed - do what's lacking - yet all not clean.

(1) When came to banquet they'd had a bath - didn't need anything but ft. washed.

(2) If we accept what Jesus offers, need nothing more. *Do we care for orphan, aged, parents*

III. Lesson Learned. *lonely*

- A. Jesus not satisfied c negative - you do some washing. *Wash the ice cold or scalding water -*
- B. We are ever to wait on one another. *or*
- C. His love transcends social class. *scraper*
- D. Jesus gave example; not a church ordinance. *off dirt*
- E. Obedience brings joy.

Camp WEBE 8-11-74.

Sherrie Mc Garrity - Bapt.

Ricky Bowers - Bapt.

West End 2-8-76

Joanne Litton - Ident., Rest.

Mr. + Mrs. Michael Erskine - Ident.

Central church, Amarillo Tex

Main St. Church, Sprenckles, Tenn 433976

Debra Robertson Restored

WATER'S WONDERFUL, EVEN ON YOUR FEET

Raleigh Church, Memphis, TN - 10/25/87

Beltline church, Decatur, AL - 10/16/88

Colliers Way, Weirton, WV - 9/25/89