May 2017

McInteer Sermon Outlines - Mark

Jim Bill McInteer

Follow this and additional works at: https://scholarworks.harding.edu/mcinteer-sermons-scripture

Recommended Citation

This Sermon is brought to you for free and open access by the Jim Bill McInteer Archive at Scholar Works at Harding. It has been accepted for inclusion in Jim Bill McInteer Sermon Outlines by Book of the Bible by an authorized administrator of Scholar Works at Harding. For more information, please contact scholarworks@harding.edu.
I. They tell me:
   A. Mark spent some time in Rome.
   B. He was Barnabas’ nephew.
   C. He turned back on a missionary journey.
   D. He later was called because he was profitable.
   E. Say all you want to--but he sure could write!

II. See the breathtaking introduction and the immediate plunge into the ministry of John.

Mark 1:1-5

A. The Beginning
   1. Is this the title of his book--the Beginning?
   2. Gen. 1:1 "In the beginning"
   3. Mk. 1:1 "The beginning"--Martin calls it a new start in the world’s history.
   4. It's like a title or caption--terse, simple--like plunge right in.
   5. After all like begins with Jesus.
   6. God has come to earth in Jesus--the pathway to salvation, well being, and Heaven.
   7. Mark makes no effort to explain, he simply tells what happened.
   8. "What pregnancy there is in brevity." (Scoggie)
   9. It's the beginning for the Good News--not an absolute for time.
B. Beginning of the Gospel.
1. In the eternal counsel of God the Gospel has an unbeginning
   beginning and an unending end.
   (Scroggie)
2. It's the gospel, not a
3. Mark never grows weary of the word, gospel.
Mk. 1:1 Beginning
Mk. 1:14-15 Kingdom
Mk. 8:35 Save for gospel
Mk. 10:29 Left houses
Mk. 13:10 1st published nation
Mk. 14:9 Wherever preached
Mk. 16:15-16 Believe and baptize
4. Word--Gospel--Good News
   a) EU = good.
   b) Aggelion = message.
   c) 1st meant a reward to the bearer of good news.
   d) Then meant sacrifice offered in thankfulness for the good news.
   e) Finally the good news itself.
   f) Never applied to book of N.T.
5. When people see you coming, are you good news or bad news--even
   your children at home?
6. Do you bring joy?
C. Gospel of Jesus Christ, the Son of God.
1. The gospel is Jesus Christ, the Son of God.
2. Sum and substance of gospel is not an institution, philosophy, ethic
   but a person.
3. John came
   Jesus came.
4. Jesus is God with a face.
5. Christ--God's agent for the establishment of his Kingdom on Earth.
6. Son of God.
   a) Jesus revealed as God's man for others and as God for us.
   b) John believed Jesus was Son of God so see what he did and hear what He says.
   c) He's our model.
   d) Little interest in his boyhood or his mother. Mk. 6:3
7. Powerfully interested in that He was God's Son.

   Mk. 1:1
   Mk. 1:11 Thou art my Son, well pleased
   Mk. 3:11 Unclean Spirits--thou art
   Mk. 8:38 Whosoever ashamed me
   Mk. 9:7 Cloud, This is my beloved Son
   Mk. 12:6 Reverence my Son
   Mk. 13:32 Day & hour knoweth no man
   Mk. 14:61-62 Art thou the Christ, Son
   Mk. 15:39 Centurion, Truly this man

D. Documented Powerfully
1. Written
   a) In perfect tense--denotes action completed in the past with continuing results.
   b) Written and still is in a sense.
   c) Shows belief in the unchanging authority of the Scripture.
d) As it is written—John came—see truth of prophets.
e) Stands written—was written and still remains.
f) See perpetuity of the Scripture.

2. Begins with 2 quotes from O.T.
   Mal. 3:1
   Isa. 40:3
3. These are Mark's only quotations from O.T.
4. Yet basic to claim is O.T.
5. Ministry of Jesus firmly grounded in O.T.

III. Now Comes John
A. Behold I send
   1. I—God.
   3. Thy—Jesus.
   4. Came at time when Israel low—under Rome, glory days gone, religion hollow and routine.

B. My Messenger
   1. If anyone marched to the beat of a different drummer John did.
   2. Remember him for his outdoor lifestyle, his diet, his dress, the place of his preaching, his message.
   3. Did he look strange to his contemporaries?
   5. Today we need to change people's attitude about God & focus on Jesus.
   a) Are we whole show or fore-runner?
   b) Associated with Jesus? Are we?
7. Prepare—to clear obstacles in hearts so that when Jesus came they'd acknowledge and listen.

C. Voice Crying In Wilderness
1. Voice, not an echo, therefore one with an authoritative message.
2. Wilderness
   a) Desert is picture of our dry, empty, barren, bored lives.
   b) Region piled up from beaches of Dead Sea to the very edge of the Central Plateau.
3. This telegraphs:
   a) Spent time with those who hurt, were outcast.
   b) Not with mighty & powerful.
   c) Life was found in serving.
   d) Not interested in public opinions nor relatives.
   e) Sought no advice of his companion.
   f) Had no polls to find out the popular side.
   g) Sampled no views.
4. Prepare—Straight Paths

D. His Preaching & Results
1. The baptizer—present participle.
2. Proclaimed as a Herald.
3. Preached baptism.
   a) It drowns old self and raises a new person.
   b) What God said to Jesus at his baptism He now says to us.
4. Repentance
   a) A genitive of quality.
   b) Indicates that repentance had already occurred and was being accompanied by it. (Expositors)
   c) Deliberate turning, change of mind.
   d) Change of conduct, direction, purpose.
   e) Called his hearers to a radical change, turn to God.
   f) Sin is self-centered, brings guilt, accompanied by fear.
   g) Impenitence raises mountain of obstruction. (Lenski)
   h) "If you feel separated from God, who moved?" (Doster)
5. Confessed Sins
   a) Baptized none that did not make an open confession of sin.
   b) Under Christ--we confess Him.
6. Who Heard Him?
   a) "Went out"--imperfect tense, suggested they kept going to Him.
   b) Jerusalem--20' from Jordan and 4000' above it.
c) Mark tells only 1 trip to Jerusalem.
d) Kept on going out.
e) Kept on being baptized.
7. Mark is convincing because he is convinced himself!
I. I just can't understand the Bible.
   A. For instance in 2 Chronicles 15:17 it speaks of Maachah.
      1. Three males
      2. Three females
      3. One city
   B. But to tell Asa's work seen with such clarity, 2 Chronicles 15: whole chapter.

V-1  "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you." "If you forsake him he will forsake you," said Azariah.
1. Long season without true God, teaching priest, without law.
2. Trouble turn, sought, found (V-4).
3. V-7 "Be strong, not weak hands, work shall be rewarded."
4. Asa heard, took courage, put away idols, renewed the altar.
5. Lord's with him, Jerusalem 700 ox, 7,000 sheep, covenant, with all heart and soul (V-12), put to death opposition (V-13), sware with loud voice (V-14), rejoiced at oath, sought, found (call heart).
6. Maachah removed her idol, cut, burned, mother, no war for 35 years.
7. Did they understand?

II. Now we go to our text with same spirit of understanding. These facts:

A. Beginning of the gospel of Jesus Christ, Son of God (V-1).
   1. Mark first to write about Jesus - AD 55?
   2. Words of action to Gentiles (Jewish customs explained), letter on sermons, short, factual.
   3. Beginning of John-messenger-prepare the way, voice of one... wilderness, make ready, paths straight (highway construction).

Acts 11:15

4. Quotes Isaiah and Malachi, voice said:
   a) Fill up the valleys of neglected duties, sins of omission, defects prayer, faith, love, work.
   b) Bring down mountains of pride, selfishness, unbelief, worldliness, hypocrisy, wrongs among men.
   c) Make straight crooked place, settle difficulties, confess sins.
   d) Smooth the rough, temperamental, lack of courtesy, coldness, fault-finding.
(From Peloubet)
5. John came:
   a) Baptized in the wilderness—not Jerusalem— in harmony with austerity of message.

   Matt. 11:7-10
   b) Preached the baptism of repentance unto remission of sins.
   c) Without repentance (change of mind) not godly sorrow—it works. Repentance leads to reformation of life.
   d) Unto remission of sins—to obtain forgiveness (Acts 2:38).
   e) Baptized in the river Jordan means to dip, immerge, submerge, to make clean with water (Thayer)—(never translated!). Same today "of Christian baptism, thus, according to the view of the apostles is a rite of sacred immerse on, commanded by Christ by which men come into the fellowship of Christ and his church." (Greek Lexicon, Pg. 94, 95).
   f) Confessing their sins—some will not baptize one who admits he's a sinner and wishes to be forgiven! We today confess our faith—major difference.
g) This leather girdle, camel-hair clothed man, ate locusts and wild honey, PREACHED!!

h) There comes after me, mightier than I, latched of shoe I'm not worthy to stoop down and unloose, I baptize you in water, he the Holy Spirit.


6. Any trouble seeing any of this?

Romans 2:4
Romans 11:22

B. One of John's candidates (Mk. 1:9-10)

1. Jesus came from Nazareth--60 mi.
2. Baptized--one without sin, I have need of thee.
3. And straightway coming up out of the water was baptized of John in the Jordan--immersed--go down to come up out of.

Acts 8:38-39

4. Heavens rent asunder.
5. Spirit as a dove descending upon him.
6. Voice from rent asunder heaven "thou art my beloved Son, in thee I am well pleased."
C. Will you let the commendation be heard again--be baptized as God, Christ and Holy Spirit so approve.

1 John 1:3-6
2 Thess. 1:7-9
In Greek mythology Procrustes was a scoundrel who controlled the pass between Athens and Eleusis. There, he had an iron bed in which he invited every passer-by to spend the night. Having strapped his victim to the bed, Procrustes would stretch them to fit if they were too short, or if the guest proved too tall. Procrustes would amputate the excess length.

The story of Procrustes echoes in our language today. In English, a “Procrustean bed” is a capricious point around which truth is strained.

As Christians, we must be careful not to play fast and loose with the truth, especially in dealing with God's word. Peter warns of ignorant and unstable teachers who twist the Scriptures to their own destruction. (2 Peter 3:16)
HE DID, WHY DON'T WE?
Mark 1:9-11

I. All of my life, as long as I've known anything, I've known the value and necessity of water baptism.
A. I never doubted one day I would be baptized.
B. I never doubted its value.
C. Never knew a time I did not want to be, nor after it have for a moment devaluated it.
D. Frankly, I don't know why any believer remains unbaptized.
E. So we say "He did, why don't we?"

II. Jesus was baptized.
Mark 1:9-11
A. Jesus came from Nazareth of Galilee.
   1. This was not the beginning of his life, but of his ministry.
   2. There was a point of beginning.
   3. This is Jesus--God's son.
   4. "The gospel is not a mystery in which the identity of the main character has to be guessed--from the start it's Jesus, the Son of God." (Expositor)
B. And was baptized of John in Jordan.
   1. Not many words--just plain, expected facts.
   2. Not for remission of sins, but to fulfill all righteousness.
   3. "He identified with us--he stoops that we may rise." (Scroggie)
4. Being baptized for a purpose—fulfill all righteousness—thus has reference to God's plan and purpose for Jesus.
5. He needs to be completely identified with man and his sins—thus proclaim his identity with human nature.

C. Straightway Coming Up Out
1. Immediately used 41 times by Mark—gives the gospel an air of breathlessness.
2. Luke uses it 8X.
3. The servant must not be slack.
4. Out—ek—means from within—immersion.
5. Baptized into (eis) came up out of (ek) the Jordan.

D. Heavens Opened
1. Tear
2. Rent
4. Spirit like a dove descend.
   a) Dove characterizes gentleness.
   b) Also sympathy.

E. Voice from Heaven.
1. 3X God spoke: here, Mk. 9:7 and John 12:28.
2. Beloved Son—Unique
   a) Identification—Mark 1:1
   b) Consecration
   c) Attestation
3. Jesus more important than man.
III. If we are assured God is pleased with us, nothing else matters.

IV. Now why aren't we baptized also.
   A. As this pleased God, Jesus asks us to follow suit.
      1. Jesus commands it.
   Matt. 28:18-20
   Mark 16:15-16
      a) Baptism no afterthought.
      b) Greatest person who ever lived, demands it.
   2. So do the apostles.
   Acts 2:38
   Acts 10:48
      3. Holy Spirit writes about it.
      4. Did not originate under influence of respected men of the past.
      5. Identifies with a group in the present.
   B. It expresses candidate's concerns.
      1. Identified with Jesus.
      2. Pledges self to resurrected life guided by values, purposes, goals.
      3. Appeals for salvation.
   1 Pet. 3:21
   Acts 22:16
C. Man must do something.
   1. Believe--Jn. 6:28-29 (work)
   2. Make a conscious decision.
   3. Repent.
D. Great N.T. History
   1. 9 conversions in Acts:
      2:37-41; 8:12-13; 8:36-38
      16:14-15; 16:30-34; 18:8; 19:1-5
   2. Only 2 things mentioned specifically
      in every instance--hear & baptize.
   3. Not always said believe, confess, repent.
   4. All either commanded to be baptized
      or recorded as doing so immediately.

John 3:5
Rom 6:3

5. Quotes from men.
   a) Bruce
   b) Beasley - Murray
   c) Calvin
   d) Warfield
   e) Lloyd Jones

6. All churches except Quakers require it.

E. Any reason you should not be?

South Harpeth - 11/5/00
These passages leave it beyond doubt that faith was the indispensable prerequisite to baptism. It is true to the biblical record to say that every one in the apostolic church who believed was baptized. As F.F. Bruce comments, "The idea of an unbaptized Christian is simply not entertained in the New Testament."

From: Life In His Body, Gary Inrig  Pg. 130

Baptism is the completion of conversion. In the New Testament the two, baptism and conversion, are never separated. Once one realizes that baptism and conversion are inseparably kept together, then one can appreciate how it is that Paul can say, "All you who are baptized into Christ did put on Christ."

--George Beasley-Murray
As John Calvin recognized, "The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."

From: Life In His Body, Gary Inrig  Pg. 129

It is also true that there is no record in the New Testament of infant baptism. B.B. Warfield is driven by this fact to the rather desperate conclusion that "The warrant for infant baptism is not to be sought in the New Testament, but in the Old Testament." It is also true, as Kurt Aland has concluded after an extensive study of early Christian literature, "To this day, no one can prove an actual case of the baptism of an infant in the period before A.D. 200

From: Life In His Body, Gary Inrig  Pg. 130
No man is born into the world a Christian; each individual must be born again to become a Christian.

THE MIRACLE OF GRACE - Lloyd-Jones - P.18
A reader wrote awhile back saying, "I wonder why the CHRISTIAN STANDARD continually records baptisms, but says nothing of salvation by grace through faith? It seems to me the act of getting in the water is most important in the Christian Churches/Churches of Christ."

We want to make baptism no more important than Jesus and the apostles made it. If we included all of the elements of salvation in every report from a church, we would need to put out a book, not a magazine, every week! We assume our readers understand that salvation is by grace through faith—and that it includes a great many things (repentance, confession of Christ as Lord, and the mercy and love of God, to name a few).

We believe that one should think of all the various aspects of salvation in a cluster together, not isolate one from the rest. "Getting someone into the water" certainly isn't the only important thing. Peter made that clear. He said that baptism is "not the removal of dirt from the body" (1 Peter 3:21, New International Version). Instead it is the "pledge of a good conscience toward God." He compares baptism to the water by which Noah and his family were saved, saying, "This water symbolizes baptism that now saves you also... It saves you by the resurrection of Jesus Christ."

Baptism's importance rests on the authority of Christ. He observed it (Matthew 3:13ff); He practiced it (John 3:22, 4:1); He commanded it (Matthew 28:18-20; Mark 16:16). Because we place all our trust in Him for salvation, we try to do just what He said.
THERE'S SOMETHING ABOUT A BAPTISM
Mark 1:9-11

I. Never have I seen a baptism that emotions were not stirred.
   A. It's a new birth and that's exciting.
   B. It's an enlargement of a family.
   C. It's the joy of remission of sins and the enlargement of the church.

II. But if our baptism excites, just think of the power of Jesus' baptism—it's that which now we study.

III. It's Recorded
   A. All 4 gospels have it.
   B. It's Mark we are using.

Mk. 1:9-11
C. It's Dramatic
   1. "Jesus came—life lived here & now".
   2. It's the beginning of his ministry.
   3. "In those days".
      a) Jesus lived in the current situation of his time.
      b) Came from Nazareth, and it's 18 years of obscurity.
      c) Jesus is 30—two young men.
      d) John 6 months older, they are 2nd cousins.
      e) Came at peak of John's successes, all Jerusalem came to him.
      f) But evidently let others go first.

Lu. 3:21 "Now when all the people were"
g) Came praying.
IV. Jesus Was Baptized of John in Jordan.
   A. It was immersion—EK = out from water.
      1. River—made a descent into it.
      2. "Coming up out of the water."
      3. In Jordan—but where?
      4. About an 80 mile trip.
   B. John the Immerser
      1. Demanded repentance thus reality.
      2. Jewish earlier method.
         a) Sinner came to priest.
         b) Brought a sacrifice.
         c) Confess sins on sacrifice.
         d) Take substitutionary sacrifice and give to priest.
         e) Slay the sacrifice.
         f) Take blood to sprinkle at place of worship.
         g) Sinner told of his forgiveness.
      3. Abused ritual however so John calls for honesty—know that forgiveness comes via shed blood.
      4. Must be sincere.

Job 42:5-6
Isa. 6:5
Rom. 7:18

C. Baptism via repentance, confession of sin, remission granted—Holy Spirit not involved.

V. Why Was Jesus Baptized?
   A. He had no sin—John even objected to doing it.
B. Why?
1. Fulfills all righteousness.
   Matt. 3:15
2. Identifies with sinner yet had none—
   became sin for us.
3. Act of dedication—
   to do Father's will.
   Jn. 5:30 I see not my own will but will of
   Jesus.
4. Shows he was willing to humble
   himself even to the point of
   appearing like a sinful man.
5. Starts His redemptive work.
6. Shows He approved of John's
   message.
7. We must respect the needs of
   others—
   even if below you—show
   love.
8. "Jesus declared his intentions to
   meet the righteous demands of God by
   himself undertaking to pay the
   debts of men—his baptism an act
   of identification." (Stedman)
10. If Jesus had had false pride he'd
    never been baptized.
VI. Mighty Things Happened Immediately
   (Mark's favorite word)—used 41X.
   A. He saw the heavens opened.
      1. Sky is split open.
      Isa. 64:1 Mark likes strong verbs
      2. He saw heavens in the act of being
         riven asunder.
         3) Not just black atmosphere—Then above
            highest heaven—From cloud in the heavens came His
            powerful voice.
3. Used of:
   - Garment   Isa. 36:22
   - Veil       Luke 23:45
   - Net        Jn. 21:11
   - Rocks      Zech. 14:4
   - Wood       Gen. 22:3

4. Heavens rip at start of ministry--
   veil as it closes.

Mk. 15:38

B. Spirit Descended Like a Dove
1. Spirit that brooded over the deep
   in creation now descends like a dove.
2. He approves of Jesus' action.
3. Dove
   a) Lu. 3:22 in bodily form, no other
      place is a bodily form spoken of
      for the Spirit.
   b) Berkley--"Spirit dove like
      descended."
   c) Ps. 91:4 - God covers us with
      his feathers--what do you see?
   d) Doesn't say was a dove but
      symbol of dove.

4. More on Dove
   a) Docile
   b) Symbol of Peace

Matt. 10:16

   c) Used in OT sacrifice for the
      poor.

Lev. 12:8
Lu. 2:24

   d) John saw it, knew then who
      Jesus was.

John 1:32
e) Gentle, non-threatening, does not resist nor fight back.

f) But like love, the dove is irresistible.

5. Were you expecting a legion of angels? Got a dove.

6. It came upon Him.

C. The Father Spoke--Voice

1. Father's voice echoes loud & clear.

Ps. 2:6-7 Not crowning His reign
Isa. 42:1 Coming of the Deity
Gen. 22:2

2. After not before obedience did we feel the presence of God.

Lu. 17:14

3. Father, with Spirit, puts stamp of approval--now 3 of the Godhead.

4. Spoke to Jesus.

Lu. 2:52

5. Gave assurance to Jesus.

6. 1st of 3X. Rescuing Word
   a) Baptism
   b) Transfiguration 2 Pet. 1:17
   c) Before Passion Jn. 12:28

7. My Beloved Son
   a) He is God's Son.
      (1) Destined to rule as King over Kingdom.
      (2) Isa's suffering servant.
      (3) The Anointed.

   b) Mark 1 -- Son
      Mark 11 -- calls him Son.
VII. When we are assured God is pleased with us, nothing else matters.

Cumberland Mt. State Park - 10/4/98
Water Street, Charlotte, TN - 10/18/98
Stroudsville, Cedar Hill, TN - 10/25/98
Guntersville, AL (BC) - 5/2/99
Sheridan, AR - 5/12/99
Flat Creek - 6/09/99
Hilfdale C/C - 6/13/99
Locust Grove, KY - 7/18/99
I. If you think I have come to:
   A. Parade scary statistics---
      1. Half of marriages end in divorce.
      2. 25% all children in America growing up in single parent homes.
      3. 90% of these headed by women.
      4. 53% all children not reared in the same home with mother & daddy.
      5. Parents spend 40% less time with children than did 1965.
      6. I haven't, simply you have heired this.
      7. Clip on USA's ranks.
   B. Berate you for lack of Bible knowledge.
      1. ACU study of 2,000 church teens.
         a) 63% "It really doesn't matter what particular church someone belongs to as long as he/she loves Jesus."
            Jr. High students "Yes."
         b) 56% High School students "Yes."
         c) 48% college teens.
         d) 65% youth ministers "Yes."
         e) 13% elders "Yes."
         f) 0% preachers "Yes."
      2. Clip on 9 great Americans.
      3. But did you know:
         a) Since 1985 measurable growth in church of Christ.
         b) 12th largest in adherents.
            11th largest in membership.
         c) 5.2% increase in the 90's.
         d) 6th largest church in growth among 15 largest church groups.
e) 4th largest in congregations--
13,097.
f) In 2417 counties out of 3105 in USA.
5. Barna Research warns they are "Skeptical, survival-orientated, stressed out, self-reliant, and pragmatic, they are struggling to find an identity. They want to rebel: the problem is they don't know what to rebel to."
6. Brandon Jones, historian, "Woodstock is a summary of all the forces that have been churning throughout the 60's. Drugs, rock 'n roll, rebellion, mass action, idealism, ultimate total disenchentment. When the music ended, they all broke camp and went their separate ways, and for all intents and purposes the decade was over. That was the 60's, that's how it ended, not with a bang, but with a whimper. The 60's left some major legacies, but most of all it left a major vacuum. They thought they were "Born to be Wild" as they sang last song.
7. But you weren't there.
II. No, I have come to tell you about the Fast Moving Jesus.
   A. If you like--
      1. Fast break teams.
      2. Quick automobiles.
      3. Instant hamburgers.
   B. Then Jesus and his speed a joy.
   C. We'll go to opening of Mark's gospel to see it.

III. Fast Moving Jesus.
   A. Movement--came from Narareth to John's Jordan (Mark 1:9-11).
      1. Left home to start a ministry--for not the beginning of his life but of his work.
         a) Follow your dream of Ginseppe Good-for-Nothing.
         b) What do you want your life to give to God? (Archaeologist clip)
      2. Baptized.
         a) Identification, Consecration, Affirmation. (Gano clips)
         b) Godhead seen.
         c) Voice--when God is pleased with us, nothing else matters.
         d) Straightway--41X in Mark.
         e) Servant must not be slack.
   B. After the Dove the Devil (Mk. 1:12-13)
      1. Attestation, followed by attack.
         (Scroggie)
      1 Pet. 4:12 "Beloved think it not strange"
      2. We'll have Jesus, Devil, Angels, Spirit & Wild Beast in this battle.
3. No place where temptation won't reach you.
4. Don't court it.
5. How could an unbaptized Lord, immune from temptation, be a friend of tempted man?
6. Hack Big Boy to Death.
7. Colson questions.
8. Grades--"Nearly 80% of the difference in 8th grade math test scores can be explained by three factors that parents influence: student absenteeism, variety of reading material at home, and excessive television watching, according to a study released by the Education Dept. Family involvement is more important than family income, the study said." (Rochelle Sharpe)
9. Use of money--(Schultze card)
10. Steak story.
11. Wizard cards
12. Please excuse Johnny for being late. His gun jammed.

C. First words.  "Kingdom priority"
Mk. 1:14-15 "Now after that John"
1. Catch some of them.
   a) Gospel of the Kingdom--central presentation--Jews wanted a prince, got a preacher.
   b) Time fulfilled--oldest living person, Jeanne Calment of France, 120 yrs. old. "What sort of future do you anticipate having?"--"a very short one" she answered.
c) Duane Schmidt said "Some things need prompt attention—a drowning man, a falling egg, and a crying child."

2. What are we saying?
   a) Opportunities are never lost. The other fellow takes those we miss.
      (R&R magazine)
   b) Do we appreciate our land?
   c) What about parents? Teachers?
   d) 6 Family limit clip.
   e) Mattox advice.

D. Need Help

Mk. 1:16-20

1. Need companions in labor.
2. Milton Berle—know who I am? #4
3. Choose good associates.
   a) Not idlers—these were fishermen who were busy.
   b) If making good now can make good later.
   c) Had their own boat—prosperous.
   d) 2 brothers casting
      2 brothers mending.
   e) Don't panic because of a torn net.
   f) Straightway called
      Straightway came.
   g) Do song "In Simple Trust Like Theirs Who Heard."

4. 5-year-old -- won't go back to school.
5. Smalley clip on 16's. #16
6. Tournier card. #14
7. Boy Scout story. #18
IV. And so I point you to the Fast Moving Jesus.
   A. Who came with a purpose.
   B. Who bore successfully his temptations.
   C. Who gave the Kingdom priority.
   D. Who turned to others for help.

Ulysses, KS - 4/2/95
Smithville, Tn (BC) - 6/25/95
Consider, too, where the United States ranks in comparison with the rest of the industrialized world. We are at or near the top in rates of abortions, divorces, and unwed births. We lead the industrialized world in murder, rape and violent crime.

And in elementary and secondary education, we are at or near the bottom in achievement scores.

---

All American

For a pop quiz, a teacher asked her pupils to name nine great Americans. After a short while, everyone except Tim had handed in papers.

"Tim, can't you finish your list?" asked the teacher.

"Finish!" said Tim. "I still haven't decided on the first baseman."

Topeka, Kan.       Ted
To the point

By STEVE GOODIER

The dean of admissions in the school of agriculture was interviewing a college freshman. “Why have you chosen this career?” he asked.

“I dream of making a million dollars in farming, like my father,” the student replied.

“Your father made a million dollars in farming?” asked the impressed dean.

“No,” replied the freshman. “But he always dreamed of it.”

Some people dream, and never act on their dreams. Their dreams are merely daydreams—useless and ineffective. Other people follow their dreams. They don’t want to die with the music still in them.

An example is Giuseppe Good-for-Nothing. At least that’s what his daddy called him. Giuseppe’s father worked as a San Francisco fisherman, but Giuseppe got sick even at the smell of fish and sicker every time he rode in the boat. His father expected Giuseppe and his brothers, who loved the fishing business, to follow his career path. He tried to explain to the old man that he could work in the office or repair nets, but his father insisted he was “good for nothing” and booted him off the boat.

Young Giuseppe tried delivering newspapers and shining shoes. He bussed tables in a restaurant. Every dime he earned he gave back to the family. But since he wasn’t fishing his father dismissed his efforts. “He’s no good—Giuseppe Good-for-Nothing.”

So Giuseppe started hanging out in the streets where he discovered something: the game of stickball. He was good. His hands and feet were lightning. He found he could hit and run the field with the best of them. Giuseppe decided to follow his dream, and by the time he was finished, he had become the most successful member of his family. Two of his brothers even quit fishing to follow him! And one day his father wept with pride at the accomplishments of his “good-for-nothing” son.

Years later, Giuseppe would say that the day his papa kicked him off the fishing boat for the last time turned out to be the best thing that ever happened to him. And the best thing that ever happened to the country that came to love him; for if Giuseppe had ended up fishing, Joe DiMaggio would never have made it to baseball’s Hall of Fame.

What happens when you follow a dream? You may succeed or you may fail. But at least you will head in the right direction. And if your dream is from God, you’ll do something beautiful with your life in the process!

City officials in Washington, D.C. have passed a law prohibiting pan-handling on city streets. According to one City Council member, “If they want to live off public handouts, they can run for office like everybody else around here.”

Quote “The Speaker’s Digest” 17
Our young daughter announced proudly at the dinner table that she had decided what to be when she grew up—an archaeologist. My wife and I were stunned. Did she even know what an archaeologist was? A doctor or teacher we could understand, but not an archaeologist.

So I prodded a bit: “Do you know what archaeologists do?”

“Yes,” she replied tenaciously, as if expecting me to talk her out of it.

“Well,” I asked, “why do you want to be an archaeologist?”

Without hesitating she gave an answer that I will never forget: “Because I can find things in my room.”
Many people have come to this "fork in the road." They have had to do some serious thinking about the choice. One such man was John Allen Gano, a Kentuckian, whom history records as one of the greatest men of the nineteenth century. His family was extremely close. His grandfather, John Gano, was a Baptist preacher who served as a chaplain in the Revolutionary War with George Washington. George Washington heard him preach many times, and after the war, before John Gano returned home, asked him to immerse him. George Washington said in essence, "I have been reading my Bible and have heard you preach on baptism many times. I believe that this is something God wants me to do. Understand that I am not going to leave the church of my fathers, the Episcopal Church, but I want you to immerse me." John Gano baptized him that day in the Hudson River in the presence of forty-two witnesses. Years later, when J. W. McGarvey brought John Allen Gano a book by J. T. Headley entitled The Clergymen and Chaplains of the American Revolution in which there was a chapter on his grandfather, he was delighted. His son, Richard, wrote in his father's biographical sketch of this family tradition of the baptism of George Washington. He had two uncles that were Baptist preachers. John Allen Gano studied law and obtained his license to practice. Shortly before he began to practice law he went to gospel meetings in which he heard B. W. Stone and T. M. Allen. His son, Richard, wrote of his father's choice:

He had been of a Baptist family, but had never made profession of faith or attached himself to any church, but attended the meeting held by B. W. Stone, and also those held by Thomas M. Allen. At a meeting held by T. M. Allen he became so thoroughly aroused by a godly sorrow for his sins that he repented, confessed his savior, and was baptized. His sisters were so distressed that they sent seventy miles for a Baptist minister, Jacob Creath, Sr., to come and win Brother John back to the church of his fathers. He came all the way on horse back, and urged the young man to retrace his steps, appealing to him by the love he bore his old grandfather, Chaplain John Gano; and John Allen Gano laid his hand on the New Testament and said, "Elder Creath, if you will show me in this book where it says, 'Deny yourself, take up your cross and follow your grandfather,' I will follow mine through life. But I read it, follow Christ, and I am determined to follow Him until death if it separates me from all the kindred I have on earth." They spent twelve hours in conversation and the old minister was so impressed that he returned the next day.
and they renewed the conversation, and Jacob Creath, Sr., became convinced, and soon after came out publicly and took his stand with the church that has no book or creed but God's word and will wear no name but the name of Christ, the only position on which the friends of Christ can ever be united, and John Allen Gano went with all his might to preaching the Gospel of Christ, and had success in winning souls to Christ unequalled in that state. He presented the gospel facts with such clearness and force, and besides this had such wonderful pathos that he could reach the hearts of the people, and gather them into the kingdom of the Master. . . . He immersed nearly ten thousand persons during his ministry, and such was his success in impressing those who were convinced under his preaching, with the importance of a genuine repentance unto reformation of life, that comparatively few of them ever turned back to the world. A Baptist minister named Morgan Wells, said of him, after his death, that John A. Gano had done more toward forming the religious views and controlling the lives of the people, and making peace among men, than any half dozen ministers in the state put together.  

John Allen Gano's son became a preacher and later on an elder in the first church in Dallas, Texas, i.e., the old Pearl and Bryan Street church. 14 Earl I. West, one of the best church historians in the world today, said of John Allen Gano, he was "one of the greatest men of God that we have had in the church at any time." 15 John Allen Gano became a blessing to humanity because he chose God over family.
10 admit hacking Big Boy to ‘death’

TOLEDO, Ohio — The grisly Big Boy whodunit was solved Tuesday.

Eight men, most of them college students, admitted to police that they and two younger friends stole the cheery, 300-pound restaurant icon on March 17, dismembered him with a hacksaw and dumped his remains at other Big Boy restaurants in the area with notes that declared: "Big Boy is Dead."

Why?

"We were bored," said 18-year-old Tom Martinez.

The eight will probably be charged with criminal mischief, a misdemeanor that could land them in jail for 60 days and cost them more $3,000 to pay for the pudgy, 6-foot Big Boy, police said. Charges weren't expected until today.
a series of questions that men challenge each other with periodically:

1. Have you been with a woman anywhere this past week that might be seen as compromising?
2. Have any of your financial dealings lacked integrity?
3. Have you exposed yourself to any sexually explicit material?
4. Have you spent adequate time in Bible study and prayer?
5. Have you given priority time to your family?

6. Have you fulfilled the mandate of your calling?
7. Have you just lied to me?

The key is that small group accountability must be voluntary. No one should force you to divulge anything you’re not comfortable sharing. You should chose the people you want to meet with, yet try to limit the group to two or three. Don’t forget: what is said in the small group, stays in the small group!
Many adolescents work, but not primarily to save money as much as to be able to spend it. Newsweek rightly called adolescent work and buying a "frenzy of consumerism." Teens earned about ninety-five billion dollars in 1991, according to Teenage Research, Unlimited. They spent eighty-two billion! Few parents can afford to consume at that rate. In fact, many teens are better dressed than their parents.

—Quentin J. Schultze
Winning Your Kids Back from the Media, pg. 152

The stories I read were fascinating. One story had two men going into a cafe and ordering a steak. The waiter brought out a large steak and a small steak. One man reached out and took the large steak. The other man said, "My brother, that was not very nice of you to reach out and take the large steak." To this the first man said, "Well, if you had reached first, which steak would you have taken?" He replied, "The small one." To this the first man said, "Well you have it—what are you complaining about?"
And who is this Wizard we've come to expect so much from? Or more accurately, who are these wizards? In contemporary terms, they are the wizards of status, success, money, power, and prestige. They are the wizards that come on late night TV and entice us with real-estate scams, get-rich-quick schemes, and body and face makeover products. They promise us success and happiness if we follow their yellow brick road of advice—their few, simple, easy (but expensive) steps to fame and fortune, better health, long life, thinness, and a body beautiful. True contentment at last!

Other wizards are not so harmless—like the wizards of drugs, alcohol, and sex. They prey upon our human weaknesses and destructive dependencies. They promise us painless escape, appealing to an amusement park mentality—but bringing destruction, guilt, shame, and remorse instead. With them, we are never better off. Each time we take their advice we die—a little at a time, until we are no more.
Later, six simple family limits grew out of our two foundational principles.

1. We honor Mom and Dad by obeying them.

2. We honor others and our possessions by putting things away after we have used them.

3. We honor our commitment to the family by performing all chores responsibly.

4. We honor friends and family by having good manners and exercising responsibility toward others.

5. We honor all of God's creation; people and things.

6. God is worthy to receive our highest honor and praise, and His Word is to be honored as well.

Gary Smalley & Dr. John Trent

Leaving the Light On, pg 150
I want to encourage all young people, and I have a serious message for them.

MESSAGE FOR YOUNG PEOPLE

"You can achieve. Any average young man with determination, could have done as well or better than I did. It only takes time and effort. Here is my advice:

Be honest and sincere. Take serious things seriously. Realize the importance of preparation. The world is full of opportunities, and these will come faster than you are prepared to accept them.

Build your faith in God. Rely upon the atonement of Christ for forgiveness. Read the Bible and study the Proverbs of Solomon. Put these principles into practice every day and you will not only be prepared for life in this world, you will also be prepared for eternal life.

Increase your vocabulary by learning the meaning of one new word every day. All that I am saying is not too hard for you to do. You have plenty of time to do it, and it can be done easier than you think.

Your brain is not like a bucket. You can fill a bucket with sand and no more can be put into it. Your brain is such an unlimited computer that it is never full. The more you put into it the easier it is to add new things. So--keep adding data to your memory bank, and you can recall it whenever needed. The more data, the more accurate the decisions. The ability to make valid decisions and take responsibility for them will put you ahead of most of your contemporaries.

F. W. Mattox
"The Future is Better Than the Past"
Milton Berle told NBC's "Later" interviewer Bob Costas that he visited a nursing home and asked a little old lady, "Do you know who I am?" The lady looked up at Uncle Miltie and replied, "No, but if you'll go to the front desk, they might be able to tell you."

We heard a story recently about a five-year-old Lioness who had just started kindergarten. She came home from her very first day and slammed the front door! Her startled dad looked up from his lunch.

"My goodness," he said. "What's the matter?"

The little lady banged her lunchbox down on the kitchen table and said, "Daddy, I am not going back to that school!"

"Really? How come?"

"Because that teacher didn't do one thing I told her to!"

Gary Smalley & Dr. John Trent--Leaving the Light On, pg. 72
You see, to be heard is to be unburdened, says Paul Tournier, who sets the stage for our discussion to come:

We need to see that universal sickness, that innumerable throng of men and women laden down with their secrets, laden down with their fears, their sufferings, their sorrows, their disappointments, and their guilt. We need to understand how tragically alone they find themselves. They may take part in social life, may even play a leading role there, chairing club meetings, winning sports championships . . . . Yet what eats away at them from within is that they may live years without finding anyone in whom they have enough confidence to unburden themselves.
One minute, please!

By TOM HAGGAI

During a hike in the woods, a troop of Boy Scouts came across an abandoned section of railroad track. Each in turn tried walking on the rail but eventually lost his balance and tumbled off.

Suddenly, two of the boys, after considerable whispering, offered to bet that they could walk the entire length of the track without falling off. Challenged to make good their boast, the two boys jumped up on opposite rails, extended a hand to balance each other, and walked the entire section of track with no difficulty whatsoever.

In a nutshell, here is the principle for successful living, whether talking about family or business or community: No man is an island. Make no mistake—reaching out your hand to another is not generosity. It is survival. By holding you in balance, I have the prop for balancing myself.
I. I was reading some Bible literature and a man rightfully shocked me by writing about the first century of the church.

A. How would you feel if a teacher came before you and all he had was the Old Testament?

1. If Jesus died in his 33rd year, we have that event to tell, provided:
   a) You saw it.
   b) You heard a witness tell of it.
   c) You saw remarkable change in people's lives and witnessed the first century worship hour.
   d) Sang, prayed, loved one another.
   e) Ate the Supper--but how did they know how to observe it?

2. No one had a New Testament.
   a) Today many in pews and various translations.
   b) Mark's first gospel written (AD 60).
   c) I Thessalonian's first writings and that was in Europe--mid 50's.
   d) Christ gone 30 years.
   e) I Cor. 11:17-34 - first account of Lord's Supper.
   f) Canon compete by 100 AD.
g) Passages pleading for an understanding of the involvement.

John 15:26-27
John 16:13-15
I Cor. 14:37
Heb. 1:1-2

h) Old Testament used.

I Peter 1:10-12


3. Finally we got our Bible.
   a) Used papyrus reeds.
   b) Paper origin.
   c) Scroll

Luke 4:17

4. Byblos from Egyptian word to Greek.

2 Tim. 4:13

5. Eventually we used the Bible.

B. One thing the early church could do was tell this story of Jesus.

II. Lesson from Mark 1:21.

A. Evidently this event on Sabbath.
   1. Jesus went to synagogues.
   2. So did apostles.
   3. Scribes earlier there to tell of the law.
B. This story—Mark 1:21—
1. Jesus spoke with authorities.
2. Man unclean spirit.
   a) Devils - work of Satan.
   b) Demons
   c) New Testament always shows them as "bad."
   d) Immaterial and unseen, evil.
   e) Victims tormented.
   f) Just just an illness, insane.
   g) Could speak through the possessed.
   h) Personalities that could obey.
3. We've no evidence of today's existence of such—perhaps no longer allowed.

Zech. 13:2

C. Events in this story:
1. Confessed Jesus Son of God.
2. Jesus told him to be quiet.
3. Jesus not in league with the devil.
4. Later so charged him.

Matt. 12:24

D. This happened:
1. Spirit with loud voice cast out.

3. People amazed at the first miracle
   Mark reports, though John earlier reported.

John 2:11
4. People astonished at power of Jesus' words of command.

Rom. 1:16
Matt. 8:8

E. Emphasis on:
   1. Jesus' teachings.
   2. Jesus' power.

III. I've continued this in other sermons, but note:
   A. All healed--demon possession and sickness are two things.
   B. Perhaps this is closing period of demonic possession--at least we can't prove it one way or the other.
   C. Miracles cease - teaching with a miracle.
   D. Power of Word of Jesus.

Matt. 8:16

IV. This early church could have told event which now with accuracy we read.

Neely's Bend - 7/22/07
SURPRISES IN THE SYNAGOGUE
Mark 1:21-28

I. You are here in services.
   A. What do you expect to happen?
   B. Anything? 3 songs & a prayer.
   C. Expect opposition to message--with divergent views here?
   D. Expect a scream?

II. One day at Capernaum there came many surprises. Rest routine.
   A. Capernaum
      1. NW shore of Galilee.
      2. Northern headquarters after Nazareth rejection.
   B. Straightway on Sabbath to Synagogue.
      1. Immediately--on the very next Sabbath after call of the 4.
      2. Immediately used 41X; 5X through rest of chapter.
      4. Immediately see divine power meeting head-on human needs.
      5. Habitually worshipped.

   Lu. 4:16
   6. Do we regularly worship?
   7. Demons go to church.
      "Man in the street; devil in the pew"
   8. Taught--participated.

   Jn. 18:20
   C. "Astonished at his doctrine" (v-22).
      1. Lit. "struck out of themselves".
      2. Lit. "out of their senses".
      3. Lit. "Expelled by blow".
      4. To drive out or away.
5. Spoke truth.
   a) Dealt with matter of great significance.
   b) Used illustrations.
   c) Loved audience.
   d) Spoke with authority.
   e) Used Scriptures of the Father.

John 5:27

D. "Not as the Scribes"
   1. They borrowed from fallible sources.
   2. Made appeal to Rabbis older & greater than themselves.
   3. Scholarly opinions of others quoted.

E. This is Surprise No. 1.

III. In the Synagogue was a man with an unclean spirit.

A. Door is publicly open for all to come.
   1. We'll see Mark's first account of demon expulsion.
   2. Some think demons in 1st century only.
   3. In our services there will be those in the bondage of sin.

B. He Screamed—Surprise #2.
   1. Wherever there is Divine instruction there will be devilish obstruction.
   2. Truth will not go unchallenged.
   4. Jesus unnerves evil.
   5. Yet some come prosaically Sunday after Sunday, see nothing, expect nothing.
C. "Let Us Alone"
   1. One impure spirit speaks yet does it in the name of others.
   2. They are leagued together in the work of the devil.
D. "What have we to do with thee?"
   1. What have we in common?
   2. What today do many have in common with Christ?
   3. Iago says of Othello: "He hath a daily beauty in his life that makes me ugly."
   4. Lit. Jesus the Nazarene.
E. "Come to destroy us?"
   1. Right on target—Jesus came to destroy works of the Devil.
   2. Satan considers it an infringement on his rights when Jesus frees a sinner. (Barnes)
   3. They know their end—Hell.
F. "I know Thee—Holy One of God"
   1. Those who deny Jesus know less than demons know.
   2. Demons know more than theologians.
   3. High Priest didn't know Jesus but the demons do.
   4. They believe.
5. Holy One of God
   a) Eminently pure.
   b) Only begotten = to Father.
   c) Set apart for work of Messiah.
IV. Jesus' Reaction -- Surprise #4

A. Rejected Him
1. Commanded him.
2. Not man but the spirit -- he never addressed the man.
3. Spirit is real -- no conversation with a disease -- stay away from oujai boards.
4. Double command here -- rebuke and be still.
5. Jesus both tender and stern.
6. What do you do when you face evil?

B. Hold Thy Peace
1. Lit. "Be muzzled", shut up.
2. He does not want his acknowledgement from unholy source.
3. Be still and get out.
4. Came out -- demon had no other choice.

C. His leaving.
1. Torn him -- threw into convulsion as he unwillingly obeyed.
2. Screamend again with loud voice -- all heard.
3. Came out.
   a) By one word Jesus commands the devils.
   b) Came out because he had to but did all damage he could in leaving.
   c) See immediate power of spoken word.
d) His word ever victorious.
  e) His word ever brings results.

V. People Reacted.
A. Amazed--Surprise #5.
  1. Dumbfounded.
  2. Amazement led to awe!
  3. How would I have reacted?
B. New
  1. In quality
  2. Compared to old, worn out.
C. Unclean Spirits Obey
  1. He'd sternly charged--angered.
  2. He's superior to demon's power.
  3. What He can do to one, can to all.
  4. Fame spread.
  5. Are we for real?

D. Surprised.
  F. His Teaching
  B. Manifestation
  C. Who does what does not know Jesus
  D. Jesus rebuked spirit & Exorcism
  E. Worshippers' reaction

Walnut St., Dickson, TN (BC) - 6/13/93
40th & Hazel, Pine Bluff, AR (BC) - 3/27/94
I. Two things I don't care for:
   A. St. Peter at the gate jokes.
   B. Mother-in-law ones.
      1. I had a great one.
      2. How many of us recall having done something for her.
      3. No gift is as nice as our fellowship in Jesus—even as in Peter's household.

II. As we begin may I remind you:
   A. I don't know either lady's name: wife or mother-in-law. Why alive?
   B. Mother-in-law must have been fine—more about her than the daughter.
   C. We do learn wife went with Peter.

   I Cor. 9:5  How we not power to lead about

   D. Marriage is honorable.
      1. Obviously Peter was—must embarrass the Pope. No doctrine embarrassing
      2. How can celebrity be exalted in view of Heb. 13:4?
      3. Whole doctrine contrary to Scriptures
      I Tim. 3:2

   E. Finally Peter's wife must have been gracious—suddenly a crowd to cook for!

   F. We'll find other accounts:
      Matt. 8:14-17

   G. Shall we go to our story.

III. Jesus Leaves the Synagogue.
   A. He was a regular attendant.
B. Forthwith--and we meet Mark's action words.
   1. Immediately -- v. 28.
   2. Anon -- v. 30.
C. Jesus heals on the Sabbath--private and no objections.
   1. Scroggie points out he suits all situations.
   2. Already seen him by the river, in the wilderness, on the sea, in the synagogue--now house.

IV. Jesus Enters Peter & Andrew's House
A. Can't stay in church forever.
B. There are tasks at home that awaits us.
C. Jesus after worship enjoyed the social visit.

V. The House
A. Evidently hospitable--Jesus and the mother-in-law there, James, John?
B. Do we welcome Jesus to our homes?
C. Co-owned by Peter & Andrew.
   1. Family--brothers.
   2. Came from Bethesaida, place of fishing.
D. If James & John came--first witness of strange events for Peter, James, John.
E. The mother-in-law was ill Peter went to worship.
F. Was wife not good natured to bring in guest without being told?
G. Obviously marriage is no hinderance to virtue.
VI. The Illness--Lady Lay Sick
   A. Wife's mother in a delicate position.
   B. Peter was an apostle but not exempt from the common things of life.
   C. Fever:
      1. Matthew "sick of a fever."
      2. Luke took it "holden with a high fever."
      3. He says it was great and violent.
      4. Dr. Luke says she was in the grip of a fever.

VII. Jesus called--"they tell him of her."
   A. Shows where a Christian should go when he is in trouble.
   B. Took her hand.
      1. With only a touch He healed.
      2. He used various healing methods.
      3. Hand ever open to help.
      4. Luke says he stood over her--like a doctor.
5. Word would have been sufficient but He touched her, showing tenderness.

C. Cure full, complete, immediate.
1. Lifted her up—Peter will learn company.
2. Irrespective of company, always helping.
3. Lift
   a) Disciples reap the reward of their faithfulness—reward 100 fold.
   b) Jesus interested not only in the public but in the domestic side.
   c) He's mindful of family cares, sorrows, joys.
   d) Cure immediate as was the convalescence.

IX. She Ministered to Them
A. Wonder how often Jesus at this house, had He been repeated blessed by her?
B. If we are healed, show gratitude by service. Do same religiously!
C. She's received a perfect cure.
D. Her strength sufficient for the day—so will be ours.
E. She went to work—no weakness of fever bothered her.
F. Serving Christ is the best proof that we have been restored.
G. We do not know what caused the fever—nor our troubles!

Granny White = 12/21/84
Berry's Chapel 3/12/95
PETER'S MOTHER IN LAW

Ulysses, KS (BC) - 4/2/95
Donelson - 4/9/95
Hernando Hills - 4/9/95
Die Hickory Ladies Class (TCC) - 4/20/95
Eastwood, Hutchinson, KS - 4/26/95
Downtown church, Morrilton, AR (BC) - 5/7/95
Western Hills - 7/14/95
Little River, Hopkinsville, KY - 6/6/95
Ft. Walton, Florida - 6/18/95
Smithville, Tn - 6/25/95
Silver Point, TN - 8/20/95
Clearview church, Lyles, TN - 10/17/95
Beville Rd. C/C, Daytona Beach, 1/27-29, 1996
New Concord, KY - 3/18/96
W. President, Greenwood, MS - 4/1/96
Bentonville, AR - 5/22/96
Hillsboro C/C - 8/4/96
Ypsilanti, MI - 9/18/96
Dothan, AL - 3/3/97
Sheridan, AR - 4/21/97
Beech Hill, Ripley, MS - 7/29/97
Pond church, Dickson, Tn - 9/22/97
Walnut Street, Greenville, AL - 10/13/97
Flat Creek - 6/7/99
Locust Grove, KY - 7/21/99
Brentwood Hills (BC) - 8/1/99
Heritage, Franklin, TN - 4/17/05
Mt. Zion, London, KY (Men's Class) - 4/24/05
My mother-in-law always sends my husband, Warner, and me an anniversary card, and it always arrives one day early. She also telephones us—on the right day, so I know she has not mistaken the date. This year when she called, I asked the reason for the early card.

"I know Warner has a memory like a sieve," she said. "But when he opens that anniversary card he knows he has 24 hours to buy something for you."

It works. In seven years, my husband has never forgotten our anniversary.

—Elizabeth Thomasin (Hartwood, Va.)
WHO IS JESUS TO YOU?

Mark 2:1-12

I. Once again in an effort to magnify the name of Jesus, we tell you one of his great preaching endeavors.
   A. It's a comment to all preachers to recognize God had one Jesus and he asked him to be a preacher of the gospel.
   B. It is a further honor to extol his name in face of an obvious slight in the current world.
   C. One hears the name of God—though he may be "reduced" to a hideous equality with other supposed dieties, but the world of news is strangely silent about Jesus. Even if he is mentioned, it is via slang or in derision.
   D. Let's sound it forth with love and exaltation.

II. To tell the event in a preaching tour is one way to do it. We go to Mark 2:1-4.
   A. Jesus is in Galilee.
   1. A northern territory 50 x 75 miles.
2. History says there were 305 cities and villages in this fully populated area.

3. Capernaum was a principle city called Jesus' city. He radiated from it throughout all Galilee (Mark 1:39).
   a) John stayed put and all people came to him at Jordan.
   b) Contrastingly Jesus went to the people—we use John's method more than Jesus' method today.
   c) Tell about Rosenbaum letter.

Matt. 28:19

d) Jesus "went into their synagogue" (Mark 1:39), as he preached, healed and cast out demons. His miracles were a message with muscles as I call it.

e) Today we need only the New Testament.

f) He healed epilepsy, palsy, and leprosy—three horrid things.

B. Mark 2 starts "After some days."

1. He has been busy.
2. Took time to make the tour even though they tried to get him to stay in one place.
3. Grateful I had 8 weeks of meetings at West End and I heard "you are never here." Brother Boll said that's the reason he could stay so long at Portland Avenue.

4. Was it Peter's house--Rue Porter went house to house.

5. Folks flocked to the house though he had nowhere to lay his head--do we ever build our conveniences?

C. House Event.

1. Throng came (no longer rooms at door - V-2).

2. He was a popular preacher.

3. Preached the Word in spite of opposition.

Gal. 1:6-10 READ

John 8:32 "And ye shall know the truth, and the truth shall make you free."

4. Pray that preachers today will tell the whole gospel.

5. People came from far and wide.

Luke 5:21

6. Multitude at door created a problem.
   a) Paralytic could not walk.
   b) Couldn't get in house.

7. Flat roof?
Acts 10:9
a) Outside stairs.
b) "Upper" room for storage also.
c) Roof dismantled.
d) Man let down through hole by four men.
8. Jesus saw "their" faith—it produced works you could see.
9. Men must surely have had faith.
10. Because of faith exercised blessings came.

James 2:23-24
11. Jesus gave him what he needed first; "sins forgiven."
12. Soul most valuable thing we have.
13. Scribes reasoned in heart.
    Jesus reads our thoughts.
I Cor. 2:11  "No man know the things of."
Acts 1:24  "God knows hearts of all men."
Heb. 4:13  "All things are naked..."
14. Reasoned properly, but didn't see Jesus as divine.
15. He's more than a man.
16. Jesus reads thoughts!
17. We think and reason with our mind, not physical heart.
Rom. 7:25  "So then with the mind I myself serve the law of God..."
18. Jesus asked "Which is easier?"
19. Both easy if divine power is present—one I can see, other I trust.
20. God would not grant divine power to sustain a falsehood.
21. Jesus possessed power to both heal and forgive.
22. Jesus commanded three things: Arise, take up bed, go to thy house.
23. Man obeyed, people amazed, all glorified God.

III. For us!
   A. Will we magnify him?
   B. Will we obey him?
   C. Or will we refuse him?

John 12:42-43
I. If I could see Jesus cope with my problems, maybe I'd believe He's nearer to me.

II. In Mark I see Him do 3 things I do daily.
   A. He made decisions - lived with it.
      1. Preceded by prayer as He chose disciples.
      2. Some went sour.
      3. Yet He went in a house & could live with what he'd done.
         (a) Not ulcer bait.
         (b) Could accept it.
         (c) Ps. 15 swears to own hurt & changes not.
      4. You make decisions.
         Ford Motor Co. - On Expressway:
         1. Meets 10 or more traffic events per second.
         2. Makes 2 or more obvious, conscious observations per sec.
         3. Makes a decision every 5 sec. & performs 30 to 120 actions ea. minute.
            Drive 2 hrs. per da.
            100 million cars.
            2 million killed.
            1/2 million more than all wars.
   B. Knew interruptions.
1. Right to each supper but people called.
2. Refusal to do all you have a right to do may be exercise of greatest liberty!!
3. He bowed to people's needs & forgot supper.

C. Felt criticism
1. Own folks called him crazy - yours call you cute!!!
2. No compliment - yet he went ahead.

III. Let's us live c a Lord who:
(1) Made decisions, (2) Knew interruptions
(3) Accepted criticisms.

Harper Hall School 4-8-70
Dr. O. Chapel 4-26-70
First Ave. Church 4-12-70
Eastside Church, Shippard, Ala., 5-4-70
T.M. South M. Church, Jacksonville 12-1-70
West Side, Muskogee, Okla., Preacher/Teacher
Harding Graduate School, Memphis, 10-3-74-11-74
Sanctuary School of Pianing Chapel, Tucarock, Tex., 10-28-74
The confident young man arose and spread out his notes on the reading desk, adjusted his glasses, cleared his throat, and prepared to debate the affirmative of the subject: "Modern education doesn't meet the needs of the day." He stared intently at the notes, and bewilderment spread over his face.

"I'm sorry," he stammered, "I've got it all written down, but hanged if I can read it."

"Sit down, young man," an old gentleman in the group admonished. "You've won the debate!" —World Week, 3-16-70.

During a severe storm we thought that our small son Brian might awaken and be frightened. We looked into his room just as he opened his eyes and mumbled, "What's daddy doing with the television set now?" —ANN DIRKMAN, Catholic Digest, 3-70.

When the serviceman arrived to repair our garbage disposer, our 5-yr-old daughter explained the problem: "It chews up the food, but it doesn't swallow it." —ANNE DIRKMAN, Farm Jnl, 3-70.
TRUTH

The more truthful a man is himself, the more ready he is to believe others. — Grit, 3-3-70.

UNISEX

It's (unisex) the most discouraging state I've ever seen the fashion world in... Who wants to have to strip naked to find out if you're talking to a boy or a girl? — RON POSTAL, director of Nat'l Council of Men's Fashions.

WILLPOWER

Every young man ambitious to succeed must first cultivate willpower, for without willpower he will never triumph over all the obstacles and difficulties he is sure to encounter in his pursuit of his goal. Real success is akin to willpower in that it lies in the mind, the heart, the soul, the thing oftentimes invisible to the eye of others. Our future and our fate lie in our wills more than in our hands, for our hands are but the instruments of our wills. — B C FORBES, Forbes, 3-15-70.

WORLD SITUATION

Grumpy Ned Carter claims that anyone who doesn't worry about the world situation these days must be getting lousy reception on his television set. — BURTON HILLIS, Better Homes & Gardens, 3-70.
THE SIN NEVER TO BE FORGIVEN
Mark 3

I. In the book of Mark, 10 times Jesus said, "Verily, I say unto you."
A. It has been translated.
   1. I solemnly declare.
   2. Amen, I say unto you.
   3. In very truth.
B. All adds to the fact, what He is about to say is of utmost importance.
C. Of the 10, perhaps none is harder to understand and more fearful to acknowledge than the statement there is a sin which "hath never forgiveness but is in danger of eternal damnation" (Mark 3:29).
   1. Unpardonable sin we call it.
   2. Have I committed it? (Of some comfort is the truth if you are worried about it, you have not committed it.)

II. The Background.
A. Multitudes & Disciples see Jesus as authentically presenting His claims for Messiahship via miracles performed.
B. On a busy Capernaum day, having no time to eat, his friends came to take hold (arrest) saying he was "beside himself."
C. Scribes came and declared by Beelzebub and by the Prince of devils he did his work.
   1. This Jesus could not ignore.
   2. He spoke the parable of the impossibility of Satan fighting himself and his Kingdom standing.
3. It's in the midst of this parable we pick up our story.

III. Parable Truths
A. A divided Kingdom will fall.
B. He is not of Satan as attributed.
C. To spoil a house the strong man must be bound.
D. See the Strong Man Bound.
   1. Shades of Rev. 20.
   2. Strong man--yet there is one able to destroy the destroyer.
   3. He (Strong Man--Satan) is cunning.
   4. Is the Accuser of the Brethren.
   5. Enslaves with hellish yoke.
   6. We literally chose his bondage.
   7. Master of Darkness.
   8. Father of Lies.
   9. Brings strong delusions.
10. Appeals to sense & sight plus pride.
12. Author of Despair--what's the use attitude.
13. Promises peace where there is none.
14. Yet there is one who binds him and leads captivity captive.
15. Certain the works of Jesus cannot be aligned with such an enemy.
E. Note the Spoiling Jesus is Doing.
   1. Means to plunder.
   2. Jesus frees from & plunders Satan--gives back all he took from us.
   3. Can't thus be neutral and stand compromisingly with both Good and Evil.
4. In ordinary life the burglar does not get help from the home owner.
5. All confirms fact there is a Devil and he has a Kingdom, however.

IV. Now the Verily Statement & Sin
v-29 "Verily I say unto you, All"

A. See the power to forgive all sin.
   1. A glorious declaration.
   2. Free pardon, full forgiveness, complete remission without money, without price.
   3. Justified from all things.

Acts 13:39
 Isa. 1:18

B. Mentions forgiveness of blasphemies.
   1. Blasphemy is injurious and evil speaking of God.
   2. Some cast aspersions on Jesus' birth, poverty, from Galilee yet can be forgiven if they repent.
   3. Keep in mind the meaning of blasphemy.
      a) Defiant irreverence.
      b) Insolent language directed against God or man.
      c) Defamation, Rail, Revile.

C. But one blasphemy unforgivable.
   1. A soul can be lost forever.
   2. "A loving God can't send to an eternal hell" say some.
   3. Eternal God, Eternal Heaven, Eternal Hell--should diligently be avoided.
D. v-29 "But he that shall blaspheme against the Holy Ghost hath never forgiveness."

1. What is this?
   a) "A perversion of spirit which in defiance of moral values elects to call light darkness." (Taylor)
   b) "Not an isolated act but a settled condition of the soul". (Expositors)
   (1) Not so much God refuses to forgive as sinner refuses to allow him.
   (2) Look at your own heart--any penitence.
   c) "Attributing his power & divinity to Satan. It is wanton and blasphemous attack on his divine power & nature of Christ. You can call him a Nazarene and a friend of sinners & be pardoned but you cannot attack his power as from the devil and be forgiven" (Barnes).
   d) Some say a sin confined to time Lord was on earth.
   e) It's the sin of putting Jesus with Satan, the best and the worst.
   f) Or the denial of the divinity of the Holy Ghost.
   g) It is continued resistance to the influence of the Holy Spirit by insuperable hardness of heart in perseverance, in obduracy, in penitence to the last. (Augustine)
2. Some obvious warnings.

a) Sin is gradual, has its scale, climax.
   Grieve       Eph. 4:30
   Resist       Acts 7:51
   Quench       I Thess. 5:19
   Blaspheme    Mark 3:29

b) Avoid confusing truth with error, good with evil.

c) Speak of Jesus with reverence, gratitude, faith, love.

d) Heed warnings as they come.

e) Sin can so harden we no longer feel--you can enter a state of willful, determined opposition to the present power of the Holy Spirit.
3. Will you tread the path that leads to pardon?
AND YOUR VIEW OF JESUS?
Mark 3:20-26

I. That today there are many views of Jesus cannot be denied.
   A. We may accurately cite them.
   B. But the main question is "What is your view?"
      1. If you are old enough and sufficiently informed, then you are responsible.
      2. So vital is the correct answer the destiny of your soul is held in balance.
      3. In fact, this story prompts one of the 10 "Verities I say unto you" in Mark.
      4. It introduces the sin for which man can never be forgiven.
      5. Suffice it to say if now you give the right answer about Jesus you have not committed that sin; the wrong answer shows you marching to it!

II. The Views
   A. He has just called the 12—obviously they believe He is the Son of God.
   (Even devils did that he cast out "Thou art the Son of God 3:11 but he quieted them.)
   B. Multitude came together again.
      1. They are searching for an answer.
      2. They are favorably impressed by Jesus.
      3. Note they came "again."
      4. In region of Capernaum—this his "home" base.
5. So demanding "they could not so much as eat bread."
   a) God recognizes our physical needs.
   b) We sense some things are more important than others, i.e., could not eat vs could not breathe.
   c) They so busy they forego the normal meal.
   d) Proper for temporal matters to be delayed.
   e) Nothing in life is as important as religion.
   f) "At the same time, religion is ordinarily consistent with a close attention to worldly business." (Barnes)
      (1) Cross Roads folk taught if you wake up refreshed should have worked longer--wake up tired.
      (2) Cult taught $8.95 per dress--one time per year one over $12.
   g) Christianity promotes:
      (1) Industry
      (2) Economy
      (3) Order
      (4) Conservation
      (5) Punctuality

6. Servants bear inconveniences to strike while iron is hot.
C. Action of Friends

1. Only Mark tells of Friends
   a) Neighbors?
   b) Lit. "those from his side."
   c) Brothers, Mother—no they come later. Mary's mistakes (Lu. 2:49)
   d) Just don't know who friends were.

2. Heard of it—fame spread.

3. Lay hold on him.
   a) Jesus so engrossed in his work they need to "take charge of him."
   b) It's word used for "arrest."

Mk. 6:17 "Herod laid hold upon John"
Mk. 12:12 Enemies after Householder parable
Mk. 14:1 Scribes & Chief Priests by craft
Mk. 14:44 Judas "take him—lead away"
Mk. 14:49 Jesus "ye took me not"
Mk. 14:51 Laid hold on young man.
   c) Take into protective custody.

4. Some lessons:
   a) Friends & enemies both made it difficult for Jesus.
   b) We may mean well but be wrong.
   c) Ignorance always hinders.

5. Their view "Beside Himself."
   a) Prophet that came to anoint Jehu called "mad fellow". 2 Kings 9:11
   b) Festus told Paul he was "mad."
   c) He was raging mad.
   d) A maniac—get him from the crowd and he'll quiet down.
   e) Delirious, deranged.
6. Just What Had He Done—skipped a meal to do religious work!
   a) Cites lack of rest, recreation, refreshment as out of mind!
   b) Man unable to understand religious zeal.
   c) When a man gives all his time to business—not religion—he is sane!
   d) It's painful to have our conduct misunderstood!

7. Their view—He's mad.

D. Action of the Scribes.
1. Came down—as they go North—Jerusalem 2400' above, Galilee 600' below.
2. Came from Jerusalem—headquarters has to settle it. We do much to hinder truth.
3. Got a problem—miracles can't be denied—how does He do them?
   a) They must counter his attractiveness as they admit superhuman power.
   b) Must account for what they cannot deny—even as today, we know a man by name of Jesus lived—who was He?
4. Ascribe His Power to Beelzebub.
   a) God of Ekron.
   b) Name from warding off flies, the averter who wards off disease.
5. By Prince of Devils casts out devils.
   a) Beelzebub inside soul of Jesus.
   b) Only God knows thoughts of men.
   Jer. 17:10 "I the Lord search the heart--try"
6. Easy to elude truth & accredit all but God.

E. Jesus spoke Parable.
   1. Obviously cannot be in collusion with Satan--He is destroying Satan's works.
   2. Either give up argument or admit miracles are the work of God.

F. Kingdom Divided Cannot Stand.
   1. Can prosper only as it lives in harmony.
   2. Different parts and members must unite.
   3. If one part undoes what another does it will fall.
   4. How great is the evil of dissension and division.
   5. If the Devil cannot destroy Christianity he at least can get Christians to argue one with another.
   6. Sometimes more zeal for trifles rather than truth. (Ryle)

IV. And So the Views
   A. Disciples & Multitude--Son of God.
   B. Friends--Beside Himself
   C. Scribes--Of Beelzebub
   D. Which is Yours?
4. Earth brings forth fruit of itself
   a) Right properties
   b) Soily Seed - worry - gospel

5. Stages
   2) Blade - stalk - tassels
   3) Ear - head
   5) Full Corn - Kernels in head

6. Harvest does come
   a) Won't return void
   b) Right to hope

2 Pet 3:18 "But grow in grace"
Phil 1:6 "being confident"
Getting to Boomers

Boomers like things that connect religion and spirituality to real life experiences. So dramas and football and things like that would fit right in. This is a generation deeply alienated by religion. The way they will come back or get involved will be if they see how religion somehow relates to everyday life.

Wade Clark Roof
Author "Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation;"
quoted by Judith Lynn Howard, The Dallas Morning News

That explains it!

In the early Greek democratic communities, every man had his public duties to perform, sometimes as politician, sometimes as soldier. To those who avoided these duties, the word idiot was applied, literally, "a private person, one not holding public office." A similar meaning for the word in English was once used, but is now obsolete.

They're really fast at our hospital. They got my wheelchair up to $55 an hour.

John Dyrved

Quote
“The Speal
KEEPC ON--VICTORY AWAITS  
Mark 4:26-29

I. All of us have recently known some dark days—the church has not grown as we wish—leaders have been criticized—spirits have drooped.
   A. Did you ever see an old hen in the rain?
   B. Have you been one to voice discouragement?
   C. Have you been tempted to innovate?  
      (Boomer clipping) #1
   D. Are you feeling our best years are behind us?  
      (Moon—10 AM—stuck?) #2

II. I want to read a parable and hope it will lift your spirits.

Mk. 4:26-29

A. Only parable peculiar to Mark.
B. Barclay made great points.
   1. Shows helplessness of man.
      a) Farmer does not make seed grow.
      b) No man possesses secret of life.
   2. We didn't create the Kingdom of God—He did.
   3. Nature's as well as spiritual and physical growth is often imperceptible.
   4. Nature's growth is constant, not spasmodic.
   5. Nature's growth is inevitable—if God can do it with an acron—He can do it with Acts of Apostles.
C. Erdman says it shows the right attitude of mind for all who preach—leave the results to God.
III. Parts of the Parable
   A. Man's Part--Cast seed into the ground.
      1. Sowing may be difficult.
      2. Involves risk, pain, expense.
      3. I cannot guarantee the yield.
      4. Seed hits the ground--it looks lost--who can find it?
      5. But it is my job to show.
         (Clip on Idiot) #3
   B. God's Part Is Immense.
      1. Man is sleeping night & day--this is a normal way for man.
      2. Seed springs & grows.
         a) Weeds in my asphalt.
         b) Nothing can stop the purposes of God.
         c) Seed (word) will show itself.
         d) God's work goes on without noise and without fail.
         e) Spontaneity of growth puts some stress on patience & faith.
            (Little girl's independence removed) #4
         f) Mysterious power in the seed.
         g) Kingdom grows by God's power.
      3. Man doesn't know how.
         a) I've scratched in ground to see seed corn sprout--but I don't know how it does it--or even popcorn pops!
         b) I know needs moisture, earth, sun, care, germination, climate.
         c) Like wind can't tell where it comes from nor where it goes.
3. d) Without controversy, great is the mystery of godliness.

4. Earth brings forth fruit of herself.
   a) Earth produces because it possesses properties adapted to seed.
   b) There is perfect adaption between seed (gospel) and soil (heart of man).

5. It produces by stages.
   a) First the blade (stalk).
      (1) Don't expect ripe grain immediately.
      (2) 3 periods: faithful sowing, patient waiting, joyful reaping.
      (Clip on tax forms) #5
      (3) Normal growth is gradual.
   b) Then the ear (head).
   c) Finally full corn (kernels in the head).
      (1) The infinite great is already active in the infinitely small.
      (Expositor)

6. But Harvest Does Come
   v-29 "But when the fruit is brought forth"
   a) There is a consummation—harvest will come.
   b) Good fruit will be gathered (tares burned).
   c) We must have patience as we keep sowing.
   d) We have the right to hope.
e) Contrast with H. G. Wells:
"Man who began in a cave behind a wind break will end in the disease-soaked ruins of a slum."

7. If we believe in God & the potency of the seed no room for pessimism.
8. Await the gradual fulfillment of plans and purposes of God.

2 Pet. 3:18 "But grow in grace & in knowledge"
Phil. 1:6 "Being confident of this very"

9. When the time is ripe, God declares Himself.

10. The end is implied in the beginning.

Isa. 55:8-11

Yellowstone Bible Encampment, Pray, MT-8/19/94
RECENTLY our 8-year-old daughter had an emergency appendectomy. A few days later, I stopped at school where our son, Justin, is in kindergarten.

His teacher pulled me aside and asked about our daughter’s surgery. She was confused because during show-and-tell, Justin had announced that his sister was “having her independence removed”.

—Susan LeBlanc
Harrison, Arkansas
The Perfect Pastor

The perfect pastor preaches exactly ten minutes. He condemns sin but never hurts anyone's feelings. He works from 6:00 a.m. until midnight. The perfect pastor makes $40 a week, wears good clothes, drives a good car, buys good books, and donates $30 a week to his church. He is 29 years old and has had 40 years experience. The perfect pastor has a burning desire to work with teenagers and spends all his time with senior citizens. He smiles all the time with a straight face, as he has a sense of humor that keeps him seriously dedicated to this church. He makes fifteen calls a day on his people and is always in his office when needed. He has time for the session and all committee meetings. He never misses any organizational meetings and is always busy evangelizing the unchurched.

If your pastor doesn't measure up, simply send this to 16 other churches that find they do not have a perfect pastor either. Then bundle up your pastor and send him to the church at the top of the list. In one week you will receive 1,643 pastors, one of whom will be perfect for your purposes. Have faith in this letter. One church broke the chain and got its old pastor back in less than three months.
1. Dark days - old men in mind? Feeling
   a) In no site? Baby Boomer...
   b) Beaty Bauer - Moon stock?
2. Parable of Hope
   a) Need to work
   b) Barley
      1) Can't make seed grow
      2) Secret of life
      3) God not as created X.
      4) Growth in process, constant, inevitable - 2 kinds, seed in row
   c) End man - leave results level
3. Parable Ports
   a) Man sous-hard work - idiot
   b) God's part - man sleeps
      1) Springs grow
      2) Nothing stops this purpose
      3) Seed - huge noise, life fort
      4) Strain on our patience - Inn
2. Keeps man ignorant - un-grown bud - how can keep corn pop?
3. Germinate in earth, sun, climate, moisture
What Kind of Lord?

1. One who worked and taught.
   a) Multitude
   b) Boat
   c) Parables

2. Even made choices - other side.
   a) Re-entered boat
   b) Leave multitude

3. Take him even as he was
   a) Weary
   b) Commanded - (Matt)
   c) Didn't say why

4. Other boats were with him
   a) Attracted as were folk on land
   b) Events there touched them too

5. Arose a store
   a) Life has its tests
   b) Safe - not smooth sailing
   c) Jesus asleep on headrest
   d) Oblivious to storm and boat's peril

6. Rebuke - don't you care
   a) Feel he's indifferent
   b) Not alert to my needs
7. Rebuke wind - spoke to sea
   a) Creator of both
   b) Cease and calm

8. Why fearful - yet, still no faith

9. Who is this?
   a) Wind and sea obey
   b) Master of health and nature

Funeral, Joe Pearson - 11/20/00

Funeral, Joe Hatch - 11/20/00
THE COMPASSIONATE CHRIST AND THE OTHER LITTLE SHIPS
(Mark 4:35-41)

A. This introduces me to the 1st of 4 stories that show Jesus has power over Nature, Demons, Disease, Death.
B. Orders to cross over.
   1. He was exhausted by labor.
      Jn. 4:6 “Sat thus at the well”
   2. Gave command to go to other side.
   3. Lost no time leaving - took Him “even as He was.” (V. 36)
      (a) Master's words & work demand urgency.
      (b) Are we equally industrious?
      (c) His words demand full compliance on our part.
C. There were other little boats.
   1. Always are.
   2. We need to think of those purposely or inadvertently we bring along.
D. Jesus went to stern.
   1. Position of honored guest.
   2. Usually had fisherman cushion.
   3. Went sound asleep:
      (a) Fatigue - exhausted.
      (b) In confidence He could sleep in a storm!
E. Storm arose.
   1. Great storm (V. 37).
   2. Verbs of continuous action - beating on the ship so that it was filling as winds & waves wrecked havoc.
3. Unusual storm - you'd expected seasoned fisherman to know how to handle the boat.
4. Barclay translation says they were threatened by being completely swamped.
5. To follow Jesus does not guarantee smooth sailing.
6. Journey at Jesus suggestion demands unqualified faith & compliance yet how do you explain the storm?
7. Why do good people, doing Christ will, suffer?

F. Awake the Sleeping Christ.
1. Even while near Jesus a tempest can arise.
2. Does He care?
3. Is He indifferent to my needs?
4. Is He guilty of neglect?
5. Is He unconcerned about my problem - does He care?
6. Are prayers seemingly ineffective?
   Matt. 18:14
7. And so they awoke Him.
   V. 38 "Master, carest thou not that we
   (a) Imly rebuke?
   (b) Don't you know?
   (c) Can't you do something?
   (d) Are you concerned?
   (e) Erdman asks, "Does it indicate a spirit of
       presumption - is He obligated to help?
   (f) Is His help a matter of grace or debt?
   (g) He further said, "We may supplicate but not
       complain & dare not rebuke!"
(h) It was Henry who wrote, "How imperfect the composition of the best saints!"

G. Jesus Awoke & Acted.
1. Rebuked the wind.
   (a) Address wind like demon possessed man of Mark 1:15.
   (b) He's Lord of Nature - this is necessary as God was master of Red Sea & Moses so Jesus is Galilee & disciples.
   (c) He created all things - has a right to speak commands.
2. Said to sea, "Peace, be settled."
   (a) Note vividness of address.
   (b) Be muzzled, storm.
   (c) Contrast weariness of Teacher & Voice of Ruler of all Nature.
   (d) There was a great calm.
   (e) Regardless of how long storm, Jesus can still it
3. Spoke to disciples.
   (a) V. 40 "Why are ye so fearful?"
      (1) Removes fear.
         Exo. 14:13
         Exo. 20:20
   (b) Voyage c Jesus is journey in peace even if there is a storm.
   (c) We must have compassion for other little ships-oh, the infinite mercy of God!
   (d) Sometimes power of Jesus more awesome than force He stills! "What manner of man is this?"
(e) Lord grants peace in storms of:
(1) Sorrow;
(2) Doubt;
(3) Anxiety.

Broadway Church, Lubbock, Tex. 4-26-70
Symposium (adult care & delinquency)
Wheatland 4-26-70

Eastside Church, Sheffield, Ala. 5-8-70
East Side Church, Tulsa 10-26-70
San Gabriel Church, Ft. Worth 12-1-70
Schotzker 10-40-71
GREAT STORM--GREAT CALM AND
15 QUESTIONS
Mark 4:35-41

I. Can you imagine anything more contrasting?
   Storm--Calm.

II. While you ponder this question, may I ask you to answer several, even personal questions for me? These I'll propose at the end of lesson.

III. Story of Jesus calming the Sea & Wind.
Mark 4:35-41

A. That "same day."
   1. Shows how busy Jesus was.
   2. Evening time.

B. Pass over unto other side.
   1. Going east, 6 miles perhaps of water.
   2. Galilee 680' below sea level.
   3. Sent multitude away before dark.

C. Took Jesus as He was
   1. Perhaps means without going ashore as he taught from a boat.
   2. Now time for 3 questions:
      a) We can go 6 miles where we are not known as teenage daters--are we careful? (1)
      b) They took Jesus with them, do we? (2)
      c) Do we take Jesus as He is--or do we alter his word? (3)

D. There were other little ships.
   1. Fascinating--what happened to them?
   2. Other boats received the benefits of the Master.
2. Many, of whom we have no knowledge, are blessed by victories that Christ is working in us.

4. Were these as escort or did they just follow?

5. If they started and turned back do we know why?

6. Other ships were witnesses.

7. Christ not in other ships, only in the church.

E. Great Storm Arose

1. Often occurred via sea's and mountain's structure.

2. Time for 3 more questions:
   a) Do you think Jesus being on board guarantees there will be no storm? (4)
   b) Is there a difference in keeping us out of trouble and in going with us through trouble? (5)
   c) Are you now going through storm without Jesus? (6)

3. Waves beat into the ship.
   a) Lit. came crowding on the boat.
   b) Filled it.

F. Jesus Was Asleep

1. Only place in gospel where it said He slept.

2. See his serenity.

Ps. 46:1-3

Ps. 107:23-32

3. His work for the day is done, leave it to others to navigate.
4. Shows He had faith in them.
5. Captured the opportunity.
6. In stern where he'd not interfere with the workings.
7. Pillow--the cushion, only one on the ship.

G. Panic and Petulance Demonstrated
1. Master
   a) Disciples knew where to go for help.
   b) But note petulance in their statement.
2. Care not if we perish?
   a) Subject to rudeness--"Teacher are we to drown for all you care?" (Moffatt)
   b) All possess drives to save ourselves.
3. More questions.
   a) Do you accept the humanity of Jesus--He slept. (7)
   b) Are you ever impatient with the Lord? "Why suffer?" (8)
   c) Do storms come and you get the idea Jesus is doing nothing? (9)

H. Jesus Acts
1. Arose--heard not the storm but did their cry--as a mother does her child.
2. He responded quickly.
3. Rebuked Wind--wind or demon that caused it some say.
4. Mark only one that tells us his words.
5. Spoke to Sea.
6. Sea—Peace
7. Wind—Be still—Be muzzled lit.
8. Wind ceased—Lit. Sank to Rest, state of repose, asleep.

Ps. 65:7
9. Sudden quiet—nature does it gradually.
10. Note Great Storm—Great Calm happens when Jesus deals with a situation.
11. Three questions.
   a) How powerful is His word? (10)
   b) Did he have to repeat or is once enough? (11)
   c) Is wind & sea more responsive than I am, in compliance, and in time? (12)

IV. Now Jesus Asks Them a Question.

Why are you so fearful?
How is it that ye have no faith?

A. 3 words for fear in NT.
B. Faith Examined.
   1. Have you still none?
   2. Did he have a right to expect more of them?
   3. Have they not seen it in Jesus' response to God?
   4. Faith is fear that has said its prayers.
   5. Does not failure and no faith go together?
   6. Rebuked.
Mark 7:18
8:17-18
8:21
8:32-33
9:19
16:14

V. What Manner of Man Is This?
   A. Our last questions.
      1. How would you answer the faith question? (13)
      2. Do you daily see more in Jesus? (14)
   B. If dissatisfied with your answers will you do something about it now? (15)

Charlotte Ave. - 10/23/94
Concord Road - 11/6/94
1. 6 miles--unknown--behave?
2. Do we take Jesus with us?
3. As he is or alter his word?
4. Does Jesus aboard avoid troubles?
5. Difference in keeping out of trouble & go with us?
6. Are you going through a storm without Jesus?
7. Do you accept humanity of Jesus--slept?
8. Are you impatient with God? Why good suffer?
9. With storms do you get idea Jesus not acting?
10. How powerful is His word?
11. Necessary to repeat, or once enough?
12. Is wind & sea more responsive than I am? Time?
13. How would you answer the faith question?
14. Do you daily see a greater Jesus?
15. If dissatisfied with your answers will you do something about it? Now?
THE REJECTED JESUS

Mark 5:1-17

I. If history repeats itself, this very hour
I'll speak to someone who's never been
baptized into Christ--and as I offer to
help you in that obedience you will say
NO!

A. Secondly I'll speak to someone who
once walked with the Lord but you've
back-slidden and in spite of what I
say, you will not repent.

B. You need not ask me "Is there a
devil?" Your reluctance to stand with
Jesus proves it.

C. Further, it proves his accuracy--
there is a broad way that leads to
destruction and many enter it.

D. But I pray and preach for a reversal
of the above forecast and hope this
very hour you will render obedience
to the Christ.

II. But he knows for 2,000 years people
reject him--they did even while he was
on the earth--but they can do nothing
in obedience when he returns--it's too
late.

A. To help us all see the folly of
rejection, I want to tell you of an
event that illustrates it.
2. We'll use Mark as our basic one but also see other details.

B. Read all three accounts privately—thy word is the sum of truth—(Paul Hutton).

III. The rejected accepted Jesus—in which group do you put yourself?

A. This event answers the question, "Do demons exist?"
   1. Devil the accuser
   2. Beelzebub
   3. Satan
   4. Prince of demons

B. Annual Lesson, 5/1/1949 had the list:
   1. Old Testament law forbids turning to families or spirits.
      James 2:19
      Rev. 16:14
   3. Jesus spoke of them.
      Luke 11:24-26
   4. He pointed out the difference between demons and disease.
Matt. 10:8
Mark 1:32–34
5. Jesus addressed them as persons and they answered him.

Mark 5:8
9:25
6. Demons have desires, passion and express them.

Mark 5:12–13
7. Demons have superhuman knowledge.

Matt. 8:29
8. Demons believe, know and confess.

Luke 4:34
James 2:19
C. Do you know any passage which says they cannot possess you?
D. Strong in Jesus every day to try in vain to keep him from winning.

IV. Now our Mark text.
A. Gadarenes
1. S&E of Sea of Galilee
2. City there
B. Man meets Jesus
1. Worse condition than any other man.
2. Jesus goes all the way across the lake to help him.
3. Dwelled in tomb and unclean spirits there.
4. No man could tame him--popped chains and bands.
5. Crying aloud, cuts self with rocks.
6. Wore no clothes.
7. Had no house.
8. Driven of the devil--example of hell!
9. Controlled by demons.
10. Recognized Jesus--what have I to do with thee?
11. Adjure thee by God, torment me not.
   a) Eventually demons punished but he did not want to be before his time.
   b) Is a time of punishment?
12. Name? Legion
   a) Many
   b) Legion chief subdivision of Roman army.
   c) 6,000 men
13. Don't send me out of country (maybe at home with backsliding Jews. They preferred to inhabit something other than an uninhabited place).
14. Saw herd of swine on cliff—2,000 of them—imagine the smell! (Unlawful for Jews—Deut. 14:8)
15. Jesus, Son of most high God
16. Casted unto them.
   a) Driven
   b) Choked
   c) Deep destruction
C. Swine herders went to town—told all.
   1. Afraid—of what? Power?
   2. Great fear
   3. Told everything
D. Found man
   1. Sitting
   2. Clothed
   3. Right mind
   4. All afraid, great fear
E. Please leave—prefer swine above Savior and no room in Bethlehem, Nazareth, earth, crucified him.
V. What will you do now?
   A. If there's a devil there's a hell.
   B. If demons can confess Jesus as tormentor, you can as savior.
THE COMPASSIONATE CHRIST AND THE MAN WHO LIVED IN THE GRAVEYARD

(Mark 5:1-20)

A. Man is often owned by others than the Lord.

(Mark 5:1-20)

1. Such dominance is always oppressive.
2. Only the yoke of Jesus fits.
3. Do we feel tho those in foreign bondage - be it drink, drugs or demons?
4. Do we believe in Jesus power to release?
5. No demon with ever came to Jesus c greater power than Legion of Mark 5.

B. What are demons?

1. Is it figure of speech for moral evil?
2. Is it mental disease - insanity?
3. Is it spirit of supernatural power?
4. Are they here today?
5. Is it implied just in Jesus time & territory they abode - no wonder they didn't want to leave territory but stay in swine!
6. Can an irresistible appetite bring man to demoniac state?

C. Jesus Meets the Man of the Tombs.

1. It was the other side of the sea (V. 1).
   (a) We best cross over something to see & help the other half!
   (b) Country of Gadarenes.
2. Man of tombs came.
   (a) At best nite time in a graveyard is eerie place.
   (b) Here at gate c Mandy I've done some of my best whistling!
3. Description of Man.
   (a) Under treatment w/o success a long time.
   (b) Made home in the graves.
      (1) Tombs outside city - not to touch.
         Nu. 19:16
      (2) Christ rescues living from among dead.
   (c) No man could bind.
      (1) Force not to be subdued.
      (2) Strong, ungovernable.
      (3) So all are who are devil possessed.
      (4) Devil a cruel master, tyrant, death!
      (5) They'd tried to tie him & he'd pop right out.
      (6) Vanity says Tyndale of outward restraint w/o the exercise of inward control. Such futile.
      (7) Isolation of man hadn't helped either!
   (d) Constant crying in mt., day & night.
      (1) Hideous echo of cry distressed Jesus - does it us?
   (e) Insensitive to pain.
      (1) Cut self c stones.
   (f) Came worshipping.
      (1) Saw Jesus "afar off" (V. 6). Story like prodigal son.
      (2) Ran & worshipped - knew estate of Jesus.
      (3) What have I to do c thee, Jesus, son of the most high God?" (V. 7)
         (a) First usage in N.T.
         (b) See Gen. 14:18 Melchiz' priest of
             Deut. 32:8
4. Jesus reacts.
(a) "Come out of the man, unclean spirit."
   (1) The imperial command - come forth.
   (2) Jesus grants deliverance even before the man asks for it.
   (3) We long for liberty surely!
(b) Jesus, "Do thyself no harm."
   Devil, "Do thyself all harm."
   (1) Sadly, we hear the Devil!
(c) Jesus asks Demon his name.
   (1) Truth in real self-analysis always helps.
   (2) Such fortifies.
(d) Man answers Legion.
   (1) This was 6,000 soldiers.
   (2) Legions often ran wild & committed atrocities.
   (3) Shows a host has captured man.
   (4) Alone we are no match for Satan.
5. Demons sent into Swine.
(a) They asked to go there.
(b) 2,000 on mt. side.
(c) Jesus permitted it - ran violently into sea - all choked.
(d) Jesus criticized for destroying property.
   (Clip on compassion for bro.)
   (1) Eventually there would have been - it just came a little early.
   (2) Pigs a better place for a demon than a prophet.
   (3) When we see what might have been us makes us more appreciative of grace of God.
(a) Otherwise some too blind to see their peril & too selfish to be saved!

(4) If man sees swine destroyed & his demons he’d be convinced he’s healed as mind can play tricks.

(5) If you kill animals to sustain life, is it worse to destroy one to save a soul?

(a) Swine herders went to city & country (both places) & told it.
(b) Folks came to see:
(1) Swine gone.
(2) Demon gone.
(3) Man calm, clothed, collected.
(4) Oddly, they were afraid!
(c) Asked Jesus to get out - rather have Swine than Savior.

(1) Mark adds drying, "When they heard about the pigs" (v. 16) they were afraid.
(2) Power of the dollar!
(3) Financial loss & uneasy conscience about it all asked Jesus to leave.
(4) Couldn’t think of any good that would amend loss of swine.
(5) Battle cry still rages - "don’t disturb" is hung on the hotel door of life."
(a) Let me, my money, my religion, my cocksureness alone!

7. Jesus left. -(v-17)
(a) Never stays where not wanted.
   (1) Do you ask Him to leave?
(b) Cured man asked to go c Him.
   (1) Gerasenes asked him to go - He did.
   (2) Healed asked to go - He denied.

   (a) Stay home - go & tell.
      (1) Tell friends, great things the Lord has done.
      (2) Do we let Jesus pick our place?
      (3) Do we go easiest to those closest to us?
      (4) What specifically has Christ done for us?
(b) Where's our Decapolis.
    (1) 10 cities - east side of Lake.
    (2) Both Jew & GK there - hint of Jesus worldwide aims.
    (3) Since Jesus couldn't stay his witness could & tell Jesus is Lord of Demons.
    (4) He was unanswerable proof Christianity is recreated man!
(c) Note evaluations:
    Great things God did (V. 19)
    Great things Jesus did (V. 20)

Brookview Church, Ruble, Dayton 4-10-70
(Symposium on Child Care & Development)
East Side Church, Sheffield, Ala., 5-6-70
24th-End 5-10-70

Decumere Chapel, 5-21-70
Olive Chapel, 5-24-70
East Side Church, July 10-27-70
GO HOGS OR SUEESIDE!
Mark 5:1-20
I. Perhaps one, via title, might think I'm cheering for Arkansas.
   A. Not so—it's one of those strange chapters in the life of Jesus.
   C. It's a graphic lesson of values—pigs or the Prince.
II. As Mark tells us:
   A. Came to the other side of Galilee.
      1. Across lake to eastern side.
      2. Gentile area.
      3. Started in the evening and by now perhaps dark.
      4. First time into Gentile territory, and he routes forces of evil.
      5. Two hog farms in the area of Haifa—grandfather clause.
   B. Met by pitiful man.
      1. Wore no clothes.
      2. Lived in tombs.
      3. Possessed unclean spirit.
      4. Shattered chains & fetters.
      5. Couldn't be tamed.
      6. Always crying night and day.
      7. Cut himself with stones.
   C. Saw Jesus Afar.
      1. Ran—knew who He was.
      2. Worshipped—homage.
v-7 "What have I to do with thee?"
   a) True, no affinity of Jesus and demons.
b) Addresses Jesus by shouting at top of his voice.

c) Asking what have we in common. Don't torture.

d) Recognizes Jesus' superiority & wants to appease Him.

III. Reaction by Jesus

A. Come Out
   1. No weapons--only word.
   2. What chains could not accomplish Jesus could with a word.

B. Name? Legion.
   1. Some thought to have someone's name is to have control over them.
   2. Legion--6000 men.

C. Asked not to be sent away--Luke 8:31 not to abyss--place of confinement before Judgement.

D. Asked to go into swine.
   1. Entering pigs shows He had removed demons.
   2. Why pigs?
      a) Demons bent on destruction.
      b) Could it be they wanted the neighborhood to turn in hostility against Jesus?
   3. Ran violently into sea (Swine not as comfortable with demons as man was!) Suee-side!

IV. Results

A. Village came to check report given them.

B. Saw Jesus.
C. Saw man
1. Clothed
2. Sitting
3. Right mind
4. Not wild but calm, dressed.

D. Afraid!
1. Instead of rejoicing were afraid.
2. Man's insanity easier to cope with
   than his sanity.
3. One man is better--but profit of
   pigs gone.
4. What is a blessing to some is a
curse to others.

E. Depart!
1. Saw lost pigs, not a man saved.
   Money for pigs vs. compassion for
   man.
2. Material loss vs. moral gain.
3. Terrible to ask Jesus to leave.
   a) But he does not stay where he
      is not wanted.
   b) Never here again.
   c) Are 2000 pigs more valuable than
      a man?
   d) Those who ask Jesus to depart
      are destined to hear the same
      words from Him--Depart, I know
      you not.

Matt. 7:23
Matt. 25:41

e) Is it finances, lifestyle, associates,
   selfishness that asks Him to
   leave?
F. Healed Man
1. Prayed to go with Jesus.
2. No, go home and tell great things.
   a) Not from Him but for Him.
   b) Hardest place may be home.
   c) Great things of God (v-19).
      Great things of Jesus (v-20).
   d) Changed life is great evidence of conversion.
3. We've all got great things to tell at home!

Newport, AR (Noon) - 11/29/94
Temperance Hall C/C 8/10/96
THE COMPASSIONATE CHRIST AND A 12 YEAR OLD
GIRL
(Matt 5:21-24; 35-39)

A. Out of the throng that met Jesus came Jarius, thus
from the Gadarene rejection to the Capernaum
acceptance. A despised gospel will go where it
will get a better hearing!
1. Who's Jarius.
(a) Out of every crowd there are those who earnest
need Jesus.
(b) We feel tragic of child's involvement.
(c) Death about to come as she is on threshold of
womanhood.
(d) Did he think Jesus had to be at his house to
heal her?
(e) Was he reassured when Jesus started walking c
him?
(f) He was not ashamed to publicly make known his
needs.

B. Interruption comes c woman of issue of blood.
1. Did delay test faith?
2. Was slowness thru throng agonizing?

C. Starting message.

V. 35 "Thy daughter is dead why troublest thou
1. What this must have done to the ruler!
2. When life is gone it's past recall.
(a) I've just heard one prayer for the dead even as
Clieett Goodpasture asked God to bless Harold
Buchi.
3. One of the joys of Christianity is that which is impossible c man is possible c God!

4. Jesus heard it too - "as soon as he did He said "Be not afraid, only believe."
   (a) Fear not is the one eternal command of God to all who trust Him.
   (b) Shortly you'll see the sympathetic Jesus is Lord of Life.

D. Then took 3 disciples.
   1. Peter, James, & John thus share a greater responsibility.
   2. Has he so used you?

E. Confrontation c Weepers.
   1. Saw tumult.
   2. We apt & wailed greater.
   3. Why make ye this ado? Sleepeth (V. 39)
   4. They laughed him to scorn.
      (a) Their inarticulate cries of despair & tinkling noises turn into scornful laughter.
      (b) Tense - they kept on laughing.
      (c) Was there any grief or was it just noise?
      (d) Their superior knowledge in "knowing" she was dead prohibited these seeing the miracle! Lu. 8:53 "They laughed...knowing that she

5. This is the way they normally demonstrated toward their dead:
   (#31)

6. When death came they:
   (#32)
F. Jesus called Death a Sleep.
1. Also c Lazarus.
   Jn. 11:11
2. Early church did.
   1 Thess. 4:14,
3. Cemetery = lit. sleeping place.
G. Jesus faces Death.
1. Put out crowd.
   (a) They disbelieved.
      Mk. 16:16
   (b) Not going to let that throng scare the little
girl when she wakes up.
   (c) Jesus is very tender.
   (d) Besides He doesn't want this told just yet.
2. Took parents, 3 disciples, self & girl - 7 is
   complete!
3. Took her by the hand.
   (a) Lord never feared pollution by touching leper
      or dead for when He touched He removed the
      pollution!
4. Called to her in Aramaic tongue.
5. Straightway she arose!
   (a) Raised by power of His word.
      Eph. 5:14
      1 Thess. 4
   (b) Word gives spiritual life.
6. She arose & walked.
   (a) Spiritual life is activity.
   (b) Others astonished c "great astonishment".
7. Don't tell it.
8. Give her something to eat.
   (a) Compassionate Christ not only raises dead but
gives us our daily bread.
9. By this Mark proved Jesus was the Son of God.

Broadway Church, Lubbock, Texas 4-10-70
(Symposium on Child Care & Development)
Eastside Church, Sheffield, Ala. 5-18-70
Sycamore Chapel 5-23-70
Elkhorn 5-24-70

Queen's Chapel. 5-26-70
East Side Church, Dallas 6-14-70
West Garden Church, Ft. Worth 12-4-70
Schwerin Church 12-13-71
THE COMPASSIONATE CHRIST AND THE HEMORRHAGING WOMAN
(Mark 5:25-34)

A. Jesus often knew interruptions.
   1. He was on His way to heal Jarius daughter.
   2. A woman c an urgent need stopped Him.
B. This certain woman.
   1. Hemorrhaging for 12 yrs.
      (a) Made her unclean & thus an outcast.
      (b) She's poor, weak, friendless, unknown, sick, broke.
      (c) Mark not very complimentary of doctors.
           (1) Suffered many things of phy.
           (2) Spent all she had.
           (3) No better.
           (4) Worse than when started.
      (d) Dr. Luke is kinder in the story - See Lu.
           8:43 "Neither could be healed.
           (1) Isn't the Holy Spirit charitable?
           (2) Want Luke kicked out of the A.M.A.?
           (e) All a man has he'll give for his life & Health.
   2. She'd heard of Jesus.
      (a) Wonder how?
      (b) Do we count our unknown blessings?
      (c) Faith imperfect.
           (1) Came in press of crowd.
           (2) If I may touch but his clothes (V. 28).
           (3) Is his power magical & mechanical?
           (4) At this time every devout Jew wore robe c
               4 tassels - it reminded him he was chosen race
Nu. 15:38-40
(d) She came to Jesus as last resort.
(1) All disappoints = diversion, safety, company business speculation.
(2) Christ satisfies.
(3) She had faith in a tassel.
(4) Centurian faith in spoken word. Matt. 8:8.
3. Lord doesn't wait for our perfection.
(a) Tho faith imperfect, it was yet effective!
(b) Responds to her desperate need.
(c) Blood flow stopped!
(d) She felt it & knew.
(e) Jesus felt virtue go out of Him.
(1) Note cost of healing - it took something out of Jesus.
(2) He took our infirmatives.
Isa. 53:4
Matt. 8:17
(f) Jesus asked who touched His clothes.
(1) Jesus continuously looked is tense of verb.
(2) He knows our secrets.
4. Limitations of common sense.
(a) Disciples ridiculed idea - hundreds have touch
5. Woman comes under exposure of His constant gaze.
(a) Fear.
(b) Tremble.
(c) Exposed.
(d) Came, fell at feet, told him all the truth.
(1) What a pattern for us!
6. She's blessed.

V. 34 "Daughter, thy faith hath made
(a) Jesus wants perfection in followers.
(b) Jesus wants for us Peace.
(c) Jesus wants us comforted.
(d) W/o Christ man's powerless.
(e) We must trust Him in our strong points too.
(f) For a woman to speak in an Eastern culture of
such matters was humbling to her.

Broadway Church, Lubbock, Texas 4-10-70
(Symposium on Child Care & Development)
Eastside Church, Sheffield, Ala. 5-7-70
First Unit, 5-17-70
Jackson St Church, Nashville 5-17-70
Bryant Girls Club, 5-22-70

Queen Chapel, 5-25-70
East Side Church, Dallas, 6-28-70
Glen Hardy Church, Ft. Worth, 12-2-70
Schooch Church 10-12-71
A CITY HELD HOSTAGE
Mark 6:1-6
I. We've all seen the new terrorist attacks of a city taken hostage.
   A. Officials are kidnapped.
   B. The water or power supply is taken over.
   C. The threat of destruction via explosives is shown.
II. But this city I have in mind was neutralized—not a prisoner was taken, an official or his child kidnapped—not a sword was drawn—yet it was rendered powerless.
   A. No one threatened with biological warfare.
   B. Not a diabolical disease threat was flaunted.
   C. How did they take it? It was the product of unbelief in Jesus.
D. Let me tell you this Mark 6:1-6 story.
III. Nazareth, the paralyzed city.
   A. Jesus comes to his own country.
      1. Not born here but reared here.
      2. Comes the 2nd time—1st time in danger of his life, but graciously He comes again.
      3. No place on earth had the advantages of Narareth.
         a) 30 years son of God resided here.
         b) Walked her streets as He lived his blameless life.
         c) School, work, worship, growth all in this Galilean town.
d) He did not neglect those nearest to Him, nor was He indifferent to them.
e) Sought to bless his hometown though did not allow them to interfere with His wider claim of his Kingdom.

4. So he came, a day's journey from Capernaum.

B. Brought His disciples with Him.
1. They followed Him--this is expected of a disciple.
2. Labels indicate what's in a bottle--be a following follower. (Scroggie)
4. Left Nazareth as a private person to be baptized, now returns as a rabbi surrounded by his scholars to give his folk another opportunity.
5. Presence of whole body of disciples would be valuable to Nazareth.

C. It all started on a Sabbath Day.
1. This heightens the irony of the rejection.
2. Perhaps had but one--he'd attended as a child, artisan, now rabbi.
4. When they heard him they were "much struck."
5. Those who heard were astonished.
   a) At the ability, sublimity, holiness of the teaching.
   b) As well as signs to confirm.
3. The Hearers' Reaction

1. v-2 "Whence hath this man these-
   a) "This man"—diminish a man by using generic terms: German, black, salesman—contemptuous term.
   b) These things—wisdom—mighty works could not but own something honorable about him—great wisdom—mighty works.

2. Is not this the carpenter?
   a) Custom to teach a trade.
   b) Only Mark says this.
   c) Carpenter no scholar, can He speak words of value?
   d) Theology from a carpenter?
      What's foreign is worthy(???)
   e) Note Jesus worked with hands—carpenter or smith—words mean either.
   f) Manual work honorable.
   g) "It is encumberment on the father to circumcize his son, to redeem him, to teach him the law, and to teach him some occupation."
   h) "Whosoever teaches not his son to do some work it is as if he taught him to steal."
   i) Honor placed on disposed mechanics, looks with contempt on those who fail to labor.
   j) Jesus not ashamed to work.
k) Disgrace to be a gambler, drunkard, covetous, but not to earn your living by sweat of brow.
l) Word carpenter is tekton—related to technician to bear, give birth, to bring forth.
m) No man is degraded by common work.
n) Note how the Lord humbled himself to be like us.
o) Touches us to abhor idleness and find something to do.

3. Son of Mary
a) Shows Mark knew virgin birth.
b) Also maybe slam at illegitimacy.

4. Brother and sisters.
a) Could anyone so common to us be worthy?
b) They are average, He must be also.
c) Know little of his sisters.
d) Nothing wonderful about his kinfolk, difficult to believe anything great about him.
e) Contempt for Christ sometime springs from association with his friends.

5. Offended at Him
a) Scandalized in Him—trap to catch animals.
b) Puzzled by:
   (1) Source of Christ's knowledge.
5.
(2) Character in his wisdom.  
(3) Significance of his power.  
(4) Majesty of his person.

c) Many seek to come to God through channels of their own choosing, else they won't come.

d) Inconceivable that one of their fellow villagers could have a mission from Heaven.

e) Their sin--unbelief.

f) Many undervalue things with which they are familiar.

g) Members of a community do not like to see one of themselves put above them, more especially a junior over a senior, a man of humble origin over one well born.

h) Prejudiced because of his origin and circumstances, also educational deficiencies on the part of Jesus.

i) Circumstances are not to mold you, rule over you, but triumph over them and be a keener son of God.

j) They could not deny the wisdom of his teaching nor the mighty works, yet they knew his relations could recall no evil deed He ever did, yet believed not.
6. Prophet not without honor but own house.
   1. Do not always find encouragement where we most naturally look for it.
   2. We downgrade people from our own town.
   3. One may feel lonely at home.
   4. He was so humanly normal, homefolk did not see him fulfill the hope of the ages.

E. Here He could do no mighty works.
   1. The City was held hostage, due to their unbelief.
   2. To do miracles there was not consistent with his wisdom and goodness.
   3. It wasn't proper with his wisdom to work where he could not support his great end.
   4. They would reject whatever his goodness brought.
   5. To give more evidence would only increase their damnation.
   6. Stubborn refused to accept evidence and admit the power of God inhibits the power of God.
   7. Though he is omnipotent, God in his sovereignty will not force blessing in the face of human rebellion.
   8. The inability was moral—Jesus required faith of those to be healed.
9. Their hatred and rejection robbed them of his miracles.
10. God links with our faith.
11. Can you go on with your worth if others have no faith in you?
12. Mighty works: Raise the dead, cast out demons, heal, feed, quiet storms.
13. Miracles were not magic, but related to faith and to moral condition.
14. Our unbelief limits His power.
15. This is a most bold statement about tying hands.
16. Man's actions must be free if they are made a test of judgement.
17. These conclusions in no way damaged Him--only themselves.

F. So He turned to others.
1. Laid his hands on a few sick folk and healed them.
2. He patiently bore the contempt.
3. He did some good in their community.

G. Marvelled at their unbelief.
1. Marvel as a man, as He was God nothing strange to Him.
2. Marvel 30X in 4 gospels but only 3X to Jesus.

Matt. 8:10
Lu. 7:9
Mk. 6:6
3. Amazed at their lack of faith, thus can do no miracles.
4. How exceedingly sinful is unbelief.
5. Unbelief is the oldest sin—started in the Garden.
6. It fills hell.

Mk. 16:16
H. Jesus Kept on Teaching.
1. If He cannot do good where he would, he will do it where he can—the villages.
2. Never again to Nazareth so far as we know.
3. They refused, He went to others, He was not discouraged.
4. Are our judgements faulty?
5. One rejected—others benefitted.
6. His an unquenchable love for souls.
7. Those often overlooked received a blessing.
PREACHING--THAT AWESOME ASSIGNMENT
Mark 6:7-13
I. God chose the foolishness of preaching as His way of communicating his gospel.
   A. They are His heralds.
   B. They are His earthen vessels.
   C. They carry His word--don't change it, manufacture it, shirk it.
II. Who Could Preach Better Than Jesus & The Apostles.
   A. They are our prime examples.
   B. We study the first sending to see valuable lessons.
      1. Study what they actually did.
      2. Apply principles to today.
III. 2x2 Jesus Sent the 12.
   A. Via Introduction.
      1. Opens 3rd period of his ministry.
      2. Admittedly what was done was local and temporary. He later changed it. Luke 22:35-36
      3. But we can learn adaptable principles.
      4. Remember they are sent to a religious people--not yet to Gentiles.
      5. Apostles' first mission. Scoggin wrote, "Trickles in the mountain become torrents in the valley." I can wade Arkansas River near Dodge City.
   B. The Call
      v-7 "He called"
      v-12 "They went out to preached that word"
      1. Obedience is necessary.
         Willingness to be used.
2. He uses men—their voices could multiply his ministry.
3. It's the will of God the gospel should be preached "to save them that believe."
4. It's an honor that Jesus would share his work with us.

C. He Sent.
1. He defines the mission.
2. It tests the value of their training as they try their own wings.

IV. His Method.
A. 2x2
   1. Cover a wider territory.
   2. Help each other.
   3. Encourage each other.
   4. Hearers impressed with double witness.

B. Gave Power Over Unclean Spirits.
   1. Power = authority—don't apologize for the message.
   2. Work miracles to substantiate.
   3. People will be enamored by things about them so clear out diversion.

C. Take Nothing For Their Journey.
   1. Don't delay with excessive preparation.
   2. Those they help obligated to help them in return.
   3. Don't be encumbered—expect support.
   4. Trust God to supply—rely on Him.
   5. Need to give not get.
   6. Matter is urgent—can't wait on lots of luggage.

2 Cor 9:8 God is able to make all grace abound
D. Staff Only.
1. Help with journey.
2. Matthew says none.

Matt. 10:10
Luke 9:3
3. Maybe different stick.

E. No Scrip, Bread, Money.
1. Depend fully on the Lord to open doors.
2. Not distracted with these things.
3. Make you grateful for care given you by God.

F. Shod With Sandals.
1. Sole tied on foot.
2. Latter usually worn by common man—dress like them.

G. 2 Coats—No.
1. Barclay dressed man of that day like this.
   a) Inner garment a simple tunic.
      Long piece of cloth folded over & sewn down the side. Came to ft.
      Hole cut for arms & head. Sack with holes.
   b) Outer garment—coat or cloak—blanket by night 7' x 4½' -- 1½'
      on each side folded in--top corner of folded part had arms cut, thus almost square.
   c) Girdle worn over 2 garments—hitch up for work or running—was their pockets.
4. Head dress--1 sq. yd. linen white, blue, or black. Fold like diaper, place on head to protect neck & cheek. Held in place by circlet.

e) Sandals--leather or matted grass.

f) Wallet bag of kid skin--hung over shoulder. Priest could carry a collection bag--not apostles.

2. Don't waste time in social functions.

3. You've nothing to give--have essentials only.


H. Abide Where You Enter.

1. Be content.

2. Stay where you started.

3. Hospitality a sacred Eastern duty.

4. Don't shop for a better house.

I. Prepare for Rejection.

1. Won't receive or hear.

2. Not 100% ever.

3. Jesus suffered--you will.

4. Jesus never said it was easy.

5. Their dust defiles--shake it off.

6. Warning--not a curse.

7. If no help openly testify.

8. Serious matter to reject gospel.

9. Turned their back on divine message.

10. People are responsible how they accept the gospel.

J. Preach Repentance.

1. Didn't create message--just brought one.
2. All they told the people was what God told them.
3. Prophets started with "Thus saith the Lord."
4. Repent.
   a) Change of mind & then fit one's action to that change.
   b) Hurts--admit we were wrong.
   c) A reversal.
   d) Means you need help.
K. Cast Out Devils--Oil--Healed.
   1. Oil best medicine they had.
   2. Only here and

James 5:14

Luke 10:34 Samaritan

V. What Have We Learned?
   A. It's not a 1 man show--2x2.
   B. Somebody has to go and somebody has to hear the beginner.
   C. Honor to be on the team.
   D. Need to know the plan of operation.
   E. Preachers need a boost.
   F. Expect results.
   G. Trust God to supply.
   H. Warn the rejector.
   I. Have neither inadequate nor extravagant force.
   K. Solemn thing to reject gospel.
THREE "ANDS" AND A REPORT
Mark 6:30

I. Monday night meeting--"do ja voo".
   A. Like my "Jazz say na pa"--who's getting married, who died, didn't last long did he?
   B. Told results of Sunday--Benson and Armstrong would speak.
   C. Disciples returned to Jesus and reported--read it and call it 3 "Ands" and a Report.

Mk. 6:30

II. We see the commission given.

Mk. 6:12-13
   A. After the sending, is inserted John the Baptist martyrdom.
   B. Pick it up at v-30 as the continuation of v-13.
   C. Did John's disciples get there at the same time?
   D. Our 1st "And" introduces it.

III. Features to See.
   A. The Apostles.
      1. The 12 now earned this title.
      2. 1st X in gospel of Mark so called--ever again? Doubt it.
      3. After all they'd been "sent out."
      4. Were called Apostles at selection time.
      5. In Luke, the official name.

Lu. 17:5 And the apostles said...Increase
22:14 Hr. come sat...12 apostles with me.
24:10 Told unto the apostles.
B. Gathered
1. Mission completed, return to Headquarters.
2. Come by 2's?
3. No hint how long they'd been out.
C. Unto Jesus.
1. He's the one to be pleased.
2. He would tell the accuracy of their work.
3. He's the Final one to please.
4. Great to have a final responsibility to report to.
D. 2nd "And"--and told him all things.
1. Hide nothing.
2. Thrilled with successes?
3. Loved their results--happy to report successes.
4. Is success dangerous? feed pride? Think I did it?
5. Any mistakes--they were learning as they went.
E. 3rd "And"--Both done and taught.
1. Gave Him the particulars of their work.
2. Told Him what they'd taught.
3. Worn out? OR
4. Successful and satisfied?
5. Let someone else go next time?

IV. If we were called for this Report what would we say?

Harding Graduate School - 11/4/96
What Lies Ahead for Us?

Mark 6:45-52

I. It's a New Millennium - what lies ahead for us. If Mark 6:45-52 is a preview then:
A. I will do things via command I do not want to do.
B. I will comply with the instructions of God and get in trouble.
C. There will be days so dark I cannot see Jesus.
D. I'll face tasks greater than my ability to master.
E. I'll be beset by fears and problems causing me to cry out.
F. I'll find peace and relief because Jesus will come to me.
G. Even then I'll still wrestle with questions.
H. The sun and moon will know another Christmas eclipse but I'll not see it until 2307.
I. I'll have real prayer time.

II. All of the above except the last came to apostles--shall we study their account?
III. The Events in Galilee.
A. For reasons best known to Him, Jesus will send disciples await even with constraint.

v.45 "And straightway he constrained.
1. 5,000 has just been fed.
2. King ship talk was rising as a tide - John
3. They were in danger of infection by it as this was not the Kingdom He planned.
4. His command to leave seemed to be in conflict with what they wanted to see - He led them here now commands they leave - at once - straightway.
5. Hurried them aboard ship lest the centagon of the idea capture them.
6. It would wretch his timetable, his place - Jerusalem not Galilee hence his precipitious action.
7. Get into ship - other referred to it as the boat- 4:3, 5:8, 5:21 - was it for apostle usage? 6:4, 4:5
8. Strangely though they complied the command will bring trouble a storm comes.
9. They are to sail westward.

B. Next Jesus sent the people away.
   1. This may have been the high point of his popularity.
   2. They had been taught, fed fully-12 baskets collected.

C. He went to mountain alone to pray.
   1. "Seasons of privacy in retirement are essential to the natural welfare of those who have much public life and work." P.C.
   2. Can't sustain a great ministry without much prayer.
   3. Christ gives us the example of secret, earnest, alone praying.
   4. Speak to God silently or aloud.
   5. He needed prayer as Satan again tempted him to bypass the cross.

D. Evening came - He's alone on the mountain and they alone on the sea.
   1. If Jesus needed time alone with God, don't we?
   2. Find your closet - Matt.6:6
E. He saw them toiling.
   1. They could not see Him, but He could see them.
   2. Christ often out of our sight, but we are never out of His.
   3. Toiling
      a) Sea six miles broad
      b) Rowed for 9 hours and only made 3 miles - 30 furlongs - 8 furlongs to the mile.
      c) Toiling = tormented, baffled, tested as a metal by a touchstone.
      d) Nothing was succeeding.

F. During the fourth watch:
   1. Roman time as they changed every 3 hours lest one get sleepy.
   2. Fourth watch began 10th hour of night.
   3. 3 A.M. - 6 A.M.
   4. Darkest hour just before dawn.
   5. Jesus came walking on sea.
      a) Sea seething.
      b) Crest of wave would hide him thus outline of human form seen from time to time.
6. Pass by
   a) Took pressure to get them to leave shore earlier, now faith to call for him.
   b) He was not planning to intercede - let them handle it.
   c) Needed to move to trust in him.
   d) Wants them to invite Him to enter - they receive, if they ask for help.

7. Cried out
   a) At length help comes even as he will at end of time
   b) No difficulty can stop Him
   c) Shrieks of terror from the very depths of their throats.
   d) All saw - no hallucination
   e) Talked to them as fear was momentary - knew the well-known voice.
   f) It is I be not afraid - be of good cheer.
   g) Take heart - be of good courage.
   h) I AM - divine epithany Exodus 3:14
6.  
i) God's grace comes to us in our troubles.
  
H. Into the ship - wind ceases  
1. Matthew says those in the ship worshipped Him - fall at His feet.

Psalm 77:19  
2. He is ever on hand to bless those that obey His word.  
3. We all have time to pass through a sea of trouble.  
4. Christians may encounter trouble in the very act of obeying the Lord.  
5. They are exposed to danger and opposition in carrying out His commands.  
6. Calm follows the storm.  
7. God's will does not make man immune to difficulties.

I. Sore Amazed  
1. Tell Canute story.  
2. When the shore is won at last who will count the bellows past?  
3. They could not however join the breaking of loaves and the quieted sea - verb used here supports this.  
4. Hardened heart incapable of grasping new truths.

Highland Heights, Lebanon, TN - 1/7/01  
Sycamore Chapel, Ashland City, TN - 1/14/01  
Smithville, TN - 2/4/01 (BC)
I. I pulled into a Franklin service station, noticed a traffic barrel was sitting in front of the pump I normally use.

A. Since traffic was heavy and finding a pump hard, I asked, "Is this pump out of order?"
1. Just then I noticed by the pump was a little go-cart. It had two containers on it and in each container several small vessels.
2. A man was there with, as I noted further, a key to turn the pumps of the three grades of gas on and off.
3. He said, "I'm doing measurements."
4. I saw him pump gas into those various measuring cups, record it, pour the contents individually taken into a common tank, then take it to an opening for an underground tank and pour it back into the underground tank.

B. He was a government man, seeing that the pumps were delivering what they said they were dispensing.
C. I had no idea whether they were accurate or not, but they needed to be else either the buyer or the seller was cheated.

D. Earlier that day I had been to a Mennonite farm and bought purple hull peas at $1.00 per pound.
   1. I saw the blue-clad lady with a bonnet put them on a scale.
   2. Two pounds - $2.00.
   3. How many ounces in the pound?
   4. Has to be a standard.

II. What then is the standard in religion?
   A. I sing, you play.
   B. I immerse, you sprinkle.
   C. I serve the Lord's Supper on Sunday only; you do it any day.
   D. Is anybody right? Is anybody wrong? What determines it?

III. Let's study the Mark text.
   A. One side Pharisees and Scribes from Jerusalem.
   B. Other side Jesus and his disciples.
   C. A question arose:
      1. Disciples ate bread with defiled (unwashed) hands.
      2. Pharisees washed their hands diligently.
3. Further, when they come from the marketplace, they bathe and eat not until.

4. What was cited as standard measurement?
   a) Pharisees, "why walk not the disciples according to the tradition of the elders?"
   b) Separateness, Jerusalem, elders, clean habit--pretty strong.
   c) Jesus (V-6), "Well did Esaias prophesied of you hypocrites. People honor me with lips, but heart far from me. In vain (empty), do they worship me."

V-7 "Teaching for doctrines the commandments of men."
V-8 "You leave (depart) commandments of God. Hold fast the tradition of men."
V-9 "Reject the commandment of God that you may keep your own tradition."
5. Which authority did Jesus recognize? Commandments or traditions, God or man?

6. He illustrated it with Corban. Honor parents vs. profited with dodge "given to God."

7. Conclusion, lucky 13 (V), make void the Word of God via tradition.

IV. Which method shall be accept?

A. Churches today debate right or wrong with gay ministry.
   1. Are we (men) to decide it?
   2. Has God spoken on it?
   3. Do we have the choice to accept or reject?

B. Is the Bible jealous of its authority?

Heb. 10:28
   1. Moses vs. Christ
   2. Pershing, Eisenhower, today who?
   3. Is Christ superceded?

Luke 1:32
Psalm 2
Daniel 7:13-14
John 12:49
Eph. 1:21
I Pet. 3:22
I Cor. 15:27-28
Phil. 2:9-11
Rom. 14:9
2 Tim. 4:1
Rom. 1:4
Matt. 28:18 "All authority has been given."
   "Superstition is an endless thing. If one human invention and institution be admitted though seemingly sever so innocent as this washing of hands, behold a troup comes, a door is opened for many such thing" (M. Henry).
John 8:32 "Ye shall know the truth."
   In vain--empty, useless, fruitless, worship.
Rom. 6:4
Col. 2:12
John 17:20-22
I Cor. 1:10
Eph. 4:3
THE MALIGNANT 12
(Mark 7:20-23)

I. It has been said Jesus statement of Mk. 7:14 was the most revolutionary thing said in Jesus ministry up to that point.

A. What defiles?
   1. Not that which enters a man from outside.
   2. It is what comes out of him that does.
   3. Place of defilement is heart, not stomach:
      (a) Digestion voids the waste.
      (b) Consequently, all food is clean.
   4. From the heart comes defilement.
   5. Separates ceremony & reality; fact & form.

B. Then he named the malignant 12.
   1. These we study.
   2. I feel justified in calling sinful whatever Jesus did.
   3. I’m uneasy to so identify unless He did. (Nixon quote)
   4. About the malignant 12 I have no doubts!
      They are rotten.
   5. Discuss for 2 reasons: Avoid & help others avoid.

II. The Malignant 12.
   A. Evil Thoughts - Is this not to be counted-source of next 12.
      1. Designs.
2. Thots give purpose to motives.
3. They pollute if harbored.
4. Some folks so prejudiced won't listen to other side of record.
5. Movies to Playboy - stay away!

B. Fornication.
1. Every kind of traffic in sexual vices.
2. Robt. Clark said women Marines were lesbians.
3. Calif. now has a church of homosexuals.

C. Theft.
1. Judas was
   John 12:6 He was a thief.
2. Carry away goods of others w/o their consent.
3. What about pay & no service given?
4. Clip on Stealing.
5. Dollars in the bank are not acquired by depositing quarters in an easy chair.

D. Murder.
1. Taking life of others with malice.

E. Adultery.
1. How solid are our homes?
2. Penny Ashe clip.
3. Eyes of men undress women.
5. Pitch for adoption.

F. Covetousness.
1. Barclay, "Desire to possess what a man has no right even to desire."
"Reachings after more"

2. Love of having.
3. Happiness in things - not God.

G. Wickedness.
   1. Wants to hurt.
   2. Wants to make others bad as themselves
      (a) One of evils of marijuana - you try to
          get others to smoke c you - never alon
      (b) Rubin quotes.

H. Deceitful trickery.
   2. Concealment, cheat in trade.
   3. Benefit self by doing an injustice to
      others.

I. Lasciviousness.
   1. Barclay, "Shameless immorality".
   2. Resents all discipline.
   3. No restraint.
   4. Openly show their sin.
   5. Unbridled passion.
      (a) Couple at Mission Bay. Wins said
          arrest. "Offensive?" police asked.
          "Are to me!"

K. An evil eye.
   1. Jealous.
   2. Casts evil eye on success of another.
   3. Sour, proud

L. Blasphemy.
   1. Railings.
   2. Slander - to man.
3. Blasphemy - to God.
4. Resists God's authority - new morality.
   Ps. 2:2-3 "The kings of the earth set themselves & the rulers take counsel together against the Lord & against his anointed.
M. Arrogance.
1. Pride.
2. Showing one's self above
   James 4:6 God resisteth the proud
3. Could be secret self centeredness.
4. Wish for conspicuous elevation.
5. Sense of superiority.
6. Improper estimate of own importance.
N. Folly - Is this 13 or Summary.
1. Foolishness - out of mindedness.
   (a) That alone enuf to condemn drugs.
2. Play the fool.
3. Loss of moral & intellectual illuminatio
4. Denies God the glory due Him.
5. All sin is folly.
   James 1:15 "Sin when it is finished bringeth forth death."
   Heb. 2:2 "Every transgression & disobe rec. a just recompence.
   (a) Evil thots
      Fornication
      Theft
      Murder
Adultery
Covet
Wickedness
Deceit
Lasciv.
Evil Eye
Blasphemy
Arrogance
Folly

III. Summary.
A. Have I committed these sins?
B. Is my disposition inclined toward them?
C. Do I nurse incentives to prompt them.
D. Do I seek a pure life.
   Dr. Carl Binger quote, "Indeed a life
   w/o commitment to others, w/o
   dedication to a purpose beyond ourselves
   & w/o a close partnership is only half a
   life."

their End 8-30-70,
The strange thing about it is that it did become a best seller. It has been sold to the movies for $50,000. It has sold about one-hundred-thousand copies in the hard-cover edition and is just now beginning to sell as a paperback. The reading public will take anything apparently, and our standards of literature are so low that the question is no longer "How well can you write?" but "How cheap, sexy, and tawdry can you make it?"
GROWING CONCERN OVER
“CRISIS IN MORALITY”

Big changes are taking place in the way Americans decide what is “right” and what is “wrong” in personal behavior.

Sexual restraints are down. Pornography is in the open. So is drug-taking.

Still to be answered: How long will this trend last—and how far will it go?

Becoming evident among Americans nationwide is a growing shift in attitudes toward morality—a shift that amounts, as many see it, to a “crisis in morality” in the country at large.

This cuts deeply into family life. Being challenged, for better or worse, are past ideas on “right” and “wrong” in politics, business, law, religion and the arts.

Many—perhaps most—Americans respect the virtues handed down from a simpler and less affluent time: self-denial, a sense of obligation to others and a belief in order. But a large sector now seems bent on completing a flight from Puritanism that began in the 1920s.

A “sexual revolution” has brought to the nation open promiscuity, the pornographic bookshop and the topless tavern.

Few are willing to predict how far this revolution will go, or how long it will last. But one indication of where it stands at the moment comes from the magazine “Psychology Today.” On June 16 it announced the results of a survey of sexual attitudes among its readers—most of them with college backgrounds and averaging 30 years in age. Findings included:

Three fourths considered themselves “sexually liberal.” Forty one per cent of the husbands and 22 per cent of the wives said they were interested in “mate-swapping” but only 5 per cent said they had tried it. Eighty per cent thought extramarital sex was all right in some situations. Half the husbands had carried out the thought—and so had a surprising 36 per cent of the married women.

Opiates are not yet the religion of the masses, but according to a widely held impression they appear headed toward that goal. Marijuana has become big business among the young, and its use has spread to well-to-do adults seeking instant sophistication or what some call “an authentic religious experience.” Heroin, meantime, is making addicts of increasing numbers of the nation’s young—a few of them only 10 or 12 years old.

Woodstock, N.Y., where 400,000 young people gathered last summer to listen to rock music and to enjoy drugs, is regarded as a symbol of the “new freedom” not only among the young but among some of their elders who romanticize it as a celebration of primal innocence. Yet it was adults who organized the festival and helped keep a degree of order—all the time looking the other way as narcotics vendors peddled their wares.

A few months later, a similar festival called “Woodstock West” was held near San Francisco, this time with few responsible adults involved. Again, the wild rhythms of rock music. Again, the picniclike gathering of young people using “pot,” LSD and amphetamines.

There was this difference: A youth was stabbed to death and five were treated for scalp wounds after fighting broke out between the “innocents” and a motorcycle gang.

It is the Age of Aquarius, first proclaimed in the rock musical “Hair,” that the young are announcing to the world. Dawning, they say, is a time of new understanding—helped along by hallucinatory drugs and “Love.”

What the young idealists—or a number of them—are trying to escape is the real world of race riots, soaring crime, a “consumer economy” that emphasizes the possession of material goods, and a technology that, as many see it, has proven more adept at building better machines than better lives.

In the new Utopia, however, things are turning out not to be much better.

San Francisco’s Haight-Ashbury district degenerated into just another “Skid Row” after its brief heyday as the mecca of the “hippies.” Campus radicals invaded buildings and hurled rocks at police—and now are beginning to find themselves ostracized on some campuses. In New York City and elsewhere, a few idealists have become revolutionaries who make and distribute bombs, sometimes blowing themselves up accidentally in the process. Radical girls are learning karate and violent tactics to “liberate” themselves in a “male-dominated” society.

In this situation, wanton violence is beginning to be seen by some as having a morality of its own.

At a Chicago meeting last December of young radicals known as “the Weathermen,” a young girl extolled the
PORNOGRAPHIC MOVIES: They are getting big crowds—and so are “topless taverns” and bookstores dealing in erotica.

SMOKING “POT”: To anxious parents, it’s immoral. To many of their young, it’s unimportant alongside racism and poverty.

virtues of a California “love cult” accused of committing ritual murder. “Dig it,” she cried, “first they killed these pigs, then they ate dinner in the same room with them, then they even shoved a fork into a victim’s stomach. Wild!”

The quick degeneration of idealism into violence and self-indulgence, some scholars say, reflects a dislocation of many of today’s young from their past—and their rebellion against the discipline of reason.

Politically, as pointed out by Eugene V. Rostow of the Yale law-school faculty, this alienation is prompting New Left radicals to attack the Jeffersonian concept of government powers that are “just” because they derive from the consent of the governed. At present, he finds, young extremists prefer to believe that power comes not from the consent of the governed but “from the barrel of a gun.”

A distinguished philosopher, Will Herberg, singles out the “hippie” element among the young and takes note of the stress they place on pleasure instead of achievement, on rights instead of responsibility and on innocence instead of wisdom. He adds:

“Love, for them, is an orgiastic feeling in which they wallow in self-indulgence. Love in any true sense does not arise spontaneously as dumb feeling. Love is concern and commitment in its ultimate dimension. . . . [Nor is it] innocent to pretend to an innocence impossible for man; unacknowledged sinfulness means a refusal to see oneself in realistic perspective.

Some critics tend to find evidence of emotional, even mental, instability among practitioners of the “new freedom”—an instability sometimes encountering a lax or indifferent response from those in authority.

Recently a Commission on Obscenity and Pornography, soon to report its findings to President Nixon, held a hearing on Capitol Hill. Appearing as a witness was a bearded, 28-year-old spokesman for the “underground press” who also described himself as a minister of “the Church of Life.”

Accompanied by a dozen followers, all dressed in “hippie” attire, he read a statement—splattered with obscenities—denouncing the commission. At one point a 3-year-old girl, daughter of one of his disciples, echoed his obscenities in a piping voice heard by all.

When he finished, the witness suddenly pushed a whipped cream pie into the face of a commission member. Then he walked out of the building—without being arrested.

A Mixed Picture

Such developments come as a bitter affront to the ideals sustained by the majority of Americans.

More than 40 per cent of them continue to attend church fairly regularly. Americans last year gave upward of 17 billion dollars to religious and charitable causes. College students by the thousands are tutoring ghetto youngsters this summer, free of charge. Older people volunteer their services to hundreds, if not thousands, of organizations trying to help people afflicted by alcoholism, drugs, suicidal tendencies or simple poverty.

Statistics, themselves, carry a mixed message on where morality stands in the nation.

As one example, the illegitimacy rate for unmarried women has increased in recent years from a postwar low of 19 per 1,000 women of child-bearing age to about 24. But this sober fact also means that 976 out of every 1,000 are not having illegitimate children.

Measuring the wrongdoing of today against that in the past is seen by scholars as a virtually impossible task.

For one thing, they say, the speed and volume of communications in the present era turn an immense spotlight on errant behavior that once could be concealed successfully. Also cited is change in the needs of a society in the transition from rural to urban life—so that most married couples, for instance, no longer feel the moral necessity to keep parents in the same house with them.

One authority on this subject, Prof. Lawrence Kohlberg of Harvard, an educational psychologist, has made studies that led him to this conclusion:

For responsible Americans, the shift is toward a more complex set of moral beliefs. Most people, he finds, progress from infancy onward through successive stages to a conventional morality based on fixed rules, authority and maintenance of the social order. But today, he says, more and more Americans—probably a larger proportion than in any other society—are reaching a “principled” morality based on a compli

(continued on next page)
SENSELESS VIOLENCE: The young cite it as an example of "immorality" in adult world—but it is found among youth, too.

"CRISIS IN MORALITY"
[continued from preceding page]

cated balancing of an individual's rights and obligations in his society.

Despite such assurances, conventional moralists tend to see this country—like ancient Rome—in a moral decline heading toward downfall.

As deadly parallels, they cite an increasing emphasis on sexual pleasure, a declining sense of patriotism, and the quest for new religions, astrology and witchcraft.

Historians are inclined to view the matter more cautiously, calling attention to the fact that strong and optimistic societies in the past, such as Restoration England and America of the "Gay '90s" displayed a great deal of open corruption and violence. Even so, these and other scholars concede that much uncertainty is developing in America and in Western civilization as a whole over moral principles—and how they are to be enforced—in an increasingly complex and technological society.

Recently Dr. Benjamin Spock, the child-care authority and a hero of the New Left, said in his book "Decent and Indecent": "In our so-called emancipation from our Puritan past, I think we've lost our bearings."

Citing a federal-court decision upholding an exhibitor's right to show a film on delinquency that depicted scenes of brutality, prostitution, homosexuality and sodomy, he said:

"For decades I was an uncompromising civil-libertarian and scorned the hypocrisy usually involved in the enforcement of obscenity laws. But recent trends... toward what I think of as shock-obscenity, and the courts' acceptance of it have made me change my position somewhat, particularly in view of other brutalizing trends."

What concerns many persons today is the extent to which not only courts but other official agencies are endorsing the shift from conventional morality.

On June 17, a presidential commission on reform of federal criminal laws issued a draft of proposed changes in the criminal code—some of them reflecting a loosening of harsh standards once applied to wrongdoers.

One proposal would enact into law the recent court decisions easing past definitions of obscenity. Another would make possession of marijuana a mere "infraction" on first offense, and define marijuana itself as an "abusable" rather than "dangerous" drug. Leniency would be applied to persons delivering defense information to a foreigner if there was no intent to injure the United States. Suggested was the possible abolition of both the death penalty and life imprisonment in felony cases.

In a number of its recommendations, the commission suggested a stiffening of penalties—against politically slanted "paramilitary activities," for instance, and against organized crime. Broadly, the commission's proposals were seen as pointing up changes developing in today's society in the measurement and handling of "right" and "wrong."

A substantial number of Americans, including some who have supported the war in Vietnam, see that conflict itself as pointing up new and tragic dilemmas in morality.

Shock waves ran through the nation when stories appeared about a wholesale massacre of Vietnamese villagers said to have been carried out by American soldiers at Song My in 1968. Yet there is also evidence of an ambivalent sympathy for the 24 men, including a major general, charged in connection with that massacre.

A slender plurality of Americans responding to a nationwide poll on this issue said that they, themselves, would not oppose orders to carry out killings of this sort. But a strong majority felt that the accused men should be let off "if they prove they did the killings under order."

The Birth-Control Problem

Far more controversial to many Americans than the war as a moral issue is the growing involvement of government in birth-control programs.

Millions of persons still regard birth control as immoral—a viewpoint once supported by law in most of the nation. Yet today, 1,300 counties out of 3,135 in the U.S. permit, and in many cases aid, birth-control clinics. Some cities have "teen clinics" where school-age children can get contraceptives without the knowledge of their parents.

Going further, 16 States have liberalized abortion laws in recent years, and others show signs of doing so soon. The New York law, going into effect July 1, is most lenient of all—requiring only that the operation be performed by a licensed physician in a certified medical facility.

Foreseen is a major effort to get national legislation through Congress next year to liberalize abortion procedures. One argument offered for this move is that 1 million illegal abortions are being performed in the U.S. annually, an argument prompting this reply from a religious magazine, "Christianity Today":

"Some 15,000 persons are murdered in the United States every year. Should we, on that account, legalize murder?"

Yet religious support, too, is adding its weight to shifts in moral attitudes.

This year the General Conference of the United Methodist Church spoke favorably of liberalizing abortion laws. The United Presbyterian Church recently took under study a complete revision of its sexual code. Nationwide, an estimated 100 to 200 congregations accept known homosexuals as members—and sexual deviants now have an interdenominational church of their own in Los Angeles, pastored by a self-acknowledged homosexual. The Roman Catholic Church is undergoing a crisis of authority over the birth-control issue. Many priests and some prelates openly oppose Pope Paul VI's reaffirmation of the Church's ban on artificial methods of birth control, including "the pill."

Not long ago "Colloquy," a church-financed magazine for young people, published an issue depicting nudity on its cover.

Inside, along with other provocative articles, was one writ-
Laws, themselves, reflect much of the concern people are looking at individual rights and responsibilities. In the last 15 years, Supreme Court decisions have reflected the growing concern for protecting the rights of accused persons. Critics contend that this emphasis is mirrored in the public's increasing concern for rising crime rates. The tendency of young people to hurl rocks and epithets at police officers is an example of the growing concern for the rights of accused persons.

More directly, court decisions are widening the field of operations for pornographers. A key decision of the Supreme Court in 1957 held that freedom of speech does not protect "obscenity"—but does protect written or material that appeals primarily to prurient interest, goes "significantly" beyond accepted community standards, and is "utterly without redeeming social value."

Through that doorway, in succeeding years, has marched a procession of art and entertainment ranging from the book "Fanny Hill" to the play "Oh! Calcutta!"—all promoting explicit sex but purporting to offer something of "redeeming social value."

Nationwide more than 600 "mini movies" seating 100 to 300 persons each show hastily made films bearing such titles as "Hot Erotic Dreams" and "Stud Farm," and yielding receipts up to $10,000 or more a week. Now major producers are moving into this field with big-screen color and big-name stars, pursuing the money-making trail laid down by the movie "I am Curious (Yellow)."

Today, at pornographic bookstores in big cities, customers nearly all of them men and most of them middle-aged—browse through books and magazines telling about the sex act in great variety and explicit detail. Taken altogether, pornography in the U. S. last year yielded sales that some investigators estimate at more than a half billion dollars. Los Angeles police tell of one "porno" movie operator and book manufacturer who claims to have made $10 million dollars from his activities.

In wide areas of the country, taverns offering stag films and "bottomless" as well as "topless" entertainment are springing up—and nowhere more so than in California. There, local authorities trying to shut down such taverns find themselves handicapped by a recent decision of California's highest court which held, in effect, that laws governing lewdness do not apply to live performances. Several weeks ago a deputy district attorney in Los Angeles said that some taverns in that city now are "considering introducing live acts of sexual intercourse on the stage."

An owner of three taverns in Sacramento explains the morality of his enterprise as follows: "The average worker gets home to a wife who tells him everything that went wrong that day: The television set has blown, the kids have colds, the car payment is overdue. So for the price of a beer he can relax and get his mind off his problems and go home in a better mood. He's less likely to blow up and lose his cool. You see, I'm performing a social service. Besides, I'm keeping my girls off welfare, where most of them would be if they weren't working for me."

A Question of Ethics

Such versions of the new "pornutopia" are a far cry from the Puritan ethic which shaped the upbringing of most Americans in the years up to World War II. That ethic emphasized personal virtues: hard work, self-restraint in sexual and other pleasures, and a sense of specific and interrelated duties involving family, government and God.

It still runs strongly in the America of today. A Gallup Poll on pornography not long ago found 85 per cent favoring stricter laws on mail-order solicitation. Hundreds of thousands of persons have joined organizations to fight birth control, pornography, liberalized abortion and sex education.

Yet for a large element among the half or so of America's population born in the last quarter of a century, morality is being defined somewhat differently.

"< additives "situation ethics," which permits a person, himself, to judge each personal act, even murder, in the light of its particular circumstances. And two corollary beliefs also are gaining popularity among the new moralists. One says that any act giving "meaningful" satisfaction to oneself without hurting others is permissible, even if self-destructive. This view is reflected in a recent proposal by 500 members of the American Civil Liberties Union that the ACLU affirm the right of each individual "to use his body as he wishes" including the use of drugs—and the right to refuse treatment for drug addiction.

The second corollary holds that purely personal acts of this kind are, in any case, insignificant in comparison with "social immorality"—war, for instance, or poverty or racism. Arising out of these beliefs, conventional Americans find, is a new world of personal nonaccountability.

Sociologist John W. Dykstra of Jersey City State College recently cited the example of a New York City lawyer who was accused of reporting less than one fourth of his taxable income—but was exonerated because, his psychiatrist testified, he was "suffering from a psychotic reactive depression."

Professor Dykstra added: "Rioters from the ghetto who indiscriminately destroy property of friend and foe alike are excused on the grounds they have legitimate grievances. Vandalism is similarly condoned when they brazenly violate long-established codes of civilized conduct."

As some scholars see it, the sense of nonaccountability is being fed by a "new freedom" from authority—including that of the church. A Jesuit priest, the Rev. Raymond Baumhart, polled top-ranking businessmen on what they thought "ethical" meant. Fifty per cent judged it to mean "What my feelings tell me is right." Only 25 per cent judged it to mean "What is in accord with my religious beliefs." The figures were approximately the same for members and nonmembers of churches and synagogues.

Developing, as a result, is a shortening of traditional perspective on morality. A South Dakota judge held recently that the State's
NEW RELIGIONS: "Group encounters," astrology and drugs are on the rise among people who seek meaning in their lives.

"CRISIS IN MORALITY"
[continued from preceding page]

Abortion law was "an unconstitutional invasion of individual right." Unmentioned in news dispatches was the complex question of whether—and when—the unborn fetus is to be considered a person having rights, too.

Arising, at the same time, is a vocabulary for the "new morality"—often charged by critics with hazy romanticizing rather than defining. From the director of Planned Parenthood's "teen clinic" in San Francisco comes this view of what her clients, some of them aged 12 or 13, are up to:

"Young people are increasingly following a love ethic and are willing to be open about their activities. Their idea is something like 'Make love, not war.' They will respond to a straightforward discussion about responsible contraception."

Responsibility, however, is not always a favored word among the girls turning up at this clinic. At a meeting of parents and youngsters, one girl spoke up as follows:

"As soon as a teen-ager is able to have sex—well, he is able to have sex, and that's that. I mean, there's no way you can set a time or date—12 or 14 or 15 years. But whenever it happens, the parent should be there with helpful advice. I mean, really helpful, not stuff about responsibility and the sacredness of sex and that sort of thing. My God, I've seen some kids when they're pregnant, they go to their parents, and the parents say sex is all right if you're going to get married and assume your responsibilities—these kids aren't even thinking about marriage, they're thinking about an abortion. We're not ready for responsibilities."

As some theologians see it, what young people—and many of their elders—are confronted with is a sense of loneliness in a universe that is becoming increasingly godless. In the absence of ultimate meaning, they are less committed in their relationship to others.

One response to this feeling is the phenomenal growth of "sensitivity training" or "group encounters" bringing people together in small groups of 5 or 10 persons to explore each other's thoughts and feelings. Sometimes this is tried through frank talk, sometimes by touch—and, in a few groups, by disrobing. Among social scientists and churchmen, "group encounters" have won a measure of support as a means of breaking down individual loneliness. But a number of psychiatrists are warning against the dangers of harmful experience, especially where such meetings are held under unskilled or irresponsible supervision.

Equally, doubts are developing that the oral contraceptive is ushering in a new age of "responsible" sex. A look at 30 large cities by "The New York Times" found recently that venereal disease is rising sharply, especially among teenagers—in part, public-health officials were quoted as saying, because of increased promiscuity and in part because "the pill" has replaced devices which offered some protection against disease. There is nagging unease among the most broad-minded moralists that not only the oral contraceptive but society itself, in the late twentieth century, is reducing human relationships to a series of casual encounters.

In the superorganized world of technology, scientists and theologians see even more disturbing problems of morality waiting in ambush—from urbanization, from genetic engineering, from medical advances of all kinds.

A physician wrote to "The New York Times":

"The most disturbing aspect of the [heart transplant] procedure is the criterion of death used by the investigators. In order to transplant a heart it must be kept beating; otherwise it is biologically dead and of no use to the recipient. That means the heart must have the ability to restart its beat and then function normally. . . . Is the donor of such a heart dead? . . . How far removed is this procedure from euthanasia?"

Looking beyond transplants, Prof. Amrit Etzioni, chairman of the sociology department at Columbia University, recently forecast the development of new drugs modifying behavior, the growth of subliminal advertising, and development of instruments to pick up conversations 300 yards away. Other authorities are predicting another decade or two will bring the development of artificial insemination on a mass scale and new means of prolonging youthful vigor and reproduction—all of which will raise new questions for the moralists to consider.

A Look at the Future

An appraisal of the immediate future comes from David Allan Hubbard, president of Fuller Theological Seminary in Pasadena, Calif., who served on a committee appointed by Governor Ronald Reagan to draw up guidelines for "the education of responsible citizens" in California schools.

"Human beings are always living in a moral crisis," he says. "I think there is a certain amount of regression now, but I don't see it as permanent. It could even set off another Victorian-type reaction.

"The trouble is, you find a renunciation of many of our highest values. Young people call a marriage license a piece of paper. Well, it is. But what they don't understand is that your birth certificate is a piece of paper, and so are your rights to citizenship and so is a $20 bill.

"Youngsters don't understand the difference in a great many situations between savagery and barbarism on the one hand, and civilization and order and the freedom to enjoy the fruits of civilization on the other. All, ultimately, are defended by pieces of paper.

"But whenever we talk about these kids, we have to remember who raised them. We are partly responsible for what they feel and we must listen to at least part of what they are saying, because they are caricaturing our own false values and exposing our own contradiction."

In this view, broadly shared in the "middle stream" of America's scholars, no simple explanations or solutions are in sight for the turmoil now being felt over moral issues in today's America—the "crisis in morality" that is getting so much attention in the nation at large.
Critics of President Nixon's off-the-cuff remarks in television appearances have long feared that he might make a slip of the tongue damaging to U.S. relations with allies or with another big power. Now they cite this: It was just 15 words out of 1,784 spoken by Mr. Nixon on the dangers of glamorizing lawbreakers that stirred a storm over the Charles Manson murder trial.

What appeared to be a presidential slip of the tongue about a current murder trial created such a hullabaloo recently that it has all but obscured Richard Nixon's more serious remarks about the dangers in glamorizing crime and criminals.

Here are key excerpts from President Nixon's remarks to newsmen on Aug. 3, 1970, in connection with a meeting of law-enforcement officials in Denver, Colo.:

Over the last week-end I saw a movie . . . "Chisum," with John Wayne. It was a Western. . . . I wondered why it is that the Westerns survive year after year. A good Western will outdraw some of the other subjects. . . . In addition to the excitement . . . one of the reasons is perhaps, and this may be a square observation, the good guys come out ahead in the Westerns, the bad guys lose.

In the end, as this movie particularly pointed out, even in the old West . . . there was a time when there was no law. But the law eventually came, and the law was important from the standpoint of not only prosecuting the guilty, but also seeing that those who were guilty had a proper trial.

As we look at the situation today, I think the main concern that I have is the attitudes that are created among many of our younger people and also perhaps older people as well, in which they tend to glorify and to make heroes of those who engage in criminal activities . . .

I noted, for example, the coverage of the Charles Manson case when it was in Los Angeles . . . . Here is a man who was guilty, directly or indirectly, of eight murders without reason. [Mr. Manson is being tried on murder charges in the slaying of actress Sharon Tate and six others. He is also charged with another murder in a separate case.]

Here is a man yet who, as far as the coverage was concerned, appeared to be a rather glamorous figure, a glamorous figure to the young people whom he has brought into his operations, and also another thing that was noted was the fact that two lawyers in the case—two lawyers who were . . . guilty of the most outrageous, contemptuous action in the courtroom, and who were ordered to jail overnight by the judge, seem to be more the oppressed, and the judge seemed to be the villain.

Let us understand, all judges are not heroes. All policemen are not heroes. And all those charged with crime are not guilty. But let us well understand that the system, the system in which we protect the rights of the innocent, in which the guilty man receives a fair trial and the best possible defense, that system must be preserved.

And unless we stand up for the system, unless we see that order in the courtroom is respected, unless we quit glorifying those who deliberately disrupt, and unless we begin to recognize that when a judge necessarily—after intense provocation—must hold individuals in contempt of court, that that judge is acting in our behalf, then the system will break down . . .

In the final analysis, unless the American people have within their hearts a respect for the system, the system of law and order and justice which we have inherited from over hundreds of years, then anything that we do at the governmental level will not be successful. It is that system that is now under attack in so many areas. . . .

So we can be concerned about those charged with crime. We can be concerned about any evidences that those who are enforcing the law are going beyond their powers. But above all let us remember that this system of law and order and justice must be preserved, and we must speak up for it.

We must come to its defense and we must not consider that those—the judges, the police and the others who are simply doing their duty—that they are the villains and that those who are provoking them are always in the right.

Excerpts from remarks to newsmen by Ronald Ziegler, Press Secretary to the President, shortly after Mr. Nixon's statement in Denver:

The statement should be taken in context. His obvious intent was not to state an outcome of the trial. . . . His obvious intention was to refer to the alleged charges against Mr. Manson.

Excerpts from a statement by Mr. Nixon later the same day, when he returned to Washington, D.C.:

I've been informed that my comment in Denver regarding the Tate murder...
I. In various manners do we hope to be remembered?
A. People who love the Scriptures.
B. Folk faithful to Jesus.
C. Congregation of believers that love one another.
D. Folk concerned for our fellowman.
E. Today, those that follow his compassionate heart.
   1. Thus a lesson from Mark 8, also Matthew 15.
   2. Fed 4,000--we seek to be a blessing to you.

II. Setting for our story.
A. Our Lord's mission of grace and mercy at its height.
   1. His help sought with utmost eagerness.
   2. Multitudes came from far away Galilean spot unidentified.
   3. Gentiles are welcomed.
   4. Difference in story of 5,000 and 4,000 fed, even to basket material and size.

v.1 "In those days the multitude being very great..."
5. Bread of life intended for all men—
   Jew and Gentile.
6. He had the ability to bless all —
   4,000 or 5,000.
B. Let's see his reaction to man's needs.

III. The 4,000 fed.
A. I have compassion on the multitude.
B. Even so at Neely's Bend.
   1. Three elders—one will come telling
      of the sick and one closing service.
   2. Excellent deacons, song leaders.
   3. Splendid preacher.
   4. Bible taught constantly.
   5. Great web site.
   6. Soldier's boxes — 75.
   7. Ladies project — quilt.
   8. Monday night visitation.
   9. Five calling captain tracing needs
      and acting on it.
  10. Second this birthday and
      anniversary.
  11. Ham breakfast.
  12. Redo classrooms and pews.
  14. Fourth Sunday night singing.
  15. Regular business meeting.
C. Jesus our guide.
   1. Statement of compassion usually
      precedes a remarkable story of
      relief.
2. He had compassion on those not his own people.
   Matt. 5:44 . ."Do good to all men.."
   Isa. 33:16 ..."Bread shall be given him; his water shall be sure."

3. He symbolizes what he wants us to be.
4. He meets physical and spiritual needs.
5. He wants to excite our compassion to be like his.

D. He noticed they'd been with him three days.
   1. They felt his words more precious than food.
   2. Our Lord keeps track of our attendance on him and take notice of whatever difficulty this entails.

E. Could not send them away lest from fasting they faint.
   1. So enraptured they didn't think of food.
   2. But he knew what it was to be hungry--He thinks of them.
   3. Niggardliness today out of thoughtlessness for tomorrow is a complication of a corrupt affliction that ought to be mortified. (Henry)
4. Jesus notes our hardships and takes care of us.
5. Our extremity his opportunity.
6. He does not send away empty those who attend to him.

F. Disciples saw the problem, but no solution.
   1. How can he satisfy in this wilderness?
   2. Wilderness can place no bar on saving strength of his right hand.
   3. How many loaves?
      a. Then and now he take note of resources.
      b. Uses whatever is at hand.
      c. We are taught to labor so that we might give.

Eph. 4:28

4. Seven - full number.
   a. Many things with small beginnings have great endings.
   b. Use what you have and make the best of it.
   c. In my father's house there is bread to spare.

5. Sit - recline

6. He took seven, gave thanks, broke and gave (v. 6).
7. We must not take food without remembering who gave it to us.
8. Note first of all - thanks - it is proper to thank God for our blessings.
9. Break
   a) He broke and kept giving.
   b) Kept breaking to meet the demand.
10. Gave - power He would not use for Himself was freely available for the needs of others.
11. Same with the fish.
12. Took up seven baskets.
   a) Baskets large--big enough to hold a man.

Acts 9:25
   b) Size may not vary too much, but material of which made does-
      Matthew 15.
   c) Plenty among them.
13. 4,000 fed.
   a) Not to ask them to pay their part.
   b) But to witness the power of the goodness and generosity of God.
   c) Also shows how easy it was to forget the earlier 5,000 fed.
G. Sent them away.
   1. In early story ready to make Him King.
   2. No reaction recorded here.
   3. Have we touched you as we follow the compassionate heart?
   4. We hope for a favorable reaction.

Neely's Bend, 1946

6.
HE ALSO FED MY PEOPLE
Mark 8:1-10

I. Sister Watts wrote asking how I'd feel if I never saw my race pictured in a magazine.
   A. How would you feel if Jesus confined himself to Jews?
   B. This feeding of 4000 is my story--obviously Gentiles.
      2. Same as 5000?
         a) If miracles are not repeated why would disciples ask where do we get bread?
         b) Some are slow to learn--tell them 2X so apostles will grasp.
   3. Different miracles:
      In time
      In location
      In circumstance
      In scope 1 day vs. 3
      In grass (green) vs. ground
      In reaction--make King vs. no reaction recorded
      In baskets: cophinus vs. spures
   4. It's a joy to know Jesus can repeat mighty works so keep on praying and expecting.
   5. Some say this at Neapolis others place not located.

Matt. 15:29

II. Somewhere a Great Multitude of Gentiles--at least in their territory--heard Jesus.
   A. Region of Decapolis (7:31) is S.E. of Sea of Galilee.
B. 5000 fed of the Jews; 4000 of Gentiles?
1. Bread of life for all mankind.
2. Heathen multitude blessed.
3. We may not be believers but we get the rainfall too.
4. Jesus a popular preacher.
C. Compassion felt.
1. Statement of compassion always preceded some remarkable inter-
   position for relief.
   a) Do we pray for sick & never go?
   b) Are we warmed & filled folk?
2. Scriptures repeat his compassion.

Matt. 14:14
Mk. 1:41
Lu. 7:13
Matt. 9:36

3. Jesus knows our hardships and meets them.
4. Has compassion on those not His.
5. Sets the pattern for our being good to all men.

Matt. 5:44
"Do good to them that hate you"
6. He has enough mercy for all mankind.

Isa. 33:16
"Bread shall be given him; his water shall be sure."

D. 3 Days with Nothing.
1. Folks so enraptured they did not think of food--but he did.
2. We used to run meetings as long as interest there.
3. Common folk more wisdom than leaders.
F. Won't Send Away Fasting.
   1. He sends none away empty—do we?
   2. Spiritual & physically how do we supply?
   3. Come from far—some today have "come" a long way.

Eph. 2:13

III. Disciples' Question?
   v-4 "From whence can a man satisfy"
   A. Man can't satisfy.
   B. Bread of earth won't do it.
   C. Wilderness is not production.
   D. Further:
      1. Disciples modestly suggest they do not have the means to do the feeding.
      2. Sometimes disciples fail to take to heart lessons earlier taught.
      3. Disciples measure the difficulty by human reasoning.
      4. Doubts of Christians are sometimes made to work for magnifying the power of Christ.
      5. Here they only confess their powerlessness—no rebuke came from Jesus.
      6. How little progress some make in understanding.

E. What Satisfies?
   Isa. 55:1-2 "Labor for that which does not s."
      1. Is it power or popularity?
      2. Is it sex or success?
      3. Is it materialism?
      4. Only Jesus!

Rom. 15:14
Ps. 103:1
Ps. 103:5

F. Wilderness
   1. Bread does not come from but in the wilderness.
   2. Rock littered land unfit for grazing and farming—not Sahara.

IV. Jesus Provides
   A. How many loaves?
      1. With Him nothing is impossible.
      2. Many things with small beginnings have magnificent ending.
      3. Use what you have and make the best of it.
      4. He didn't scorn the little 7, rather used it.
      5. Begin with what you've got but don't wait for God to do everything.
   B. Sit on Ground
      1. Recline
      2. Ground—not green grass as different season.
      3. "Dinner on the dirt."
   C. Thanks—Broke—Gave.
      1. Did he 2X for bread & fish?
      2. Do we not need to recognize who gives us our food?
      3. He can create bread without means, can do the same spiritually.
      4. Jesus is the Bread from Heaven.
      5. Flat cakes—easier broken.
      6. Giving continuous—kept breaking—not just piling it up.
      7. Supply is equal to the demand.
8. Gave to disciples—our task to share Christ with others.
9. This their extremity his opportunity as all they had exhausted and He provides plenty.
10. Added a few small fish.
   a) Gentiles got fish & bread.
   b) He same to all.
11. His blessing places emphasis on the spiritual—are we ashamed to pray in restaurants?
12. Ate & were filled.

D. 7 Baskets
1. Bounty of Christ inexhaustible.
2. In Father's house bread & to spare.
3. Christ is liberal but not lavish.
4. Always he grants sufficiency.
5. 7 is God's number.
6. Baskets
   a) Different word from 5000.
   b) Larger one--hamper.
   d) Different nationalities use different baskets.
   e) Kophinos of Jews hold about 2 gallons.
   f) Spyris much larger.

Acts 9:25

(Paul uses different one in 2 Cor. 11:33)

(g) Spyris is woven of twigs or rushes or reeds.
h) Jesus uses the different words in v. 19 & 20.

i) Basket of coiled or plaited nature.

V. Conclusion
A. Jesus knows what it is to be hungry—so he has compassion.
B. Fed 4000 men—are you in the group?
C. Are you satisfied with present lot?
D. Have you ever felt the Lord does not have time for you?

Matt 6:31 "Take no thought what"
E. Am I eating at his table?

W. Nashville Heights - 8/10/93

Jefferson Ave., Cookeville, TN - 9/21/93
Schochoh, KY - 10/12/93
Radcliff, KY - 10/26/93
A HEALING THAT PUZZLED

Mark 8:22-25

I. Strange that I should allow a healing by Jesus to puzzle me, but it did.
A. Why did he have to use a second effort?
B. Why employ spittal?
C. Was he first to fail?

II. Tell the story of the blind man of our text.
A. Note the various processes Jesus uses.
1. One is found by Christ Himself.
2. One volunteers to come to Him.
3. One is borne of four.
4. This blind man is led.
   a) It matters little how they get there.
   b) Bringing men to Jesus is most commendable.
   c) Doing so:
      1) Proves a kindly feeling.
      2) It shows faith in his power.
      3) It's an act of true wisdom.
      4) It's most acceptable to Him and it blesses the man who is willing to come.
B. But note the measure of dictation as to the method by which Jesus was to operate.

1. It's a common weakness of faith to expect the blessings to come in a certain fixed way, Spurgeon said.
2. The Lord is not bound to one way.
3. We think the deliverance must come in one certain way.
4. We trust our repeated experience.
5. We look for stereotype ways.

C. While the Lord honors faith He does not defer to its weaknesses.

1. They asked him to go by their method.
2. He touched but no healing came thus proving he did not always use the same method.
3. Note he did nothing to the blind man before their eyes.
4. Rather he led him out of town.
5. He did not indulge their observation or curiosity.
6. He did not heal instantly as they expected.
7. He used a means never suggested by them - spittal!
8. When he put his hands on him he did it twice, thus he employed his own freedom.
9. This made a refusal to foster any superstition that limited his power.
10. He used a method more suited to the case.
11. He thus gave people longer instructions.
12. He thus gave the individual more personal care.

D. He thus rebukes the weakness of their faith while still honoring faith itself.
   1. Blind man was willing to be led to Jesus—he led him further.
   2. He refuses none who weakly come.
   3. His friends asked for sight—the man got it.
   4. They showed some confidence—he gave them more!
   5. He cure was perfect—he can give perfect gifts to imperfect faith.
   6. Don't tell the Lord how to do His business—He knows the best way!
   7. Is the sick man the doctor? Remember Naaman.

E. God may answer your prayers in ways not dreamed of.
I. In this complicated world, many hands offer me their leadership— which shall I take?
A. Hand of materialism.
B. Hand of pleasure and success.
C. Hand of fame and notoriety.

II. I want to tell you of the man who took the offered, sovereign, hand of Jesus.
A. Only Mark tells the story (Mark 8:22-26).
B. It's the hand you are asked to take.

III. May I tell you the story.
A. On the way to Caesarea Philippi he comes to Bethsaida.
1. House of fish.
2. Northeast side of Sea of Galilee close to where river Jordan events the lake.
3. 5,000 earlier fed here.
4. 2 Bethsaida.
5. This one adorned by Philip and named for Julius in honor of emperor's daughter.
6. Wherever it is we see there the compassion of Jesus—let our lives radiate consistency.
7. Consistently Jesus goes about doing good.
B. Friends bring him to Jesus.
1. Best decision possible.
2. Blind man does not initiate it.
3. Friendship demands your leadership.
4. Do your associates point you to Jesus?
5. How big is your concept of Jesus—does he care, does one have answers, does mercy and comparison manifest itself?
6. Is Jesus open to all troubles?
7. Another blind man could not have brought him—those who know Jesus must bring the needy.

C. They brought a blind man and prescribed how Jesus was to heal him—touch.
1. Destined to heal four and no two methods are alike.
2. Do we circumvent the method?
3. Do you see Jesus deal with us as individuals?
4. Touch him.
   a) Method prescribed.
   b) Can he heal any other way—only touch?
   c) In our prayers for the sick do we allow his choice of methods for healing?
D. He took yim by the hand.
   1. Could not appeal to sight—he is blind.
   2. Taking his hand, having heard about the touch, he expressed willingness to help.
   3. He will lead him step by step.
   4. Not told the man had faith, but at least compliant.
   5. "Where he leads I'll follow."
   6. Didn't need a helper—only Jesus.
   7. Surely this gains the man's confidence and raise expectations.
   8. Man has Jesus's individual attention.
   9. Literally he took hold of the blind man.

E. Brought him out of the village.
   1. Not told why.
   2. Avoid publicity?
   3. Twon unworthy? City cursed?
   4. Judgment against the city?

F. Methods of curing—spit on his eyes and laid hands on him.
   1. Wonder how the blind felt?
   2. Could he not have spoken him visual?
   3. Wetness and touch of hand all felt.
   4. Does Jesus have to explain why this method?
5. This did not let the friends prescribe the method.
6. Touched eyes—that's where the trouble was—did not massage his arm as those paralyzed.
7. Diety chooses the method.

G. Asked seest thou aught?
1. Individual involved.
2. Lit. do you see?
3. Three things: spitting, hands, the question.
4. Sovereign Lord can employ any method—don't limit Him.

H. His answer—men as trees walking.
1. Not born blind, knew trees and men.
2. Could not distinguish men from trees—only saw action.
3. Cure would be gradual.
4. Do we not gradually learn more?
5. Shall we stop learning?
6. Analogous growth of men spiritually.
7. No failure on Jesus's part—he did not leave a thing half done.
8. Illumination is something slow, gradual.
9. Order and progress are ways of God's achievements.
I. Again hand on eyes—he looked steadfastly, restored, saw all things clearly.
1. Complete cure came.
2. Only example of progressive cure.
3. Christ came to dispell darkness.
4. Does not heal by rote nor one single method.
5. We move more and more to the perfect day.
6. Our grasp must grow.
7. He removed confusion and indecisiveness.
8. That which is small at first grows magnificently.
9. What have we learned so far?
   a) Jesus takes time to be with one man—-you are important.
   b) Three healings when Jesus withdrew from a crowd—
      Jarius daughter, deaf (7:31-37) and this one.

J. Sent him to his home.
1. Not to the village—see the importance of family.
2. Let family hear first.
3. Bethsaida not worthy to hear it.
   a) Stubborn, obstinate, infidelity, robs them of the privilege.
   b) They see no miracles.

Matt. 11:21
4. We gradually learn.
5. We vary at the speed of it.
6. Don't rely on too quick judgment.
7. We see in part, but then face to face.

Prov. 4:18
8. Gradually comes the dawn as darkness is dispelled.
9. Don't speak too quickly of what we know so little.

Heritage - 5/7/06
Smithville - 5/21/06
Locust Grove - 7/16/06
THE MOST IMPORTANT QUESTION
YOU WILL EVER ANSWER!!

Mk. 8:27-29

1. In view of the title what do you think the question is?
   A. What do you want to be? (James Stanton wanted civil engineering--told field was full, go accounting--on graduation it was full whereas earlier empty).
   B. Whom shall you marry?
   C. Do you want to become a Christian?

II. Yet one more basic--it takes the Christ for one to be a Christian--who then is He?

III. Mark's Account
   A. Background
      1. Briefest of the 3 accounts.
      2. 1 week before transfiguration.
      3. "Cr. the way" (v-27) to Calvary.
      4. Late in ministry.
   B. Towns of Caesarea Philippi.
      1. Deut. speaks of "daughter towns."
      2. Villages that cluster about.
      4. 25 miles north of Bethsaida.
      5. Near Jordan's source.
      6. Fertile & Beautiful.
   C. Great place to propose question.
      1. Few places could offer such variety of answers to man's longing for meaning and security.
      2. See alternate answers that man found.
      3. Various properties:
         a) Rising out of center a translucent temple of white marble, built by Herod honoring Caesar.
b) Around it magnificent villas & palaces added by Phillip who renamed it in his honor.
c) Power of Rome everywhere.
d) Religious symbols.
   (1) Once called Balinas in honor of Baal--fertility gods.
   (2) Ruins of temple & his shrines punctuated landscape.
   (3) Old shrine to Pan, god of the fields, nature.
   (4) Shrine of emperor worship.
   (5) Called Paneas after Pan.
e) Mt. Herman framed it--8000' snow-capped.
f) Her slopes had a cliff with inscriptions and niches containing statues of pagan gods.
g) Shows Israel's fight for monotheism.
   (Oglivie)

D. Jesus at head of que asked question.
1. Here among man's pride he willfully asked about himself.
2. 1st men then you.
3. Men's answers.
   a) Winebibber.
   b) Friend of publican & sinners.
   c) Blasphemer
   d) Ally of Beelzebub.
4. Begins at circumference & moves to center.
5. After all, it's the most asked qt. of all time.
6. This time--complimentary.
   a) John the Baptist.
      (1) Good man
      (2) Powerful
      (3) Influential
   b) Elias
      (1) No #1 prophet.
      (2) Jews still set empty chair at Passover for Elijah.
   c) One of the prophets
      (1) Not "a" but "the".

Deut. 18:15
   (2) None suggested "Christ".
   (3) Odd, in view of miracles--the Christ not promised as a healer.

E. Now You--What do you think?
1. Historic character.
2. Idealist.
3. Misguided.
4. Obsolete moralist.
5. Any challenge to military, black, electronic, technological, occult, experience, pragmatic power?
6. We are put to acid test.
7. Philosopher?
   Reformer?
   Redeemer?
8. Very personal emphasis on "you"!

F. Thou Art the Christ.
1. You are nothing less than the Christ, most emphatic.
2. Not prophetic for runner of the Messianic age--but the Messiah!
3. God was in a strange way in their midst.
5. This is His office.
6. Messiah ideal ruler.

Ps. 2:2

IV. You Face Same Question
A. Can't bypass it nor shove to another to answer. It's your X-ray.
B. Your answer determines your relationship with Him.
   "no man can come to the Father but by me"
C. It determines character & conduct.
D. It determines eternity.

1 Jn. 5:12
Jn. 17:3

E. Everything & forever depends on your answer.
F. What now will you say?
The Essentials to Follow Jesus

Mark 8:34-38

I. I started to call this sermon "no ifs, ands, buts, or maybes about it."
   A. It is as factual as it can be.
   B. It admits no variances.
   C. It is absolute.

II. We share the point on some things.
   A. How much is generous?
   B. What is the age of accountability?
   C. How do you visit sick, orphans, etc.?

III. But with our text, absolutely no variances.
   A. It simply has four whosoever.
   B. It frames two vital questions.
   C. It's unmistakenly clear!

   v.34 "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

IV. Jesus introduces the matter by:
   A. Calling the people unto him.
      1. Peter has just voiced a great error.
      2. Nature of the Kingdom then attacked.
      3. Short interval between Peter's statement and the one of Jesus.
4. Jesus has just told of his coming suffering; now our requirements.

B. Note he called the people and disciples.
   1. Not a lesson just for apostles.
   2. It's universal, wants all to hear.

C. We'll approach it with four whoso­evers and two framed questions amidst the whoso­evers. (KJV)

V. He cites the absolute requirements.

A. First, whoso­ever will come after me.
   1. It is open to all - universal.
   2. It is based on individual desire.
   3. No disciple came inevitably or involuntary--you wish to come!

B. He lists three necessities.
   1. Deny himself.
   a. Say no to self--Jesus is King.
   b. Self-denial absolute necessity--life can't have two kings - you and Jesus.
   c. Salvation is of grace, freely offered to all--without money, without price, but you must choose who leads.
   d. Self-denial extends to everything even life itself that we resign for sake of Christ.
   e. Deny means to abandon attitude of self-centeredness.

2. Take up his cross.
   a. That cross "has been every-
      thing: rheumatism, weak
      stomach, unruly child, grief,
      death of loved one.
   b. It means to embrace the will
      of God.
   c. Luke adds daily - hourly,
      continuously.
   d. Choice between temporal and
      eternal values--the present and
      the future.
   e. Each disciple has a cross and
      they are not alike.
   f. Jesus had his--He will help me
      with mine.
   g. It's a deliberate act, a
      definite one. Word same as
      took up stones to throw at
      Jesus (John 8:59).
   h. It's habitual and permanent.
   i. Prove the reality of your faith
      now enter Heaven without
      trouble, pain, suffering and
      conflict with earth.
   j. Hold to faith in face of
      ridicule and persecution.
   k. It may be but a few years but
      the end is evermore.
1. Temptation comes but tests our humility, virtue and makes brighter the crown.
m. You volunteer of it.
n. Jesus our example.

3. Follow me
   a. Hard saying but admit no evasion—plain, unmistakeable.
b. No cross, no crown—follow me.
c. Discipleship is following, submitting.
d. Must follow Christ.
e. Life gives choice—we of necessity chose one—follow Him and no one else.
f. Now and forever attitude.
g. Whole-hearted service accepted by our Lord.

VI. Now two more whosoever.
   A. Whosoever will save his life.
      1. Once again it's a matter of your choice.
         a. Living shall die and dying shall live.
         b. All depends on what you will.
         c. Does our Christianity cost anything? Religion that costs nothing is worth nothing.
         d. Our most cherished possessions soon revert to others.
e. Hold fiercely, fraudently--
accident, disease, death
takes them.
2. Choose wisely.

B. Whosoever loses life--my sake and
gospel saves it.
1. What's first in your life?
2. Jesus and gospel should be.

VII. Now two framed questions amongst the
whosoovers.
A. What shall it profit a man if he gains
whole world and loses soul?
1. What's really important beyond
moral or spiritual?
2. World.
   a. Whole world can't make up loss
      of your soul.
   b. No fair compensation for
      eternal ruin.
   c. World can't satisfy and give
      happiness.
   d. Whoever got whole world-- I
don't own my street!
   e. Worst of bargains--present
      world for eternal soul.
   f. Each man needs to weigh this.
   g. If you had all the world, what
      would you do with it?
h. Name rich guy, pleasure mad one, highly successful that's perfectly satisfied.

i. World on scale—soul on other—one but a feather.

j. Material and transient vs. spiritual and eternal.

"Were the whole realm of nature mine..."

k. Reference not to a single act but contented attitude.

l. Lit. forfeited for life—GK term for equivalent, a compensation

m. Can't compute value of a soul.

n. Once forfeited, gone forever.

o. Soul beyond value—never let the devil fool you.

p. All have soul that lives forever.

q. We must give account to God.

r. How lose it?
   1) Cleave to world.
   2) Starve by false religion.
   3) Poison by neglect.
   4) We are accountable for it.

B. What gives in exchange for it?
   1. No choice so fatal at this.
   2. How redeemed—not by corruptible things, but by blood of Jesus.
   3. Forfeit, equivalent, compensate.
VIII. Finally, the last whosoever.
   Whosoever ther for shall be ashamed.
A. Ashamed of Jesus - why?
   1. Christ is not ashamed of us.
      Heb. 2:11
   2. We must not be of Him.
      Heb. 14:71
      3. Many face a lion or a storm, but
         blush to be thought religious.
      4. He is perfect on every scale. How
         can we be ashamed?
         a) All is said is true.
         b) All He did is right.
         c) All He asks of us is blessed.
         d) His conduct among all is above
            reproach.
         e) Every principle is lovely.
      5. How would you show you are
         ashamed?
         a) Failure to own Him.
         b) Hide your love for Him.
      6. Ashamed of word, commands,
         baptism.
B. He will be ashamed of us when he
   returns.
   1. First reference to His return.
   2. Angel and glory of Father with Him.
   3. Future attitude toward us
determined by your present
attitude toward Him.
4. Do you think He'll save you if you are currently away from Him?
5. Have courage to acknowledge Him.
6. Sinful world with its adultery not worthy of you.
7. Ashamed of words to be baptized.

Old Union, Castalian Spgs., TN - 7/15/01
1. Call people - correct Peter
2. Universal - Desire -
3. None inevitable or involuntary
4. Deny - not self - Jesus King
   a) Covers everything
   b) Abandon self indulgence
5. Cross - been crucified
   a) Daily
   b) Temporal vs eternal
   c) Deliberate act - took up stakes vs
   d) Habitual - Permanent
   e) Hold face of ridicule
   f) Feed yrs
6. Follow - submit - choice
1. Save - lose - cost anything?
   a) Possessions snatched away
   b) Chose wisely
8. Lose - save
9. Profit - world (whole) compensate
   a) Satisfied - don't own my street
   b) What would you do with it?
   c) Were whole realm
10. Exchange
   a) forfeit
   b) compute compensate hell
   for what?
   c) soul the good unless
   d) now lose?

11. Ashamed Christ? why?
   a) words: Baptism, obey
   b) fell to confess

12. 1st return statement
I. We question ourselves about some things.

A. Does God exist? Nowhere does the Bible have a passage to prove His existence. Do you need to write a paper proving the sun is shining on a clear day?

B. Do you have a spirit? Are you more than flesh?

C. Does something of you survive death? Life after it?

2 Cor. 4:16 "Though our outward man is decaying yet our inward man is renewed day by day."

2 Cor. 5:1-9 "Body is a tabernacle in which we dwell."

Job 19:25-27 "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."
D. Let's go to an experience with Jesus that approves it all.

II. Mark 9:2-8
A. After six days.
   2. Eight days the extremities.
B. Takes Peter, James, John (and they all wrote about it).
   1. Not told why these three.
   2. Also with Him raising of Jairus' daughter (Mark 5:36-).
   3. Also garden time (Matt. 26:35-).
C. High mountain.
   1. Not Tabor.
   2. Hermon?
D. Was it at night?
   1. Luke 9 came down next day.
   2. Came at season of prayer.
   4. All disappointed about the cross.

III. Jesus Transfigured.
A. What word describes it?
B. These help:
   Luke 8:28 "The fashion of his countenance."
   His raiment white and dazzling.
C. Remember how Moses' face shown?

D. Moses and Elijah -- talked of the Exodus.
   1. Peter ever ready--spoke about three tabernacles.
   2. He wanted to continue the experience.
   3. How did he know who they were?
   4. Will we know each other after death?
   5. Do they deserve equal honor with Jesus? If so it dishonors Him!

E. God spoke!
   1. Voice out of cloud--right in Peter's face.
   2. This is my beloved Son: hear him.

Deut. 18:15 "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

3. Hear the majestic glory.
4. Jesus alone to be heard today.
IV. Peter 1:16-18
A. This is not a fable.
B. It is pure truth.
C. Fully awake they saw glory then Jesus only.
D. Jesus is supreme.

(Some of these thoughts from
Annual Lessons - 4/18/1943).
A CHILD DEMONSTRATES THE ROUTE TO GREATNESS
Mark 9:33-37

1. On way to Capernum.
2. Some say Peter's house & the child was Peter's son. O.
   Talk about kids.
   (a) VBS.
   (b) Cost (clip)
   (c) Future (clip)
   (d) Responsibility to train (Agnew) (Humphrey)
   (Grandma Wilkin's) (Daddy is a Moose)

3. Contrast two talks.
   (a) Jesus spoke of his sacrificial death.
   (b) Disciples spoke of which one would be greatest.
      (1) They thot of earthly Kingdom.
      (2) Held peace - wouldn't tell him.
      (3) Who would be greatest (V. 34).

4. We learn several things.
   (a) What is true greatness - more later.
   (b) It makes a difference when we know Jesus hears our words.
   (c) They had no defense for action.
   (d) Things acquire true character when seen in the eyes of Jesus. "What if Jesus is watching?"
      "Listening?"
   (e) Note the slowness of some hearts.
   (f) Are ambition & jealousy handmaids.

5. A child demonstrates greatness.
   (a) Needs our sympathy.
(1) One nice thing about children: they seldom misquote you, they just repeat what you should have said - John Bernikow (Coronet)

(2) Children are creatures who disgrace us in public by behaving just like we do at home.

(Grit)

(b) Needs our protection - Summerlin Quote.

(c) Needs our guidance - Dawson - I yell.

(d) Note Jesus sat - Rabbis do.

(e) Jesus didn’t abolish ambition - he redirected.

(f) Jesus had him in His arms, thus tenderness.

(g) A child’s stranger to selfish ambition - he’d love his mother in rags. He’s honest. (No TV Clip - French 18th Century).

6. Questions.

(a) To rec. a child in Jesus’ name means to help him? Wouldn’t Jesus?

(Written End 6-4-72)
CHILDREN

Cleaning up after active kids can drive you crazy—but it's a small price for a great gift.
—JOE BROWNE, Pittsburgh Post-Gazette.

CHILDREN—Raising

USDA's latest estimates, at 1969 prices, range between $19,000 in the Midwest to $25,000 in the West to raise a child to age 17 on a low cost food plan. Food is about a fourth of the total, which includes clothing, housing, medical care, education and transportation. To this, add your own estimate of college expense.
—Farm Jnl, 5-70.

CIVIL RIGHTS

Rather than to
Was Socrates right when he said over 2,000 years ago: "Could I climb to the highest place in Athens, I would lift my voice and proclaim: "Fellow citizens, why do ye turn and scrape every stone to gather wealth and take so little care of your children to whom one day you must relinquish it all."

There is no more important work in America today than that of training little children. Yet the mother in the home is listed as "unemployed." The teacher in the classroom usually is paid less than the worker who built the room. The teacher of the Bible, the basic book for character building, is too often forbidden in the school and neglected in the home. The church school is understaffed and volunteers are hard to find.

If we were wise, we would spend more time and money training our children to whom we shall soon relinquish our stores, our factories, our farms, our nations. One reason the "school of experience" is so tough is that you get the test first and the lesson afterward. It is too late to learn to turn, dwell, live, play, fail as a child. Also easiest to learn to

One reason the "school of experience" is so tough is that you get the test first and the lesson afterward. It is too late to learn to

You know it doesn't make any difference what you believe as long as it doesn't make any difference where you spend eternity.
All through life I've always found
The poorest fruit is on the ground.
To get the apple that is prime,
You have to reach or have to climb.

WE MUST LOOK TO HOW WE ARE RAISING OUR CHILDREN

They are, for the most part, the children of affluent, permissive, upper-middle class parents who learned their Dr. Spock and threw discipline out the window when they should have done the opposite. They are the children dropped off by their parents at Sunday school to hear the "modern" gospel from a "progressive preacher" more interested in fighting pollution than fighting evil------one of those pleasant clergymen who lifts his sermons out of old news-letters from a National Council of Churches that has set as its goal on earth the recognition of Red China and the preservation of the Florida alligator. Today by the thousands--without a cultural heritage, without a set of spiritual values, and with a moral code summed up in that idealistic injunction "Do your own thing," Junior--his pot and his Portnoy in his knapsack--arrives at the "Old Main" and finds there is a smiling and benign faculty even less demanding than his parents.

We must look to the university that receives (our) children. Is it prepared to deal with the challenge of the non-democratic left? One modest suggestion for my friends in the academic community: the next time a mob of students, waving their non-negotiable demands, starts pitching bricks and rocks at the Student Union, just imagine they are wearing brown shirts or white sheets—and act accordingly. Let us support those courageous administrators, professors and students who are standing up for the traditional rights of the academic community. Can it be that within the faculty lounges there is also a Great Silent Majority?                      --Spiro Agnew

The above article was taken from Time Magazine, May 11, 1970.
3 SECRETS OF SUCCESS

Grandma Wilkin’s four children were fine and useful citizens of their community. Shortly after her youngest son had secured an exceptionally good position, a neighbor asked the mother: “How have you brought up your children so that each one of them has turned out to be such a good and useful person? What’s the secret of their success?”

“There’s no secret about it,” replied Grandma Wilkin. “I had no education myself. And so I could teach my children just three things: I taught them their prayers, their manners, and I taught them to work.”

*by Mrs. Ernest Miller*

---

**Bragging**

Two little boys were bragging about the relative accomplishments of their respective fathers. Billy appeared to have an edge when he insisted, “My father’s an Eagle, an Elk, a Moose and a Lion.”

“Yeah?” responded the incredulous companion. “How much does it cost to see him?”

—The Speaker’s Treasury of Anecdotes (Droke House, $2.95).
I asked Dorothy and Ike Summerlin of Port Arthur, Texas, "What do you attribute success in the rearing of your family?" They answered something like this, "We have told our children just as long as they live we want them in the Church of Christ. That doesn't mean there won't be disagreement. They'll see hypocrisy, sham, four-flushers, and ignorance. But they'll also see some of the greatest people on the face of the earth. They'll have the finest platform to make an appeal for true devotion to Jesus of any religious body in the world. There's nobody as open minded and as willing to reason with you as members of the Church of Christ. We told them that although they would be disappointed in some of the brethren--they still didn't have to accept everything they heard for some of it would be highly opinionated--but
still stay in the church!

Further, they knew they were prayed for every day of their life. One time when I went to see Phil at Abilene Christian College he said to me, 'Daddy, I suppose we're the most prayed for kids on the face of the earth.'"

This seems to be pretty good advice, don't you think?

During the Schooch, Kentucky meeting, I ate dinner with Hugh Dawson. On leaving to go to the meeting house, the parents refused his six-year-old son permission to ride with me. While I was turning around, the little boy came running out to the car, stopping me, saying it was alright for him to go with me. He got in the car with this comment.
"I just yell. That's all I ever have to do is just yell. They don't like to stand the noise so I just yell and I get what I want."

Room to Improve

A group of third-graders visited the art museum for the first time. There they saw a French 18th-century drawing room correct in every detail. The teacher asked them later what about this room impressed them most.

Said one little girl, "No television."

OCTOBER 1957
Heaven's Attitude Toward Children
Mark 10:13-16

I. Children -- how do you feel toward them?
   In one story we find attitudes.
   A. Parents -- wanted them to be close to Jesus to be touched.
   B. Disciples -- seen not heard, no time for them, other matters of greater priority.
      (This "apostolic teaching" abroad today as unwanted, shunned, relegated to lesser importance.)
   C. Jesus -- Bring them to me
      1. Kingdom is made of such
      2. Can't enter unless you receive Kingdom as a child
      3. Received his tender touch.
   D. As you can see the children -- who expressed no preference -- had their battle won by good odds -- 2 to 1!
   E. Shall we study this story.

II. Children Brought for a Purpose
Mark 10:13 "and they brought young children to
   A. Children brought
      1. Mark does not locate this incident
      2. It does come after the divorce qt.
      3. "Young children" -- doubtless of various ages
      4. Tense in that they "kept bringing"
         a) Very vivid action
         b) "were bringing"
5. Was this parents bringing the children?
   a) How can they unless the 1st bring themselves?
   b) Who brings yours?
   c) Word for bringing is like offering -- same word in Matt. 2:14 for gifts.

6. Parents or some one brought them with a purpose -- to touch.
   a) Wanted them blessed
   b) Do we have a game plan?

B. Disciples Rebuked Them

1. Sharp language
   a) Angry
   b) Severely rebuked
   c) Parents kept bring & disciples kept rebuking
   d) Part of action packed story:
      (1) Were bringing
      (2) Were rebuking
      (3) Having taken up
      (4) He blesses, putting hands on them

2. Adults often mean well but often do wrong thing in "bringing up a child"

3. Why did disciples so act?
   a) Shielding Jesus?
   b) Want more of his time for themselves and not for children
c) Impending crucifixation have them on edge?
d) Found them bothersome -- adults worth a lot more?

C. Jesus Displeased
   1. Once again strong language
      a) Indignation
      b) Vexed
      c) Indignant
      d) Only time gospels ascribe indignation to Jesus

Mk. 3:5 "And when he had looked round about of them
   4, not world low rated children
   2 Cor. 8:11 "Now therefore perform the doing of
      b) Vexed
      c) Indignant
      d) Only time gospels ascribe indignation to Jesus

2. Suffer to Come
   a) Received them
   b) Welcome
   c) "Magna Charter for Children" -- artist love to paint this picture
   d) Children were made for God

3. Forbid them not
   a) Pagan world low rated children
   b) Children need no road block but in their way of coming to Jesus

4. Spoke of their relationship to Kingdom
   a) Doesn't mean in it but means the child like (not childish) are eligible
b) 1st public words of Jesus were as a child & about the Kingdom

Mk 1:14-15 "Now after that John was put in

What are the qualities (ask any card carrying grandpa and he can give an inexhaustable list based on loving research!) (Jesus does not itemize the character but we see):

1) Simplicity
2) Uncomplicated
3) Frank qt. ("Why do you have such eyebrows?")
4) Open about bodily needs
5) Curious
6) Wonderfully teachable
7) Trustful
8) Grateful
9) Helpless
10) Dependent -- nothing bars entrance as much as self trust

D. Arms of Jesus
1. He embrace them
2. Put hands - not mere touch but laid hands on them (Jesus always gives us more than we ask for)
3. Blessed them
   a) Jesus essentially is the blesser regardless of the form it takes
   b) Wish well
   c) He blessed them fervently, no prefunctory way.
HEAVEN'S ATTITUDE TOWARD CHILDREN
Mk. 10:13-16

1. Children - how do you feel toward them? In one story we find attitudes.
   A. Parents - wanted them to be close to Jesus, be touched.
   B. Disciples - seen not heard, no time for them, other matters of greater priority. (This "apostolic teaching" aboard today as unwanted, shunned, relegated to lesser importance.)
   C. Jesus - Bring them to me.
      1. Kingdom is made of such.
      2. Can't enter unless you receive Kingdom as a child.
      3. Received his tender touch.
   D. As you can see the children - who expressed no preference - had their battle won by good odds - 2 to 1!
   E. Shall we study this story. #1

II. Children Brought for a Purpose. LION QUOTE
Mk. 10:13 "And they brought young children to him"
   A. Children Brought
      1. Mark does not locate this incident.
      2. It does come after the divorce at.
      3. "Young children" - doubtless of various ages.
      4. Tense is that they "kept bringing."
         a.) Very vivid action.
         b.) "Were bringing."
      5. Was this parents bringing the children?
         a.) How can they unless they 1st bring themselves
b.) Who brings yours?
c.) Word for bringing is like offering - same word in Matt. 2:14 for gifts.
6. Parents or someone brought them with a purpose to touch.
a.) Wanted them blessed.
b.) Do we have a game plan?

B. Disciples Rebuked Them.
1. Sharp language.
a.) Angry.
b.) Severely rebuked.
c.) Parents kept bringing & disciples kept rebuking
 d.) Part of action packed story:
   (1) Were bringing.
   (2) Were rebuking.
   (3) Having taken up.
   (4) He blesses, putting hands on them.
2. Adults often mean well, but often do wrong thing in "bringing up a child."
3. Why did disciples so act?
a.) Shielding Jesus?
b.) Want more of his time for themselves & not for children.
c.) Impending crucifixion have them on edge?
d.) Found them bothersome - adults worth a lot more?

C. Jesus Displeased.
1. Once again strong language.
a.) Indignation.
2 Cor. 8:11 "Now therefore perform the doing of it; i
b.) Vexed.
c.) Indignant.
d.) Only time gospels ascribe indignation to Jesus.
Mk. 3:5 "And when he had looked round about on the
8:12 "And he sighed deeply in his spirit, and sa'
2. Suffer to Come.
a.) Received them.
b.) Welcome.
c.) "Magna Charter for Children" - artist love to
   paint this picture.
d.) Children were made for God.
3. Forbid Them Not.
a.) Pagan world low rated children.
b.) Children need no roadblock put in their way
   of coming to Jesus.
4. Spoke of their Relationship to Kingdom.
a.) Doesn't mean in it but means the child like
   (not childish) are eligible.
b.) 1st public words of Jesus were as a child &
   about the Kingdom.
Mk. 1:14-15 "Now after that John was put in prison,
c.) What are the qualities (ask any card carrying
   grandpa and he can give an inexhaustible list
   based on loving research!) (Jesus does not
   itemize the character but we see):
   (1) Simplicity. BATTISTA Quick #3
   (2) Uncomplicated. - 4 COOTIES
   (3) Frank q.t. ("Why do you have such eyebrows?)
   (4) Open about bodily needs.
   (5) Curious.
(4) Growing.

(c) Wonderfully teachable.

(7) Trustful.

(8) Grateful.

(9) Helpless.

(10) Dependent – nothing bars entrance as much as self trust.

D. Arms of Jesus.

1. He embraces them.

2. Put hands – not mere touch but laid hands on them (Jesus always gives us more than we ask for.)

3. Blessed them.

(a) Jesus essentially is the blesser regardless of the form it takes.

(b) Wish well.

(c) He blessed them fervently, no perfunctory way.
CHILDREN

The quality of childhood may be measured in the type of person who emerges from that youthful time of life. Every child should have the right to laugh, to be happy, to have dreams and to look back on his childhood with sweet nostalgia.

There are over a half billion children in this world — most of them under the age of 10 — and many of them will not even survive their childhood. Lack of health care, starvation, malnutrition, disease and neglect will claim these young lives. Nearly one out of three babies born in developing countries dies before he reaches five years. The most common cause of death is malnutrition. — The Lion.
The grimmest statistics of 1979 have nothing to do with inflation or even the cost of the arms race. Nothing about the year now ending deserves greater concern and scrutiny than the fact that almost a million babies were born to unwed women. Equally startling and disturbing is a statistic showing that about 600,000 teenagers become mothers each year. Of these, more than 10,000 are 14 years of age or younger.

The Population Resource Center has estimated that the bill for the first 10 years of life of each child born to a teenager will be $18,710. This translates into more than $8 billion for the entire group. If these figures are projected to all the children born of unwed and economically dependent mothers during the next 20 years, assuming the total number of babies each year is no greater than it is now, the eventual cost could be in excess of $100 billion. Inflation could add another $20 billion to the total expenditure.

But the economic cost, catastrophic though it is, may actually be the minor part of the problem. Far more serious is the social, moral, and psychological impact on life in América. What happens to a nation when the family ceases to exist as the central and stabilizing unit of society? Underlining and magnifying this problem is the current divorce rate, now approaching 40 per cent.

Moral and social restraints no longer have a presiding presence in American life. Marriage is no longer universally considered an indispensable or even desirable condition of a full and ongoing relationship between the sexes.

It is absurd to contend that the kind of exploitation of sex that now abounds in society does not produce desensitization and casualness about the prime elements of life. It is similarly irresponsible to contend that there is no connection between the saturating violence in the entertainment media and the lack of respect for human emotions and for life in general.

— NORMAN COUSINS, Saturday Review, 12-79.

To some people a tree is something so incredibly beautiful that it brings tears to the eyes. To others it is just a green thing that stands in the way. — WILLIAM BLAKE.
TV—Watching

A new national poll revealed that television viewers are about evenly divided on whether TV is better or worse now than it was five years ago—but 53 per cent said they were watching less TV compared with 32 per cent who said they were watching more.

The poll by The Washington Post also showed that some 53 per cent of the adult US population believes “the question of children seeing things they shouldn’t see” on TV was a serious problem, 32 per cent thought it was a minor problem and 12 per cent said it was no problem.

Mark Twain, “It’s good sportsmanship not to pick up lost golf balls while they are still rolling.”

Auburn coach Sonny Smith, on basketball terminology: “It doesn’t really matter what you call ‘em— forwards, wingmen, center, or postmen. After the first pass, they all wind up like a piece of gum anyway.”

Zim Zorn, Seattle Seahawks, quarterback, whose wife Joy is expecting their first child: “If it’s a boy, my neighbors have some friends who want me to name him Bjorn, so the headlines could read, ‘Bjorn Zorn Born’.”

Slightly less concern was expressed over “the effect of TV advertising on children,” with 38 per cent saying it was a serious problem, 35 per cent calling it a minor problem, and 22 per cent saying it was not a problem at all.

However, the Post survey showed a widespread general dislike and resentment of TV commercials in general, with 54 per cent agreeing that “commercials are ordinarily in poor taste and very annoying.”

Some 36 per cent said they would be willing to pay a small amount yearly to subsidize television not carrying commercials. — War Cry, 8-4-79.

Players aren’t the only ones getting hurt and being forced to the sidelines in the rugged National Basketball Assn this season. Injuries are also taking their toll among NBA referees, three of whom were knocked out of action in one week.

Jess Kersey suffered a broken bone in his ankle while working a game in New York City. John Vanak suffered cartilage damage in his knee in a game at Washington the following night. And then Joey Crawford, sent to Milwaukee to work a game that had originally been assigned to Kersey, suffered a sprained ankle.

Page 16 January 6, 1980
Dr. O A Battista: "Children seldom misquote you.... they repeat exactly what you shouldn't have said word for word."

At a children's party there were just enough cookies for each to have three. But young Bobby took four.

"You're supposed to get only three, Bobby," said his hostess. "You ought to put the fourth one back."

"Can't," exclaimed Bobby. "I ate that one first."
The Day The Lord Looked At Me

A. Birdhouse

B. Doubtfire - Electrocution

C. Judgment Day - School

D. 25¢ for Circus

E. Hole in One

II. I'm Better Select Group

A. Dog - Obedience School
B. 1st Grader in Library
C. Parcel Post - Fragile
III. But we are all hooked at:
A. Jesus did Rich Young Ruler
   1. Running - Knelt
   2. Rich - Young - Ruler
     a) Two Chances - Slim & None
     b) Benny - just threatens to play
     c) Lazy in Stove - come in some time

3. Asked - He was searching!
4. Jesus good & God!
5. Commandments - Pertinent
   a) Relative - Hung a little
   b) Truth - 25th Boss - 10¢ grasshopper
   c) Dime - PKtest - Then 3 new trying to get a dime
6. Told Him Needed ones
7. Jesus looked & loved
   a) Sloom - Sadness
   b) OR Obey 100 x over?
A catalog "do-it-yourself" firm received this letter from one of its customers: "I built a birdhouse according to your stupid plans, and not only is it much too big, but it keeps blowing out of the tree. Signed, Unhappy."

The firm replied: "Dear Unhappy: We're sorry about that. We accidentally sent you a sailboat blueprint. But if you think you are unhappy, you ought to see the guy who came in last in the Yacht Club regatta in a leaky birdhouse."

D. H.

Council Bluffs, Iowa

---

Campaign Trail

(Press Wrener)

Jeb, the local ne'er-do-well, somehow got to be a candidate for sheriff in his small town in Vermont. He electioneered at every farm in the county, making pencil notations of the result of each meeting.

At one farmhouse a woman greeted him with a fiery tirade. "You good-for-nuthin'!" she cried, brandishing a broom. "You get outta here!"

"Now just a min," purred Jeb, soothingly, "I just came to ask you to vote for me for sheriff."

"Vote for you!" snorted the woman, derisively. "Why, you not only ain't fit to walk the streets. You oughta be in jail. Beat it--get out!"

Candidate Jeb beat a hasty retreat to the road. Then, running down his list to the woman's name, he penciled after it: "DoubtfuL"

Robert

Middlebury, Vt.
The first golfer took a mighty swing at the ball. It sailed far out, came down on the green, and rolled into the cup.

The second golfer, seemingly unimpressed, said: “OK, you’ve had your practice swing. After I’ve had mine, we’ll begin the game.”—Sunshine Magazine, 12-71

Do you know what America’s favorite pastime is? If you say bowling, basketball, or baseball, you’re wrong.

By far the most popular single leisure-time occupation of Americans, according to a Gallup poll, is doing crossword puzzles. Runners up are checkers, bingo, and poker.—Good Reading, 11-71

A dog, just returning from obedience school, was met by his owner who said: “Did you learn how to add and subtract today?”

The dog shook his head no.

“Did you learn how to write?”

The dog again shook his head.

“Did you learn how to read?”

Once more the dog shook his head.

“Did you learn any foreign languages?”

The dog then replied: “Meow!”
"Alvin cere-" a hand-to-mouth existence, doesn't he?"

His Signature
A first-grader in the process of checking out a book asked the school librarian, "Do you want me to print my name, or should I write it in scribble?"
Logan, Kan.  K.Z.

Willing, But-
Many a woman is willing to forgive and forget, but by golly, she won't forget what she forgave.
Holly, Colo.  Frances

Handle With Care
Written on parcel post package: "Fragile. Please Throw Underhanded."
Stockton, Kan.  M.K.

MONEY
Money can be lost in more ways than won, yet most of us have two chances of becoming wealthy—slim and none.—EUGENE P. BERTIN, Pennsylvania School Jnl, 9-71

Bob Hope points out how much Jack Benny has done for charity: "Why, he's raised millions with his violin—just by threatening to play."
A Texas fisherman was telling of catching a 25-pound bass.
Friend: "Did it put up much of a fight?"
Fisherman: "Yep, but not as much as the 10-pound grasshopper I caught it with."

The shy country boy had been courting a girl for years. He had been unable to find the right words to ask her to marry him.
One afternoon as they strolled by the village cemetery, the right words came to him. "How," he asked, "would you like to be buried over there with my people?"
I. Of all the interviews Jesus gave none more startling than this one.
   A. It applies to our private heart.
      1. "But I'm not wealthy."
      2. Do you live on 16¢ worth of rice per day?
      3. Inventory yourselves: car, house, pantry, salary or retirement, Social Security, pension.
   B. I may treasure what I have so keenly I rob God.
   C. It comes into focus via "the rich young ruler."
      1. Possessed three things: wealth, youth, power (rule).
      2. How would I list my advantages?

II. Jesus lets me see myself in this encounter. (Mark 10:17-31)
   A. Meet the questions of good teachers.
      1. Ran--shucked dignity
      2. Kneeled--humble, recognition, good teachers.
      3. Asked--could learn
      4. Do--conditions to be met--comes to right source
      5. Inherit--not passed on by blood--"mother was a Christian."
6. Eternal life—wealth does not bring happiness. Something from God—beyond my ability alone—like practicing piano daily to be capable.

John 14:6 "Way, truth, life"

Phil. 4:12-13 "I know both how to be abased, and I know how to be abound."

Ps. 37:16 "Better is little that the righteous man hath is better than the riches of many wicked."

Prov. 15:16 "Better is little with the fear of the Lord than great treasure and trouble therewith."

Ecc. 5:10-12 "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity."

I Tim. 6:9-10 "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

B. Man is a dual being—flesh and spirit.

1. Possibility of being a half man—physical.

2. Man who abducted girl and kept her as his physical slave.
3. Do not live by bread alone.
4. Need spiritual.

I Pet. 2:1-2 "Where for lay aside all malice (wickedness)."

C. Know the commandments.
1. All from ten commandments except do not defraud.
2. Eternal life conditional
3. Obedience expected
   a) Kept them--clean morally
   b) Home life right--honored parents
   c) Community life right--didn't steal, kill, lie, defraud
   d) Not reformed, reprobated--lived this way from youth up
   e) Yet lacked something--complete trust in God.

D. V-21 Jesus looked, lived, said, lectured.
"One thing thou lackest; go thy way, sell, give (shall have treasure), come, follow me."

1. Countenance fell
2. Went away
3. Sorrowful
4. For he was one that had great possessions
5. Jesus looked at disciples, "How hardly shall they that have riches enter into the kingdom of God."
6. Easier for camel to go through needle's eye.
   a) Means impossible
   b) Camel as large an animal as they knew.
   c) Not a narrow gate to necessitate unloading.

III. Then who can be saved?
   A. Certainly not one who puts his own will above God's will.
      Prov. 30:7-9 "Two things have I required of thee."
   B. Enter kingdom and being saved same thing.
   C. Salvation not for those who trust in riches.
      Prov. 11:28 "He that trusts in his riches shall fall, but the righteous shall flourish as a branch."
      Ps. 49:1-10 (Trust in wealth)
   D. V-27 "All things are possible with God."
      1. God can save a rich man as he properly uses his wealth.
      2. Left all and followed
4. Note "now in this time (V-30).
5. "In the world to come" --double blessings.

Gal. 6:8 "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

6. No room for the rebel but for faithful.

E. How complete is my trust in God?

(These thoughts stimulated from Lesson 10 - 6/5/49).

Neely's Bend C/C - 8/30/09
I. I wanted to make this speech for 4 reasons.
   A. Mark is in the class - last time I'll speak at DLHS when one of my children's a student here. Some of his best friends are here.
   B. Steve Church relayed the Sr.'s invitation.
   C. I believe in the power of you young folk - so I drove back from Memphis. Can't get it card back.
   D. I've got something I want to say.
      1. Van Dyke had 4 things.
      2. Johnny Wooden one.
      3. Girl's 1st - Dum, Dum.

II. Let me tell you an event in Jesus life.
   Mk. 10:32 - Jesus went before them. They were amazed.
   As they followed, they were afraid.

   A. He walked tall - they walked scared.
      1. Two emotions - courage & fear.
         (a) Wonder why the difference?
         (b) He knew what was coming, yet was brave.
   B. Contrasts - Christ head hi because:
      1. He knew why he was to die, thus life had purpose.
         (a) D. MacArthur, "There is no security on this earth, only opportunity."
         (b) Marilyn Monroe, "Fame warms you a bit, but the warming is temporary. Fame will go by, & so long, I've had you, Fame. If it goes by, I've always known it was fickle."
So at least it’s something I experienced, but
that’s not where I live."

2. He knew whose He was – He belonged to God.
   (a) Engraved on the metal tip of the Washington
       Monument is “Praise be to God.”
   (b) He had no fear of the final testing – Knew
       all was in order.
       (1) I ain’t had no help – Test.
       (2) Tissue in wedding invitation.
       (3) Drunkard: like a whiskey bottle, all neck
           & belly - no head.

3. He knew the successful end.
   V. 34 “After 3 days he shall rise
   (a) Poem on Peace.
   (b) Death could not stop him.
   (c) He knew: (1) life’s purpose, (2) Whose He
       was, & (3) had a guaranteed success – thus,
       walked tall!

   C. They walked scared, because:
      1. Didn’t see how it could come out right accordin
         to their standard.
         (a) Professor said, “Nothing is impossible” – did
             you ever try to strike a match on a marshmallow?
         (b) Fr. Philosopher, Montaigne, “My life has
             been filled with terrible misfortune, most of
             which never happened.”
      2. They were ignorant willfully of God’s whole
         plan.
         (a) New Hebrides jump.
         (b) Seance – Grandpa – Ain’t dead yet.
3. Didn't see the strength of their Friend, Jesus.
   (a) Tiger & the goats.
   (b) He wants us to have life & can give what he promised - man under sink.
   (c) Dog in Vols - in when pup.
4. Felt their own weakness.
   (a) Alon King - Mrs. Queen.
   (b) Sheen on Crisis.
   (c) Found purse - $10 bill vs. 10 $1.00.
   (d) Jonathan Edwards, "I have resolved never to do anything which I should be afraid to do if it were the last hr. of my life."
5. Afraid, thus failure because:
   (a) Preconceived idea doesn't match facts.
   (b) Ignorant of whole plan.
   (c) Failure to see Allies' power.
   (d) See only own weakness.
FOUR THINGS

Four things a man must learn to do,
If he would make his record true;
To think without confusion clearly;
To love his fellow-man sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

Van Dyke
book to leaf through. There were special prayers, page after page of verse—all neatly typed. Then I came to some notes of a speech he had given to a boys club:

"It is a great experience to be an athlete, to test your skills against the best, to achieve records," he had told this group. "But there is One who is not very much impressed by all this, or by your sports car or your fancy clothes... We are on an aimless course which goes around in circles and ends nowhere until we win the real victory. And the life that wins the real victory is the one which places itself totally in the hands of the Lord Jesus Christ."

When I said good-bye to John Wooden, I realized who he had reminded me of—Guy Baker, my coach back in the 1930s at Bigelow Junior High in Newton, Massachusetts. Mr. Baker also cared about his boys and the character each was forming. Once he caught me in a lie and kept me out of a baseball game. At the time I was devastated, but the lesson in honesty stuck.

Thank you, Guy Baker and Earl Warriner and L. J. Shidler and Piggie Lambert and Glenn Curtis and John Wooden—and all you teachers of boys and molders of men. Thank you for what you have given to all of us.
I. Have you ever been faced with a signed blank check?
   A. "I don't make any charges--just whatever you want to give me" is burdensome.
   B. But what if without ability to repay kindness a check signed but blank was given you--what would you request?
   C. Suppose the one who did it was Jesus.
   D. He did it twice--what if you were thrice--what would you ask for?
   E. Shall we see what some did?
II. First we study James & John.
    Mk. 10:35 - seniority reversed.
    A. On the way to Jerusalem for crucifixion.
       1. Earlier outlined steps of his impending treatment.
          v-33 "Behold we go up to Jerusalem"
          a) Always up from anywhere.
          b) Mock, scourge, spit, kill, RISE.
             (always slow to see resurrection)
          c) Words for 12 only.
       2. Earlier told they'd have thrones.
       3. Recalled this but failed to 'see resurrection yet in each account.
    B. Request = "Do for us whatsoever we desire."
       1. Bold request--yet to say what they wanted.
       2. Ambition is not wrong.
3. Yet we question the timing of their request.
   a) Insensitive to his death? or
   b) Short time left--make the most of it.
4. Did they have the political concept of the Kingdom?
C. Blank check: what would ye that I
   1. Note absence of rebuke.
   2. Sense his patience with his children.
D. Their Fill-In -- Sit right and left hand in glory.
   1. Matthew says their mother asked it.
   3. Mothers are ambitious for children; grandparents worse.
   4. Did they see gain?
   5. Was it preeminence they wanted?
   6. Does Kingdom have box seats & titles of honor? Please note this word Honor will come later.
   7. Ye know not what ye ask.
      a) Know--lit. from within.
      b) No rebuke.
      c) How do you react to people who make mistakes?
      d) Do we always understand what we ask for?
      e) Are our requests based on what we can gain or what we can give?
E. Cup & Baptism
   1. 2 figures used by Jesus.
2. Cup--our experiences, circumstances where we are placed.
3. Baptism--immersed, overwhelmed, saturated with the terrible events of the cross--to be overwhelmed.
4. We can vs Ye shall.
   a) James 1st to die (Acts 12:2).
   b) John to Patmos.
   c) Formed a "parenthesis of martyrdom" --1st & last of apostles (Stedman)
5. Not Give vs Whom Prepared
   a) We see the Father choose not so much those who are prepared--but whom it has been prepared--He's sovereign.
1 Cor. 4:7
F. Displeasure of Others & Subsequent Lesson.
   1. Do we criticize others for what is latent within ourselves?
   2. All members of the body are necessary--no jealousy of hand to foot, no need for competition.
      a) Measure power by how many are under you?
      b) One is your master--all others are brethren.
      c) We reject one pope over all the church & put one pope in each congregation!
      d) Minister = deacon, servant.
G. Son of Man came to minister and give life a Ransom for many.
III. 2nd Blank Check--Bartimaeus
   A. Came to Jericho--on way for Passover.
      1. I know some see variance in Matt.
         and Luke but all explainable but no
         part of this lesson.
      2. Just note he adamantly faces
         Jerusalem and crucifixion.
   B. By highway was Bartimaeus.
      1. Name repeated--son of Timaeus.
      2. Name means Honor--this James &
         John need to hear.
      3. Repetition sounds like BBB--
         "bushel barrel basket."
   C. Begging.
      1. Beggars appeared loathsome.
      2. Poor, wretched, blind, helpless,
         burden.
   D. Cried Out.
      1. Jesus frequently interrupted.
      2. But he hears the cry--not only of
         his name but call of mercy.
      3. Crieve Hall & 2000 for bone marrow
         test.
   Exo. 34:6-7"The Lord God, merciful & gracious"
      5. Jesus personally interested in him.
   E. Charged--Hold Peace.
      1. "Jesus doesn't have time for no
         bodies." (Did for babes & blind on
         this journey!)
      2. Crowds often wrong--changed tune.
   F. Cried all the more!
      1. Persistent--Have we been at such a
         spot for mercy?
2. Need greater than opposition.
3. One time chance.
G. See mood change! Rise
1. Jesus stood still.
2. Commanded that he come.
3. OK with crowd--multitude & disciples.
4. Had one thing going for him; namely, faith.
5. Cast garment and came.
H. 2nd Blank Check--What?
1. Jesus knew but wants him to say it.
2. Could have said:
   Nothing--it's hopeless.
   Some money.
   I'd like to see sometime.
   I'd like to see right now!
3. He's conscious of his blindness--
   James & John were not.
I. Rabboni--that I may receive sight
1. Immediately
2. Followed in the way.
3. Thrill to see the formerly blind
   walking with the group.
4. Living faith works.
IV. 3rd Blank Check
What Do You Want Jesus To Do For You?
A. Save you?
B. Strengthen you?
C. Search you?
I. Jesus is masterfully in control and some unusual things happen.
   A. Three gospels record it:
      1. Matthew 21:33-43
   B. First time in Jerusalem visit he uses a parable.
      1. This means to "throw down beside."
      2. These folk saw it with great clarity.
   C. His perfect timing brings him to this spring day.

   Jn. 2:4
   Jn. 7:6-8
   Jn. 12:23

   1. As always he controls his destiny.
   2. No one takes his life, he lays it down.
   3. He's come to save a lost world.
   4. He talks more about his purpose for coming.
   5. He holds the most unique place in human history.

   Mk. 12:6-7 Heir
   Jn. 6:35 Bread
Jn. 8:12 Light
Jn. 14:6 Way
Jn. 10:16 Life
Matt. 12:41-42 Greater than Solomon
Jn. 8:38 Before Abraham
Jn. 17:5 Before world
Jn. 10:30 One with Father
Jn. 14:9 See God

D. He speaks about the future, not just Jerusalem, but Jewish nation.

E. Are we aware of what's said to us?
   1. Does it affect us?
   2. Do we listen? Learn?

II. Parable of Wicked Husbandmen
   (Psalm 118:22-26)
   See Text

A. Tell story of four efforts to collect rightful rent.
   1. God's in another country.
   2. Don't build nursery too close to throne room.
   3. Each of first four treated with an ever increasing hatred.
   4. How God must have loved that vineyard.

Isa. 5:1-7
   a) He's patient.
   b) He looks for results.
   c) He wants no one lost.
2 Peter 3:9  
d) His patience can be exhausted.  
e) Limit to divine grace.  
f) Reject His Son brings condemnation.  
   Jn. 3:18  "He who does not believe is condemned."  
g) Can't be neutral.  
h) Believe or repent.  

B. Position of Jesus  
   1. Killed him.  
   2. Outside vineyard (Heb. 13:12-13).  

C. Who is represented in parable?  
   1. Householder - God.  
   2. Vineyard - Jewish nation.  
   3. Servants - the Prophets.  
   4. Son - Jesus (John 7:44-46).  
      a) Beloved Son.  
      b) Heir of inheritance.  
   
Mark 12:6-7  
   5. There is a judgment to come.  
   6. He made them condemn themselves.  
   7. Looked them in the eye.  

D. Note the stone--tell about it.  
   1. Scaffold 12' drags rock to crush criminal.  
   2. Stone rejected by enemies.  
   3. Crush - winnow.  

Acts 4:11  
2 Pet. 2:7-8
4. Thayer: to winnow, clean away chaff, to scatter, to crush to pieces, to grind to powder.

E. Did it happen? Depend on truth.
1. Told Peter and John to tell others.
2. What if they fail?
3. I have no further plan.

Franklin church of Christ - 5/6/09
Franklin, KY
I. We come to an emotional time as Jesus held a private meeting with four disciples.

II. Jesus in the final week has been busy every day teaching, healing, observing, answering his critics.

III. Now he leaves the temple, his Father's house never to enter it again.
   A. Though it gives every appearance of permanency within 40 years, this massive structure will be plowed as a field.
   B. It's gone forever and with it perishes a nation.
   C. They don't know it, but he will tell them about the destruction.
   D. It was all prophetic.
      1. In his discourse some will be quickly fulfilled.
      2. Parts of it remain to be fulfilled at the second coming.
      3. Difficulty comes in knowing which event is described: Jerusalem destruction or world destruction.
IV. It seems wise to me to listen to well-known men of different ages as they speak about this subject.

A. From David Lipscomb—who gave us a name.

1. Our personal responsibility to God can be fully resolved whether we understand prophecy or not.
2. Prophecies are generally figurated and hard to understand beforehand.
3. Thanks to God our duties and responsibilities are clearly made known to us.
4. If we do this all will be right.
5. Using Revelation 20 I do not find enough concerning the matter to fix my faith one way or another.
6. I am no interpreter of unexplained prophecy.

B. Now cards on Guy Woods—Read them.

C. Thus a word of caution from very wise heads.

V. Now I want us to do time, place, and person.

A. We read various texts:
   Matthew 24:1-3
   Mark 13:1-4
   Luke 21:5
1. He does give details of others.
2. Why call his the Mt. Olives discourse--because that's where it took place.
3. Thus we continue to read:

I Cor. 13:12 "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

Psalm 119:18 "Open thou mine eyes, that I may behold wondrous things out of thy law."

4. Only Mark 13:3 gives the names:
"And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately."

B. Their bragging on the magnificent temple participated the discourse, "Master, see what manner of stones and what buildings are here" ??

C. Rightfully they could be proud of such a structure as we read various descriptions:
1. Powell - #1
2. Expositor - #2
3. Ryle - "size, architecture, costly decorations.
   a) Aura of stabilities."
b) Here was ark of covenant, 
ho! of holy furniture made by 
the design of God, veil. 
c) To this building turned every 
Jew in praying.

I Kings 8:44 "If thy people go out to 
battle against their enemy, 
whithersoever thou shalt send 
them, and shall pray unto 
the Lord toward the city 
which thou hast chosen, and 
toward the house that I have built for thy name."

Jonah 2:4 "Then I said, I am cast out of 
thy sight; yet I will look again toward thy holy temple."

Daniel 6:10 "Now when Daniel knew that the 
writing was signed, he went into his house; and his 
windows being open in his chamber toward Jerusalem, he 
kneed upon his knees three times a day, and prayed, and 
gave thanks before his God, as he did aforetime."

d) Associated with great names of 
the past—Solomon, Isaiah, 
Jeremiah, David wanted to build 
it but NO!
e) But know God and man do not always place same value.

I Samuel 16:7  "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looked on the outward appearance, but the Lord looketh on the heart."

f) Those stones 25 cubits long, 8 cubits high, 12 cubits broad.

g) Riches of the ages collected there--silver as gravel.

h) Grape clusters of gold as big as man.

i) Temple white marble sprinkled with green.

j) Jesus never to again enter it.

Astonishing Conclusion!

Read:  Mark 12:2
Mark 12:5

Neely's Bend C/C - 4/19/09  (Partial)
Heritage C/C - 4/19/09  (Partial)
To encourage the saints to bear patiently the crowds through which they were passing, (I Peter 4:12), the apostle informed them that the salvation referred to was not only the subject of prophecy, but that the prophets themselves had engaged in minute and detailed inquiry and to determine if possible the nature and the time of the event in which they had predicted. There is no article before the word prophet in the Greek text and the reference therefore is to the prophets as a class. These men sought to seek out, to engage in minute study and scrutinizing closely and searching diligently to trace out the details, to explore as one carefully sifts ore to find the precious metal, their own writings in an effort to learn the time and the nature of the tokens by which the events were being ushered into the world.
By prayer, by close study, by medigation, by the exercise of all their mental facilities they sought to learn the significance of the matter which occasioned their position.

--Guy Woods

Questions & Answers at Freed-Hardeman - pg. 328

A remarkable example of this will be seen at the instance of Daniel inquiring of the angels demeaning of the matter revealed to him (Dan. 7:16; 9:2,3). The Holy Spirit by whose power and under whose influence as they spoke prompted them to give utterance to the matter which were outside their apprehension and which they sought through patience and scrutiny to understand.  (cont'd)

On another occasion he quotes this event: The disciples had asked for information concerning the establishment of the kingdom. When he said, "It's not for you to know the time or the seasons which the Father has said within His own authority" (Acts 1:6-8).

--Guy Woods

Questions & Answers at Freed-Hardeman - pg. 329
"It was a time," says Tacitus, "rich in disasters, horrible with battles, torn with seditions, savage even in peace itself."

--Pulpit Commentary
1. If the Holy Spirit made an exception and in fullness told you the same story three times, I hope you feel I'm following a holy pattern when I do the same thing. A. It is the condemnation of the wicked husbandmen.


C. It's the only one of three parables so treated as it joins the sower, the mustard seed and now the wicked husbandmen.
   It is Mark 12:1-12 we use today.

D. It must be very important to join a trio of repetition.

E. Shall we first see individual features.
   2. Mark reverses the order of their treatment of the Son.
   3. Mention is made the owner is gone for a long time.
   4. Matthew has audience say what God will do with these men.
   5. At the conclusion only Luke has "God forbid."
   6. Mark uses plural of parable but tells this one.
   7. Jesus had Old Testament references.
Ps. 147:20
Ps. 2:12

8. One very obvious fact—God expects production: Olive, mustard seed, grapes.

Heb. 3:17  Bear much fruit.

John 15:8  

9. No doubt about owner of vineyard.

Isa. 5:7  "For the vineyard of the Lord of hosts is the house of Israel."

II. Now read Mark's account of it.
   A. Evidently early Tuesday morning.
   B. In temple teaching.
      1. Hung golden grapes, cluster as big as man.
      2. Adorned with gold, rich place.

III. What are we to see?
   A. Man
      1. Can obey or reject.
      2. Rejection leads to cruelty.
      3. Man can be so mean and rebellious.
      4. Not all men will be won to the Lord.
      5. Opportunities vary in the call of man—we are richly blessed.
      6. Some opportunities are rich indeed.
      7. Some turn deaf ear to God.
8. It also shows the power of the great physical to win men.
9. Tenants plotted, consulted—not a rash but calculated decision.
10. Though they killed the Son they forgot His Father was still alive.

B. What does it teach about God?
1. No people ever received the warnings God gave the Jews.
2. He is lovingly patient.
3. He is long-suffering.

2 Peter 3:9 "The Lord is long suffering."

4. Sent His beloved Son.
5. We are grateful for His mercy.

Micah 7:18 "He delighteth in mercy."

6. Authorized servants come at proper time.
7. Note however severity of God's punishment.

Rom. 11:22 "If thou continue in his goodness: otherwise thou shall be cut off."

Heb. 12:29 "For our God is a consuming fire."

Gen. 6:3 "My spirit will not always strive with man."

Ps. 118:22 "The stone which the builders refused is become the head stone of the corner."
8. House given to another to bear fruit.
9. Are we taking advantage of this meeting?

I Pet. 3:20
Gen. 18:22, 35
Isa. 1:18  "Come now, and let us reason together, saith the Lord."
Hosea 11:8

C. Wanted to get rid of Jesus but people stopped it.

Matt. 21:46
TOP PRIORITY
Mk. 12:28-31

I. My Lord was often questioned! Sometimes for truth; other times for trickery—perhaps every one of his preachers has experienced the same treatment.

A. The questions dealt with:
   1. Authority
   Matt. 11:28
   2. Taxes
   3. Eternal life & neighbor.
   4. And finally the foremost commandment.

B. This a most logical inquiry.
   1. Gentiles used to say to the Jews, "I'd become a convert if you will teach me the whole law while standing on one foot."
   2. He just about did in a nutshell—love God, love people.
   3. As a warning two things:
      a) The supremacy of importance of one commandment does not lessen the importance of obeying all the commandments.
      b) Even in this encounter something was still missing as the questioner was not far from the Kingdom of God.
   4. Number of commandments.
      a) Shammai said 613—365 negative; 245 positive.
      b) Man ever tried to summarize?
Isaiah 33:15
Ps. 15
Micah 6:8
Hab. 2:4

C. See the Scribe That Came.
1. Tempting him, probing him (Matthew)
2. Scribe no ordinary man—we put
   value on the person who compliments
   or criticizes—as when a musician
   compliments a song leader. (Elvis
   Presley could not read music)
3. Enemies brought their biggest guns.
4. As Mark describes this one:
   a) Candid enemy.
   b) Showed no spirit of hostility.
   c) Sincere.
   d) Intelligent.
   e) But remember this did not bring
      him into the Kingdom.
5. Was perceptive—seeks information.
6. Question—"Which is the first
   commandment?" feeling he'd come to
   right source.

II. The First Commandment.
   A. Literally "what kind of commandment
      is first of all?"
   B. This presupposes a difference in
      importance. (New)
      1. Rabbies divided law into "weighty"
         and "light."
      2. Is it "moral" or "ritual"?
      3. Wesley asked is it first principle,
         most necessary to observe.
4. Henry--first in weight & dignity, not in order.
5. He pointed out no commandment of God is little, yet some are greater morally than ritualisticly.
6. Let me emphasize none are to be ignored--the question is not "which can I leave undone?"

C. Swete tells us it is not one commandment out of 10 but rather to specify a class of commandments.

III. Against this Background Jesus Answers Q.
A. Hear O Israel.
1. His answer is marvelous in that it brings together two widely separated Scriptures never before put together. (New)
2. Quotes the Shema.

Deut. 6:4
a) Normally cited twice daily by the Jews.
b) (Do we make our confession of Jesus daily?)
c) Woven in phylacteries and nailed on door post.
3. If I tell you the first you must truly listen--Hear!

B. The Lord Our God is One.
1. He is alive.
a) Enland--"God is dead but we pray just in case."
b) USA--"God is alive but we'll live as though he is not." (Hodge)
C. About God.
1. Always start with God on anything—all these WWJD bracelets.
2. Is this the pattern of thought we normally follow?
3. He is the one who sees the whole problem and everything involved therein.
4. Food and all that we have comes from God.
5. It's His sheltering hand that protects us.

D. Jesus will answer in two parts.

IV. Love the Lord!
A. Love
1. It's the all prevailing word, gets the fullness of it. (FJB)
2. Love spontaneously seeks to please its object.
3. It is the well spring of voluntary obedience.
4. It's personal—we can love only a person.
5. Love is the leading affection of the soul.
6. "It is the leading grace in the renewed 'soul'." (Henry)
7. Loving God does not obviate sacrifice—Jesus about to become one. (Ewell)
8. Verb love has no imperative mood—we cannot force ourselves to love.

Lu. 12:50
10. Respond to His love that ever reaches out to us.
11. Love of God by us is a logical and specific action.
12. In reverse order our minds grasp the truth about God.
13. Man has no higher duty than to love God.

Ps. 69:30-31

B. With All Your Heart.
1. Heart is the inward man, sometimes the understanding.
2. It's to love with the full capacity of understanding, will and affection.
3. Here it's distinguished from mind and soul.
4. Here it means the sincerity of thought and feeling.
5. If God is in our heart we must be one with Him.
6. Attitude of heart more important than meticulous adherence to ceremony yet this is not repudiated.

C. With All Your Soul.
1. Life
2. Put emotion into our love, feeling warmth.

D. Mind.
1. Our reasoning power.
2. Do we study?
3. Put intelligence into your love.
4. Our minds lay hold on our emotion, our souls.
5. Also on your will, your heart.
F. Strength
1. Love with all our power.
2. Our energies.

Ecc. 9:10
3. Involves the whole of man.
4. God says I love you with all my being--you do same for me.

V. The 2nd Commandment—Love Neighbor As Self.
Lev. 19:18
A. We see duty of piety and holiness toward God and lovingkindness and justice toward man.
B. Jesus viewed these two commands as inseparable.
C. Love
1. Sums it up in 1 word--love God, love man.
2. We must do to our neighbor as we would be done by.
3. We are to love regardless of how we are treated.
4. Measure of our love for God often the measure of our love for our fellowman.

1 Jn. 4:20
5. It’s easier to write a charity check than one’s life open to love God and man.

6. Love is what you do to people when they upset you. (Stedman)

D. Neighbor
1. Primarily it’s man.
2. Jew defined “the children of thy people.”
3. It involves:
   a) Respect
   b) Consideration
   c) Acceptance
   d) Desire for his success.
   e) Giving of one's self to him.
4. Philanthropy is no substitute for religion but flows from it.
5. Can't start first with loving neighbor—we get wrapped up into too many problems—start with God.

E. As Thyself.
   1. Self hate is wrong—to run down self is as wrong as to run down others.
   2. We don't pick God—we don't pick brothers.

F. Summary—the commandment is:
   1. Simple—child can grasp.
   2. Brief—all remember it.
   3. Comprehensive—covers all the unchangeable.

VI. About the Questioner
A. Facts
   1. v-32 peculiar to Mark.
   2. Treated gently.

B. Discreetly—Intelligently, sensibly.
   1. Do we give intellectual assent to cited Scripture and song yet fall short of doing it?
   2. We tend to give money and not ourselves.
   3. Do we substitute talk for deeds?
4. Intelligently—he used all sincerity and grasped what Jesus told him.

C. Not Far From Kingdom
   1. Something was wanting to convert admiration into discipleship.
   2. There was a difference between intellectual assent and personal commitment; between right ideas and vulnerable involvement; between thinking and doing. (Wheston)
   3. Man had been seeing Jesus—now He does the man.
   4. He had to go but a small way further.
   5. For all his nearness he may never have entered.
   6. Good so far—he stood out as one with open mind—who thought for himself.
   7. He commends Christ.
   8. Good to see men use what they have—keep going—don’t stop.

D. No More Questions
   1. No match for Jesus.
   2. All efforts to bring Jesus to disrepute, to compromise his orthodoxy, to entangle Him in inconsistencies or ill advised arguments fail.
   3. How close are we?

Oscoda, MI Lectureship - 9/26/97
I. What prayer is uppermost in your life as you begin a new day?
   A. For me, I ask to serve Him well.
   B. I further ask that my deeds and words be appealing to God.
      1. I get questions of honest inquiry; information.
      2. I get some to cast doubt on the Bible.
      3. I get some to entrap me.
      4. Some come to challenge motives.
   C. Jesus had questions and He could turn them to betterment.
   D. This one chapter in Mark outlines some of these and was well-covered May 20, 1928 in Elam's Notes—let's study this.

II. First of two interrogations—Mark 12:13-17.
   A. Set the state as this is at the time of Jesus' final week on earth. It was perhaps Tuesday of the week following Sunday of the Triumphate Entry.
      1. He was coming from Bethany.
      2. He cursed the fig tree on return to Jerusalem.
      3. Then he cleansed the temple earlier.
B. All this got the attention of chief priests, scribes, elders as they felt the force of his teachings against them and they wanted to kill him but feared the people.
1. As they left him they sent a delegation of Pharisees and Herodians to "catch him in talk."

Matt. 22:15
2. Herodians were a political party loyal to Caesar and paying taxes to him.
3. It was an ideal trap—with a yes or no question that could be regarded as treason, or lose face with rabid Jews.

C. With flattery that spoke truth about Jesus they proposed a question.

Mark 12:14  "Master, we know thou art true"
1. This was the set-up.
2. Yes or no only will either show subjugation to Rome as it degrades their nation or else insurrection if yes.
3. Either way He is trapped.

D. The answer.
1. He saw their hypocrisy.
2. He asked a question seeing through duplicity, "Why make trial of me?"
3. Called for a coin.
4. Mark 6:37 says of the denarius
   "The word in Greek denotes a coin
   worth about 8 pence, half penny
   or 17¢."
Matt. 22:18 calls in "tribute money" that he
called for.
5. Having brought it He asked
   "Whose image and superscription?"
7. We are under Caesar and God,
   but God first.
Rom. 13:1 "Be in subjection to the higher."
I Pet. 2:13-17 (Read)
I Tim. 2:2 "Pray for kings and all."
Rom. 13:7
Acts 5:20

III. Now comes another effort to entrap--
Mark 12:28-34.
A. "One of the scribes" makes this
effort.
   1. Scribes kept public records.
   2. Transcribed the law.
   3. Recognizes as teachers and
      interpreters of the law.
Matt. 9:3
4. Unfortunately they added to the
   law.
Matt. 15:1-9
5. Sometimes called lawyers.

B. They'd heard Jesus answer the Herodians and knew he'd one well, yet wanted to "try him."

Matt. 22:34-35

C. Their question-- "What's the greatest commandment? Will he say what they taught?"


D. His answer.

Deut. 6:4-5

1. One God.
2. Love Him.
   a) Heart inner seat of spiritual life.
   b) Mind-mental allegiance.
   c) Strength
3. To love is to obey.

I John 5:3 "For this is the love of God."

John 14:15-21

Rom. 10:1-3

Luke 6:46 "Why call ye me, Lord, Lord, and do not the things which I say?"

   a) Shows self-respect as we honor our bodies.

Prov. 29:24 "Whoso is partner with a thief."

I John 3:11-12

I John 3:16-18
b) Self-respect is important.
c) Don't love in word with the tongue only, but with deeds.

I John 5:2
Matt. 22:40 "On these two commandments..."
Rom. 12:17-21
d) It's more than burnt offerings.

Hosea 6:6
E. This "discreet" answer silenced the opposition.

Matt. 22:41-45
Mark 12:34 "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."
THE WIDOW'S MIGHTY MITES

I. Of all events in Jesus' life, the giving of the widow one of best known.
A. I want to tell it to you.
B. I want to make the usual observations.
C. I want to make one I never heard anyone else do.

II. Events in the story.
A. Jesus sat opposite treasury & watched people give
   1. Was it one of 13 cone shaped boxes? Or
   2. Was it a room in temple?
   3. Do you see him close enuf to see a coin - size of a dime?
   4. Last act of Jesus as He quits temple forever.
   5. Jesus watches for a glimmer of faith in our lives.
   6. Christ sees all.
B. Contributions came in varying sizes.
   1. Wealthy gave large.
      (a) Multitudes - that's impressive!
   2. Widow came c two mites = one farthing = 1/2 penny to us.
      (a) Literally one poor widow - thus singled out to notice her.
      (b) From GK. of Luke one who supported herself by her own labor.
      (c) Her gift - lit. "thin pieces", but Jesus saw.
      (d) She never knew she was praised.
C. Jesus commented on it.
   1. Called His disciples to see it - he judged it as a thing of importance.
2. Wealthy gave of their surplus.
3. She gave out of her want.
4. She gave all she had—even what she was going
to live on.

III. Usual observations.
A. Jesus watches how people give.
   1. Men didn’t know perhaps what she gave—the
      Lord did.
   2. She gave w/o ostentation happily!
   3. “Sat over against & watched”—deliberately.
B. Gifts of necessity vary in size.
C. Jesus judges a gift by at least two standards: (Not
   as man does).
   1. What we have left—how much do we sacrifice?
   2. What motivates us?
   3. Standard not how much given but from how much
      is it given?
D. God expects His people to give.

IV. What motivated the widow—this is the new thing
   I want you to consider.
A. I hear the preacher’s pro side to giving.
   1. “Keep ‘em in debt”—have to see the need.
      (a) Any note on the Temple down at 3rd American
          Union City Bank?
      (b) Any bond drive we can’t complete.
   2. Shame them into it via comparison.
   3. Need humanitarian or youth effort one can see.
B. Pews negative side.
   1. It’s just wasted—mission program is sour.
   2. We’ve got too many preachers now & they are too
      well paid.
(a) Priests corrupt in Jesus' time.
(b) Some churches pay one what you pay all 5.
3. No one would miss my mite - let the rich folks give it.
4. I got a radar ticket coming to church - Lord, you are going to pay that - I'll withhold it from my contribution.
5. I have family obligations.
(a) $61 million spent by Dav. Co. parents to send kids to college - tuition up 7%.
6. I don't like the way the leaders use the money - parking lots, hospitals, bums who never say thank you.
7. Who's poorer than I am - they should be giving some to me!
8. I have enuf troubles of my own - don't need to get into someone else!
9. I've found something else like schools, radio programs, magazines - they do a better job.---
(a) Than the church?
10. I'll leave you in my will.
(a) Use it all your life?
(b) Give away someone else's money?
11. I give as much as he does!
(a) So what - she gave less in money!
12. You want me to be a religious fanatic - if I gave all, who'd take care of me!
V. What motivated her?
A. Irrespective of her need, temple waste or extravagance, security of program, or fact it was
God & He owns everything to start with - she gave all!
B. I suppose she just loved the Lord.
C. Prosper - Or Love Lord?

Sheb's End 9-17-72
Alan Christian College 6-19-73
Hickland Hills, St. Mary's, Mena Breakfast 7-18-73
COULD IT HAPPEN THIS YEAR?
Mark 13:28-37

I. There are things I expect to happen this year.
   A. Inauguration of Clinton
   B. Babes to be born.
   C. West End name a preacher.
   D. Lipscomb name a president.

II. Things that could happen this year.
   A. May get sick.
   B. May enlarge your family.
   C. May move.
   D. May marry.
   E. May die.
   F. May spend all my 2.9% SS increase!

III. Greatest thing that could happen is Jesus' return.
   A. I only know it's closer.
   B. I know of no signs to read you that infallibly say it's close.
   C. I only know I welcome it and seek to be prepared for it.

IV. But about it I know definitely some things--these we look at.
   A. Those who know not the time.

Mk. 13:32 "But of that day and that hour know"
   1. Jesus has finished his discourse about Jerusalem's destruction.
   2. With this verse he speaks of his return.
      a) It is definite fact He will.
      b) Speaks of it as "that" day--"that" hour.
3. The time is not known by:
   a) Man -- knoweth no man.
   b) Angels in heaven.
   c) Neither the Son.
4. While here Jesus did not know when he'd be back.
   a) Of course couldn't tell them when in view of this.
   b) Stedman calls it the most startling statement Jesus ever made.
   c) While here a man with limited knowledge & power (could be in 2 places at same time!)
   d) He voluntarily accepted limitations of his incarnation.
   e) He willed to be ignorant of the return date.
   f) As a man he is no more omniscient than he is omnipresent but as God he knows all the circumstances of it. (Wesley)
B. The One Who Has Ever Known is the Father.
   1. Secret of His Son's return locked in his holy counsel.
   Acts 1:6
   2. Why not be content to let it alone.
V. I Have An Obligation Relative To It.
   v-33 "Take ye heed, watch & pray, for"
   A. Vigilence & prayerfulness are essential.
   B. Vigilence means we won't leave our duties.
C. Parable of the far journey.
   1. Left his house.
   2. Gave authority to servants.
   3. "Every man his work" -- v-34.
      a) Instead of prying into the future, get busy with work put in our hands.

Acts 1:7-8
   b) Spread the gospel.
   c) Live faithfully.
   d) Let no work slacken.

4. Commanded the Porter to Watch.
   a) Be like a door keeper who knows his master will return someday.
   b) Doesn't know when but wants things in good order.
   c) Door keeper doesn't spend long hours looking into the future but gives time to the readiness of things for his arrival. (Martin)

5. Watch Ye
   a) Let hearers be alert to welcome him.
   b) Don't lazily wait.

2 Thess. 2:1-2
2 Thess. 3:6-13
   c) 4 watches--Roman time.
      (1) Even
      (2) Midnight
      (3) Cock crowing
      (4) Morning

D. The Eternal Command--Watch.
   1. It's a sharp, ringing command.
2. What are we to watch for?
   a) No man deceive & ruin you.
   b) Listen to no lie:
      (1) Won't return.
      (2) Already has.
      (3) Give up.
      (4) Stop living like a Christian.
      (5) Walk not by faith.
      (6) Doubt God's wrath.
   c) Don't let anyone turn you aside.
   d) People slip off into immorality and doubt, and fall away.
   e) Some no longer believe God's word.
   f) Secular voices say the world will go on forever.

3. Only the time is uncertain--He will return.

4. Jesus is our hope.
   v-26 "They shall see the Son of man coming"

5. Hope rests on firm foundation.
   a) Jesus pledged His return.
   b) Angels promised it.
   c) Apostles preached it.
   d) Church expects it.

Acts 1:11
1 Cor. 16:22

West End - 1/12/97
2015CC Past - Present - Future

I. Past

A. Gratitude

1. Young, Home
2. DLC "WRAP" Bundle
3. Books - 1 shelf
4. Novel size vision - 10,000
5. Workers - house Walker 9500
Merle - sounds like what u said
6. Theone; Gerry, Jez; Frank; Paul

B. No Cross Word - I like to TRAVEL

II. Present

A. Admit mistakes

1. J. Howard Blanks Space
2. Computer
3. Stuff - East in Eden

III. Future

No solution for particulate matter
A. hook's Good  
B. Emphasis Good  
C. Does Good  
D. Inspire Good - But lord called him home  
E. Peace 3 years in last 30  
*7 per day Ave. Am. to Military  
F. 1 Million 1/3000 th  
Per 5 years - 15,000 yrs.
WHEN PERFUME IS ETERNAL
Mark 14:3-9

I. If you enjoy pleasant fragrances, how long do you think they will last?
A. Incense
B. Perfume
C. After Shave
D. Wall Kits
E. I know one that lasts forever—may I tell you about it?

II. The Everlasting Perfume
A. Event opens in Simon's House at Bethany. Several tell the story.
   12-1. John 12, greatest detail, 142 words in the original.
   4. Know nothing of this Simon the Leper.
B. Jesus there "at meat."
   1. Lazarus there too (John 12:2).
   2. At least 15 men—apostles, Simon, Lazarus and Jesus.
   3. Martha was there serving (John 12:2)
C. Enter a Woman
   1. Alabaster box.
      a) Some say a long neck vessel—break off neck when contents are used.
      b) Soft marble.
   2. Ointment
      a) Ointment conveys wrong medical idea.
      b) Liquid—perfume.
c) Nard from root of plant, chiefly grown in India.
d) Spikenard only in Matt. & John.
e) Costly unguent.
3. Broke it.
   a) Only Mark records.
   b) May have crushed the entire contents with her hands.
   c) What we do for others leaves a fragrance on us.
4. Poured it on Jesus' head.
   a) John says feet; Mark head.
   b) Pour down, or out, over.
   c) Evidently enough for whole body.
D. Came A Reaction.
1. Some had indignation.
3. Murmured = an expressive word, growled at her ('V-15')
   a) Waste = perdition (Jesus says "waste").
   b) Word Jesus used for Judas.
Jn. 17:12 None lost but Son of perdition
   c) He wasted something more precious than nard.
5. Sold for 300 pence.
   a) Year's wages.
   b) Would feed 7500 men.
Jn. 6:7 200 penny weight not sufficient (to feed 5000)
   c) Do we pour out our best for Jesus?
3.

d) Our motives: are they suspect? Selfish?

e) Given to poor—as they often did on the evening of the Passover.

6. Murmured

a) Mark says men "to be angry", "to express violent displeasure."

b) Voiced this to Mary yet had often accepted her hospitality.

c) Fervent zeal is often misunderstood.

d) Some will doubt your motives.

e) Common charity does not excuse us from acts of piety toward Jesus. (Scott)

f) Anywhere Mary looked she was met with indignation.

g) Everywhere—growling!

E. Jesus to the Rescue

1. Let her alone—why trouble (He gets in His "why")?

a) Trouble, criticize—think twice before you do.

b) He rushes to her defense even as to us.

2. Called it a "Good Work."

a) Good = noble, higher form of goodness (peculiar to Mark).

Ps. 116:12 "What shall I render to the Lord for all his benefits?"

b) Jesus calls it a beautiful thing.

c) Poor here always—the timeliness of this gift so important.
3. Anointing
   a) He's alive—we sometimes spend
      more for the dead than the
      living. Stand up & in contrast to public
      expense & buy our graves.
   b) We'll see the resurrection defeat
      sin and hell.

4. Everlasting Perfume

III. Lesson Learned
   A. Those critics—name them?
      1. Mark didn't.
      2. Matthew did—"disciples" (Matt. 26:8).
      3. John did—"Judas".
   B. What prompts our criticisms?
      1. Selfish
      2. Mercenary—what we praise
      3. Always people who decry
         extravagance in religion.
   C. How do you feel when others sneer at
      your gift? Size? Placement? Timing?
      We are credited or charged.
   D. Those who honor Christ will be
      honored.
   E. Jesus attracts some; repels others—
      Where are you listed?

Downtown Church, Morrilton, AR (ladies class) 5/9/95
Western Hills (BC) 5/14/95
Little River, Hopkinsville, KY—6/4/95
Smithville, TN—6/25/95
Silver Point, TN—8/23/95
WHEN PERFUME IS ETERNAL
Bethany church, Olmstead, KY – 11/28/95
Glenwood, AR – 5/8/96
Highland church, Columbia, TN – 6/19/96
Neely's Bend – 7/27/03
Una – 8/7/03
New Concord, KY – 9/21/03
Hillsboro – 9/24/03
Rivergate – 10/12/03
Cheap Hill – 7/19/09 (Bible Class)
WHO IS THE MOST FAMOUS WOMAN IN THE WORLD?
Mark 14:3-9

I. Whom would you name as the most famous woman in the world?
A. Historic?
B. Philanthropic?
C. Wealth?
D. Bad?
E. Religious?
F. Political?

II. The one I'd name as one of the most famous is not even named by the one who wrote about her--Mark.
A. John 12 names her--Mary, sister of Martha and Lazarus.
B. She claims fame though she was not seeking it because of what Jesus said about her--wherever the gospel is preached her story will be told.
C. Let's study it from Mark 14 with some reference to John 12.

III. The Markan Story
A. The Bethany feast.
1. Timing is difficult whether his last Sabbath or Tuesday night.
2. Almost time of the betrayal and earlier stated hatred of the leaders; sandwiched between these events this dinner party.
3. Martin says we can see 3 things:
   a) The act at the dinner.
   b) The way the woman was esteemed by others.
2. c) What was the woman's secret—unrestricted love.

4. The host—Simon the Leper.
   a) Had Jesus earlier cleansed him?
   b) Obviously free of it now as otherwise he'd been an outcast.

B. As they sat at meat.
   1. Literally "reclined."
   2. Could pour perfume on head and it run to feet.
   3. Came a woman.
      a) John says it's Mary, verse 3.
      b) She's not a scarlet woman, world's made that up.
      c) This story not the same one as Luke 7:36-50.
   4. Alabaster box of ointment, spikenard very precious.
      a) Alabaster resembles marble.
      b) Costly perfume preserved carefully.
      c) Was it a long neck bottle?
      d) No word for "box" in the original.
      e) Revised uses "cruise" or "flask."
      f) Literally "having an alabaster of ointment."

5. We can argue over the container but not the contents—costly.
   a) Genuine
   b) Unadulterated
   c) Best
3. Very expensive.
   e) Costliest oil of antiquity.
   f) Men later will tell us the price of it.

6. Poured on his head.
   a) Expositors says broke neck of bottle so she could pour it out profusely.
   b) Poured it so it could run to his feet (John).
   c) Dried them with her hair and was a disgrace for a Jewish woman to unbind her hair in public.

7. What was she doing?
   a) Giving all she had.
   b) Holds back nothing.
   c) Salutes a worthy King.
   d) Woman caught the truth of the coming burial when even apostles did not—women first to see many things.

C. Wave of Indignation swept into room along with pleasant odor.
   1. Had a mercenary objection.
   2. One who did was Judas (John 12:4).
   3. Loveless hearts cannot understand an expensive love—calls it a waste. (Meyer)
   4. Sold for 300 pence.
      a) 300 danari—300 work days.
      b) Laborers wages for a year.
      c) About $50.
4.

5. Give to Poor.
   a) Traditional on eve of Passover
to have gifts for the poor--
   shades of our Christmas baskets--
   what do they get in February?
b) Judas didn't care for poor--
   wanted to steal it.
c) See Deut. 15:11.

D. Murmured
1. Angry--express violent displeasure
   (think how Mary must have felt
   in all that clamor).
2. Amazing since they were receiving
   such hospitality from them.
3. Murmur = roar of a lion, snort of
   a horse.

E. Look at this for a moment.
1. Criticism is to be expected for one
   that serves the Lord.
2. Note criticism comes from believers,
   not outside world.
3. We want to look good in comparison
   to others.
4. If others get too far ahead of us
   we don't feel good about it.
5. We are too lazy to catch up with
   them--we'd rather pull them down.
6. Do you know of some that quit
   because they are criticized.
7. Some will put the worst construction
   they can on any matter.

F. Jesus comes to her defense.
1. She was not only rated by the
   Apostles, but by our Lord.
2. He said "Let her alone"—would it not be fine if when others criticize Jesus would say let her alone—she's done what she could—I understand.

3. Jesus defends the defenseless.

4. He said you have the poor always—do them good whenever you may—Me you have not always.
   (1) Time limited for Him for us to act.
   (2) Personal opportunity they had for Him was dwindling.
   (3) Shortly be dead—doing this for my burying (and no objections to these spices—only the timing of it.)
   (4) She caught that he was shortly to die—they didn't.

G. The Famous Memorial
1. Verily—I tell you the truth.
2. He graciously accepts her act.
   a) It was the best she had.
   b) It was timely.
   c) It was loving—no evidence she was conscious of the significance of her act.
   d) She didn't do it that her story would always be told—but because she loved Him.
   e) Does He get our best?
3. Gospel preached to world—shows he also had evangelism in mind.
4. Eternal monument—as lasting as the gospels.
5. Who but Jesus could make this immortal—any family deeds of our folks so marvelous and famous?
6. He called it a noble and good work.
7. This woman handsomely repaid for her alabaster box.
8. She lost neither her oil or her labor.
9. Her good name more precious than perfume.

Funeral, Virginia Partain - 9/15/00
World Christian Broadcasting - 9/21/00
Locust Grove, KY - 9/24/00
Beltline C/C, Decatur, AL 9/6/09
New Concord C/C -- 9/20/09
(Murray, KY)
No Meal So Tragic As That Night

Mark 14:15  John 13:21

I. What does night mean to you?
   A. Sun has set.
   B. Time of grievance, unbelief.
   C. Adversity - affliction.
   D. Death.

II. Many Biblical activities.
   A. But no night so intense as Jesus' last one.
      1. Cock crowing.
      2. Offense comes.
      3. Proceeded by Egyptian escape
      4. Coming of Nicodemus.
   B. But let's look at last night.

III. All four gospels tell it.
   A. The interrupted meal.
      1. As they were eating-Matt.26
         a) We can squander great privileges.
         b) Judas - chosen apostle, eye witness of miracles, heard sermon - lived with great people.
         c) He gave every appearance of propriety.
         d) No one was suspicious.
         e) Are our hearts right?
f) Love of money very strong
   1) Joseph sold.
   2) Samson betrayed.
   3) Gehazi betrayed 
      Naman.
   4) Annas and Sapphira
   5) Jesus betrayed
   6) Once it captured - 
      best never born.
B. Fearful announcement - one
   betrayed me - one of you!
   1. Luke - the hand of him that
   betrays is with me on the 
   table.
      a) Foreknowledge of God did 
         not relieve guilt of 
         Judas.
      b) Betrayal - Jesus had 
         perfect knowledge of the 
         crime.
      c) Act in which no other 
         would participate.
      d) Deed done by one who had 
         close contact.
      e) Brought great sorrow to 
         others.
C. Searching - is it I - no one 
   is it Judas?
   1. Form of question expected 
      a negative answer.
2. Closer with dip in sop - one bowl awkward for 12 - McGarvey said perhaps several bowls - those narrowing the group.
3. Looked one at another.
D. Better never to have been born - ingrate.
E. What will be your last words to Jesus?
   1. He saw Jesus was troubled - yet unmoved.
   2. Got sop - but unmoved.
   3. Do quickly.
   4. One of you - I? Thou sayest.

Granny White C/C - 7-14-99
I EAT A MEAL 2,000 YEARS OLD
Mk. 14:22-25

I. Recently I read a book "The Lord's Supper" by Barclay & was fascinated by 2 statements:
A. "This is not an age of faith, it is an age of questioning.... The 20th century is an age of inquiry rather than of conviction, and of interest rather than commitment."
B. "W/o question & w/o debate, the Lord's Supper is the central action in Christian worship."
C. I asked myself in this age of questioning do people understand?
   1. Helping you to do so is the purpose of this lesson.

II. It's called various things.
A. Sacrament - Comes from sum 2 parties put up in a lawsuit - winner gets his back, loser forfeits his. His "pledge" forfeited was often used for religious purposes - thus is a pledge via bread & wine of absolute loyalty to Jesus.
   1. Take common things in your hand & give to extraordinary purpose.
B. Eucharist = thanks.
   1. Neither of these used.
C. Lord's Supper - Communion.
   1. Titus 2 - pattern of sound words.
III. 6 necessities of the Passover

A. Lamb - (Ex. 12:8, 19)
   2. Pass over by death angel.
   3. Cooked special way - not boiled or stewed, nothing touched it - neither water nor sides of the pot.
   4. Fixed on spit - mouth to vent - roasted entire c head, legs, tail.
   5. Minimum of 12 ate it all.

B. Unleaven bread Exo 12:8, 19 (1 day w/)
   1. No time to make other Ex. 12:33

C. Bowl of salt water
   1. Tears shed
   2. Red Sea

D. Collection of bitter herbs
   1. Bitterness as slaves Deut. 15:15 "Then shalt remember all the Lord's redeeming thee"

E. Paste called Charosheth
   1. Made of apples, dates, pomegranates, nuts, cinnamon.
   2. Clay for bricks Exo. 5:7-9 "He shall no more give the people straw"

F. 4 cups of wine
   1. Ea. 1/16 of a hin - about 1/2 pint, diluted to 2 parts wine, 3 water.
   2. 4 promises of Exo. 6:6 I am the Lord; I will bring you out; I will rid you of bondage; I will redeem
3. I shall not go into how they ate but Barclay tells Pg. 22-24.

G. Passover incorporated:
1. Memory
2. Praise
3. Hope
4. Thanks  A Syrian ready to perish
5. Song
Exo. 13:8 This is done because of that which I came with out of Egypt.
Deut. 26:5

IV. Facts about the Lord's Supper
A. There is bread
1. Mk. & Matt. "my body"
2. Lu. & 1 Cor. "given or is for you" in
3. Shows what & why it is
B. There is a cup
1. My blood of the cov. - poured out (Mk.)
2. Ibid. for forgiveness of sins (Matt.)
3. New covenant in my blood (Lu. & 1 Cor)
4. In the imminent present Jesus gives self
5. Blood for many not selective & exclusive but inclusive, full, for all.
7. Covenant is a relationship of friendship which 2 people enter with mutual pledges of fidelity.
8. We keep or break the law.
9. Cov. came at the price of Jesus blood - our relation to God made possible by the blood of Jesus. Isa. 53:12

Ne ban. The sins many of made in possessions.
10. Jesus lived & died to bring men into new relationship c God - Key word is Father.
11. It was a sacrificial act inaugurating a new cov. - not a blood drinking repulsive affair.
12. Cup stands for new relationship between God & man, made possible by Jesus covenant blood.
13. Ea. time we drink we remember what he has done.
14. We look forward & backward - victorious triumph via the memory of the cross.
15. Jesus shall return.

V. It abides for our blessing.
  A. One of the simplest & oldest acts of fellowship is to eat together.
  1. In the East to admit a man to a table was a sign of friendship.
  2. Picture: Man flees across desert, enemy hot on heels, arrives where a family is eating, stands at open tent in hesitation & mute appeal. Man of tent stretches forth hand & offers food - traveler is safe & will be defended to the last. If man of tent refuses, fugitive left to face enemies alone. Those who sit together are committed to ea. other.
B. Old church did it

1. During the reign of Trajan (AD 98-117), Pliny wrote his famous description of the Christians to the Emperor, describing the situation in Bithynia of which he was governor:

They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath not to commit any wicked deeds, but never to commit any fraud, theft or adultery, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food, but food of ordinary and innocent kind.

C. Does something to us.

1. With Jesus who in substance said if you won't listen, you will look. If the gate is closed, eat; gate is open.

2. To us it is: (a) 

(b) Demonstration of unity - eat & not 

(c) Proclamation - proclaim death. God needs 

(d) Confidence - till he come.
(e) Memory - so easy to forget what Lord's
   done for us. We also remember one who
   not only died but arose!

(f) Renewed dedication, pledge.

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nestor, Fmr.</td>
<td>6-8-69</td>
</tr>
<tr>
<td>Memphis, Holman Road</td>
<td>7-2-69</td>
</tr>
<tr>
<td>Chattanooga, Hi.</td>
<td>8-24-69</td>
</tr>
<tr>
<td>Sycamore Chapel</td>
<td>9-7-69</td>
</tr>
<tr>
<td>Highland, Abilene</td>
<td>10-5-69</td>
</tr>
<tr>
<td></td>
<td>11-26-72</td>
</tr>
<tr>
<td>Proctor, Fmr.</td>
<td>10-19-69</td>
</tr>
<tr>
<td>Mayville Church</td>
<td>3-8-70</td>
</tr>
<tr>
<td>Druid Hills, Atlanta</td>
<td>4-12-70</td>
</tr>
<tr>
<td>Eastside Church, Sheffield, Ala.</td>
<td>5-3-70</td>
</tr>
<tr>
<td>Second Ave Church, Matthews, N.C.</td>
<td>9-12-70</td>
</tr>
<tr>
<td>Third Ave Church, Dallas</td>
<td>9-13-70</td>
</tr>
<tr>
<td>Eastside Church, Joplin</td>
<td>10-26-71</td>
</tr>
<tr>
<td>University Church, Norman, Okla.</td>
<td>2-21-71</td>
</tr>
<tr>
<td>Union Ave Church, Memphis, Tenn.</td>
<td>5-16-71</td>
</tr>
<tr>
<td>Second St Church, Phila.</td>
<td>6-13-71</td>
</tr>
<tr>
<td>Red Boiling Springs</td>
<td>9-1-71</td>
</tr>
<tr>
<td>Eastwood Church, Hutchinson, Kan.</td>
<td>11-7-71</td>
</tr>
<tr>
<td>Edmond, Okla.</td>
<td>3-26-72</td>
</tr>
<tr>
<td>College Terrace Church, Ft. Smith, Ark.</td>
<td>4-23-72</td>
</tr>
</tbody>
</table>
HE GOT TO GETHSEMANE BEFORE I DID
Mark 14:32-42

I. Is it irrelevant to say Jesus got to Gethsemane before I did?
A. I've been there literally if it is the same place.
B. I've been there emotionally and keenly feel what He went through.
C. Contrastly my problems were nothing compared to his enormous load.
D. But I'm so thankful for this event--He knows exactly how each of us feel when we go to our Gethsemane.

II. What does it teach us?
A. It reveals the humanity of Jesus with "astonishing fidelity." (Expositors)
B. "So far from sailing serenely through His trials like some superior being unconcerned with this world, He is almost dead with distress." (Moule)
C. It's inconceivable the early church would create a story like this. (Expositors)
D. Let's go to the event--Mk. 14:32-42.

III. The Place, Gethsemane
A. Event on the Eve of Man's Redemption.
B. Means press of oils.
C. Favorite place of Jesus.

Lu. 22:39
Jn. 18:2

D. Judas knew this to be a place where Jesus prayed.
E. Disciples except Judas--but he's coming with Him.
IV. The Lord's Last Prayer Meeting  

v-32 "Sit ye here while I shall pray"

A. Took Peter, James, John
   1. Inner circle.
   2. Wanted their presence in time of crisis.
   3. Haven't we our called circle?
   4. Same 3 saw Transfiguration and Jarius' daughter raised.
   5. In times of trouble we want someone to be with us—though there may be little they can do.

B. The Agony of Soul
   1. Began to be amazed and heavy.
      a) Do we sometimes surprise ourselves?
      b) Utter extreme amazement.
   2. Soul exceedingly sorrowful.
      a) Not so much physical agony but agony of weight of sins of man.
      b) He's to bear all our iniquity.
      c) He wants disciples to know the depth of suffering he was about to endure to redeem the world.
      d) Imagine how his voice was as he uttered these words.
      e) His mind in a way cannot understand burdened with the world's sin, his body to endure death He did not deserve. (P.C.)
      f) Agony was word Greeks used in athletic contest, conflict, struggle.
3. Tarry—stay here and keep watch.

C. The Prayer

1. Fell to ground.
   a) So burdened couldn't stand up--prone position.
   b) One said kneeled--facing earth.
   c) Usually stood with hands uplifted.

   Lu. 18:11
d) Prostrate indicates spiritual agony.

   Nu. 16:22
   2. Abba Father
      a) Daddy
      b) Jews did not use it out of respect.
      c) Think how the Father felt!
   3. All things are possible--God can do anything we believe.
   4. Take away this cup from me.
      a) He was not a martyr but the Lamb of God bearing the penalty of sins of all mankind.
      b) Wrath of God turned loose on Him.

Mk. 10:38-39
4. 
   c) Cup = lot or portion.
   d) Cup shows our griefs are measured—it is not without limit—cup can get just so full.

5. Nevertheless!
   a) His prayer a wrestling with himself, not his Father.
   b) God's will must be the abiding desire of our hearts.
   c) Supreme act of devotion to God.
   d) Physically possible but morally impossible to remove cup.
      (McGarvey)

1 Pet. 2:24

   a) Wanted it removed but placed himself at submission to the Father.
   b) No resistance to the Father's appointment.
   c) We need to be patient under trouble, persevere in resignation, concentrate on the will of God.
   d) He knew what Father wanted—how are we when we question the ultimate?
   e) At the moment of greater perplexity he is most conscious of God's ultimate vindication.
   f) Not my will—but thine is summary of his earthly life of obedience.
   g) Two wills—mine, yours.
5. h) Could not be avoided short of Jesus abandoning whole project, and he thought of that.

Matt. 26:53
7. Returns to find them sleeping.
   a) v-37 rebukes Peter.
   v-38 rebukes all three.
   b) Uses Peter's old name Simon.
   c) He's one who's just said "I'll die for you."
   d) Perhaps past midnight disciples tired and sleepy.
   e) Nevertheless at this very critical time expected them to be awake.
   f) Man who said he'd die for him could not stay awake one hour.
8. Watch and Pray.
   a) An imperative to all 3 disciples.
   b) Remedy against temptation.
   c) Temptation ever present to enter into it.

V. 2nd Prayer
   A. See the Prince of Peace without peace.
   B. See the redeemer wanting deliverance.
   C. See the comforter needing comfort.
   D. Same words--no authority for rote prayers.
   E. Asleep again.
      1. Picture of disciples who failed their Lord.
      2. They refreshed themselves by physical means; He by spiritual.
      3. Heavy - weighed down.
      4. Perhaps not a voluntary sleeping.
6.

F. Wist not what to say.
   1. Odd even Peter had nothing to say.
   2. Absence of sympathy intensifies prayers.
   3. So ashamed to be caught asleep the 2nd time didn't know what to say.

VI. 3rd Prayer
   A. Sleep on
      1. Their failure is complete.
      2. No hint of bitterness but of sadness.
   B. Hour's come.
      1. Account is closed.
      2. It's sealed--now clear God wants Him to go to the cross.
   C. Betrayed to hands of sinners.
      1. Rise--apostles still on the ground.
      2. Doesn’t flee from Judas--goes to meet him.

VII. We've seen:
   A. Distressed & trouble together describe an extreme acute emotion, a compound of bewilderment, fears, uncertainty, anxiety--shown here as nowhere else. (Expositors)
   B. He shank from insult & sin's penalty--even as we should.
   C. All of us seek for solutions.
   D. At extreme hour our friends can desert us.
OF ALL TIMES TO SLEEP!

Mark 14:32-42

I. Perhaps all of us have missed some great events when we were too dull to notice.
   A. Proverb "He slept through the Revolution."
   B. Services - just weary and with great embarrassment slept through a great lesson.
   C. Driving the car - go to sleep at dangerous moments.

II. But of all moments of failure the worst has to be with the disciples and Jesus in Gethsemane. Let's look at that story.
   A. We see those nearest to Jesus failing to sense the gravity of the moment.
      1. Last week, even days of his life.
      2. A tremendous battle is going on within a stone's throw of them.
      3. A traitor is entering the garden to betray the Lord.
      4. Three have been chosen for a magnificent compliment of service.
      5. And three times they fail Him! He found them asleep.
   B. Catch the time element.
      1. Thursday night perhaps between midnight and 1:00 a.m. Friday.
2. Springtime.
4. Three chapters of John's gospel used with a tremendous discourse on prayer.
5. Eleven disciples are with Him, just left upper room, through city gates unlocked at Passover, cross Kidron Brook (stream that flows mainly in winter, only after heavy rain).
6. To Garden of Gethsemane—Eastern gardens were fruit trees, not flowers, olive and fig; quiet, seclusion, "oil press."

III. Our Story.
A. Guard of Disciples "Sit here—I'll pray."
(Matt. 26:36 - "While I go yonder and pray.")
1. Eight left just inside gate - outer guard.
2. Three the inner guards.
v-33 "He taketh with him Peter, James and John.
a) Were at transfiguration.
b) Other event.
3. Both guards told - watch and pray.
Luke 22:40 "Pray that ye enter not into temptation."
4. He needed hour alone with the Father.
5. Full moon.

B. Agony of Jesus.
"My soul is exceeding sorrowful."
1. He needed human sympathy.
2. Left them and went forward a little.
3. Fell to ground
4. Prayed if it were possible.
   a) Save men without the cross?
   b) Any other way?
   c) "The hour might pass from Him."
5. Abba - Father - implies trust.
6. All things are possible unto thee.
   a) Are they always wise?
   b) Ever good?
7. "This cup" - agony, sorrow.
8. "Nevertheless not what I will."
   a) Human side inferior to divine.
   b) What thou wilt - all knowing, all loving.
   c) Submitted, prayed for God's way.
9. Three times this prayer--same words.
10. Answer after third time.
11. Sweat as great drops blood, only Luke.
C. Answer to Prayer.
      New strength - peace came.
   2. Prayer answered because God's will was done and redemption carried out.
   3. Thirdly, God gave him victory.

D. Returns to Sleeping Guards.
   1. Could you watch one hour?
   2. How can I expect a life of faithfulness?
   3. Spirit is willing, flesh weak--thus should strive all the harder to stay awake.
   4. It's after midnight.

E. Sleep on - Mark 14:41
   1. Take your rest.
   2. Jesus fought His battle and won.

F. Judas led the procession.
   1. Master.
   2. Kissed him--repeatedly, loudly, effusively.

G. Danger when a soul sleeps and doesn't watch.

(All this in Peloubet's Notes)
THEY ALL WENT THE WRONG WAY
Mark 14:43-50

I. We have in this passage:
A. One of the darkest days in human relationships.
B. Perhaps a fulfillment of Amos 2:16.
C. A breathtaking vividness of the writings of Mark and a very sparse account of an event other gospel writers telling more—even as we shall.
D. Let me read these verses.
   1. Note word immediately—so characteristic of Mark.

II. Here's the story where all went the wrong way.
A. At nighttime Judas led the assault.
   1. "While Jesus yet spoke"—he blatantly interrupts a prayer meeting.
   2. Emphasis "one of the twelve."
      a) Compounds the crime.
      b) Just taken the sop in upper room (John 13:30).
      c) Hurriedly left to find chief priest who hired him for 30 pieces of silver, price of a slave.
      d) Perhaps afraid he's lose chance to take Jesus.
      e) Made a good guess he'd go to Gethsemane—as often did.
      f) Shameless, disgusting quisling turncoat betrays kindest & best man that ever lived—the Son of God.
g) Thief, robber now betrayer eager to do his errand

B. Great Multitude
1. Band of soldiers, civil authorities, sent by Sanhedrin, Jew & Gentile.
2. Take no chance--cohort 600 men, 1/10 of Legion--once before the mob "converted" (John 7:32,45).
3. Armed with sword, staves, torches, lanterns with Judah at head of rabble.
4. To leave the institution of the Lord's supper and digress to this unthinkable.
5. Marching through street under cover of night.
7. Way they were armed suggests falsely Jesus was a turbulent and dangerous man.
8. Not a revolutionary but quiet and peaceful man--life an open book.
9. 3 groups of Sanhedrin--chief priest, elders, scribes (teachers of law). All religious leaders.
10. Leaders of religion comprising group.

C. Judas gave a token--compound word agreement between 2 parties and thus information necessary supplied. The signal to be the kiss--keep them from arresting wrong man in the dark. Held fast when taken.
1. Specified—take him and lead away safely.
   a) Why so anxious Jesus secured? Feared a rescue or feared loss of his reward of 30 pieces of silver.
   b) After all he might use his miracle power and escape.
2. Straightway goes to Jesus with Master, master (Rabbi) and kissed him fervently.
   a) Customary greeting.
   b) Act thus not suspicious.
   c) Lit. kissed him much.
   d) Chrysostom "Felt assured the gentleness of Jesus would not repeal him."
   d) Unparalleled the baseness of the betrayal kiss to a friend.
   e) Jesus gave him a chance, "Friend why have you come?"
   f) Jesus' other kisses—pentinent woman his feet—one kiss of betrayal, other of love, hate on face, love on feet.
3. Remember Jesus went forth to meet them—I am he—fell prostate to ground—2X identified.
   a) Yet power of covetness seen.
   b) Serene majesty of Jesus overpowers them.
   c) See it was his own will that gave them this hour.
4. One drew sword
   a) John 18 shows it was Peter &
       Malachi who lost servant's
       ear. Servant of Malachi
   b) Luke tells of the healing--last
       miracle.
   c) Lord rebukes them for violence.
   d) Nearly missed whole head--got
       ear.
   e) Easier to fight for Jesus than
       die for Him.
   f) Kingdom not profligated by
       violence.

2 Cor. 10:4
Zech. 4:6

g) Used diminutive for, ear--lobe
    cut off--healed not replaced

5. Jesus answered
   a) Protests manner of arrest.
   b) Answer does not mean a verbal
       reply to a question.
   c) Though bound, he addresses
       situation.
   d) Spirit untroubled, meets
       enemies with unquailing
       boldness and serenity.
   e) No one takes his life, he lay
       it down for us.
   f) Goes through all this--surely
       we had better respond to Him.
   g) If ye seek me let these go
       (John 18:8).
5. h) Submits for our sake, He is humiliated for us.
   i) Led as lamb to slaughter.
   j) His forbearance, patience, compassion shows tenderness of heart & firmness of purpose to save us.
   k) But he wants them to see
   "I am not a brigand but a benefactor, not a thief but a teacher, not a free brooder but a friend. I have not done my work slyly but publicly, not in a dark highway but the temple. I am not running away nor defending myself." (Scroggie)
   l) Thus why sword & crugels?

6. He further says:
   a) Taught daily in temple--why not get me there?
   b) Taught publicly yet you interrupt a private prayer.
   c) No robber but always peaceful.
   d) Always sought to obey my Father.
   e) See him here stand in our place.
   f) You give me the doom of a criminal.

7. Purpose Fulfill Scripture
   Isa. 53:12
   Zech. 13:7
   a) Scripture always uppermost in his mind.
III. All Disciples Fled
A. All shows no exception.
   1. 2-Peter & John came back.
   2. Note timidity & universal desertion.
   3. Could not watch one hour when praying.
   4. All fled in spite of earlier protests.
   5. When they saw no miracle, they ran.
B. Lesson to us
   1. Takes a trial to prove our metal.
   2. When sea is smooth & water still even the unsound vessel seems stout & safe. The tempests tests us.
   3. Good men don't know what they will do til tried.
   4. We learn from the 12 not to be over confident in our own strength.
   5. Fear of man a snare.
   7. But also remember we can repent and be restored.
   8. Always remember Jesus will not fail us.

Lam. 3:22

IV. Story of the Young Man
A. He followed all this commotion.
   1. Only Mark tells this.
   2. Never identified.
   3. Did noise arouse him from his bed?
   4. Curious to follow action.
B. Jumped up and put linen cloth around his naked body.
C. Sindon was fine linen—garment belonged to good family.
D. Kind of light cloak worn in hot weather.
E. When he came mob laid hold on him.
   1. Shows panic and hatred they had for anybody that might have been a friend of Jesus.
   2. Their animosity was against anyone who seemed concerned about Jesus.
   3. Whoever might have been his friend was their enemy.
F. He too fled naked as he like others went wrong way.
V. See all the desertions.
   A. Mob went wrong way to interrupt prayer meeting.
   B. Disciples all fled.
   C. Young man fled naked.

Neely's Bend - 5/18/03
Hopkinsville, KY - 6/1/03
Madison St., Clarksville, TN - 7/23/03
THE NAKED MAN AT THE ARREST
Mark 14:51-52
I. What does it take to get you excited?
A. Last week they joined the span of the bridge across the Ohio in Louisville.
   1. I heard broadcast saying "stay off." At night men were stealing, teenagers were out for kicks and 4 year olds were walking a 6" steel girder where one step meant 100' fall to Ohio River.
B. At Shelby Motel I read 'til 2:00 A.M.
   1. At 11:00 P.M. the proprietor had run away an obvious immoral attempt.
   2. I read 'til 2:00 then hear a can turn over.
      Lights turned out I went to the window to see cause. Evidently dogs in garbage cans behind Jerry's Drive-In.
C. Same week I preached--89 was top crowd.
   1. Not too much excitement!
   2. What would it take to get us excited for Jesus?
      a. Clip on William James and Bishop.
II. Let me tell you Mk.14:51-52 story.
A. Only Mark tells it.
   1. At arrest of Jesus, disciplined fled.
   2. Certain young man followed.
      a. Don't know who.
         (1) Speculation it was Mark himself.
            Tradition calls him "stump finger".
            Said lost it here in one swipe of sword blade.
(2) Others say Lazarus—he was there in famous burial sheet and hated it.

3. We do know he was young.
    a. Jesus, young himself, facinates young people.
    b. Rich young ruler came. (Matt. 19:20)
    c. 500 after resurrection perhaps young since 30 years later still alive (I Cor. 15:6)
    d. Teenagers today can do so much.

4. Had linen cloth about naked body.
    a. Sindon= fine linen, cloth used by families in good circumstances.
    b. Could be a kind of coat.
    c. Could be he was just in underclothes as perhaps Peter was fishing (Jn. 21:7)

B. He’s a man of courage.
   1. He followed Jesus.
      a. Had he been sleeping and was roused by noise—rushed out to see what was?
      b. Was it curiosity like we chase a fire engine?

C. Young men laid hold on him.
   1. Once again its young people.
   2. Tried to get him but he left coat or sheet and fled naked.

III. What’s the point of the story?
   A. Does it show courage of one to follow when cowardice of others caused all else to flee? Youth vs apostleship?
   B. Does it show power of one young man?
1. Why let apostles go scot free and try to get this one man?
C. Does it show if Jesus was deserted we may expect same dismal treatment?
D. Does it show some hate Jesus so they automatically hate all who love Him? They need no other reason.

College - Abilene 10/30/63
Week End - 1/22/63
A famed Episcopal scholar recently wrote a fine essay in one of his church's journals entitled: "Can our kind of church change our kind of world?" So many fine things appear in it that I am eager for readers of this bulletin to see them.

The writer speaks of the cyclical nature of much church work, which becomes itself with renewing the local community free being done entirely, or keeping it up to its old standard of prestige, or making it a lasting outward success. He quotes the Bishop of Lichfield, who tells of "some women's groups who meet in order to raise money to meet the budget in order that they might have a place to meet to raise money to meet the budget." We know of that kind of work, don't we?

"We have once said religion was either a mill habit or an atom river. Now that of us could possibly be described as having "an atom river"? Many of us feel a slight flicker of excitement when we
Grim Crime Report
Issued by FBI;

Juvenile Crime Is Up

- Director J. Edgar Hoover of the Federal Bureau of Investigation released in Washington, D.C., one of the grimmest crime reports in the history of the United States.

Final tabulation of crimes known to police by all co-operating departments throughout the country reveals that the number of crimes committed in 1962 for the first time exceeded 2,000,000 in a single year, Hoover announced.

The 2,048,370 total was a six per cent increase over the previous year set the year before.

In a preliminary report covering the first quarter of 1963, Hoover disclosed that the trend is continuing upward this year.

Juvenile delinquency is becoming increasingly rampant, Hoover warned. Young people who had not yet reached their 18th birthdays accounted for 18 per cent of all arrests in 1962, the annual uniform crime reports disclosed.

The number of juvenile arrests showed an increase of nine per cent, a rate three times that of the growth of the teen-aged population.

All classifications of crime increased in 1962, except murder which showed a slight decline of two per cent. In the last five years there has been a 27 per cent gain in the number of crimes known to police, Hoover said, during a period in which only a seven per cent increase in population took place.

The only bright spot in the annual report was Hoover's observation that juvenile arrests are steadily increasing, only a relatively small percentage of all young people are involved.
But nothing stands out more prominently than the brief, direct, and authoritative word of Paul in 1 Corinthians 15:3—Christ died for our sins. Every word bears pondering.

1. It is “Christ” who died. Thereby the Apostle rejects any bifurcation of the historical Jesus from the eternal Christ. The one Lord Jesus Christ was made the sacrifice for sins.

2. He “died” for our sins. That his life cannot have saved us apart from his death is the thrust of the New Testament. He died our death and in that death we died (II Cor. 5:14).

3. He died “for our sins.” Thus the vicarious aspect of our Lord’s work is forever established. “For,” means both “in the interests of” and “in the place of.” If his death has any relation whatever to our sin, then substitution is involved. He did for us what we were incapable of doing for ourselves. The Death of the Cross was judicial in relation to the penalty of sin and vicarious in relation to its regenerating power in our lives.

4. “For”, true that we may do something for one another that Christ may do something for us without involving substitution. But, how can this be true of Christ’s death as related specifically to the guilt of our sins? (cf. Matt. 20:28; Rom. 5:8, 10).

5. He died for “our” sins. It is for men as individuals and for men as a race that Christ died (I John 2:2).

6. It was for our “sins” that He died. When sin is seen to be sin against God, the relevance of Christ’s cross to the need of humanity will be apparent. God accomplished a once-for-all atonement as the ground of the new relations between himself and the world (Rom. 5:2). We stand on redemption ground. God has done something in Christ that we by faith receive.

Just as a poet or artist must along with his artistry generate a capacity in men to appreciate his work, God does not do a work out of the world but within it. The Cross is tailor-made to human need. It is marvelously relevant to the peril of sinful men. God has loved and God has given. Our part is to believe and have the forgiveness of sins that he has won for us.

END

CHRISTIANITY TODAY
I. As the Bible is a mirror, in it I see myself far better than glass & quicksilver.
   A. In this event, I see where I am as a disciple--close or afar.
   B. As a sinner I confront myself with the truth--Jesus is the Son of God.
      1. As a follower I can be afar.
      2. As a non-Christian I can rend my robes.
      3. All of this comes plainly into focus as I study one of Jesus' trials.
II. Trial Chronology.
   A. He had 2--1st religious then Civil, each having 3 episodes.
   B. Civil
      1. Before Pilate.
      2. Before Herod Antipas (Lu. 23:6-12).
      3. Back to Pilate continued and concluded.
   C. Religious.
      1. Preliminary hearing before Annas.
         John 18:12-14; 19-23.
      2. Before Caiaphas & Sanhedrin.
         Mark 14:53-65, our text.
      3. Before same group after daybreak.
         Mark 15:1.
   D. Be aware of the illegality.
      1. At night.
      2. At residence.
      3. Without delay as supposed not to reach verdict on same day as trial.
E. Our story is:
1. Before Caiaphas at his house.
2. It is a larger upper room.
3. "All" is used (v-53) and is intended to convey all Sanhedrin-70 were there—though one would object.

III. While the Trial Progressed Peter Followed Afar.
A. Seated at a lower level he could see lights of the upper room.
   1. Earlier every disciple fled at Gethsemane.
   2. Credit him for at least now coming.
   3. But he:
      a) Is afar.
      b) He is seated with the enemies of the Lord.
      c) He is partaking of their benefits as he warms himself by enemies' fire to which he added nothing, as Paul did.
      d) Wanted to remain unrecognized.
   4. Weak men follow at a distance.
B. Does it make you examine your own heart?

IV. Second trial begins.
A. Search for Witnesses.
   1. Already had verdict sealed—death—find way to legally do it.
   2. Did not want to assassinate but "legally" kill Him.
   3. What is the difference between knife & nails of cross?
4. Yet no witnesses agreed—(confirming to know Jesus was not condemned by false witnesses).

B. Absence of legal cause did not thwart them.
1. Arose certain false ones:

v-58 "I will destroy this temple that is"

a) Combine:

Jn. 2:19
Mk. 13:2

b) "A lie that is wholly a lie can be met and fought outright but a lie that is partly truth is a harder matter to fight." (Tennyson)

2. But these agreed not.


C. Moves to Another Level.
1. High Priest stood up in midst as he stops being judge and becomes prosecution.

2. Proposes several questions.

3. "Answerest thou nothing?"

a) And he didn't.

b) "Held his peace."

c) Charges so false no need to answer—don't dignify with a statement. They were worthless.

4. Next question: "Art thou the Christ, the Son of the Blessed?"

a) Mark omits adjuration.

Matt. 26:63
Mark 5:7

b) Remember earlier times.

Jn. 8:41
c) Blessed is reverential circumlocution to avoid pronouncing name of God.

5. Under oath, He answers "I Am".
   a) Straightforward as words can convey.

John 18:8
Matt. 26:83
Mark 14:61

b) Jesus could have refused to be a witness against himself but now is the time to speak and be identified. (McGarvy)

6. He adds, "Ye shall see the Son."
   a) Uses his frequent title.
   b) You'll see--no doubt about it.
   c) Sitting on right hand of power.
      (1) There will be a future meeting.
      (2) Situations will be reversed.
      (3) Jesus judge
           Caiaphas examined, prisoner.
      (4) Jesus invested with absolute dominion.
      (5) Transfers them to another court--the great Judgement day of God, and you will be there, Caiaphas.
   d) Coming in the clouds of Heaven.

Dan. 7:13
Ps. 110:1

(1) Enthroned & returning.
(2) Coming in Judgement.
(3) Warning to all.

Rev. 1:7
D. Rent his clothes--what further need?
1. Unlawful to do this.

Lev. 10:6
2. Does this prefigure fact the priesthood is taken away?
3. Willfully and culpably blind as he closed his eyes in advance to the truth.
4. Never thought "Suppose He is right"--as we must.
5. Calls it Blasphemy.
   a) Should stone for this.

Lev. 24:14
   b) Calls for guilty by acclamation.
   c) Wants assent of all.
   d) Wants death sentence.
   e) No wonder they'll later say--no king but Caesar. (Jn. 19:15)

E. All decency removed.

v-65 Some began to spit, cover, buffet
1. Shows rejection & repudiation.
2. Great mockery unworthy even of a pagan court--all in the palace of the High Priest.
3. With condemnation went out all restraint.

Acts 23:5
1 Pet. 2:21-23
Matt. 26:68
Isa. 50
4. On spitting:
Lu. 22:63-65
5. Blindfolded--hit--Prophesy.
6. Battered with fist--word for clinched fingers.
7. Then turn over to others to abuse as wickedness incites other to same.

V. Here I Stand.
A. Afar
B. Abuser--which?
OPOSITION TO THE MESSAGE
Mk. 16:9-14

1. I suppose all of us want to meet with success - but
   the resurrection story of Jesus surely had its bumps.

II. From Mk. 16:9-14 see the appearances, of the 10
    Mark tells 3.

A. 1st of all to Mary of Magdala.
   1. Out of whom cast 7 demons.
   2. Note grace, returns to her.
   3. Note power of women.
      (a) Dr. Herbert Otto says we operate at 5% of our
          capacity.
      (b) Wm. James says 10%.
      (c) Clip on Exec. Wives.
      (d) Clip on United.
   4. Remember Jesus spoke to her - gave her the word

B. She went & told the story.
   (Lu. 24:22-23)
   1. They refused to believe it.
   2. Disbelief always a problem.
   3. Didn't trust creditable witnesses.
   4. Resurrection talk "rubbish."
      (a) Clip on Cancer.
   5. Mourning & tears theirs - grief makes it hard to
      believe.

C. Next to two on Emmaus Rd.
   1. With them he broke bread - something tangible.
   2. They went back & told.
   3. They weren't believed either.

D. Later to the eleven.
   1. Fish fry & fish catch their token.
2. "Themselves" - official family
   More's expected.
3. Reprimand for refusal & stubbornness.
III. Some observations.
   A. I've got to tell the story - Gladstone clip.
   B. I have tangible proof.
   C. I'll meet defeat.
   D. Some I'll convince - some I'll change -
      Salesman & Hammer.

Outreach Program: O.A.C., Oklahoma City; 11-73
EDUCATION

I would say that the problems this country is facing in education boil down to one: helping every youngster, whatever his home background, whatever his language, whatever his ability, to become all that he has in him to become. The schools should not be human recycling plants. Ours should not be a nation of cowboys and Indians; rather, it should be a nation where white hats and black hats belong to everybody. — WM L SMITH, Nat'l Elementary Principal, 4-72.

EXECUTIVES—Wives

Few observers would deny that the first consideration in executive placement, promotion and demotion is a man's talents, abilities and potential. But there is now evidence to suggest that the executive's wife is becoming increasingly important as a factor to be considered in these processes. In the upper echelons of management, it is probable that the executive's wife has been a factor in the promotion process for some years. "No wife problem" has always been a plus for the rising executive and a critical factor in the equation... We are now in an era where we have gone beyond the "no wife problem" stage, and negative considerations or evaluations are no longer the only ones. A positive critical evaluation of the wife's potential contribution to her husband's career is the focus of attention in the corporate picture today.—MARGARET L HELFRICH & BARBARA J TOOTLE, "The Executive's Wife: A Factor In Promotion," Business Horizons, 8-72.

FREEDOM

Freedom is the ability not to need someone else's rules. Freedom means that each of us may choose from a broad range of life-styles—some of which are familiar and some, as yet, unknown. But we should recognize the burden of freedom. It is a difficult and heavy responsibility to make decisions for oneself, to determine what is right or wrong, grown-up or childish, important or trivial, masculine or feminine.—JUDITH M BARDWICK, Psychology Today, 5-73.

GOVERNMENT—Forms

Fifty members of a National Archives team have worked for more than a year counting different Federal forms currently in use. They have already identified 700,000 different forms and anticipate the final count will be more than a million. — Industrial Press Service, 3-5-73.

What is the difference between literature and journalism? Journalism is unreadable and literature is not readable.—OSCAR WILDE
THE "UNITED" Church of Christ got headlines as "Church of Christ" in our local paper in June and received publicity because they were to "abolish sexist official terminology." They no longer are to say "brethren in Christ" but "kindred in Christ," not "mankind," but "humankind," not "chairman" but "chairperson" and not "he" but "he or she" when including everyone. It reminds me of the comic who said that he no longer says "a mailman delivers my mail" but "a person person delivers my person."

CANCER
Mental patients rarely suffer or die from malignant neoplasms (cancer). The percentage of mental patients who die from this cause is less than one third that of the general population. Schizophrenics seem to be particularly resistant to cancer. Can we assume that the organism of people suffering from schizophrenia is "protected" from malignancy? Can it be explained in terms of immunology, an allergic reaction, or some other defense mechanism? Or conversely, could it be that these two morbid conditions, schizophrenia and malignancy (cancer more particularly), are mutually exclusive? — Greek psychiatrist N C RASSIDAKIS, reporting on over 15 years of research in this area, Psychology Today, 11-72.
WILLIAM E. GLADSTONE: There is but one question of the hour: how to bring the truth of God's Word into vital contact with the minds and hearts of all classes of people.

SALESMEN—Salesmanship
One salesman for Corning Glass was consistently outstripping the others in his sales of unbreakable glass. Finally, his secret leaked out. He carried a hammer with him, hit the glass with it, and said, "See! It doesn't break." The other salesmen caught on, and their sales went up. But the first salesman shot ahead again. What was he doing now? Instead of hitting the glass himself, he was handing the hammer to the customer and inviting him to take a whack. — American Salesman, 12-72.