

Current Issues

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Early Days in Scotland

Assembly—conversion—Dad's death

War Clouds

R.A.M.E. Scotland—England—Wales—South Africa—
India--Malaysia

Slaughter of civilians—Ambulance episode—Snake
Incident

The fighting—Surrender 15th of February 1942

Confiscation of all medicine. Change of food, rations.

Hunger and disease. Malaria, denque, dissentary,
mosquitos, bad bugs, lice, fleas.

All this with inadequate medical supplies made it
impossible to take care of the wounded.

Japanese became more aggressive, terrible beatings—
Anglo Indians, Airfield, tunnels.

Conditions were deteriorating fast—we were working
from sun up to sun down. The Japanese were becoming
more cruel.

Our health worsened. Loss of Weight.

Raw weeping scrotums—rough red tongues—weeping
sores. Beri beri - vitaminosis—happy fat.

Capsule of death. 35 men in a box car—Describe the
journey. Food, water.

Arrival in Bangkok. Transit Camp

Journey north 17 nights, stubbed toes—swollen ankles—wet—cold—hungry—exhausted. Meeting groups coming down from the north.

Tonshan South. The cost, etc.

Tropical ulcers, jungle sores, completely exhausted. Cruelty and punishment. Slave labor often 18 hours per day. Describe this. Two days.

Tragedy is not always death—some were blind—others were deaf—mentally deranged—loss of coordination.

Mud—conditions in the straw huts. We were pitiable—pathetic—miserable—wretched—scruffy-scurvy-wrecks of humanity. Witnessing for the Lord. Prayer, “I know Jesus.”

Describe Vomits on fare, don’t let me die, the great decisions, the Master is come, etc.

The Chinese Incident. Secret Radio—News

Raising the flag—lights out.

Arrival home—Mother’s prayers.

The appeal to believers—to unbelievers. The suffering of the Lord. Holman Hunt’s picture, “Jesus the Light of the World.” “Behold I stand at the door and knock.” etc.

Conditions Today

It seems that the demons of hell have been let loose. The fire of passion, hate, greed and lust are sweeping over the world and we are plunging toward Armageddon. This is the tormented generation living in fear, crisis, and death. Things can't go on as they are – history has reached an impasse. We are on a collision course. Something is about to give – the human race is at the end of its tether.

Education has been tried and shed a ray of hope until two world wars and the atom bomb brought within reach the extinction of the human race.

Prosperity – art and culture have all been tried. But corruption, double-dealing, and infidelity in business, government, and in the home are so much of the fabric of human society that disaster is inevitable.

Men and women are in pursuit of “things”. They are filling their treasure chests with cars, boats, planes, and beautiful women, exciting their senses with speed and sex, but these do not bring satisfaction.

Many a battered piece of human floaters seeks the refuge of that long sleep of alcoholism or the high with drug abuse. Having tried everything what can man do? Against this hopelessness and defeatism men and women must be born again. The Psalmist says: “Then will I teach transgressors Thy ways and sinners will be converted unto Thee.” Peter says: “Repent ye therefore, and be converted, that your sins may be blotted out.” Jesus said: “Except you be converted and become as little children you shall not enter into the Kingdom of

Heaven.” The first step toward the Kingdom is a willingness to respond to the summons. Are you willing? Are you willing? etc.

The supreme moment in a person’s life is the encounter with Jesus Christ. Have you been born again? Have you been converted? Do you know it, are you sure of it? If not, you can be born again right now.

Conversion is taught all the way through the Bible. Ezekiel 36:26 says “A new heart I will give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a new heart.” God is saying through Ezekiel, “I will give you a new heart.” The heart is the seat of the soul. Your mind – your emotions – your will.

God says that He will take out the old heart and put in a new one. God never renovates, He always regenerates. He creates a new person, He gives you a new heart.

In the Gospels, Jesus calls conversion, “being born again” – “repenting of sin” – “entering the narrow gate.” Have you had the personal encounter with Christ? Peter in the Acts calls it “repenting and being converted.” Paul speaks of it in Romans as “being alive from the dead.” 2Corinth 5:17 – “If any man be in Christ, he is a new creature.” etc. In Ephesians Paul speaks of it as a “quickenings,” or being made alive from the dead. In Titus, he calls it “the washing of regeneration and the renewing of the Holy Spirit.” Peter says, “being made partakers of the divine nature.” John calls it “passing from death into life.”

The Bible teaches conversion and the new birth. Jesus taught it – evangelists for two millenniums have preached it. Peter, Paul, and John taught it. You must be

converted for the forgiveness of your sins. You must be converted before you can enter heaven. "You must become as a little child before you can enter into the Kingdom of Heaven." You must trust God with the same simplicity, and humility and have the same dependence on God, as a young child has in its parents.

The wrath of God is revealed against all forms of human sin.

Despite this tremendous revelation the Epistle speaks of the goodness of God. Ch 2:4 reminds us of God's goodness and forbearance - longsuffering. Ch 5:5-8; 8:39 shows God's love. Ch 11:30-32 tells of His mercy. From ch 1:7 to the final benediction (16:24) Romans reveals God as the God of all grace. He offers to a world which deserves nothing but judgment. He saves all who believe in Jesus Christ, God's son. The infinite scope of their grace is set forth in 5:20 "Where sin abounded, grace did much more abound."

The world is guilty before God.

The universe is a revelation of the power and deity of God. (v. 19-20) The next three verses describe the degenerating process of the human race. (v. 21-23) The results of this unbelief and rebellion against God are described in v. 24-32. V. 34 God gave them up to: uncleanness, lusts, and to dishonor their own bodies between themselves.

V. 26 God gave them up to vile affections. Lesbianism, homosexuality. God is allowing woman to burn in their lust one toward another. God is allowing homosexuals to pursue their unseemly conduct. "Receiving in themselves the due penalty that recompense of their error which is fitting."

v. 28 – God gave them over. God let them go. God gave them over to a reprobate mind. A depraved mind, a mind devoid of proper judgment. The result of having restraint removed, and being let go, the catalogue of sins mentioned in verses 29-32 run rampant throughout society.

God's final verdict of all this is ch 3:10-18. "There is none righteous, no, not one." etc.

Compare the sin Paul describes in 2 Tim. 3. Sins that will be rampant in the days immediately preceding the Rapture.

God's judgment of man's sin is certain (see ch. 2:1)

1. 2:2 The judgment of God is according to truth.
2. v.6 God will render to every man according to his deeds.
3. v.11 There is no respect of persons with God.
4. v.16 God will judge the secrets of man by Jesus Christ.

1 John 5:19 "The whole world lieth in wickedness" – in the wicked one.

Heb 4:13 "All things are naked and bare unto the eyes of them with whom we have to do."

Rom 2:1 "Therefore thou art inexcusable O man."

Rom 1:32 "Who, although they know the judgment of God, and those that practice such sins, are worthy of death."

Rom 6:23 "The 'wages' of sin is death – but the 'gift' of God is eternal life through Jesus Christ our Lord."

Humanity is summoned to the bar of God to hear His indictment against mankind. Not a single member of

Adam's ruined race is expected. Every man is doing what is right in his own eyes (Judges 17:6; 21:25).

"There is none that understandeth." Man does not know how abhorrent his sin is to God. He does not know how holy God is. Nor does he understand the alternatives of heaven and hell which are ahead. Nor does he understand the cost at which God provided the very salvation which he ignores. When a man or a woman's heart is enlightened and he can understand these great truths, then he is in a hurry to be saved.

"Their throat is an open sepulcher" What an expressive way of depicting the corruption of so much human speech. Putrid, rancid, foul, noxious - an open grave in which there is a decomposing body.

"The poison of snakes is under their lips." Human beings strike at each other with venomous words. They strike out at God.

"Their feet are swift to shed blood." Murder is a characteristic of human nature. Paul says that men are SWIFT to shed blood. There is a murder committed every forty minutes.

Destruction and misery are in their ways: Nazi Germany - the People Republic of China operates the most merciless slave labor system the world has ever known. This is only equaled by Soviet Russia. Destruction and misery are in their path. Countless millions have been tortured and abused, suffering anguish and agony and in their misery have longed for death.

"The way of peace have they not known." It has been estimated that during World War II 32 million people were killed on the battlefields. 25 million died in bombing raids. 25 million died in concentration camps.

More than 29 million were wounded or mutilated. It is estimated that it cost \$225,000 to kill an enemy soldier. WW II cost the allies \$800 billion. All this despite the fact that apparatus has been set up to arbitrate international problems at the conference table - man does not know the way of peace.

"There is no fear of God before their eyes." Men treat God as if He did not exist - they completely ignore Him. In deference to the Soviet Union, the United Nation agreed not to acknowledge God at its sessions. They display statues of heathen God's instead.

There is none righteous - there is none that understandeth - there are none who seek after God - there is none that doeth good. "All are under sin" Rom 3:9 (see other sheet).

Revival

Psalm 85:4-6; Habakkuk 3:1, 2; 2 Chronicles 7:14

How can revival come to an assembly?

How revival can come to an assembly.

We need revival—we need reviving.

We need the power of God to bring us to life and make us productive. An assemblies we need the Spirit's power—Pentecostal power, to stir the dry bones and make them live. Generally speaking, we have the planet, machinery, and the potential, but we have little power.

We need the power of the Holy Spirit to work in us as the individuals and corporately, to release the potential among us.

What do we mean by revival?

Revive—Webster.

To live again.

To return to a consciousness of life.

To become active and flourishing again.

To restore from a depressed, inactive, state—to bring back. To renew in mind and in spirit.

Humble

Spirit of submission—submission to the Word of God.

Archimedes said, "Give me a lever, and a place to rest it, and I will move the world."

Five hundred years ago, a number of poor men were praying for liberty to read the Bible. On the spot where

the prayer meetings were held stand the buildings of the British and Foreign Bible Society.

Dr. J Wilber Chapman was once asked the secret of his power. He replied, "I find that I have power just in proportion as my soul is saturated through and through with the Word of God."

Revival Chapters Daniel 9, Ezra 9, Nehemiah 9

What do we mean by revival

To recover life and vigor.

To return to consciousness

It refers to anything that has life which slowly ebbs away sometimes even unto death, where there is no vitality, and then it revives.

The word revival when confirmed to believers refers to believers in a poor spiritual state who are brought back to vitality and power.

Nehemiah 9

Note the revival that took place following the reading of the Word of God.

As the people heard it they wept and mourned. They recognized how far short they had fallen from the standard God had set for them.

There can be no revival apart from a return to the Word of God.

We need to pay more attention to the teaching of the Word of God rather than to methods, sentiment, emotional appeals, and "highers" which is not necessarily a sign of revival.

A Few Thoughts on Revival

“Wilt Thou not revive us again, Thy people may rejoice in Thee.” Psalm 85:6

Please note that it is not “Will He?” but with a clarion blast it rings out: “Will He not!”

In this regard keep this verse in mind “He that spared not His own Son but delivered us up for us all, HOW SHALL HE NOT with Him also freely give us all things?”

The beginning of a divine movement is like the youth-time of life. There is a freshness and buoyancy, an energy, an enthusiasm as we are swept along on the crest of the wave.

Psalm 114 describes this blessed condition. “When Israel came out of Egypt, the house of Jacob from a people of a strange language. The sea saw it and fled: Jordan was driven back. The mountains skipped like rams – and the little hills like lambs. The very rock was turned into standing water, and the flint into a fountain of water.

The cause for all this rejoicing was because – Judah was His sanctuary, and Israel His dominion.

This was our experience when we first came to know the Lord. “Joy unspeakable and full of glory.”

The lukewarm way the truth is being held today, presents a sorrowful outlook for the future. God cannot bless when He is sick of the conduct of His people.

It is in the “midst of the years” that revival is so much needed. (Hab. 3) The energy and the enthusiasm of youth has given place to the static conditions of middle

age. The sails of service hang lifeless on the ringing. There is not a motion in the air, or a ripple on the surface of the vast ocean or sin. Our gallant vessel that started out so promisingly now lies becalmed. Oh for a wind from the shores or eternity, oh for a divine touch from the everlasting hills. "Revive Thy work in the midst of the years."

God is able to revive us in the midst of declension, even though it thunders loud and long, even if there is trouble in the political or social spheres, in business, the family or church. Even though the waves and the sea are roaring, and men's hearts are failing them for fear, God is able to revive us.

The Lord has said that He will heal their backsliding; not only blotting out their sin, but healing the wound it has made.

How Can Revival Come to an Assembly or Individual

Before we can experience God's fullest blessing, an individual or churches' assembly must meet the conditions which God has laid down in His Word.

In every phase of life there are certain basics which must be met before we can expect God's blessing.

Among these basics there is Honesty—Integrity—Purity—these in turn produce sterling and blameless Christian character which evokes the blessing of God.

Spiritual revival is no exception to this rule. When God's conditions are met, then revival will surely come.

Longing to see revival, making detailed and elaborate plans, preparing long and earnestly for it, it is no guarantee that God will grant it.

It is absolutely useless to cry to God for revival if we as individuals, or as a local church are not right with God. We must ask ourselves, "Is my heart pure? Are my hands clean?" Psalm 24.

The way to revival is paved with stringent, but clear spiritual laws. These laws were first laid out in one verse of Scripture, 500 B.C. and they have never been modified nor changed.

"If my people who are called by My name—shall humble themselves—and pray—and seek My face—and turn from their wicked ways, Then I will hear from heaven and will forgive their sins and will heal their land."

Penitent—crushed—broken—confession—repentance, submissive, free from pride or short comings.

The first step on the way to revival and blessing is that we humble ourselves showing a consciousness of one's defeats, or shortcomings.

Hezekiah "humbled himself" from the pride of his heart. Manassah "in his afflictions" humbled himself greatly before God. Josiah-God blessed Josiah because his heart was tender and he humbled himself before God.

These three men were the leaders of one of the greatest revivals in Israel's history. 2 Chronicles 32 thru 34.

The mighty power of God shook these remote islands, as these simple fisher folk called a fast and a solemn assembly in deep humility. They waited upon God with tear-stained faces, with broken hearts. Despite physical fatigue they continued in long and painful travail, humbly asking God to save their fellow man. These humbled believers had a burning vision for the Hebredees and a burdened passion for lost souls. God answered with a mighty revival.

This humbleness entails a total abandonment of self and a complete surrender to the will of God.

The second condition for revival is prayer. Hebredees' revival. Humility is first—prayer is second. Power of Prayer.

The spiritual attitudes of humility and prayer will move the hand of Him Who rules the universe. To love God, etc. Love our neighbor. To the Love the Lord, to love one another, forgive one another, to be united in prayer.

What we need to bring about revival is for those in fellowship to covenant with God and one another to uphold the preacher as he presents the Gospel. Acts 2.

When God's people are right with Him and His servants are right with Him, the Word will flow towards men irresistibly—the gates of hell shall not prevail against it.

Having said this we must conclude, our prayers are ineffective because of our spiritual condition.

Example of humility and prayer. Eph 3:20

Leah had four laughing children around her.

Barren Rachel was mocked by men and despised by the women.

Rachel's eyes were red from weeping—her hair was disheveled and her voice hoarse with groaning and agonizing in prayer.

She came to Jacob in her humiliation and despair. She cried with a desperate cry, "Give me children or I die." Such a dejected, disconsolate and errant prayer tore Jacob's heart apart.

God intervened and opened Rachel's womb and through her, God blessed and saved the nation through Joseph.

Hannah sobbing in the sanctuary—poured out of her soul—and received her answers in Samuel, prophet of Israel.

From Pentecost until now there has not been a spiritual awakening in the land which has not begun in prayer, no movement has continued to prosper after such effectual prayer has declined.

Prayer is the slender nerve that moves the muscles of Omnipotence.

"And seek my Face"

In the O.T. context it was an unusual thing for anyone to see the august face of the King. There was a tremendous risk involved. Esther said, “If I perish, I perish.”

At Mordecai’s insistence Esther resolved to seek the face of King Ahasues. She called on all Jews to fast and pray for three days. Danger—Potential. She broke through protocol and social codes, conventional.

Because of the intense preparations and faith in God she was received by the King and the Jewish nation was saved from extinction. She spoke with the king face to face. POWER.

P.O.W. experience.

At Peniel, Jacob said, “I have seen God face to face.” Whole night with God. This began the most fruitful part of Israel’s life. Gen 32:30.

Consider also Joshua as he contemplated the siege of Jericho. He met the Captain of the Lord’s hosts, face to face. (Theophany)

From this point God’s blessings fell on Joshua and he was equipped and empowered to conquer all.

Do we know the victory of breaking through the adversaries, overcoming all hindrances and finally arriving in the Presence and looking on the face of God. Change and Power. Isaiah saw Him—Paul saw Him—John saw Him.

There is blessing—victory—and purpose of life in seeing the King, the Lord of hosts. See Isaiah vision in Isa 6.

1. Vs. 3

There was the revelation of the Lord. Holy, holy, holy is the Lord of hosts.

2. Vs. 5

Because his eyes saw the Lord, Isaiah falls prostrate in utter humiliation, confessing his total unworthiness, unclean lips, living with a people whose lips were also unclean.

3. Vs. 6

The seraphim then came with a live coal from the fire on the alter and touched his lips—then he announced that Israel’s iniquity was taken away, and his sin was purged.
V. 7 Sanctification.

Consecration—“Who will go for us?” “Here I am, send me!” The command, “Go and tell this people, etc.”

In each of these instances where the Lord was seen by an individual was a release of divine power—there was a new life directive—and there was blessing hitherto unknown. Vision of fields white unto harvest. Passion for souls.

At this time may we strive to see God’s face.

Left first love—luke-warmness

And turn from their wicked ways. Fourthly, pride, unbelief. Form of Godliness—coldness of heart.

Backsliding, hypocrisy, murmuring. The fourth essential for revival is that we turn away from our wicked ways.

Many of God’s dear children engage in some form of prayer—read the Word daily—endeavor to find God’s way for their life—yet cling to some sin, or habit, or feeling while prevent renewal and revival. Demas. Castaway.

The seriousness of sin, Miriam. Sin in the assembly. Achan. The Psalmist says, "If I regard iniquity in my heart the Lord will not hear me. Psalm 66:19.

The writer to the Hebrews says, "Follow holiness, without which no man can see the Lord."

Our lives must be cleansed before divine blessing and power can flow and revival can come. "Lay the axe to the root of the tree." Sin must be dealt with ruthlessly.

Secret sins, enslaving habits, the sin that doth so easily ensnare must be crucified before He can send revival. We must humble ourselves, pray the effectual, fervent prayer, seek God's face, and turn from sin.

The preciousness and authority of the Scriptures. Pre-tribulation. The hidden truths of the Rapture of the church. The frequency of the Lord's Supper. The covering of sister's heads in church meetings. Prayer meetings—Bible study.

Matthew 18:4 "Whoever humbles himself like this child is the greatest in the kingdom of heaven."

Matthew 23:17 "Whoever exalts himself will be humbled and whoever humbles himself will be exalted."

1 Peter 5:6 "Humble yourselves under God's mighty hand, that he may lift you up in due time.

"O Lord revive Thy work in the midst of years make...."

Elijah and His God

1 Kings 17:4, 9

King Ahab and Queen Jezebel were living luxuriously in their gorgeous palace, gloating over the fact they had converted Israel to the worship of Baal. Suddenly, like a clap of thunder out of a clear blue sky, there strode into their presence unannounced, a rugged, powerful man, with long flowing hair, clothed in a rough mantle indicative of a prophet of God.

Without any introduction he gave a message that shook the nation to its core. Then, having dropped the bombshell, making everyone tremble by his startling message, and awe-inspiring presence, he departed as if the earth had swallowed him up. This man flashed across Israel's midnight sky like a meteor, then when his work was done he disappeared as quickly.

Who was this strange visitor? He was Elijah the Tishbite. He came from a city and land of nomadic people. They were wild and rough. This is all we know about Elijah. Short introduction.

By this, God would have us to know that it is not the man, but his message that is important. Ahimaaz—Cushite. 2 Samuel 23

It is ever so in God's purposes; it is not the servant that is important, it is the spiritual power that is the great requisite in the Lord's work.

This power is not the product of birth, rank, or education. This power that moves God and men, is only found and imparted to men in the secret of God's

presence. Hudson Taylor. Acts 1-Wait, “Not by might, etc.” Gideon—College students in London.

Elijah and his ministry have a peculiarly startling character. He is known as a man of prayer. James chose him from among all the patriarchs and prophets to illustrate the power of prayer.

He was also a prophet of judgment, and performed a few miracles.

In some ways, Elijah’s ministry resembled the earthly ministry of the Lord Jesus. Elijah’s ministry extended through the three and a half years of famine. Our Lord’s ministry lasted three and a half years. Elijah’s three and a half years ended with a great sacrifice on Mount Carmel.

Our Lord’s three and a half years ended with a greater sacrifice on Mount Calvary.

Elijah was carried into Heaven in chariots of fire. The Lord was carried into Heaven on clouds of glory.

Elijah was not a superman. James says that he was a man, just like us. He was brave on occasions, at other times he was a coward. He was a man of faith, yet sometimes his faith failed him.

He was a man of prayer, yet sometimes he forgot to pray—he prayed for the wrong things.

He got discouraged and depressed in the Lord’s work. I am the only one. He, on occasions, lost the concept of the greatness of God.

The first recorded words of Elijah are, “God is not dead.” “As the Lord God of Israel liveth, before whom I stand,

there shall not be dew or rain these years, but according to my word.”

“Before whom I stand.”

Elijah was chosen by God—he was prepared for his ministry by God. He was anointed by God to do his work. Mary Slessore—Isobel Khun. Fanny Crosby. See notes on David—Joseph.

His years of obscurity were spent in the presence of God.

After Elijah delivered his communiqué to Ahab, Jehovah gave him a message. “THE WORD OF THE LORD came unto him saying—five times in the chapter—GET THEE OUT FROM HERE, AND TURN THEE EASTWARD, AND HIDE THYSELF BY THE BROOK CHERITH.”

Security—shelter—safety.

Elijah was told by God to hide himself. Under the shadows of the Almighty. In His pavilion. In the secret of His presence.

This hiding lasted three and a half years. At the end of this period, God instructed Elijah to “SHOW HIMSELF.”

Men of God in all generations have periods in their lives where they hide themselves from the world and shut themselves in with God. What was the key to the prayer of D.L. Moody? He once heard a man say, “The world has yet to see what God can do through a man wholly surrendered to Him.” D.L. Moody said, “By the grace of God, I will be that man.”

ELIJAH PRAYED. He was a man of prayer. James 5:7-18

That is why he got the courage to face Ahab, Jezebel, and the idolatrous nation. Furthermore.

During these seasons of prayer and communion, God revealed to Elijah the secrets of His heart regarding the idolatrous nation. “If ye abide in me, etc.”

Deuteronomy 11:17.

“Take heed to yourself, that your heart may not be deceived, and ye turn aside, and serve the other gods and worship them. Then the Lord’s wrath shall be kindled against you, and He shall shut up the heavens, that there be no rain, and that the land yield not her fruit.”

Deuteronomy 28:23, 24

“If you depart from me the heaven that is over your head shall be as bronze, and the earth that is under you shall be as iron. The Lord shall turn the rain of your land into powder and dust; it will come down from heaven upon you until you are destroyed.”

From these scriptures, Elijah knew that Israel had grievously sinned against God. He also knew that His heavy hand of judgment could bring the apostate nation back to God. Days were dark in Israel and strong measures were needed to bring it back to God.

Repentance and Rain. At this point God raised a prophet like Elijah.

Prophets were always raised up in dark days to warn of judgment, and to point the way to repentance and blessing.

Examples: Hezekiah—Josiah—Manassah.

Whitefield—Wesley—Moody, to name a few.

Elijah was not a superman, he was a man with a similar nature to ourselves. He was an outstanding prophet

because he lived in the presence of God. He always seemed to be in an earnest fervor of God. He preached judgment with withering abandon. At times he was engulfed in anger, or sadness, discouragement or despair. We see him in a passion of praying. Elijah was on fire for God.

You would deduct from this that a record of the sermons that he preached would have been included in Holy Writ. NOT SO, as far as the divine record is concerned, Elijah only preached one sermon in three and a half years. “As the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word.” 1 Kings 17:1

Baal, the fire god reigned in Israel—the nation worshipped him. God was nonexistent.

Despite all this, Elijah maintained that God was not dead. “AS THE LORD GOD OF ISRAEL LIVETH.” God is not dead.

This was a powerful and potent sermon. It was a sermon that energizes in prayer. Intense—impassioned—fervent—dynamic prayer.

Prayer of this kind moves the hand of Him who moves the universe. Travail in the closet assures success in the pulpit. Describe the lonely agonies of intercession.
Andrew Bomar.

Elijah’s God was a great God—He was the greatest of all gods. He had power of atmospheric forces. Power over creation and all creatures. He stopped the rain—then He sent the rain. He had power over death—the raising of the widow’s son.

Elijah's God is a great God—He is Supreme—He is the Almighty—the Sovereign of the universe. He is the infinite—the eternal—the Absolute One. Glorious in holiness, Fearful in praises. Awesome in powers.

Beloved, the God who lived in Elijah's day is just the same today. Up till now our God has been too small. From this day forward let us claim Elijah's God as our own. Almighty God—the giver of power. The Most High God—the Preeminent One. The Everlasting God—the Eternal existent One. Mighty God—the Powerful One. Lord of Hosts—the Lord of the Nations. Lord of lords and King of Kings.

From the dried up brook Elijah was commanded to go to Zarephath. There a widow sustained him. The barrel of meal, the cruise of oil. Death claimed the widow's son. Describe the cries of Elijah. Twice it is recorded that "ELIJAH CRIED TO GOD." In his crying he implored—he pleaded—he entreated—he appealed to God as he assailed His throne. He cried out in desperation. He struggled and wrestled with God. He asked for the impossible. Well he may, for no one prior to this had ever been raised from the dead.

Almighty God heard the urgent and compelling cry of His servant. The child's soul returned to its body—and he lived again.

From this incident do you see why Elijah's prayers were answered? "The effectual, fervent prayers of a righteous man availeth much."

Elijah was a man just like us. He was weak, stubborn, head-strong, impatient, impetuous, impulsive, nervous, short-fused, and on occasions faithless.

Mother's Day. Mother's love. Romans 5:6-10

Mothers have revealed their love in outstanding ways.

Some have risked their lives for their child.

The eagle story—Martian Luther's mother Ruth Mary.

There are others who have given their life for their child.

This is love we can understand. Limited-confined-circumscribed-constrained.

Compare Divine love with human love. Unlimited. God's love reached us when we were unlovable.

Without strength—without God—sinners—enemies.

Romans 5

Describe this unparalleled, unsurpassed, without equal.

Ephesians 3:18-19. Jewish Law—Roman Law.

Gethsemane—back to the smiters—cheeks to those who pulled out the hair—his not my face from shame and spitting.

The Cross-daylight. The Cross-darkness.

Matthew 27:46

The orphan cry—the final cry, “It is finished. John 10:30

Love. The price was paid. Salvation was procured. “For God so loved the World...”

“What will you do with Jesus Who is called the Christ?”

“Entreat me not to leave you, or turn away from following after you. For where you go, I will go. Where you lodge, I will lodge. Your people shall be my people. Where you die, there I will die, and there I will be

buried. The Lord do so to me, and more also If anything but death part you and me.” Ruth 1:16-17

Good Samaritan

Ezekiel 47-Water from the Throne

Newton. Man’s love is changeable, God’s love is unchangeable.

Length. Eternal, eternity to eternity. John 10, 1 John 5, Romans 8

“Could we with ink the ocean fill,” etc. But the greatest of these is love. Revelation 21. Luke 16. Eternity is a long time. Is it nothing to you, etc.

What will you then do with Jesus.

But there was one outstanding difference—HIS PRAYER LIFE. Our prayers are not as earnest, passionate, intense, and as full of faith.

Many of God’s servants have found it necessary to commune intimately with God in seclusion.

Moses was forty days on the mountain with God. Joseph was in prison. Joseph’s dream was a fruitful bough.

David was in the cave of Adullam.

Four years in Japanese prison camps was the greatest learning experience of my life. Hone, polish, purify.

Beloved brethren, it is a necessary spiritual experience to shut oneself up with God. Show me Thy glory—we have seen His Glory like Jacob. Travail in the lonely agonies of prayer—being alone with God assures a fruitful life.

Matthew 6:6 “Enter your room and shut the door.” John Welsh.

Go show thyself.

Elijah had hidden himself for three and a half years at the command of God. He is now equipped, prepared, and ready to do the work of God.

At this point God said to His prepared servant, “GO SHOW THYSELF.”

The confrontation at Carmel.

Look at the odds. On the other side was King Ahab, Queen Jezebel, eight hundred and fifty prophets of Baal, and an apostate nation. One man against tens of thousands.

This man had no riches—he was without rank, honor, or esteem. He stood alone against thousands upon thousands.

We learn later that there were 7000 who had not bowed the knee to Baal, but in this crisis he stood alone.

The contest.

The followers of Baal believed that he was the god of fire and could produce fire. Describe their efforts—there was no reply.

Finally Elijah called all the people together. He repaired the Lord’s alter—built another with twelve stones. Describe the trench—the wood—the cut up bullock—the water.

Note the prophets prayer. It was calm, composed, confident. “Lord God of Abraham, Isaac, and Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy Word.

Hear me, O Lord, that these people may know that Thou art the Lord God, and that Thou hast turned their heart back again." Here is a man who is wholly cast upon God.

Describe what happened.

When the people saw it, they fell on their faces; and they said, "The Lord He is God; the Lord he is God."

The nation has been recovered, God has been restored to His rightful place. Then Elijah said to Ahab, "There is a sound of abundance of rain."

THERE IS A GAP BETWEEN THE SOUND OF
ABUNDANCE OF RAIN AND THE SIGHT OF THE
ABUNDANCE OF RAIN.

The scripture shows us that Elijah bridged that gap on his face, prostrate before God.

Note that Ahab went up to eat and drink. Elijah went up to the top of Mount Carmel to pray, "HE CAST HIMSELF DOWN ON THE EARTH AND PUT HIS HEAD BETWEEN HIS KNEES."

While Ahab is feeding the flesh. Elijah is lying on his face before God in agony of spirit.

After struggling and wrestling with God for a season he sent his servant to look over the sea and scan the horizon for a cloud.

There was no sign of a cloud, so he continued his lonely vigil, until on the seventh trip his servant said that he saw a cloud the size of a man's hand rising out of the sea.

Elijah told his servant to run and tell Ahab that the rain was coming. Meanwhile the sky grew black with clouds, the wind arose, and a torrential rain storm broke loose.

Ahab decided to go to Jezreel, the capital. At the same time the power of God came upon Elijah and he ran before Ahab's chariot for 17 miles.

James tells us of the secret power of Elijah's prayer. First of all he knew God's will for the apostate nation. In view of this he prayed "effectually" he agonized before the Lord, first, to stop the rain, then to send the rain. His prayer was also "fervent," his whole being was boiling and burning with blazing zeal as he prayed to God.

Most importantly, Elijah was a "righteous man." He was right with God. He also was a man of faith. It never phased him to ask God to change established laws. His energetic faith leapt forward in confidence that his prayer would move the hand of Him who controls the universe.

The cave experience—finding God in the quietness.
Rachel—John Knox—David Brainard.

"Behold to obey is better than sacrifice." 1 Samuel 15:22. "Sacrifice without obedience is sacrilege."

A Study on Fellowship

(Acts 2:41-47) - “koy-no-nos” “koy-nohn-ee-a” 13 times

Webster says that fellowship means a natural sharing of experience, interest and activity. It is a close and intimate relationship. The biblical meaning carries the thought of being a partner or sharer.

In assembly fellowship, it is a sharing of things in common and our fellowship is by mutual consent a partnership. “priesthood.”

Some examples of true fellowship. First, an example from the business world. (Luke 5:10). James and Jon were in fellowship - were partners - with Simon in the fishing business. These men shared their lives together. (describe) They also shared the ownership of the business. They shared the responsibilities incurred and divided equally the profits. They were partners and shared everything together. They were in fellowship and partnership together.

Secondly, the same thought is expressed in the spiritual sphere, with regard to Service in 1 Corinths. 8:23. Paul says that Titus was his partner and fellow-worker in his teaching and preaching ministry. This meant that Titus as Paul's fellow-laborer shared with him equally the responsibility - joy - and sorrow in their work for the Lord. This is true fellowship or partnership in the Gospel. (see sheet no. 1)

Then thirdly, not the examples of fellowship in the first century church. Those who had received Christ as savior, followed Him in baptism were added to the Church. (Acts 2:42) These continually devoted

themselves to the apostles doctrine - breaking of bread - and prayers. They shared these spiritual exercises with one another. They continually devoted themselves to fellowship. That is, they shared with each other the responsibilities, and privileges of the life of the assembly. In this fellowship they shared in prayer - preaching - teaching - revelation - the Lord's supper - baptism - miracles - and joy. They rejoiced together at the advances of the Gospel. They wept together at the reverses. (Romans 12:15) They comforted each other in times of persecution. They rallied round in times of bereavement.

The early believers carried their fellowship into practical areas, they shared their possessions with others. The widows of martyred brethren received special attention. (Acts 6).

In their ardent desire for fellowship (communion) they visited in each others' homes and shared their food together. No welfare then. (v. 46)

This sharing and communion locked them into an inseparable union and partnership which produced generous and appreciative hearts and unaffected joy.

This would be an example of true fellowship and its amiable results.

From examples like these we conclude that fellowship in an assembly should be considered as a sharing of ourselves, our faith, the divine fundamentals, and our possessions.

Our assembly fellowship should be considered as a partnership each member being a share-holder having a

definite interest and responsibility in the well-being of each other and of affairs of the assembly.

We turn now from the thought of sharing to the thought of partnership.

We are partners in the Gospel outreach of the assembly. We show our partnership when we attend the Gospel meeting. We show that we are fellow helpers when we bring someone to hear the Gospel. We demonstrate our common interest in the Gospel when we pray for the brother who is bringing the message. We corroborate our partnership when we pray for the preacher while he is preaching, and pray for sinners while they are listening. This is true fellowship and partnership in the Gospel. Advancement, progress.

True fellowship or partnership is also expressed at the assembly prayer meeting. This meeting should be attended as regularly as the breaking of the bread (the Lord's supper).

Ideally we all have a share in that meeting audibly or inaudibly. Explain the role of the one who prays. In sharing the responsibility of prayer publicly or privately for the many needs of the assembly, we are continually devoting ourselves to fellowship.

True partnership extends into other areas of assembly activity. 1Corinth. 12 Paul likens the assembly to our body. Each member of the body should be prayerfully interested in the day to day running of the assembly, and in the problems that arise from time to time.

Worldliness, morality, immorality, changing the time of meetings, individual cups, the type of music to be used, choosing speakers. We should pray and not criticize 1Corinth, 12:26. While there may be brethren more

qualified than you to solve some of these problems in a direct way – as partners we should pray that wisdom will be given to those who are directly involved. In doing this we establish a working partnership with each other.

Then there is the matter of ministering to the needy and communicating with the Lord's servants. The neglected subject of giving.

Many needy saints have not survived because of the lack of giving. Many have survived because others have shared.

The Lord's servants cannot work effectively except they work in partnership with those of like precious faith. Hands and feet. Many faithful servants have been forced back into secular work because the partnership between them and their brethren broke down.

Paul tells us in 1 Corinth. 16 that each partner should be exercised to share as the Lord has prospered him. This is a responsibility and privilege.

Another important facet of partnership which takes us beyond having a share in the temporal and spiritual affairs of the assembly is having oneness of mind – and unity of purpose.

The first century church continued in prayer and supplication with “one accord” (Acts 1:14); all agreeing with no one dissenting.

They were all with “one accord” in “one place.” (Acts 2:1) They were united in purpose and in fellowship and partnership, they were waiting for the coming of the Spirit. (describe – today)

In Acts 2:46 they were continuing daily with “one accord.” They were one in spirit, one in desire – one in

agreement. They were bound together and happy, within hands of love, to be partners together. How can this oneness be obtained? Remembering we are partners.

Firstly, by consulting with one another – remember we are partners together, There must be openness and frankness.

Secondly, by working with one another – not against one another. Paul prayed for these conditions to be present on the church in Philippi when he wrote: “stand fast in one spirit with one accord, striving together for the faith of the gospel.” (Phil. 1:27).

Unity of purpose – one spirit – one mind

Unity of action – striving together for the spreading of the Gospel, binds hearts together in “one accord,” in an unbreakable union.

Thirdly, we express our partnership by praying for one another. (1Thess. 1:3) By loving one another (John 15:12). There never will be a breach of partnership between brethren who pray and love each other. We should love each other as Christ has loved us. Agape love. (chief’s – Indians; the Lord – minister)

By serving one another. Gal. 5:13. By love we serve one another.

By exhorting one another. Heb 3:13. We do this daily.

By comforting one another. 1Thess 4:18. Encouraging one another.

By edifying one another. Rom 14:19. Building each other up

If each member of the assembly practiced these principles in their daily lives and in the assembly, there

would be real fellowship and partnership. The blessing of God would flow from the opened windows of heaven in such force that the assembly would not be able to contain it.

It is God's desire that His people dwell together in unity.

There are few things that God can call good on earth. No one righteous – no one that understands – no one that seeks after God – no one that does good.

But when He sees men and women from all walks of life redeemed, and gathered together unto Him, living in fellowship with one another – He says: "Behold how good it is for brethren to dwell together in unity." Psalm 133.

The newly formed church in Jerusalem was an example of this truth. "All that believed were together, and had all things in common." "They met daily with one accord – there was gladness and singleness of heart among them as they praised God and found favor with the people."

An assembly in a spiritual condition like this is certain of God's presence, and His richest blessing.

The Psalmist, quoting from Ex 30:28-30 says that unity and harmony of believers is like the precious oil poured upon Aaron's head when he was anointed High Priest. This oil also run down the skirts of his garments. The oil speaks of the Holy Spirit. The outer garments speak of testimony – they are what the world sees.

How pleasing it is to God when the Holy Spirit's presence and power is poured out upon the head and runs down to the skirt of the garments of those in fellowship.

In this pristine condition of being Spirit filled, we glorify God – exalt Christ – we live in harmony with one another – and unitedly reclaim men and women from the brink of hell.

All this will happen when brethren dwell together in unity – in partnership – in harmony – in fellowship.

The third verse uses another symbol of the Spirit – the Dew.

If the oil speaks of the power in u testimony to the world. The dew speaks of the fruitfulness of the Spirit in the corporate life of partners in the assembly.

The heavy dew that fell on Mt. Hermon in the north also fell on Mt Zion in the south uniting the whole land in fruitfulness.

This fruitfulness is what God desires for His assemblies of “called out” ones and it is there that He commands the blessing, even life for evermore.

If we would see the real blessing of God in our midst, and eternal life flowing in a steady stream to the unsaved, we must dwell together in unity – harmony – fellowship and partnership.

These are the condition conducive to the Lord commanding a blessing.

Titus was one of Paul’s most reliable helpers. He was used by Paul in tasks requiring responsibility and discretion. He was Paul’s emissary to the church at Corinth. He was in charge of the collection for the poor in Jerusalem. He was left by Paul in Crete to set in order the things that were wanting in the church there. Paul also sent Titus to Dalmatia, which is modern day Yugoslavia.

Entering the Holiest

Hebrews 10:19, 25

“Having therefore boldness, brethren, boldness to enter into the holiest by the blood of Jesus.”

This was a strange message for the converted Jew. The way into the holiest was closed to the Jewish people, the reason being that the blood of animals could not atone for sin.

The common people in a past economy were barred from the Holy and Most Holy Place. Only the priests could enter the holy place, and their visits were limited. Only the High Priest could enter the Most Holy Place but once a year.

It was unthinkable, in fact it was impossible for anyone except the High Priest to enter God’s awesome presence.

In our dispensation all this has changed. Every believer, as a priest can enter into the immediate presence of a thrice holy God, with confidence, through the precious blood of the Lord Jesus Christ.

We do not come into the presence of any of the world’s celebrities. We enter, with confidence, into the presence of the Sovereign of the universe.

To help us to more fully appreciate our privilege, let us contrast the stringent preparations made by the High Priest on the day of atonement.

This was held each year on the 10th day of the 7th month. IT WAS A MOST SOLEMN DAY—ALL WORK WAS FORBIDDEN—AND A STRICT FAST WAS

IMPOSED ON ALL THE PEOPLE—THE NATION'S ACTIVITIES CAME TO A STANDSTILL.

The annual Day of Atonement reminded the Israelites that the daily, weekly, and monthly sacrifices were not sufficient to atone for their sin.

Note how thorough the preparations were for this yearly atonement.

The priests were first cleansed, then the brazen altar was cleansed, thirdly, the sanctuary was cleansed by blood. In other words, life had to be taken, before God could be approached.

On this great day the High Priest took off his official robes and put on a simple white garment.

Leviticus 16:11-19.

Watch now the strenuous efforts made by the High Priest to enter through the veil, into the presence of Almighty God.

1. First of all, he offered a bullock as a sin-offering for himself and the priesthood.
2. Secondly, he took a censor full of burning coals of fire from off the altar before the Lord, and two handfuls of finely ground fragrant incense and took them behind the curtain. Verse 12

The High Priest then puts the incense on the fire, the smoke of the incense concealed the Mercy Seat and the glorious presence of God, so that he would not die.

At this point he dipped his finger in the bull's blood and sprinkled it on the Mercy Seat.

No other priest was allowed in the Holy Place from the time Aaron went into the Most Holy Place to make atonement, until he came out having made atonement for himself, his household, and the nation of Israel.

3. Thirdly, the High Priest also sacrificed a He-goat as a sin offering for the people. He took some of this blood into the Most Holy Place and sprinkled it upon and before the Mercy Seat, thus atonement was made for the sins of the people.

4. Finally, after purifying the Most Holy Place, the Holy Place, and the alter with the blood of the bullock and the goat, the High Priest then took a second goat, laid his hands upon its head and confessed the sins of the people.

This goat was called the “Scapegoat,” of the “Escape goat,” which was then taken into the wilderness and released, where it symbolically carried away the sins of the people.

Aren't you glad you do not have to go through all this physical preparation to enter into God's presence?

But in a spiritual sense, according to our text, there are certain stringent preparations to be made before we can enter God's thrice holy presence.

Hebrews 10:19

First of all we can only enter God's presence by the blood of Jesus. Describe the value of the blood.

Redeemed by precious blood-Ephesians 1:7

Washed from our sins by blood-Revelation 1:5

Justified by blood-Romans 5:9

Sanctified by blood-Hebrews 13:12

Made peace through blood-Colossians 1:20

Made nigh by the blood-Ephesians 2:13

Enter the Holiest by the blood-Hebrews 10:19

Secondly, we enter “by a new and living way.” V. 20

“New way” in contrast to the old was which we have just described.

It is a “newly made way” by a “newly slain” sacrifice.

A new way?—1,000 years is as a day to God.

We enter God’s presence not only by a New Way, but also by a “Living Way.”

This again was a strange message for the new Jewish converts. In the past, all animal sacrifices had to die. The worth of the sacrifice was in its death. Rivers of blood flowed, etc. DEATH was all around.

After the Temple was dedicated and God took up residence among the people.

“Solomon offered sacrifice before the Lord.” 2
Chronicles 7:5

22,000 oxen—120,000 sheep. Death. The way of death.

The Sin Offering

When the Israelite brought his sacrifice, knowing that this was his one and only hope of living in the favour of God, he laid his hand on its head, his sin was immediately transferred to the animal, and in his presence it was killed, and he left the presence of death knowing that his sins were covered.

The way of death—this went on year after year in a man's life. Describe the scene at the altar.

Now, praise God it is a "Living Way."

The Lord Jesus died, but was resurrected—He is alive—He is in God's presence.

This new and living way into God's presence, "Christ has opened for us through the veil, that is to say His flesh."

Let us now consider the VEIL OF THE TEMPLE. Exodus 26:31-33.

The Veil was a beautiful piece of work. The colors wrought into it in the shape of the Cherubim was transcendently beautiful. The background was white, the colors wrought into it were blue, purple, and scarlet.

The curtain or veil was 15 feet square.

This curtain was so stoutly woven together that two pairs of oxen attached to either edge and driven in opposite directions could not tear it asunder.

Describe the rending of the veil in Matthew 27.

The veil was rent in two at the hour of the evening sacrifice. That hour was three o'clock in the afternoon. At that hour the evening sacrifice was on the altar in the Temple. At the same hour the Passover lamb was being sacrificed in the court of the Temple.

It was at this time that the Lord cried, "It is finished," and the veil was rent from top to bottom.

Verse 20 reminds us that the veil between the Holy Place and the Most Holy Place is a type of the body of the Lord Jesus.

In order for us to have access into God's presence, this veil had to be rent.

That is, the Lord's body had to be broken in death. "NOT A BONE WAS BROKEN."

We cannot draw near to God on the merit of our Lord's sinless and beautiful life. We can only draw near through the rent body, His vicarious death and precious blood.

It is only through the mortal wounds of the Lamb, that we can come into God's presence. Every time we speak to God in prayer, or worship Him in the beauty of holiness, we should remember that the privilege was bought for us at a tremendous cost, by Jesus our Lord.

Verse 21—"And having a High Priest over the house of God" Note two things here.

1. When entering God's presence, we should do so with confidence, because of the shed blood of the Lord Jesus. Verse 19.

2. We should also have added confidence knowing that we have a high Priest there.

Ch. 9:12, By His own blood He entered in once into the Holy Place, having obtained eternal redemption for us."

The Lord Jesus is described as the Great High Priest in Ch. 4:14. His ministry before God assures us of a constant welcome by God. 1 John 2:1, "If any man sins we have an advocate with the Father."

Now notice at this point five practical exhortations that spring from the provision Jesus has made for our communion with the Father.

Verses 22 thru 25

1. Let us draw near to God. V22
2. Let us hold unswervingly to our hope in Christ. V23
3. Let us consider how we may encourage fellow-believers to manifest love towards one another, and to engage in doing good works.
4. Let us not give up the assembling of ourselves together. V24
5. Let us exhort and encourage one another in the faith. Especially in view of the Lord's coming. V25

These exhortations were so necessary to these early believers. Some were falling by the way, others were reverting back to Judaism. There was a need to encourage and love each other, especially in view of the nearness of the Lord's return.

If believers of the first century thought the Lord's coming was near, how much nearer is the rapture today.

In verse 22, there is a fourfold description of how we should be spiritually prepared to enter the throne Room.

1. We Should Draw Near With A True Heart

A true heart is a sincere heart. A heart that is undivided in its allegiance. A heart that is all for God—a single heart.

The Israelites of Isaiah's day and the Lord's day drew near to God with their mouths—they honored Him with their lips—they uttered words that appeared to compliment God—but alas, their heart was far from Him. Matthew 15:8

We can only approach God in the holiest if our heart is true—sincere—undivided—a heart that is exclusively occupied with God.

In this framework note the instructions given relative to the Lord's Supper.

2. We should draw near in full assurance of faith. That is, we should draw near with absolute confidence in the promises of God, in the efficacy of the blood of Jesus, and the Priesthood of Christ.

We should draw near with a firm conviction that our sins and iniquities are gone, and will be remembered no more, and that we have a royal welcome into the presence of the Omnipotent and Omniscient God.

3. Having our hearts sprinkled from an evil conscious. This condition can only be brought about initially by the New Birth. When we trusted the Lord as our savior, we appropriated the value and worth of His blood.

Figuratively, as we draw near to God we sprinkle our hearts with the blood of Jesus; just as the Israelites sprinkled their doors with the blood of the Passover Lamb. This sprinkling cleanses us and liberates us from an evil conscious.

4. We should draw near with our bodies washed in pure water. To instruct ourselves in this important truth, let us consider the Laver. Ex. 30:17-21.

The Laver was made of brass, it was made from the mirrors of the women.

The Laver was an important vessel in the service of God, in the Tabernacle. Note its position.

The Laver was constantly filled with water, and the priests were commanded to wash their hands and feet in it before fulfilling their priestly duties, in the Holy or Most Holy Place.

They had to wash daily that they die not.

LET US NOW CONSIDER THE PRACTICAL SIDE OF ALL THIS.

The mirror or looking-glass in Scripture is a symbol of the WORD. James 1:23-24.

The water in the Laver would also represent the WORD. Ephesians 5:23-24. When the WORD is read prayerfully it cleanses and purifies. Jesus said to His disciples, "You are clean through the WORD that I have spoken unto you." John 15:3

He who would serve or worship God must purify himself at the Laver. He must examine his heart in the light of God's Word; he must confess his sin.

For a believer to be spiritually health and in a fit state to commune with God, he must take a bath every day in the Word of God.

We must have our body washed with pure water. This is figurative language, i.e. Our body represents our life. The pure water refers to the Word of God and also the Holy Spirit.

1. Ephesians 5:25-26, Husbands, love your wives, even as Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word.

2. John 7:37-39 refers to the cleansing of the Holy Spirit.

We are cleansed once and for all from all sin and guilt by the death and resurrection of the Lord Jesus.

Ephesians 1:7, "In whom we have redemption through His blood, even the forgiveness of sin."

We are cleansed repeatedly from the daily defilement of sin by the Spirit, through the Word. See John 13.

The words "washed" and "wash" are two different words in the original language. In the first instance the word "Washed" should be rendered "bathed," a complete ablution.

"Wash" on the other hand is the usual word in the N.T. for washing the hands or feet. The imagery here is of an Oriental returning from the public baths to his house.

In his walk home his feet would become dirty, and require washing, but not his body.

The believer, in trusting Jesus is cleansed from all sin "once and for all." Hebrews 10:1-12.

But as we walk through this dirty world we become defiled (dirty), and we need to come daily and confess our sins; in other words we need to wash our feet, so that our fellowship remains unbroken with the Father and the Son.

The blood of Jesus answers forever to God our guilt of sin. But we need constant cleansing from the defilement of sin. The order of approach has always been—

1. The brazen altar or sacrifice.
2. The laver of cleansing.

Christ will not have communion with a defiled saint. But He can and will cleanse him.

We could summarize the four requisites for entering God's awesome presence as SINCERITY—ASSURANCE—SALVATION—SANCTIFICATION.

As there is only one way to be saved, so there is only one way to approach God.

There is only one way into the holiest. Hebrews 10:22 —“Let us draw near with a true heart, in full assurance of faith, with our hearts sprinkled from an evil conscious, and bodies washed with pure water.”

A young princess went to visit her rather legal queen grandmother. She dashed into her grandmother's presence, and jumped on her knee. The queen promptly dumped her on the floor and said, “Now come in as a princess should.” The chastened princess left the room and entered the queen's presence, curtsied, and requested permission to sit on her grandmother's knee, and was welcomed with open arms.

In this connection see Leviticus 10, Nadab—Abihu. STRANGE Fire. Consider also Uzziah.

Before we can draw near to pray or worship we must do so with a pure heart.

We can honor God with our lips—but we worship in our heart. True worship is heart worship.

Matthew 15:7, “This people draws near to Me with their mouth, and honor Me with their lips, but their hearts are far from Me. In vain do they worship Me.”

These people, like many in our own generation give lip service, but do not have a heart commitment.

We have been mentioning a lot about the Heart. What is the Biblical meaning of the heart? Three references.

1. “And God saw—that every imagination of the thoughts of man’s heart was only evil continually. The thoughts of his heart refers to the mind—the intellect.

2. Genesis 6:6—“It grieved the Lord that He had made man, and it grieved Him in His heart.”

“grieved him” This would speak of the emotions.

3. Genesis 8:21—And God said, “I will not curse the ground anymore for man’s sake.” God said, “I will not” this speaks of the will.

Scripturally them, the heart is the Intellect—Emotion—and the Will. This would represent the whole man.

With this explanation, the question arises, What is a true heart?

A true heart is a pure heart that expresses total devotion to Christ. A heart in which there is no divided allegiance. A heart that expresses total commitment to the worship of God in the beauty of holiness.

To attain this spiritual condition we must surrender our Intellect—our emotions—and our Will to Jesus Christ. Romans 6 “Yield yourselves to God.” Etc.

"I Believe God"

At the close of his life he could say: I have fought a good fight, I have finished my course, I have kept the faith.

Pain, suffering, disappointment, imprisonment did not deter him from a life of dedicated service.

In life Paul was triumphant, in service, fruitful, in death, victorious.

He says to each one of us, "Be ye followers of me, even as I also am of Christ."

Not Stephen's example—Acts 8.

It should be the desire of every believer to be changed into the Lord's image from glory to glory.

To be "conformed to the good and acceptable will of God."

To be totally committed to a life of dedicated service. To live victoriously in the midst of departure and declension.

Appeal here for a metamorphic experience. "Be ye transformed," etc.

Tell the story of the young missionary in Laos. "Must I be carried to the skies," etc.

"Who then is willing to commit himself this day unto the Lord?"

Is there anyone here tonight who is willing to commit his life in complete surrender to the Lord? The boy who stepped into the offering plate.

Paul says that such a decision is your reasonable service—intelligent, worshipful service.

Gravestone of the young man in France. “He gave his all.”

His body is covered—enshrouded in a crimson rose with His own precious blood.

As our sin was laid upon Him He sank deeper into the inferno of God’s wrath.

Finally, God Himself was unable to look on the awful spectacle and closes His eyes, shuts His ears and forsakes His Son while the air is rent with the orphan cry, “My God, My God, why has Thou forsaken Me?”

“For none of the ransomed ever knew

How deep were the waters crossed;

Or how dark was the night the Lord passed through

Ere he found the sheep that was lost.”

It is finished—the resurrection—the ascension—Prince and Savior able to save, etc.

The Lord did all this seeking the lost sheep—seeking you.

What is your response to God’s overtures of grace? Christ loving and seeking—His salvation. For there is no other name under heaven, etc.

Felix—“Go thy way for this time.”

Agrippa—“Almost thou persuaded me to be a Christian.”

Almost persuaded now to believe;

Almost persuaded Christ to receive;

Seems now some soul to say,
Go Spirit go Thy way,
Some more convenient day
On Thee I'll call.

Almost persuaded, come, come today;
Almost persuaded turn not away;

Jesus invites you here
Angels lingering near

Prayers rise from hearts so dear,
O wanderer come.

Almost persuaded, harvest is past!

Almost persuaded, dawn comes at last!

Almost cannot avail.

Almost is but to fail.

Sad, sad that bitter wail

Almost but last.

What must I do to be saved? Believe on the Lord Jesus
Christ and Thou shalt be saved.

This slothful servant though endowed with the same gift
did not want to be bothered with the responsibility of
using it, and did not feel disposed to engage in his
absent masters' business.

This man had the pound taken from him, he was
stripped of his authority and became one of the menial
servants in the household.

The application

Every believer has been given a spiritual gift or gifts by God. 1 Corinthians 12:7

“The manifestation of the Spirit is given to every man for the good of all.”

The Lord in His wisdom has given to each of us certain treasures—spiritual abilities with the power to use them. They are valuable to the Lord. He expects us to do business for Him during His absence. Trade. Use them.

He expects us to glorify Christ and extend His Kingdom. The day of reckoning is coming. The Lord will return. Glory. Judgment.

We shall each be called before the Lord at His Judgment Seat. At this time, many will find that they have lost out terribly, because they have not used the spiritual abilities they were given.

If we have lived for our own personal comfort and pleasures and not for God, we will suffer loss.

All the work that was done in the flesh will be burned up and we will stand denuded, clothed only in the righteousness of Christ. Saved though as by fire. Saved as one who has passed through the fire.

Speak also of the rewards.

2 Corinthians 5:10

For we must all appear and be revealed before the Judgment Seat of Christ. So that each one of us may receive his pay for what we have done in the body. We will all be made manifest—we will appear without disguise.

There will be no façade—no hiding—no excuses.

Paul lived his life in the knowledge that his life would be evaluated by God.

He fought the fight—he kept the faith—he ran the race with determination that he might obtain the prize.

He kept beating and bruising his body, making it his slave.

Lest he become a castaway—disapproved—disqualified—should fail to receive the prize or reward. 2 Corinthians 9

These are some rewards mentioned in the Scriptures. These are representative rather than complete.

1. There is a crown of life. Samuel 1:12

Blessed is the man who perseveres under trial; for once he has been approved he will receive the Crown of Life, which the Lord has promised to them that love Him. This is the lover's crown, promised to those who love the Lord. "Agape."

2. The Incorruptible Crown. 1 Corinthians 9:25

The incorruptible crown is given to those who run well in the spiritual race. To get this crown a person must be temperate in all things—lay aside every weight.

He must lay aside the sin which doth so easily beset.

He must keep his eye on Jesus.

He must place his all on the altar.

He must refuse everything that would impede his spiritual progress.

3. The crown of rejoicing 1 Thessalonians 2:19

This is the soul-winner's crown. The degree of your joy in heaven will be determined by the number of souls you have had a part in bringing to Christ.

It is wise to win souls to Christ. It is a cause for joy in heaven to bring souls to Christ. Proverbs 11:30, Luke 15:16, Daniel 12:3

Every soul-winner shall shine as the stars forever.

The crown of Righteousness 2 Timothy 4:3

This crown is given to those who love the Lord's appearing. Those who look for the Lord's coming momentarily, live holy lives. "He that hath that hope in him purifieth himself, even as God is pure. 1 John 3:3

Think of the dynamic impact this truth had on Paul. I have fought a good fight...all his life he fought—and won.

I have finished my course—He finished his course and gained the crown.

I have kept the faith. He persuaded the whole counsel of God—he never betrayed any of the great doctrine delivered to him.

If we are to obtain this crown we must love the Lord appearing.

Some contrasts between the Mount of Transfiguration and the Mount Calvary.

Twice in the Lord's life, first at His baptism and then at His transfiguration, the Father declared, "This is My beloved Son."

In the first case the Lord stood at the beginning of His ministry. He had just emerged from those silent years at

Nazareth. At this point God acknowledged His Sonship (the first full declaration of His Deity in the New Testament). As He looked back over the thirty years of obscurity, beyond the humble birth and back into the depths of eternity, God declared in majestic clarity, "This is My beloved Son in whom I am well pleased." Nothing in the incarnation had disturbed the Divine and eternal relationship.

At the time of the Transfiguration the Lord was in the third year of His ministry. He was some eight or nine months from His crucifixion. The Father again declared His pleasure in His Son. This time, He looked forward not only to the Cross, but beyond it to the Throne and the everlasting kingdom.

The transfiguration and the Cross are eternally linked in the purpose of God. Note the fivefold contrast between the majesty of the holy mount and the humiliation of Mount Calvary.

On the holy mountain the Lord's face shone as the sun. On the cross, "His visage was so marred more than any man."

On the mountain His raiment was white as light, exceeding white and glistening.

At Calvary His garments were taken from Him by the soldiers, parted among them, and even made the subject of their gambling.

In His glory, there stood with Him two of the greatest servants, men of preeminent nobility in O.T. history. In His shame on Calvary, there were crucified with Him two criminals who cast their scorn in His teeth, and of

whom it was written that "He was numbered among transgressors."

On the holy mount was the cloud of light, the cloud of glory and Divine presence.

At Calvary, from the sixth hour there was darkness over all the land unto the ninth hour. Darkness whose intensity we shall never comprehend.

From the cloud of glory there came the voice of infinite pleasure. From the darkness that enveloped the Crucified, there came the anguished cry of desolation, "Why has Thou forsaken Me?"

Notes on Through the Valley of the Shadow

Early days in Scotland. Describe the Tillicoultry area – conversion – the assembly – dad's death – war clouds on the horizon.

Royal Army Medical Corps. Scotland – England – Wales. Experiences in South Africa – India.

Singapore – Final days before capitulation. Queen of the Far East. Arrival, fighting, ambulance episode, snake incident. Water cut-off. This brought us to our knees. Slaughter of civilians – prisoner of war.

Execution of all prisoners – confiscation of all medical supplies. Food change and shortage. Give rations here. The conditions in Changi were tolerable – overcrowding, hunger and disease were the enemy. Mosquitoes, malaria, Dengue fever, bed bugs and lice. With all of this there came a decided change in men's nature. During this time we found some other Christians and met with them regularly. The Japs were becoming more aggressive and abusive beatings regularly. Anglo-Indians shot – selarang incident. Over 10,000 men in a fenced in area 300x200 feet. Describe. Vitaminosis – happy feet, burning pain. Captain Sherridan.

Journey into the unknown (see no. 1). Human heads on the railing – thousands of Chinese and Malaysians massacred.

Capsule of death. 35 men in a small box car – on to Bangkok. An end to the screaming, endless road, agonizing march. Agonizing and torturous forced march

for 14 nights into the hostile jungles of Thailand – mud, toes, swollen legs. Death riddled camps.

Arrival in Tonshun South. Runway of death. Every tie cost a human life. The cost (inevitable), the suffering, tropical ulcers, falling and pulling of trees to the bridges, slave work was murderous. Drained physically, mentally and emotionally.

Many who were working could hardly walk, they were skeletons – it was criminal. “I know Jesus” – the Gospel meetings. Monsoons, sleep, human tragedies, blind, deaf, loss of coordination, mental derangement, miserable, scurvy wrecks of humanity.

The Camp of Death. Cholera: an evil sickness. Cholera is an un pitying killer, in the process of killing it torments body and mind. This torment plus Japanese cruelty was in most cases beyond the limits of endurance of these living skeletons. We lived in Death Row with little hope of reprieve. 20-40 deaths a day, 17 days to live, communal graves.

O the tragedy in those moonless nights as one after another of these human wrecks painfully passed into eternity.

Dysentery. Painful, debilitating, humiliating, exhausting. Men got so exhausted and worn out by pain that they just lay down helplessly in the vicinity of the overcrowded latrines. They were too weak to move. Here were young men, the cream of British youth, who few months before were tall and straight, not their same bodies are bent and curved, covered with tropical ulcers, bandaged in a crude way scraps of old army uniforms. The greenish yellow discharge leaking out of the sides was a haven for multitudinous flies. These

same flies would land on our food. The smell from the puss was almost unbearable. The Spatula - maggots, transfusions.

Despite our hard efforts, the deadly diseases of Cholera and Dysentery, kept on relentlessly draining, dragging, and squeezing the life from thin, worn, emaciated bodies.

While this dreadful suffering was going on in the isolation of the hospital compound it was as bad on the Railway. Men were tortured for the slightest infraction a man would be tied to a tree and beaten with thorn-branches, then left out in the open for hours bleeding and naked exposed to the burning heat of the tropical sun, to mosquitoes, ants, and flies. These victims shaking with fear, their backs stripped raw were carried back to the camp and after a few days forced back to work. Death stared us in the face constantly - we were doomed to die - The Chinese incident. A hedge around.

Liberation - coming from the Navy R.A.F. - raising the flag - the bugle and bagpipes.

Arrival home - home at last - mother's prayers - the power of prayer.

Appeal to each one, saved and unsaved, to trust this wonderful Savior, and for believers to give themselves unreservedly to Christ.

"When I survey the wondrous cross," etc.

The master was here and I refused him the key. Holamn Hunts picture, "Jesus, the Light of the World."

The Shout - the Voice - the last trumpet. Those in Christ in the communal graves will hear and respond.

Letters

Dear Kevin:

It is a beautiful morning and I am sitting on the balcony writing this little note. Our thoughts are constantly flying over the miles to you all. We often wish we were closer to you so that we could drop in, or you could come and see us. We hope you are having a good summer. Are you going to any Christian camps? If you are, have a good time and pay attention to the scriptural lesson. Don't be afraid to ask questions. I wish I was closer to you to help you in this.

Gran and I are thrilled at your academic skills. Kevin, God has been good to you in giving you such a sharp mind. This was not accidental. God has a purpose and a plan for your precious young life. He has given you the talents and He expects you to develop these gifts and use them for His glory.

This is a subtle world in which you live. Satan often appears to a fine young man like you, as an angel of light. His motives are not good, he has only one purpose in view, to draw you away from the Lord. The world is also a vicious place. Satan, who knows his time is short, is appearing in his true character as a roaring lion, seeking whom he may devour. Many a good young man has been ruined by him. Tangle up your young life in the Word and in prayer. James, in his epistle, writes, "Submit yourself to God, resist the devil and he will flee from you."

We so enjoyed your visit in May. Sorry I was in the Bahamas, but the few days I had with Mom and you were special. You must do it again.

Now Kevy, I must close, but always remember to, "Seek first the kingdom of God and His righteousness, and all other things will be added unto you." Put God first in you life. May God bless you and keep you for Himself.

Your loving and proud grandparents,

Papa & Gran

Dear Dan:

I have felt for sometime that I should write you a little note. We love to hear of how you are doing, from Mom and Dad. It seems that apart from your academic studies, you are a busy Youngman. It is good to be busy, for Satan will find work for idle hands to do. We wish we were nearer you all so that you could drop in to see us. When we were young we had this privilege. Our grandparents lived in the same little town and we visited them regularly. It was great fun to get a cookie and a drink of juice. Wish you all could do this with us.

How did you like your trip and stay in the University? It would be an interesting experience. Are you going through as a vet? It is a wonderful profession and so much can be done to help sick animals.

Another thing, Dan, which is all-important is your spiritual life. When you were a little boy you made a profession of faith in Christ. We were all thrilled when you told us, because we feel that this is the greatest decision a person can make. The benefits of this decision are felt in time and they also last for eternity.

Dan, the time has come in your life for you to take a stand for Christ. Set aside time each day for Bible study; do this on your own. Memorize the Word, and obey the Lord's commands as He reveals them to you. Become

involved in some Christian activity. Spend time in prayer each day. For us, this is a precious time, and believe me, when I say that God answers prayer.

The next time we visit Coppell we should spend some time together. There are some important topics to discuss. Hope you have a good summer. Gran and I love you and wish only the best for you.

Your loving Papa and Gran

Dan,

The next year will be a critical one for you. Your final year of High School can make or break you. You must make a special effort to learn all you can. The world you will enter in college and then the business world is fiercely competitive, only the fittest survive. Therefore, I urge you to get your priorities straight, concentrate on the absolute essentials. This will mean sacrifice, some things will have to go. Remember, you only pass this way once, snatch the opportunities with both hands. God for it, and the Lord be with you.

Andrew:

I have felt for sometime that I should send you a little note. We hear from Dad and Mom of how you are doing and we are happy. You seem to be getting tall, but I am doing some stretching exercises, so you will have to go some to catch up with me. We are also glad to hear that you are doing well at school. We all know that as we graduate from one grade to the next the more difficult the lessons become. But remember you only pass this way once in your life, and if you do not take a firm grip opportunity with both hands, you will live to regret it. We meet people all the time who admit, with regret, that

they were foolish when they were young. They got taken up with non-essentials and lost out. Consequently, they just could not compete in the real world and had to settle for second best. So please Andrew, when school starts apply yourself to acquire all the knowledge you can, and let everything go that would hinder you in this noble task.

Then there is the spiritual side of your life. Some years ago you professed to have accepted Christ as your Savior and you followed this profession by obeying the Lord in baptism. Gran and I were thrilled at the stand you took. We believe this to be the most important decision in anyone's life. This was a good beginning. But when a gardener plants a tree, he expects it to grow and bear fruit. Ask yourself the question, what fruit am I bearing for the Lord? In order to bear the fruit God want you to bear for Him, there are a few things you should do. (1) You should read a portion of Scripture everyday, (this apart from what you hear from Dad and Mom at the family altar). Then think about it, determine its meaning, and apply it to your life. (2) You should pray constantly, asking the Lord to help you glorify Him in your life. You should commit to Him every detail of your life. Ask His help with your lessons at school, pray to Him to keep you from all evil and deliver you from all temptations. As a young teenager you will be faced with many temptations and you need to be fortified by prayer. (3) Become involved in some activity at your church.

The next visit we have to Coppell I would like to have a long talk with you. Dear Andrew, we love you and we pray for you constantly. Gran and I want the best for you. May God bless you son, and as you advance in

academic things may you mature in spiritual things also for this is well pleasing to God.

Your loving Papa and Gran.

P.S. Here are two verses I want you to memorize. They will help you over some rough spots. "Your Word is a lamp to my feet and a light to my path." Psalm 119:105
"Your Word have I hidden in my heart, that I might not sin against you." Psalm 119:11

Practical Christianity

Paul the servant of God

Paul was not a superman (see sheet) – Galatians 2:20

Quote the verse and also Ch. 6:14. Paul expressed two important concepts in these verses. (1) That he had been crucified with Christ. Dead. (2) That it was Christ that now lived in him. These two truths had a great impact on his life.

Paul had been crucified with Christ...he hung on the cross with Christ. The recognition of this and truth and Paul's acceptance of it brought drastic change in his life. The self-righteous...self-centered...self-seeking...egotistical Saul...the old man...the man of old was crucified. Crucifixion with Christ ended Paul's enthronement of self. He yielded the throne of his life to Christ, and he declares that it is Christ who now lives in him.

At Calvary God not only dealt with the "question of sin", but He also dealt with the "question of self." This truth to most of us is familiar, obscure, and misunderstood/misconstrued. Without a true understanding of this vital truth we can never hope to experience deliverance from the dominion of sin and have power over sin in our lives.

Romans 6:6 "knowing this, that our old man is crucified with Christ that the body of sin might be destroyed, that henceforth we should not serve sin."

Galatians 2:20 "I am crucified with Christ."

Galatians 5:24 "They that are Christ's have crucified the flesh with the affections and lusts."

In Galatians 6:14 Paul speaks about being crucified to the world and the world being crucified unto him. Prior to this the Lord had taken a very stringent attitude regarding discipleship, He said, and I quote...

Matt. 10:38 "He that does not take his cross, and follow after Me, is not worthy of Me."

Matt. 16:34 "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (see sheet no. 2)

Secondly, Paul lived a new life by faith in the Son of God who loved him and gave Himself for him.

Phil. 1:21 Paul said, "For me to live is Christ."

These were the two distinguishing characteristics which dominated Paul's life. He had been crucified with Christ. It was Christ who now lived in him.

Describe the practical application of these truths to our lives.

The conversion of God's servant.

Paul's conversion was the turning point in his life...he became a new creature. From this point Saul, the old man, was crucified...Christ lived out His life through Paul, the new man. The persecutor became a preacher... The scatterer of the sheep became the succorer of the flock...the servant of men became the bond slave of God.

Paul seemed to be converted and consecrated at the one time. Hear him say..."WHO ART THOU, LORD?" ("who are you?"). "LORD WHAT WILT THOU HAVE ME DO?" ("What do you want me to do?"). Immediately after his conversion Paul acknowledged Jesus as Lord...as his MASTER...OWNER..AND COMMANDER.

Peter admonishes “to sanctify the Lord God in your hearts.” (1 Peter 3:15). “Sanctify on your hearts Christ as Lord.”

1. Lordship demands my total submission to the Lord’s will (Lo, I come to do Thy will, O God.)
2. The desire to please the Lord becomes the controlling passion of my life. (I do always those things etc.)
3. I say from the core of my being, “Lord what wilt thou have to do.” (Not my will, but Thine be done.)
4. The Lordship of Christ includes absolute obedience to His Word and a complete surrender of my body to Him. “I have glorified Thee on the earth.” etc. At this point He becomes my MASTER...OWNER...AND CONTROLLER.

As Paul worked out these truths in his life, he became one of the most powerful and fruitful servants of God. Anyone of us who is willing to acknowledge Christ not only as Savior, but Lord, own Him as Master – Owner – Controller, and can live a powerful and fruitful life for God. To be a chosen vessel and to be used so mightily did not come easily. First, he was called of God, and then separated unto the gospel of God. For every true servant of God there is a call subsequent upon that call there is a separation from the world. There is no other way. Secondly, Paul spent three years in the wilderness alone with God. Thirdly, from the wilderness God took him back to his own city of Tarsus where he continued to train him for an unprecedented work. Fourthly, at the invitation of Barnabas he spent a year in Antioch. Paul’s training lasted 12 years. When the church in Antioch was gathered together to plan how to reach the world for Christ, the Holy Spirit said “Separate unto Me

Barnabas and Saul for the work unto which I have called them.”

Give the practical application of this to our lives.

We need to be educated at St. Mary’s college at Jesus’ feet.

As God’s servant Paul was an evangelist. He was a teacher, but primarily he was an evangelist. Whether he was a free man or incarcerated in prison he was reaching out and finding men for Christ. (Phil. Praetorium – Imperial Guard, etc.) He was completely dedicated to the preaching of the Gospel. He said in Acts 21:13. “Woe is unto me if I do not preach the Gospel.” Misery – wretchedness – agony of mind and heart would be mine. “For I am not only willing to go up to Jerusalem and be put in chains, I am prepared to die for the sake of the Lord Jesus.”

The Personal Life of The Lord’s Servant.

Paul was a holy man...I have been put to death in the Cross with Christ...this is the reason why God used him so mightily. Though Paul was holy, he was not a recluse, nor a austere, ascetic man...he was continually reaching out to others. Personal holiness is important. Though he was a man of prayer, he mixed freely with friend and foe. Paul crucified the flesh...he died daily to the world, the flesh and the devil...He figuratively hung on the Cross with Christ. He subjugated the passions of his body...see 1 Corinth. 9 (see sheet)

Paul could have boasted of many worldly matters. He had reached the peak of academic and social achievement. Some of his awards are described in Phil. 3:4-6. Verse 7 and 8 states that he sacrificed everything

he had gained in the flesh...he counted them less than nothing, and as rubbish so that he might win Christ. He wrote in Gal. 6:14 "God forbid that I should boast about anybody or anything except the Cross of our Lord Jesus Christ." etc.

Dr. Horatious Bonor wrote "forbid it Lord that I should boast." etc. Give the practical application of this truth at this point.

The challenge of God's servant. I have fought the fight. I have finished my course, I have kept the faith.

"Be ye followers of me even as I also am of Christ." (1 Corinth. 11:1) Die to sin - crucify the flesh - consecration - Lordship of Christ - evangelism - total commitment - filling of the Spirit - surrendering of one's life. Be ye filled with the Holy Spirit. (Eph. 5:18)

He also urges us to present...yield...surrender our bodies to God. The young man at Keswick - the boy in Scotland (Romans 12:1-2)

Paul became God's child...then he became God's servant. All believers are God's children...but not all believers are God's servants.

Separation

Paul was separated unto the Gospel of God.

The man most effective in the service of God is the one who is separated unto God and has burned all his bridges. Soon after the Spanish soldiers landed on the shores of Mexico, their brave captain ordered their boats to be burned on the beach. From then on it was victory or death.

Paul separated himself from the world, and all compromise, to take the Gospel to the regions beyond. To the hurting men and women of the world. The result of this uncompromising stand and Herculean effort was, that when he died 30 years after Calvary, there was a Christian church for the worship of God, in every major city of the Western Roman Empire.

Being separated unto Christ, Paul's whole horizon was dominated by Christ. All his boundaries in life were determined by Him. Paul was separated by God before his conversion. (Gal. 1:15). He was separated by the Holy Spirit after his conversion. (Acts 9:15). Of a truth he was separated unto the Gospel of God.

The believers commitment embraces the thought and makes him conscious that he has been separated from everything and every one in creation to belong to the Savior alone.

The bruised body of the athlete. (1 Corinth. 9:27)

I buffet my body - I bruise my body. The Greek word here denotes to strike under the eye. To make the face black and blue. This is not a physical thing. This was a conflict waged in the mind and soul. "I suppress the passions and lusts of my body." It suggests rigid self-denial in order to keep oneself spiritually fit.

Paul was determined not to allow the passions and lusts of his flesh to master him.

Paul did all this lest he be disqualified - disapproved. Paul seems to live his life in the fear that he would make some mistake and be disqualified from receiving a reward at the Judgment Seat of Christ.

He was afraid that he would hear the Lord say to him. Paul I had a crown for you. For a while you ran well. Then you became self-indulgent and careless. I cannot crown you Paul; stand aside and let someone else have the crown. Disqualified – laid aside – Story.

Dear brothers and sisters, you may be in fellowship and take part in the activities of the assembly, but be very careful that the flesh, the world, and the devil do not take control of your life and deprive you of your crown.

Hebrews 12:1-2 Prayer will solve our problems. Lordship.

Lay aside: weight – hindrance – tangles – snares. Runners strip themselves of all excessive weight.

Lay aside the sin that doth so easily entangles (story) us love of money, TV, sport, pleasure, ease, lethargy. Sins of the flesh – sin of unbelief Looking unto Jesus etc.

The moment we get our eyes off the Lord, there is the certainty that sin in general or a particular sin will entangle us, so that we will fall. “Fix your eyes upon Jesus.”

Matthew 14. Peter looking at the Lord said to Him, “Bid me come to Thee.” Then he stepped out boldly with his eyes on Jesus. Then he looked away from the Lord and saw the huge waves, became fearful and began to sink. Then he cried “Lord save me.”

Preparation for Worship

1 Corinthians 11; Luke 22

The Look in - 1 Corinth. 11:28 "Let a man examine himself." There must be preparation before there can be participation in a worthy way.

There must be introspection, self examination, self-judgment, self-analysis, and an in depth soul searching. Following this there must be confession and repentance.

We should examine and judge our motives. Not to pray, nor to remember your blessings. Whom have we come to see? Remember ME. The crowds came to see Lazarus. The Greeks came to see Jesus.

As we come to the meeting what are our motives? What is the purpose in attending? Is it to be heard? Is it to share? Is it to minister the Word?

At the Lord's Supper we come to see Jesus, we come to remember the Lord, we come to worship the Him.

Four times: "Do this in remembrance of Me." Luke 22; 1 Corinth. 11. We must not be taken up with anyone, nothing must supercede our worship of Christ. "O fix our earnest gaze." etc. Transfiguration. Present - precious - preeminent.

Or it can be deeply spiritual and moving experience.

The Place of Ministry at the Lord's Supper.

Many have forsaken the worship of Jesus Christ, for the ministry of the Word. In many instances this ministry is far removed from the Object of our gathering. We come to worship not to teach.

In some instances the Lord's Supper has degenerated into a sharing time. At the Lord's Supper, if we feel constrained by the Spirit to minister before the breaking of the bread, let us see to it that the ministry is Christ centered, Christ exalting and is a stimulus to worship.

There is a vast difference between worship and ministry. Ministry in its ideal form comes down to us from God, through the Son, in the power of the Holy Spirit. Then it is delivered through the instrument whom God has prepared, and gifted, for this purpose. This can be stimulating to worship. Christ honoring - exalting.

Worship, on the other hand, is that which I generate in my spirit, then it ascends by the Holy Spirit, through the Son, to the Father.

Ministry descends from God to us. Worship ascends from us to God.

The Lord, at His Supper is not seeking your intellect, your talents, your tongue. He is seeking your worship. John 4. The meeting place.

Worship is costly. Psalm 45:1 "My heart is bubbling over." etc. You will learn to worship at the feet of Jesus, or leaning on His breast. You don't learn to worship at Bible School or Seminary.

Mary's alabaster box was filled with costly and precious ointment. Three hundred pence - a year's wages. This may have been her life's savings.

Worship is also costly emotionally. Mary shed tears - tears of love - of gratitude - adoration - they were tears of worship. In order to express her deep, deep (agape) love, and gratitude to the Savior, she bowed low at His feet and gave Him her all. Mary never spoke. Our Lord

was never more honored than on this occasion. –
tombstone in France It cost the Wise Men a great deal of
discomfort, they made great sacrifices. They exposed
themselves to dangers. Then after they saw Jesus, they
worshipped Him, and gave Him costly presents of gold,
frankincense and myrrh.

Worship also cost Abraham a son, Isaac. “Take now thy
son” etc.

Not the difference between Prayer – Praise – and
Worship. It is a good thing to give thanks unto the Lord
for His blessings. But the highest form of worship is to
offer to God the excellences and glories of His Son. T
Bethany – Heb 11 The importance of worship. Abel –
Enoch – Abraham.

The danger of false worship. The story in Lev 10-15 is
very sobering. Two young priests entered God’s
presence totally unprepared to worship Him. They
offered strange fire, and for doing so they lost their
lives.

Some of the Corinthian believers were sick, some were
weak, and some had died, because they had come to the
Lord’s Supper without first judging themselves. These
warnings are clear. When we come to the Lord’s Supper
we should be purged, and cleansed from all sin, and our
baskets should be filled with first-fruits.

The time has come for us to consider this grave principle
of truth. May we use the evening before us to prepare
ourselves for the worship of the morning.

Let us take that introspective view of ourselves, and
engage in a soul searching, self-analysis, so that when
we appear before the Lord our hearts will be sprinkled

from an evil conscience, and our bodies washed with pure water. Heb 10.

Spontaneously flow from worship falls short of the Divine ideal.

Notice the order as the Lord brings worship and service together in Matt. 11:10 "Thou shalt worship the Lord thy God, and Him only wilt thou serve."

The place of worship.

To be a true worshipper the priestly-believer must learn to distinguish between the place of meeting and the place of worship, within the veil.

The meeting place.

"Where two or three are gathered together in My name there am I in the midst" Matt. 19:20. We meet Him in fellowship - we also may only meet Him in the Breaking of Bread.

We can engage in all of these privileges as Royal Priests - and yet never worship in its purest and highest sense. In other words never enter within the veil into the Most Holy Place.

Heb 4 and 9 show us that Christ has passed through the heavens into heaven itself - the Most Holy Place. The place of worship. Holy priests worship where their Great High Priest is, in the Holiest of all. While most believers meet with the Lord in the Holy place. There are few who leave the Holy Place and enter through the veil into the Holy of Holies to worship "in the beauty of holiness."

Our hearts can be right with God, and we can function as Royal Priests, but our spiritual vision can be dimmed

that we fail to worship in spirit and in truth, in the beauty of holiness.

“Amidst us our Beloved stands – and bids us view His pierced hands – points to the wounded feet and side – Blest emblems of the crucified. If now with eyes defiled and dim – we see the signs but see not Him – O may His love the scales displace – and bid us see Him face to face.”

Yes, it is possible to meet Him, and serve Him, and praise Him – and this is good. But it is better to enter into the Holiest, within the veil by the blood of Jesus and worship God (the Father and the Son) in all the dignity of Holy Priests.

James G. Deck wrote: “The veil is rent Lo! Jesus stands – Before the throne of grace – And clouds of incense from His hands – fill all that glorious place.

His precious blood is sprinkled there – before and on the Throne – and His own wounds in heaven declare – the work that saves is done.

Within the holiest of all – cleansed by His precious blood – before the throne we prostrate fall – and worship Thee our God.

What is worship?

We will learn more about this great subject at the feet of Jesus than we ever could by any amount of intellectual study. The feet and Breast of Jesus.

In true worship we must prostrate ourselves in reverential fear and adoring awe and wonder. Worship is the expressed love of the heart toward a beneficent God and His Son.

Worship is the overflow of the redeemed heart as it contemplates the Goodness - Greatness - and Glory of God. Psalm 45:1 "My heart is bubbling over with a good matter" etc. - Might - Glory - and Majesty. As the Psalmist meditated on this his heart warmed until it boiled over and there ascended to God the matchless fragrance of worship. "My cup runneth over."

One of the highest acts of worship recorded is the anointing of the Lord Jesus by Mary. Mary was wholly occupied with Christ. We find from this incident that worship is costly. The perfume was costly - 300 pence - one year's wages - precious. Worship is costly emotionally - time wise. Tears of worship - in worship Mary shed tears - tears of love - gratitude - adoration.

In order to express her deep, deep love and gratitude to the Savior she bowed at His feet and gave her all. Gravestone on the beaches of France. These actions were not her worship - they were the evidence of the worship in her Spirit. The fragrance of this action filled the house and for over 1,000 years has filled the world. At no time was Christ more honored.

Worship is the overflow of a redeemed heart which appreciates the glory of God the Father, and God the Son.

The wise men came from afar at great discomfort - cost - sacrifice - and danger to worship the king.

They worshipped until they "saw Him." see also Matt. 28. When they "saw Him" they fell down before Him and worshipped Him.

In deepest humility, and gratitude they poured upon Him the love of their hearts, and gave of their substance Gold

- Frankincense - Myrrh Worship is costly and can only be engaged in at great sacrifice.

The Breaking of Bread (Luke 22:19-20; 1 Cor. 11:23-26)

The Passover was immediately followed by the institution of the Lord's Supper.

"With desire I have desired to eat this Passover with you."

"With passionate longing I desire to celebrate My remembrance feast with you." "With Jesus in our midst we gather round the board" etc.

The Lord asks us four times to remember Him. My Supper. This simple request, is His dying request.

Why are we here this morning? Have we come to see Jesus? Have we come to remember Him? Have we come to worship Him?

Notice the importance of worship in Hebrews 11. Abel - Enoch - Noah At this time we must not be taken up with anyone or anything. Nothing must supercede our worship of the Lord. "O fix our earnest gaze so wholly Lord on Thee." etc.

We must not make the same mistake as Peter made at the Transfiguration by suggesting to make three booths. One for Jesus - Moses - Elijah.

Jesus Christ is not one among equals.

From the cloud of glory God said "This is My Son." Unique - Special When they heard the voice they fell on their face. Jesus then touched them. They saw no man except Jesus. He is present - precious - preeminent.

As we meditate upon the Lord this morning considering the Glory of His deity - the Fragrance of His life - and the horror of His Sufferings and atoning death, may our hearts overflow in worship.

Note the different postures at the Supper in John 12. Martha served - Lazarus fellowshipped - Mary worshiped Mary was wholly occupied with the Lord.

In remembrance of Me. We do not come to remember a dead Christ. The remembrance feast is an affectionate calling to mind the Person of the Lord Jesus Christ. In remembering Him we feel His spiritual presence and realize who and what He is in view of His atoning sacrifice.

Memorial Day - a day for honoring dead members of the armed forces.

Phil. 2; Col. 1 prayer - thanksgiving - worship

The Remembrance feast is an occasion that serves to bring the Lord Jesus in His fullness to mind. "Then I was beside God as one brought up with Him and was daily His delights, rejoicing always before Him." Preincarnate glories - virgin birth - virtuous life - vicarious death - victorious resurrection - glorious ascension - His advocacy - His soon return.

1 Cor.11 v24 this is My body v25 N.T. in My blood

24-25 In remembrance of Me v26 the Lord's death v27 the cup of the Lord v27 body and blood of the Lord v29 the Lord's body The purpose of the Lord's Supper is that we might remember Him.

The Greatness of God Isa 40

The Omnipresence of God. David's description Psalm 139:7-12. See also Jeremiah 23 – Amos 9. (Astronauts)

Hiding from God. Belshazzar, Adam – Eve

Suicide – Cremation. These do not solve any problems etc. Darkness.

You cannot run or hide from God – Jonah. The Wilson Boy. Zachaeus. David and Hilary.

Change of scene. Jesus is standing in Pilate's hall. "hark, what meaneth this sudden call" etc.

Revelation ch 6 – The Great White Throne

Omnipresent God.

There is never a time when Jesus is not speaking NEVER. There is never a place where Jesus is not present NEVER. There is never a room so dark – an office so sophisticated – a home so remote, that the ever-present, ever-pursuing, relentlessly tender friend is not theretapping gently at the door of our heart – waiting to be invited in.

"Surely I am with you always, to the very end of the age."

"I will never leave you nor forsake you."

From the arrest in the garden of Gethsemane to the last spear thrust in His side on Golgotha, every principle of justice was violated.

Consider the majestic silence of the Lord.

Never a man spoke like that man. He does all things well. We have seen strange things today. Truly this was the Son of God. "Which of you convicted Me of sin?"

“The prince of the world cometh and foundeth nothing in Me.”

The Lord’s Supper Luke 22:19-20

The Lord had just celebrated the Passover with His disciples. At the Passover the Jews commemorated their redemption, deliverance from Egypt. They did this annually.

It was the last Passover. There would be no more need for the Passover as the Jews knew it. The focus was about to change from the Pascal lamb – nation, to the Lamb of God – world. Christ was about to become our Passover 1 Cor. 5:7.

At this point HE instituted the Lord’s Supper as a “feast of remembrance.” Not in memory of Me. (see sheet) To carry our minds back to the Lord’s preincarnate glories and forward to His coming again 1 Cor. 4:26. At this time we should remember His love and grace, we should recall His sufferings and death and we should never lose sight of His promise to come again. Phil. 2:6-11.

The Offerings – the gifts of the Wise men

In the celebration of the Lord’s Supper we are to be occupied with Christ alone. (See sheet on 1 Corinth. 11) Like Abraham, we say to all earthly or fleshly affections “Abide you here, while I and the lad go yonder and worship.”

Two phrases from the Passover narrative story. “When the hour was come, He sat down” etc. v. 14 “With desire I have desired to eat this Passover with you.” v. 18

Transfer them to the Lord’s Supper. “With passionate longing I have desired to celebrate My remembrance Supper with you.” The Lord passionately longs for us to

remember Him at His Supper. Immeasurable tenderness.

In Luke 22 and 1 Cor 12 the Lord asks us four times to "Remember Me." Jesus Christ is not one among equals. "O fix our earnest gaze so wholly Lord on Thee." etc. "O Christ Thou art enough the heart and mind to fill."

It is the Lord's Supper, He instituted it. He is the Host. The leader of the praise - focal point - point of concentration. He is the center - the circumference. He is the object of our worship. He is predominant - primary - absolute. He is paramount - matchless - unequalled - unexcelled. He is preeminent - superior - incomparable.

Why do we attend the Lord's Supper? Ritual - Brazen Serpent. Do we come to meet Him and see Him? Sirs, we would see Jesus (John 12). Do we come to remember Him? This is all He asks us to do.

As we meet Him and see Him and remember Him, our heart overflows in praise, thanksgiving, adoration and worship (Psalm 45:1-2).

Note the importance of remembrance and worship in Heb 11. Abel worshipped, Enoch walked, Noah worked. Difference between prayer - praise - worship. Tabernacle. Martha served - Lazarus fellowshiped, Mary worshipped.

Notice the simplicity of the Supper. "What meaneth these stones?" Joshua 4:6 death resurrection. Bread and wine set upon a simple table. The Lord took a loaf of bread - He gave thanks for it - He then broke it - then gave it to the disciples and said, "This is My body which

is given for you; this do in remembrance of Me.” Break a piece and eat it.

He took humanity upon Himself. He broke, He was about to be broken on the cross. He gave, He gave Himself for us.

This bread represents My body. Since His body had not yet been given on the cross, it is clear that He is speaking figuratively, using the bread to symbolize His body. Transubstantiation – Consubstantiation.

Note that in Luke it is “given for you.” Matthew – Mark it is “shed for many.” Note not for all. The Lord’s blood was sufficient to provide forgiveness for all but it was only effective in removing the sins of those who believe.

Secondly, “He took the cup.” (of wine) Leonardo DaVinci. The container is used to express the element it contained.

When He had given thanks – He gave it to His disciples and said, “This is the new testament, ratified by My blood which is to be poured out for you.”

What is the New Testament or New Covenant? O.C. Israel. The New Covenant between God and His children is that we have eternal life, this agreement is sealed with the precious blood of Christ.

On this particular night the Old Covenant was about to pass away and the Lord was about to ratify the New Covenant with His blood.

Meaning of the Lord’s Table 1 Cor.11

There were many irregularities at Corinth. Paul deals with two of them in this chapter. The head covering – the Lord’s Supper.

Note the changes and regression over the years.

1. as instituted by the Lord Luke 22

2. as practiced by the church immediately after Pentecost Acts 2

3. new development in Acts 20

4. the debacle at Corinth 1 Cor. 11

Many of the Corinthians were so absorbed with the physical and material aspects of the gathering that their conduct precluded any true remembrance of the Lord.

The “love feast” that preceded the remembrance feast, had gotten out of hand. Instead of being a time of mutual sharing and caring, the rich believers shamed the poorer brethren, by sitting down to lavish meals with no thought of sharing.

Some of the slaves who came late went hungry. While others were full and some were actually drunk.

As the Lord’s Supper immediately followed the Love Feast some were drunk as they partook of the elements. Others having indulged in the activities of the flesh had lost perspective. Paul condemns their actions strongly. “They were eating and drinking unworthy and were guilty of desecrating the body and blood of the Lord.” v. 27

Paul received a personal revelation of the Lord’s Supper from the Lord Himself. V.23

Though not present at its institution, he describes perfectly the scene in the upper room, plus some further information and instruction. v.23 The same night the Lord was being betrayed He took bread. v.24 He gave

thanks for it; to whom did He give thanks? For what did He give thanks?

The bread was symbolic of His body. He was thanking God that he had given Him a human body in which He might die for the sins of the world.

“This is My body” – this bread is symbolic of My body, which is broken for you. Partake of it in remembrance of Me. Inexpressible tenderness. V.25 In the same manner He took the cup, and said, “the wine in this cup is the New Covenant sealed by My blood.” Whenever you drink it, remember Me. The New Covenant. God has unconditionally promised to grant forgiveness to every sinner who confesses as Savior. Eternal security. This promise is ratified or sealed by the precious blood of Christ. v.26 This verse reminds us that as often as we eat the bread and drink this wine, we proclaim the Lord’s death until He comes.

Conduct at the Lord’s Supper v.27 If we eat and drink in an unworthy manner. Describe. We will be sinning against the body and blood of the Lord. v.28 Before partaking of the Supper we should have examined ourselves. Before bringing our gifts to the altar all sin should be confessed. The looking – backward – upward – forward. v.29 Not discerning the Lord’s body and blood. Some of the Corinthians were taking the elements with drunken hands and were not capable of discerning the Lord’s body. Think of some of the things that keep us from discerning the Lord’s body. The consequences. v. 31-32 Self-indulgence prior to the Lord’s Supper is the remedy to avoid the judgment of God.

Personal Evangelism

The greatest of all ministries is that of bringing others to Christ. J.G. Bellett, as he neared the end of his life said, "If I had my life to live over again, I would spend it in a Sychar ministry." C.H. Spurgeon, the prince of preachers said, "Above everything else in my life that I would choose under God, it would be to be a soul-winner. For never did I know perfect, overflowing, unutterable happiness of the purest and most enabling order, till I led my first soul to Christ."

Dr. R.A. Torrey also testified to the same experience and declared he knew little of the joy of salvation until he led his first soul to Christ. In this respect, a good example for us to follow is that of Andrew. Every time we meet him in the New Testament, he is pointing someone to Christ. He brought Peter, his own brother, to Christ. See John 1:40. What a great day that was in the annals of heaven! The second time we see Andrew he is doing children's evangelism and bringing a boy to the Lord. See John 6:8-9. The third time he appears, he is engaged in foreign missionary work, introducing certain Greeks to the Master. See John 12:22.

Evangelize or Fossilize

Evangelism in all its phases is one of the most neglected spheres of Christian service in most assemblies today. The local church that does not 'go' with the gospel will soon be gone. The assembly that loses its evangelistic fervor and settles down to self-complacency as "headquarters for the truth" will soon cease to exist. The church in Jerusalem, by contrast, was "shattered" that it might be "scattered," and its members became

evangelists. See Acts 11:19. This scattering of the persecuted church in Jerusalem led to spreading the Gospel to both Jews and Gentiles outside of Jerusalem, the center of the church at that time.

Currently, there is a great apathy for souls around us, which has developed gradually over the years.

Evangelism, both corporately and personally, is at a low ebb. We need the breath of God and the presence and power of the Holy Spirit to sweep across the valley of dry bones and influence us with spiritual desires and love for the lost soul. What took place on Calvary should motivate us to love the lost! General Booth, founder of the salvation army, suggested that every Christless Christian ought to spend one week in hell, for this would make a lost eternity so real to them that they would spend the rest of their lives on earth seeking to save people from eternal damnation.

One pastor wrote, "I invited eighteen people, representing a cross-section of the congregation, to meet for ten weeks to study the evangelistic task of our church. To our dismay, we discovered that most of our growth came from transfers rather than conversion. We prayed for conversions and during the last two years the conversion growth has doubled." Another recent report from a local church itemizes the church's vibrant life in a ten-page bulletin, advertising the Sunday schedule that begins with a 6:00 am prayer service for the lost around them!

Let us take the example of the apostles and strive for true apostleship as well. Paul proclaims these marks of an apostle in 2 Corinthians 12:12: "Truly the signs of an apostle were wrought among you in all patience in signs

and wonders, and mighty deeds.” These signs, wonders, miracles and gifts of the Holy Spirit were given to the apostles to confirm the message they preached, as Paul taught in Acts 2:4. Paul also encourages believers to understand themselves as fellow citizens with all the saints and members of God’s household, “built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone.” (Ephesians 2:20)

Studies in Romans 5

This chapter contains some of the most comprehensive statements in the Bible relative to the love of God.

1. Paul says that it is God's love that guarantees our eternal security.
2. It is God's love that planned our redemption in the far reaches of eternity.
3. It is God's love that yielded up Christ to the death of the Cross.
4. It is God's love that opens wide the gates of heaven to welcome sinners home.

In the verses we have read we see three stages of our sinnerhood. Each of these stages is connected to the love of God in a unique way. See Vs. 6, 8, 10.

Verse 6

This verse tells us that sinners cannot obtain a right relationship with God because they are without strength—totally impotent and are so deprived of strength that they are incapable of saving themselves.

Paul elaborates on this tragic condition in Ephesians 2. He describes sinners as "Far away from God" without Christ. "Without God." "Without Hope." Totally derelict, God in His love responded to the tragic condition.

"At the appointed time Christ died for the ungodly." Vs. 6

Christ's love is an unrestricted and total love, eclipsing the finest expressions of human love. Those iron nails that pierced His hands could have become the thunder bolts of wrath. He could have hurled anathemas across a

guilty world. He could have summoned twelve legions of shining angels, each armed with a flaming sword.

He could have made Calvary a premature Armageddon. Instead, yon lovely man cried, "Father forgive them," etc.

Then Christ died for the ungodly. All of this illustrates the unconditional love of Christ. Verse 7.

Human love is conditional—"For scarcely for a righteous man will one die." Interpreted this means that for a honest but stern man, no one would die. On the other hand, someone might be found to die for a good or a generous-hearted man. But human love at its finest does not compare with God's love. "God commends His love towards us, in that, while were yet sinners, Christ died for us.

God's love in Christ is not only unconditional, it is incomparable.

Matt 9:13 "I came not to call the righteous, but sinners to repentance."

1 Timothy 1:15 Christ Jesus came into the world to save sinners.

This is what sets Divine love apart:

As sinners were do not deserve God's love, nor the salvation it provides.

As sinners we deserve His unmitigated and undiluted wrath.

Consider what sin and sinners have done to our beautiful planet.

1. Sinners have insulted God and defiled the heavens and the earth. Mass murder via abortion has taken the lives of millions.

Sexual perversion is openly flaunted by homosexuals.

A murder is committed every 24 minutes. A forcible rape every seven minutes—a robbery every 60 seconds—an aggravated assault every 51 seconds.

There is a violent crime committed every 27 seconds—a property crime every 3 seconds.

2. Sin has introduced rebellion and ruin into the scene where once there was harmony, and God reigned supreme.

3. Sin has filled the world with demons, disease, violence and death; and has dotted the world with prisons—mental institutions—and graveyards.

(1) 1282 illegitimate children are born every day in America.

(2) 68,493 teenagers contract venereal disease.

(3) People drink 90 million cans of beer a day.

(4) They smoke 1.6 billions cigarettes a day.

(5) Sin has ruined the world by vileness, squalor, misery, hatred, war, famine, pestilence, decay, and death.

Mankind is the perpetrator of all this wickedness.

Mankind is hand in glove with sin. See Romans 1 and Romans 3. Quote.

When we consider all these things, we ask, “How can God love such sinful people?” He loved them because He loved them. Quote John 3:16. From the very beginning of

time he sent His servants to tell the world of His love for them.

In return, they beat some—stoned and killed others. He sent more important and powerful servants to try and win them but they treated them in the same way.

Last of all He sent His only Son to plead with men to repent and return to God. They spat on His face, They lacerated His back with a leaded Roman scourge. They nailed Him naked and thorn-crowned to a Cross.

They mocked and jeered at Him in His anguish. They murdered Him in the most cruel and demeaning way possible.

At His crucifixion all nature revolted and demonstrated its disapproval. The sun withheld its light—the earth convulsed—the rocks split asunder and rebellion against God and His anointed.

Despite this open show of hostility He made peace through the blood of the Cross. This is one of the most astounding and incomprehensible statements in the Word of God.

We could have understood it if we had read that God made war with man over that precious, outpoured blood, and the heinousness of the accursed Cross. But instead, we read that He made peace with believing mankind through the blood of the Cross.

“God commends His love towards us, in that while we were rebellious sinners Christ died for us.” Verse 8.

“God’s love is INCOMPARABLE.”

V. 9-10 Quote.

Through the death and resurrection of the Lord Jesus the sinner is both justified and reconciled to God.

“He was delivered for our transgressions, and raised for our justification.” Romans 3

The saved sinner is justified, i.e. His sins are gone, eradicated; never to be remembered against him again.

“In the depth of the sea” -They were lost, etc. They are remaining—As far as the east is removed from the west, etc.

There is absolutely no trace of our sin, no criminal record.

When God looks at us, He looks at us through Christ, and we are as He is, perfect.

Not only has He justified us, but He has also reconciled us to Himself. “Peace with God through Our Lord Jesus Christ.”

Finally through the sacrifice of Christ, we are delivered, saved from wrath. V.9

“Flee from the wrath to come.”

“Because there is wrath, beware,” etc.

We see the wrath of God against sin at the Cross. The consuming wrath of God against sin was unleashed upon the Lord during the hours of darkness of the Cross.

The sufferings inflicted by men, used by Satan as instruments of torture, was not the wrath of God, they were the wrath of Satan and men.

These were not the sufferings of the atonement.

It was in the three hours of darkness that God laid on Jesus a violent and painful manner the punishment for our sins.

The unrelenting, merciless, white hot fury of God's unabating wrath fell upon that broken and crushed body.

There was no respite, no reprieve. No favor was shown by God. The full price must be paid. God's holiness and righteousness must be undictated and for the price fully paid. His inflexible holiness against sin must be satisfied.

Consequently, all the waves and billows of God's wrath fell on Him. Jesus, as the Lamb of God, must pay the full price.

No eye had ever penetrated the dense darkness of the abyss, No mind has ever analyzed the anguish and torment He endured as He was bruised for our iniquities.

In those lonely hours, forsaken by God, he endured your hell and mine.

Those who do not believe that Jesus died for their sin and refuse Him as Savior, and die in unbelief will experience God's wrath in a Christless hell, where they will be tormented day and night for ever and for ever. Those who believe that Jesus is their substitute and receive Him as their Savior, will be reconciled to God and saved from the wrath of God.

Studies in Romans

Key Verses: Ch 11:16, Ch 5:1

Doctrinal Ch. 1 thru 8

Dispensational Ch. 9-11

Practical Ch. 12-16

Main Theme: The plan of salvation.

Ch. 1 thru 8. Justification by faith. Sanctification through the Holy Spirit.

The apostle shows that the human race is surrounded by insurmountable walls.

1. The wall of universal guilt. Chapters 1-3

2. The wall of sinful tendencies and fleshly lusts—chapter 7

In the middle of his argument showing the awful situation of the natural man, he points to the doors of mercy provided in the plan of salvation.

The Epistle was written from Corinth during the apostle's third visit to the city.

It was not the first Epistle it actually was the fifth, to be written by Paul, but it is given first place chronologically, because it is the most complete exposition in the New Testament of the central truths of Christianity.

The theme of the Epistle is the Gospel of God. God explains His Gospel or "good news" in this letter.

Romans is the greatest and most influential of all Paul's epistles.

It was the bulwark of the Reformation.

The great corrective against the errors of Romanism.

It points out how lost, helpless humanity can find deliverance in Christ. It focuses on Christ's cross.

Christ's redemption is shown to be humanity's only hope.

The theme—the Gospel of salvation.

He expounds the Gospel in V. 1-6.

It is divine in origin—"the gospel of God."

Promised in the O.T. Prophetic Scriptures.

Centered in the incarnation—death—resurrection of the Son. V. 3-4

Accredited and authenticated by the Son for the worldwide proclamation V.5-6.

In Paul's statement of his theme V. 16-17 the great words of the epistle emerge—the gospel—the power of God—salvation—faith (believer)—revealed—righteousness live.

Paul was not ashamed of this divinely revealed message.

He gloried in the Gospel—he was not ashamed of it.

Its blessings and eternal benefits can be obtained by anyone in the human race by faith.

God's love is revealed in the previous verses of the chapter. In vs. 18 thru 32 God's wrath is revealed against man's sin.

Vs. 18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness."

1. God not only has revealed His love.

2. He has also revealed His wrath.

V.18-23 Man's guilty abandonment of God's glory. (First)

24-32 His progressive moral declension. (Second)

Because of these things man is under God's wrath. John 3:36

The reason.

1. Man has changed the divine glory into idolatry. The result of this is that God gave himself up to uncleanness.

2. Man changed the truth of God into a lie. Result—God abandoned him to gross immoralities. 26-27

3. Man forsook the knowledge of God. Result—God abandoned him to a base mind and perverted conduct. This presents a horrible picture of the total depravity of man.

Salvation is the great inclusive word of the Gospel, bringing into focus all the redemptive acts and processes.

Redemption—Grace—propitiation—forgiveness—justification—sanctification—glorification.

“The only hope of Christianity is in the rehabilitating of the Pauline theology. It is back, back, back, to an incarnate Christ and His atoning blood, or it is on, on, on, to atheism and despair.”

The Gospel is the good news about Christ.

The Gospel is about God's Son.

1. Specifically that He died for our sins according to the Scriptures.

2. That He was buried.
3. That He has been raised the third day according to the Scriptures.
4. That He appeared to many witnesses.

Vs. 3-4 Quote—We have in these verses two things.

1. Christ as a man “according to the flesh” and as such fulfilling the promises as to “the seed of David.”
2. Christ as the Son of God, declared as such with power by His resurrection, and that according to the Spirit of holiness.

V. 16-17 In these verses we have the theme of the book.

1. The words “the gospel.”
2. The universal saving powers of the gospel is asserted.
3. The secret of the gospel’s power.
4. The revelation of God’s righteousness on the principle of faith.

Note the four “fors” in verse 16-18.

1. Paul was not ashamed to take the Gospel to Rome, mistress of the world. A message of a crucified Nazarene, despised by the Jews, and put to death by the Romans.
2. For it is the power of God unto salvation. This good news of Christ’s death—burial—resurrection—and coming again is the power of God unto salvation to every one that believeth.

The preacher or teacher must keep this constantly in mind. It is not excellency of speech or wisdom, or the

personal magnetism, or earnestness of the preacher that bring men to Christ.

It is the message of Christ crucified, dead, buried, and risen which, when believed, is “the power of God.”

The word of the Cross is to them that are perishing, foolishness; but unto us who are being saved it (the word of the cross) is the power of God. 1 Cor 1:18.

“Not to Thy Cross, but to Thyself,

My living Savior, would I cling!

‘Twas Thou, and not Thy Cross, that bore

My soul’s dark guilt, sin’s deadly sting.”

“A Christless Cross no refuge were for me,

A Crossless Christ my Savior could not be;

But, O CHRIST CRUCIFIED, I rest in Thee.”

V. 17-This verse gives us the third reason why Paul was not ashamed of the Gospel. In this message concerning God’s Son, that He died for our sin, was buried, was raised—there was brought to light—made manifest—a righteousness of God of which the prophets had spoken. See 2 Timothy 1.

God was now acting in righteousness on the basis of Christ’s atoning blood.

It was on the principle of faith by means of a message, those who believed the message would be reckoned righteousness.

V. 18-Paul’s fourth “for”

The world today has lost sin—consciousness—which means losing God-consciousness which means eternal

doom. On many faces we see the lack of spiritual life. We see lightless, sightless eyes.

V.18-“Wrath revealed from heaven.” God revealed His wrath when He rained fire and brimstone on Sodom and Gomorrah. Gen.19, Acts 17. God has appointed a day in which He will judge the world in righteousness.

Ungodliness is direct disregard of God. Unrighteousness has reference to wickedness of conduct. In order to live the aforementioned life one must hold down the truth.

V.19-20 The universe is a revelation of the power and Deity of God.

V.21-23 This section is the first of three stages of human unbelief. Men today are rushing back to the old pagan pit out of which the Gospel would have delivered them.

They revel in sin, they wallow in wickedness, they profess to be wise. Young people sit at the feet of the “professors” whose breath is spiritual cyanide. Men and women of all ages are wallowing in the quagmire of sin, the morals of Sodom are with us.

V.23 Idolatry is prevalent—men and women are worshipping all kinds of objects.

V.24 Because of these things God abandoned them to impurity, letting them follow the cravings of their hearts. They worshipped and dishonored their own bodies with one another.

V. 26 For the second time we read that “God gave them over to disgraceful passions. The women are the first to be indicted here. Lesbianism.

V. 27 Homosexuality. Men with men—men committing shameless acts with men. “Receiving in themselves that

recompense of their error which was fitting." "And are paid in their own bodies the fitting wage of such perversion."

This is a fearful account of a lost race plunging deeper and deeper into horrendous sin and horrific bondage.

V 28 For the third time God gave them over or abandoned them to a depraved and base mind to perform unmentionable and indecent deeds.

V.29-21 Is a picture of rebellious mankind being abandoned by God and living on the lowest plane possible.

V. 32 The human race know that such sins will bring the judgment of God upon them, despite this they even applaud those who do them.

The Atmosphere of Service

Sunday School teaching. Youth work. Women's meetings. Visiting the sick...the gift of showing mercy. Counseling others. Raising of their children. Homemaking...kindness and good works. Personal testimony.

In accepting this role, a woman is not inferior to the man. She is dependent on him and is part of him. She was made from his very rib, "bone of my bone and flesh of my flesh," said Adam.

She was taken from his side, near to his heart, that he might love her. She was not taken from his head, lest she would lord it over him. Nor was she taken from his feet, lest he might keep her beneath his feet in subjection.

The Holy Spirit's Work

He will be the Helper...the Comforter.

He will teach you all things. Epistles.

He will bring to your remembrance, whatever Jesus said. (Gospels)

He will guide you into all truth.

He will show you things to come. Revelation.

He shall glorify Me—Jesus Christ.

He will convict the world of sin—righteousness—judgment.

The object of their preaching was:

1. To bring sinners to Christ.

2. Then to form the new covenants into a local church. The Holy Spirit having gathered around Christ for the purpose of worshipping God.

This order is beautifully described in the purpose of the erection of the Tabernacle. "Make me a sanctuary that I may dwell among them." Ex 25:8

God gave the exact pattern that was to be followed—no deviation from the original plan was to be made. Human expedience would have caused God not to dwell in the Tent.

In the New Testament, God has given His blueprint for the building of the local church. Where such principles are taught, and practiced, there and only there does He dwell.

The first piece of furniture that God describes is the Ark of the Covenant, overlaid with the Mercy Seat.

It was at this place God said, "There I will meet thee, and I will commune with thee from above the Mercy Seat." Ex. 25:22

As we gather together around the Lord Jesus, the Mercy Seat, God and man can meet together and enjoy sweet communion.

The purpose then of the local assembly is that God may dwell among us, and that we may worship and serve Him.

God's love is unbiased—flows to all men. The greatest words ever spoken. "In this was manifested the love of God towards us, that God sent His only begotten Son into the world that we might have eternal life through Him.

Here is love without equal, not that we loved God, but that He loved us and sent His Son to be the atonement for our sins. 1 John 4: 9, 10

Greater love hath no man than this, that a man lay down his life for his friends. John 15:13

Scarcely for a righteous man will one die; yet perhaps for a good man some would even dare to die. Romans 5:7

Ephesians 3

Length—breadth—depth—height of the love of God.

Breadth—“For God so loved the world.” You are included. “Christ Jesus came into the world to save sinners—He came to save you.

Jesus said, “For the Son of man is come to seek and to save that which was lost.” Luke 19:10

Length. Love never fails—it goes on and on—it is an everlasting love. It is a love, that once you have taken Christ as Savior, you can never be separated from.

Depth. The Lord came from the glories of heaven to the gloom of the earth. From the presence of the Father to the presence of sinners. From the adoration of angels to the derision of men. From the worship of departed believers to the rejection of creatures His hands had made.

Height. God’s love in Christ reached down to the depth of man’s sin and up to the height of God’s throne. Chief of sinners. Christ has entered into God’s holy presence by virtue of His precious shed blood and He is able to save to the uttermost all that come to God by Him. He is able to save you now.

God loved us despite the fact that we are “without strength.” We are helpless to help ourselves. In our sin we are in a hopeless state toward God.

By our own efforts we cannot reach God. We may reform, and this is good, but it does not bring you closer to God, my dear friend, it is only God Who can regenerate you and make you His child. “By grace are ye saved.” In your helpless state God loves you.

God loves you even though you are ungodly. Every unbeliever in the sight of God is ungodly. “There is none righteous—there is none who understands—there is none who seeks after God—there is none that doth good, no, not one.”

If you have never taken Christ as your Savior, the Bible says that you are “far away from God,” you are without God, without Christ, and without hope in this world.

The only way you can change your situation is to acknowledge that you are a sinner. Confess your sin and repent of your sin, and take Christ as your own Savior. The prodigal son. “Father, I have sinned,” etc.

Paul also tells us something about the love of God, that cannot be said of human love. He says that even though you are His enemy, you can be reconciled to God by the death of His Son.

No matter who you are, or what you are, or where you are. No matter your sordid, sinful past, no matter the atrocities you may have committed, you can be saved right now by taking Christ as your Savior. Will you?

“He is able to save to the uttermost,” etc.

The Basis for the New Testament Assembly

Let us go back in history to two points in time, two beginnings. The first commenced almost 2,000 years ago but, for the moment we will not discuss this. We will consider first the new beginning which took place approximately 150 years ago. At this time scriptural truths and principles, long hidden in ecclesiastical darkness, were rediscovered and there was an unprecedented movement of the Holy Spirit. His working in the hearts and lives of godly men was apparent, especially in Dublin, Ireland; in Plymouth and London, England; and in various places on the continent of Europe.

In later years, when church historians assembled all the facts, they discovered that this manifestation of the Spirit was not confined to Europe. In many parts of the world, the Spirit's presence and power were evident as He drew men and women from religious and worldly backgrounds and gathered them in the name of the Lord Jesus Christ.

Among those moved by the Holy Spirit were brethren who were spiritual giants—some of them ordained preachers—who came to be esteemed and respected in evangelical circles for their scholarly and meticulous translation of the Sacred Scriptures. In retrospect, they may have been among the godliest of men, raised up by God to represent Him in the world. Deeply concerned about the low spiritual state of the professing church, they also were heartsick and discouraged over the unscriptural practices in the various churches with

which they were affiliated. Their deep-seated exercise of soul led to a prayerful searching of the Holy Scriptures, to discern divine principles and practices.

The outgrowth of this spiritual awakening was the recovery of many precious truths which for centuries had been hidden in ecclesiastical tradition. You will observe that they searched the Book to discern the mind of God. They sought the Lord's guidance through the Holy Spirit and if we, today, are to be acquainted with the mind and will of God relative to church principles and practices, we must get back to the Book. Many foreign practices not in accordance with the Scriptures are being introduced into some assemblies. In these days of declension and departure, we must get back to God's Word and in simple faith follow the divine pattern.

What were some of the principles recovered at this time? By careful reading and analysis and under the guidance of the Holy Spirit, these brethren discovered:

1. The true character of the New Testament assembly
2. The position of the believers as being in Christ—the truth of the eternal security of believers
3. The priesthood of all believers—in contrast to that of officiating clergy
4. The sufficiency of the Name of Christ—no other name
5. The ministry of the Holy Spirit in relation to the local body—presidency of the Holy Spirit
6. The pretribulation rapture of the Church
7. The premillennial coming of the Lord to the earth
8. The literal millennial reign of Christ on the earth

9. The keeping of the Lord's supper on a weekly basis

These truths, long-hidden in obscurity, when rediscovered, led to an exercise of heart to practice them. It was a costly decision for some—they lost a great deal of this world's prestige when they withdrew from their religious affiliations and established what they believed to be of God. Consequently, believers began to gather in a simple way in the Name of the Lord Jesus Christ.

Under the direction of the Holy Spirit, the movement spread rapidly northward into Scotland and then into Northern Ireland. This phenomenal growth was attained because God was in it. Many spiritual believers were drawn by the Spirit from dead orthodoxy into these virile and dynamic New Testament assemblies, where New Testament principles were practiced with New Testament power.

These were brethren, whom God called out, met in simple places in a simple way, trying to preserve the New Testament simplicity. Gifted men, raised by the Holy Spirit, began to teach:

1. The precious truth of the one body
2. The Lordship and Headship of Christ
3. The Leadership of the Holy Spirit
4. They owed allegiance to no denomination
5. They took no sectarian names—they chose rather to be known as believers—Christians—disciples—brethren.
6. They recognized no human head.
7. They sought to return to the New Testament pattern for church: Simplicity.

Those godly men strove for collective unity. Here, also, is a point of interest. Two of their watchwords were: absolute unity and absolute purity. These watchwords ought to be sounded out from every platform, in every assembly. There has never been a time when we need to united, there never has been a time when we need to be pure and clean and holy in the sight of God, more than today.

During the years since these pristine days, much of the simplicity has been lost. Some have sought to introduce a sectarian spirit. Others have developed an organizational unity, rather than unity of the Spirit. Let us be careful when arranging our assembly curriculum, lest we program the Holy Spirit out of our gatherings. May God grant us wisdom to give the Holy Spirit His place in our meetings. Despite the declension and departure, we thank God for those who stand fast, and who seek to strengthen the things that remain, and strive to preserve the New Testament simplicity as practiced by the early church.

Let us now go back to the beginning of the Church in the first century and consider some of the distinctive characteristics which it displayed, and also consider the scriptural principles which it practiced:

They Gathered in the Name of the Lord Jesus

The first distinguishing feature that we observe is that they gathered in the name of the Lord Jesus. The Lord Jesus was the gathering centre. The early disciples were held together by devotion to a Person, not by membership in an organization. Their lives revolved around the Lord. As they walked with Him, they learned from Him. They loved Him so much that they were

willing to obey divine principles to glorify Him, even if it meant suffering shame for His name. Their love and enthusiasm were zealously manifested:

They preached in His name (Acts 4:12).

They baptized in His name (Acts 10:48).

They performed miracles in His name (Acts 3:6).

They defied opposition in His name (Acts 4:18-20).

They suffered willingly in His name (Acts 5:41).

When a local assembly is patterned after this divine principle, and gathered unto Christ, then He is central, He is supreme, He is Lord. Thank God for every company of believers who reject all sectarian names and gather unto the Name of the Lord Jesus Christ. The New Testament speaks of assemblies composed of true believers, gathered unto the name of the Lord Jesus, in many localities. To name a few: Jerusalem—Corinth—Rome—Ephesus and the seven churches in Asia Minor.

They Were Independent

The second distinctive characteristic of these churches was that they were independent. They were autonomous and indigenous, that is to say, they were self-governing and self-producing. Paul describes these churches composed of believers, elders, and deacons. (Phil 1:1).

Nowhere in the New Testament do we find a confederation of assemblies. There is no mention of a bishop over a diocese, and no superintendent over a group of churches. Each assembly was a sovereign unit; each was ruled by elders under the direction of the Holy Spirit; each was independent of the others. The elders of each assembly will give an account of their work and

will be held responsible by the Lord, at the Judgment Seat, as to how they conducted His affairs in the local church. Each was in subjection to Christ alone.

There was a Spirit of Fellowship

Despite this evident scriptural autonomy, there was an obvious spirit of fellowship. These assemblies expressed their fellowship in practical ways:

1. They received all those whom Christ had received (Romans 15:7)
2. They accepted and supported the gifted servants of Christ who moved among them (1 Corinthians 16: 9-12).
3. They gave letters of commendation to those who traveled (Rom 16: 1-2). This is a scriptural practice which has almost fallen into disuse in certain circles. It is good and Scriptural to carry a letter of commendation with you when you travel in an area where you are not known.
4. Though these churches were independent, there were occasions when they rendered financial assistance to the needy in other assemblies (Rom 15: 25-27). They were willing to give of their substance to their brethren who were in need.

The aforementioned are good scriptural practices which were observed by the first-century believers. We would do well in the twentieth century to implement the principles of gathering unto the Name of the Lord Jesus, carefully guarding our independence and sovereignty as local churches, showing the love of Christ to all men, especially those who are of the household of faith. Such devotion and adherence to these divine principles would

draw forth Blessings from a delighted God, that we would not be able to contain.

They Observed the Lord's Supper.

One of the priorities of the first century church was to observe the Lord's Supper (Acts 2:42). They broke bread and partook of the wine in memory of the Lord Jesus. You may not have noticed this, that there were times when, in their fervency, these brethren may have remembered the Lord daily (Acts 2:46). The Lord's Supper—the Breaking of the Bread—the Remembrance Feast was very special to them. Some years later, the churches adopted the practice of celebrating the Lord's Supper every Lord's Day (Acts 20:7).

The Lord's Supper, in its simplicity, was another of the great truths which was lost in the rubble of ecclesiastical ceremony and antiquity. It was only 150 years ago that this important truth was rediscovered by godly men. From then until now, groups of believers have met each Lord's Day in response to the Lord's request to "remember Him," until He comes.

The Breaking of Bread, then and now, is a unique characteristic of the New Testament church. It was, and is, the high point of their regularly scheduled meetings. My present knowledge leads me to believe that there are no other groups who keep the Lord's Supper the way we do. This is another of the distinctives of the assemblies.

Occupied With the Lord Jesus Alone

The remembrance feast is unique in that we are occupied with the Lord Jesus alone. No gospel is preached, no prayer requests are made. It is a time of

intense adoration and worship, followed by the breaking of the bread and partaking of the wine. This time of remembrance and worship is among the most precious experiences this side of eternity.

I exhort the elders of all New Testament churches to exercise the utmost surveillance so that the character of the Remembrance Feast will remain undisturbed. There are those among us that would reduce this time of worship into a sharing and caring meeting. Beloved in Christ, I beseech you in the Lord's name, if you feel the necessity for a share and care meeting, then arrange it at an appropriate time but please preserve the simplicity, the Scripturalness, the sacredness, the sanctity, and the beauty of the Lord's Supper.

The Simplicity of the Lord's Supper

Note the simplicity of this meeting. It is wonderful that we do not have to grapple with the error of transubstantiation, which teaches that the bread and the wine are changed into the body and blood of Christ. Neither are we vexed by the misconception of consubstantiation, which states that the bread and wine, after consecration, are side-by-side with the substance of the body and blood of Christ. It is beautiful that we can meet together in simplicity and practice what the early church practiced: A simple table on which is placed a loaf of bread and a cup of wine. As we gather around these symbols, believing them to represent the body and blood of the Lord Jesus, how wonderful it is to meet in the simplicity of New Testament principles, in the Name of the Lord Jesus, to praise, worship, and break the bread and partake of the wine in loving

memory of our crucified, risen, ascended, glorified and soon-coming Lord.

The Lord's Return for His Church

Another of the truths rediscovered 150 years ago, was the truth of the Lord's return for His church; the Rapture of the saints as a Scriptural principle, was lost in the medieval darkness of the middle ages. To these godly and Spirit-filled men, we owe a debt of gratitude. We will never understand this side of eternity the deep spiritual exercise accompanied by prayers and tears, as these men of God carefully researched and analyzed the Scriptures under the guidance of the Spirit. We should thank God for the glorious truth of the Pretribulation Rapture of the Church.

The first-century believers accepted this precious truth. They rejoiced in the imminent return of the Lord. This blessed hope buoyed them up in the midst of trial and adversity. As the first century believers left the Lord's Supper, they were filled with love for one another. They also had a great concern for the lost and because of this concern, evangelized wherever they went. They not only told of the Lord's death, they told of His glorious resurrection, His Ascension, and His coming again. These brethren were marked as men who were waiting for the Lord's return. They were little colonies waiting for the return of their King. This was the blessed hope that lifted their hearts as they greeted each other with Maranatha—the Lord is coming.

O that we, today, could capture the blessed expectation of the Lord's return. In the twentieth century, so many have become entrenched in this world. Most of us have never had it so good, so long; we have become so

absorbed with the things of the world that the truth of the coming of the Lord has lost its power in our lives. The Lord is coming—the Lord is coming—and He is coming soon, silently and suddenly, and every born-again believer will be raptured into His presence.

Expectancy, simplicity, spirituality and power were the hallmarks of the early church. Thank God for the faithful within the assemblies who seek to maintain the principles of the first-century church as they wait for the Lord's return.

The Activity of the Holy Spirit

Another characteristic of the early church was the presence and activity of the Holy Spirit. A careful study of the Acts brings to our attention the Ministry of the Holy Spirit. Not only did the Lord give the Church a Book, He also gave them the Holy Spirit to guide, corporately and privately. One of the truths that we need to relearn today is that the Holy Spirit is coequal, coeternal, and coexistent with the Father and the Son. May God help us all to understand this great truth and grant us the undying desire to give this Blessed Person His rightful place in our midst.

The apostles put great faith in the Holy Spirit. When the early missionaries left those little house churches behind them, they did so confidently, knowing that the Holy Spirit would lead them, empower and equip them.

They believed that He would raise up spiritual gifts for their growth (Eph 4:11).

Each believer was taught that he had a function to fulfill in the body (1 Cor 12:12).

Each believer was taught that he was the temple of the Holy Spirit (1 Cor 6:19).

They taught that there was no such division as clerisy and laity (Gal 3:28).

Most of the meetings were informal; they were unstructured for the most part. In mixed meetings, where brethren and sisters were present, the men took leadership (1 Cor 14:34). Some led in a hymn, some in teaching, some in prayer or worship, some in exhortation. In this God-appointed way, spiritual gifts began to develop.

In time, some would emerge as teachers, and would be recognized as such; through them. God spoke to the local church.

Others, by the Spirit, were gifted in the Gospel and became evangelists. Some were given shepherds' hearts by the Spirit; these became pastors in the Scriptural sense. The Holy Spirit was in complete control! Do you wonder at the progress of these local churches? We would enjoy the same spiritual prosperity today if we crucified the flesh and gave the Holy Spirit His rightful place in our gatherings.

The Sisters' Place in the Local Church

Another characteristic of the Scriptural assembly is the position it holds with regard to the sisters. Before continuing, let me say that we owe more to godly sisters among us than we realize or admit. The spiritual standards of our assemblies would be greatly impaired were it not for the impact of our godly women.

Following the example of the first-century church, we believe in the silence of the sisters in public meetings.

The two outstanding scriptures which support this are 1 Cor 14:34-35, "And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church," and 1 Tim 2:11-12, "Let the women learn silence with all subjection. But I permit not a woman to teach, not to usurp authority over the man, but to be in silence."

Alas, the winds of change are blowing. There are many among us who have challenged, and are challenging, this particular truth. Despite these attacks, the unalterable principles of Scripture remain immovable and support the truth of the silence of sisters in the public meetings. The carrying out of this divine principle is God-glorifying.

While adhering to this teaching, we readily admit that there are many spheres in which sisters can serve, and in many instances more acceptably than brethren. We thank God for the faithful attendance at the meetings. Their absence would cut the audiences by at least 60 percent. Most assemblies could not survive without their financial support. Their work in visitation is invaluable. In work of this type, situations can arise which only a sister can deal with. Our Sunday Schools and extra-curricular activities among the young could not survive without their help. Our missionary endeavor would be greatly restricted were it not for the faithfulness and sacrifice of our dear sisters. Which one of us could estimate the value of their effectual and fervent prayers in any local gathering, or in the far-flung mission fields of the world. We should thank God for the dear sisters who, like Phoebe, are true servants of the church.

The Head Covering

Next, we come to the question of the head covering. It is unfortunate, but true, that many of the elders have become very lax in this matter. Some have turned a blind eye. All this, despite the teaching of 1 Cor. 11. Scriptural and spiritual assemblies believe and accept the teachings of the whole chapter. Not only do they believe in the weekly commemoration of the Lord's Supper, they also believe in the head covering described in earlier verses.

You will notice that in this regard there are no problems with godly sisters. They are content to preach the greatest of all sermons, to man, and to angels, of the headship of man, the Headship of Christ, and the supreme Headship of God. Nothing brings more glory to God than this.

In these days of feminist movements, this position, with that of the silence of women, is being seriously challenged. May God give us wisdom to handle it Scripturally, honestly, and lovingly in the light of the Judgment Seat of Christ.

No Ordained Preachers

Another of the characteristics of the Scriptural Assembly is that we do not believe in ordained preachers.

Scriptural assemblies hold the position that there is no distinction between clerisy and laity. In fact, they believe that clerisy and laity do not exist in any form among believers. Paul left each local church he established in charge of local elders. These Spirit-filled men had authority in, and the rule over, the local company. They were the guides and leaders. May we all recognize that

there is no higher authority in the assembly than Scripturally qualified elders. This is God's order.

Assembly Economics

Then there is the question of assembly economics. Assembly economics has always been a source of puzzlement to the uninitiated. A careful study will show that our financing of the Lord's work, in all of its facets, is based on New Testament example. We should not, and do not, make public appeals for money. Despite this, God meets the recurrent needs, sometimes in unbelievable ways.

Another of the characteristics of the New Testament assembly is that we have no offerings when the unsaved are present. "Taking nothing of the Gentiles," (3John 7). We also believe that there is sufficient instruction given in the Word as to how, when, and how much we should give (1Cor 16:2).

Our giving to God of our substance should be an act of worship (Heb 13:15-16). This is one of the reasons the offering is taken at the Lord's Supper. We should consider this last point seriously. In worship, we not only give our praise but we give of our substance.

Support the Lord's Servants

Finally, there is the way our missionaries are supported. This is so different from the normal practice of other groups. Our dear brothers and sisters have gone forth as sent by God, not by a missionary society. While on the field they are controlled by God and accountable to God. They live and work in the light of the Judgment Seat of Christ, knowing that they shall give account to the Lord of the Harvest.

Many of these dear ones have left lucrative positions and assured futures, humanly speaking, and have gone into places of hardship and danger, with no guarantee of financial support. Does this Biblical principle work today? It has been my personal experience, and that of every true servant of God, that God is able for every emergency and exigency. God is able to meet every need.

These, then, are some of the Scriptural principles recovered from the dust of ecclesiastical antiquity 150 years ago. These truths were practiced by some at great personal loss, but great spiritual enrichment. We, today, should give them earnest and purposeful consideration. They should not be lightly cast aside for the unstable whims of modern thought.

The Marks of a Spiritual, Mature Assembly

There are certain features that will be seen in a mature assembly.

1. A vigorous Gospel testimony
2. Practice believers baptism—practice Breaking of Bread
3. Have a scripturally based reception
4. Have a thriving assemble fellowship. Prayers.
5. Teach and practice sound doctrine, such as Inspiration of the Scriptures, Virgin Birth, Deity of Christ, the Atonement, Resurrection, Rapture The total depravity of man, Hell as well as Heaven, New Birth, Eternal Security, Eternal Punishment, The Trinity, The personality of Satan.

Holy living should be taught. Salvation, Justification, Sanctification, Consecration.

Some features which should be seen in a spiritual Church. Acts 2:41-47.

They continued steadfastly in the apostles doctrine and fellowship and breaking of bread, and in prayers...

V.43, "And fears came upon every soul."

This is an Old Testament expression which means "reverential trust," including the hatred of evil.

V.66, "All that believed were together." There was unity of heart, accord, purpose.

V.47, “They were a happy people.” They praised God with gladness and singleness of heart.

V. 47, “The Lord added to the church daily those who were being saved.” The mark of the Spirit’s presence in any local church is seen in the application of “the apostles doctrine,” fellowship, worship, prayer, evangelism.

Then there are the side issues of “unity and joy.”

A spirit filled church is a biblical church—a caring church—a worshipping church—and a missionary church. These are the marks that believers of all ages are looking for in the contemporary church.

There are many today who are looking for a church which has

1. A biblical, authoritative ministry which is faithful to the Scripture and relevant to the modern world.
2. They are looking for a warm, loving, caring fellowship.
3. They are looking for a church which engages in a worship which expresses the reality of the living God and joyfully celebrates His mighty works through Christ.
4. They are looking for a church that has an outreach into the community that is bold, continuous and compassionate.

When the biblical and spiritual characteristics are absent, people are absent too. But when these are present, the people are present, because the Holy Spirit himself is there.

The role of the assembly in this modern world is an important one

1. It should give help “in a world of moral confusion.” Values-priorities-standards are in total disarray. The moral climate of our society is appalling. The assembly should be able to give authoritative and relevant teaching from the Word of God. Guidelines and answers to life’s questions should be provided.

2. It should also give help in a world of lonely, hurting people and to broken families split and torn asunder by this new morality. The assembly should provide a loving atmosphere. Should demonstrate the love of God. And show the warmth of the family of God.

3. The assembly should be a help in a world of self-centered and selfish people. It should demonstrate a God-centered attitude. Where believers of all ages and backgrounds can join together in the praise-adoration and worship of God in the beauty of holiness and in spirit and in truth.

4. The assembly should be of help in a world of tension, uncertainty, and hopelessness. We should call believers to prayer. We should encourage them to give God their burdens and concerns. They rejoice together as we see God act.

5. From this kind of local church where there is biblical teaching, true fellowship, sincere prayer, and adoring worship, there comes the spiritual fruit of evangelism.

Into a world of lost people, go the people of God sharing the Good News.

Not all assemblies are like this—this is God’s ideal. Some are struggling. Many have form but no life. Biblical order but no Biblical power.

The Church

The Church of Jesus Christ has a glorious, and victorious future in the world, in the air, and in eternity.

The church, built upon Christ, cannot fail. "The gates of Hades shall not prevail against it." The gates of hell means, "The forces of evil shall not overpower it," Matthew 16:18, "The powers of the underworld shall not overthrow it." "The might of Hades shall not triumph over it." Reformation. The church cannot fail because, Christ is its head.

The Holy Spirit is its power. The Word of God is its guide.

So much for the Church in the world, let us now consider the Church in the air. The subject of the Lord's coming is mentioned in the New Testament, most of the references are found in the Synoptic Gospels...

The topic of the Rapture is not found in the Synoptics. The Rapture and the Coming are two distinct events and should not be confused. The Rapture is the "Catching up" of the church to meet the Lord in the air. For His saints.

The coming of the Lord is when He comes to the earth with His saints in power and great glory.

The Rapture is the first phase of the second coming of the Lord and takes place approximately seven years before the actual coming to earth.

The Rapture is the Parousia, or the Presence. No eye on earth shall see Him. The Coming to earth is the Epiphany, or the manifestation. Every eye. First century

THE RAPTURE WAS TAUGHT IN THE EARLY DAYS OF THE CHURCH—IT WAS LOST IN THE DARK AGES—AND REDISCOVERED IN 1828. Describe.

The first and only mention of the parousial Rapture in the Gospels is found in John Ch. 14. The disciples were alarmed that the Lord was going to leave them and they would not be able to follow Him. Ch. 13:33-36. In this crisis the Lord told them that He would come back for them and take them to His Father's house.

Describe our thoughts of the Rapture.

To the Lord the Rapture is the moment of His supreme joy, the consummation of all His redemptive work. Rev. 19. "He shall see of the travail of His Soul and be satisfied."

The next mention of the Rapture is when Paul introduced the subject in one of his earliest letters to the Thessalonian church. Each time the Rapture is mentioned there was a problem.

The young believers in Thessalonica were upset because they had believed that the Lord's return was imminent. In the meantime some of their number had died. They were confused. What would happen to the dead? Were they lost? Would they be resurrected? "I would not have you to be ignorant."

Because of this confusion Paul wrote by inspiration His thesis on the Rapture. From this account we learn that certain things will take place when the Church is "caught up."

1. The Lord who ascended from Mount Olivet, literal... real..., will descend bodily from heaven to the

atmospheric heavens. "THE LORD HIMSELF." If I go I will come again. This same Jesus."

2. His coming for His church will be signaled by a shout, the voice of the archangel, the trump of God. Signs and sounds. Roman Army.

3. At the shout the dead in Christ will rise and rejoin their souls and spirits. At the voice.

4. Living saints will be transformed. At the last trumpet they will rise to meet Christ without dying, accompanied by the resurrected saints.

5. After meeting the Lord in the air we will be transported to the Father's house. "O the soul-thrilling rapture, When I see His blessed face."

Some five years later Paul wrote to the Corinthians when they were having a problem and made more explicit what he implied in 1 Thessalonians.

Resurrection—Christ's Saints—Rapture. Notice how graphically he describes the new body.

1. We will receive a new body in contrast to our present corruptible, mortal, sinful body. We shall not all sleep but WE SHALL BE CHANGED. Made differently.

2. This heavenly body will be like the glorious body of our Lord. "It will be conformed to the body of His glory." Phil 3:21.

3. The resurrection body will be incorruptible, it will not be subject to decay or deterioration.

4. It will be immortal and deathless.

5. The resurrection body will be sinless. 1 John 3:2.

6. This resurrection, change, and translation will take place in a “moment,” in “the twinkling of an eye.” Death and the grave swallowed up in victory.

“THE HEAVENS WILL GLOW WITH SPLENDOR,” Etc.

We have considered the Church in the world, and in the air. Let us now look at it in heaven.

The Judgment Seat of Christ or the “Bema.” The first event.

After the glory of the Rapture there will be the apprehension of the BEMA of Christ.

The Lord’s coming. 1 Thess 4

In these verses we have described the exact order of the Lord’s coming for His saints.

“The Lord Himself will descend from heaven.” Not an angel, He will come Himself. General MacArthur.

“He will come with a shout with the voice of an archangel, and with the trumpet of God.”

“The shout” of the Lord Jesus will raise the dead in Christ and change the living believers.

“The voice” of the Lord sounding like an archangel will summon the angels as a military escort to accompany the Lord and His saints through enemy territory, back to heaven. Catching up.

“The trumpet of God,” has to do with the Rapture of believers. It calls the saints to eternal blessing.

This is the last trumpet for the church. 1 Corinthians 15:52.

“The dead” in Christ “will rise.” “Lazareth comes forth.”

This resurrection and Rapture will only affect those who have died “in Christ.”

The phrase “in Christ” is never applied to believer who lived before the church age. These believers will be resurrected at the end of the tribulation. Dan 12:2. Rev. 10:6.

Finally, the living will be “changed” and “caught up” together with them, in the clouds, to meet the Lord in the air.

We will meet the Lord in “the air.” This is Satan’s territory. Ephesians 2:2. The Lord will show the triumph of His work at Calvary to Satan, His archenemy, in His own stronghold. Eph 3:10.

Think of all that is included in these verses.

The earth and the sea yielding up the dust of all the dead in Christ. Then the dust, being transformed into glorified bodies free from pain, sickness and death.

Then the space-flight to heaven. All this taking place in a moment, the twinkling of an eye. 1 Corinthians 15:52. “The heavens will glow with splendor.”

In connection with Christ’s coming:

There is a sound to hear.

A sight to see.

A miracle to feel.

A meeting to enjoy.

A comfort to experience.

Note the recurrence of the word LORD in these verses.

The Word of the Lord. V.15

The Coming of the Lord V.15

The Lord Himself V.16

To Meet the Lord Vs.17

Always be with the Lord Vs.17

Note the successive steps of a Jewish wedding:

1. At the moment of conversion we are espoused to the Lord Jesus and receive the “engagement ring” which is the earnest of the Holy Spirit.

Presently the Lord is preparing a place for us in the Father’s house.

2. Not at the Rapture. The actual wedding will take place after the Judgment Seat when the Bride will be made ready. Dressed in white robes. Then she will be presented to the Lord, “not having spot or wrinkle, or any such thing.” Eph 5:27, Rev 19:7.

3. Thirdly, John wrote, “Blessed are they who are called unto the marriage supper of the Lamb.” Rev 19:9. The Church is the Wife. Who will attend? The redeemed of all ages are the guests, the friends of the Bridegroom. John the Baptist.

The esteemed patriarchs will be there, with the prophets, princes, and seers; the scribes, sages and saints will be there—all whose names are written down in glory will be there. These will greet the Bridegroom and His wife. These will partake of the supper.

We will come to earth with the Lord—share in His glorious millennial reign—then in the eternal state dwell in the New Jerusalem.

This judgment will determine our reward for our service. At the Bema the bride will be made ready to meet the Bridegroom—then there will be the marriage of the Lamb—followed by the Marriage Supper.

During this time of blessing and joy in heaven, the unrepentant world will be ravaged by the wrath of God. The Supper of the Great God. Rev. 19.

2 Corinth. 5:10 says that “We must all appear before the Judgment Seat of Christ.” No exceptions. The word “appear” means “to be made manifest.” This is a public manifestation. We will not be judged “en masse,” or in groups, but one by one. Quality not quantity.

SIN IS NOT A FACTOR IN THIS JUDGEMENT

This is not a Protestant Purgatory. We have been justified—our sins have been atoned for and will never be remembered against us again.

Roman 8, “Who is he that condemneth?” “Who shall lay anything to the charge of God’s elect?” It is God who justified. Who shall separate us?

At this judgment our good works will be rewarded. Our bad works will be burned up.

From my reading on this subject this will be a difficult time for us all, but for some more than others.

Apprehension.

This fear was the fear of regret that his life would be revealed as wasted, having lived for self, rather than in devotion and obedience to Christ. 1 Cor. 9. Tears in heaven. See other sheet. Disapproved.

As believers we contemplate the Rapture with joyous anticipation, but we should temper our joy with the fact

that our lives will be brought under review at the Judgment Seat.

Paul uses three figures to illustrate the principles of judgment the Lord will use at His Judgment Seat.

Romans 14:11-12. "As surely as I live saith the Lord."

EVERY KNEE—EVERY TOUNGUE—EVERY ONE OF US.
Shall give account.

We preach the Gospel to the unsaved reminding them that "it is appointed unto men once to die."—"Prepare to meet Thy God."—"Be not deceived." etc. Gal 6:7-8.

We too will appear before the Judge at the Bema. We will be called upon to give an account to our stewardship.
GOD IS ULTRAMETICULOUS IN HIS RECORD
KEEPING. Hairs numbered. Nathaniel—Widow—Peter,
"Thou knowest all things."

What have you done with the gifts God has given you?
Cup of water. Giving—praying—fasting. Showing mercy
—cheerfulness.

Paul gives his second figure in 1 Corinthians 3:11-15. IT
IS THE FIGURE OF A BUILDING.

He tells us that the foundation of this building is Christ.
V.11 The building here is not the Church. Every believer
is building a building on Christ. Describe the building
materials.

At the Judgment Seat this building will be tested by fire
which "will determine each man's work of what sort it
is." 1 Corinth 3:13

If any man's work shall withstand the fire, he will
receive a reward. If any man's work shall be burned, he

will suffer loss; but he will be saved as through fire.

ALBERT. V.15

In view of this judgment by fire believers are urged to build their houses with gold, silver, and precious stones. Costly stones. In contrast to wood, hay, and stubble.

We should build with gold—our lives should manifest the glory of God. Silver—we should declare redemption through Christ in the gospel.

Costly, precious stones—we should build many things of value for the glory of God.

In contrast we should not build with wood—hay—or stubble. Stubble is fit for nothing. Bulky but worthless. Recent examples.

Hay is of some value and is suitable for animals—not fit for human consumption. Stones—snakes. Wood can be made beautiful in many forms, but it is easily destroyed by fire. Indian with wooden eagle.

THE LESSON HERE IS THAT WE SHOULD BUILD OUR BUILDING WHICH EMBODIES ETERNAL VALUES.

Tell the story of the rich man and his gardener.

The third figure Paul uses is found in 1 Corinthians 9:24-27.

The object of the race was to win the prize. The first Olympics. The Olympian runner sacrificed everything—self denial. To win the race. As “we” run this race we should lay aside every weight—and the sin which doth so easily beset us. Unbelief. Heb 12. Encumbrances, entanglements.

WE MUST DO THIS TO WIN THE PRIZE.

Paul not only likens the believer's life to a race. He likens it also to a boxing match. I have fought a good fight.

He describes how he beats his body black and blue to keep it in subjection. I keep under my body. Paul agonizing.

So intense is the battle that he buffets his body and makes it black and blue as he fights his lusts and passions.

THIS SPEAKS OF DISCIPLINE AND SELF CONTROL.

Paul ran the race to win the prize, and boxed his body to...

Some thoughts on the Judgment Seat of Christ

Believers will be tested, not for the quantity of their works, but for their quality.

The Bema. Describe this.

The Judgment Seat will be at a time of truth for each of us.

When Christ makes His judgments there will be no missing information. Everything will be naked and open. There will be many surprises. Many who were prominent in life will take a back seat to others who toiled behind the scenes.

Will there be tears shed in heaven? Many believe that there will be no tears in heaven. I believe there will be tears. Service and fruit.

Revelation 21: 4 describes conditions at the end of millennium. The eternal state. The kingdom of God has been established and THEN "He will wipe away tears

from their eyes. There will be no more death, or mourning, or crying, or pain.”

This statement would imply that there will be tears before that time.

Tears will flow at the Bema because of opportunities of service neglected, because of gifts left unused. Because of a selfish life...pleasure...flowery beds of ease.

Tears will be shed because of motivational neglect.

Tears will be shed because rewards which could have been earned will be lost.

Some men and women have served God faithfully all their lives and then in the last few years have wiped it all out because of carnality and immorality.

For such the Judgment Seat will be a time of regret. They will be devastated as they see their life's work go up in smoke right before their eyes.

A great reward will be given to those who have been persecuted for Christ's sake.

“Rejoice and be glad because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.”

Every one of the New Testament writers was horribly persecuted. Matthew was beheaded. Mark was dragged through the streets of Alexandria by a team of wild horses until he died. Luke was hanged in an olive tree. John was thrown into a boiling cauldron of oil and survived but was horribly disfigured. One extra biblical legend records that when John saw his face reflected in a river he was shocked.

Then God told him to write, “We know that when He appears we shall be like Him.” 1 John 3:2.

Paul was beheaded. Peter and Jude were crucified. James was battered to death with a club.

These men, of whom the world was not worthy, didn’t have elaborate funerals with satin-line caskets, but their rewards for suffering for Christ’s name will surpass the twenty-one-gun salute given for fallen heroes.

Small things that had great results. A Christian businessman picked a young man who was hitchhiking on a cold November day. His clothes were worn and he was suffering from the cold. This small kindness led eventually to the salvation of the man, his family and some of his friends.

A 12 year old boy names Cliff Miller went daily to the fence surrounding the athletic field at Georgia State Penitentiary to talk and witness to Harold Morris. These testimonies played a large part in the conversion of Harold, who was later pardoned. Today he speaks of thousands to young people around the country about Jesus Christ.

The Judgment Seat of Christ. See small sheet.

Talk a little more about tears. Two men upset.

God is ultrameticulous in His record keeping.

John 1: Nathaniel—Luke 21:1-2: Widows mites...Peter said “Thou knowest all things”, etc. Hairs of our head are numbered, Mathew 10:30 Sparrow. John 21. Neh 3:5 Tekoites.

Reward for a healthy stewardship. Money—time—opportunities—talents. Stewardship—the use of spiritual gifts.

Showing mercy. Cup of cold water...giving...praying... showing mercy. Matt 6 Reward for those who love their enemies, curse them, hate them.

CROWNS 1 Corinth 9:25. Those who strive to win the race are temperate and will receive an incorruptible crown.

2 Tim 4:8 Those who love the Lord's coming will receive a crown of righteousness.

James 1:12 Those who overcome temptation will receive the crown of life.

1 Peter 5:24 Those who shepherd well will receive a crown of glory.

Rev 2:10 Those who are faithful unto death will receive a crown of life.

Serving and Fruit bearing

Concern. John 15. Wood—hay—stubble.

There will be some who have been engaged in all kinds of service, working early and staying late working hard, who will suffer loss at the Judgment Seat because they have been following their own rules instead of going by the Word of God. The fruitless fig tree. The unfruitful branch. James Thorpe. Keeping the rules. The flesh. Martha—see sheet.

Fruit bearing is conditional and contingent upon our abiding in Christ. John 15:5.

Fruit bearing is the life of Christ flowing through me.

1. The most valuable fruit for a believer to grow more like Christ. Conformed to the image of His Son. Romans 8:29.

2. To demonstrate the fruit of the Spirit. Gal 5:22-23.

3. Winning precious souls for Christ.

4. To build up the body with Christ exalting and Spirit-filled ministry.

There will be a reward for this.

1 Corinth 9 would lead us to believe that Paul lived his life in the fear that he could become a castaway.

He introduces his second and third figure of the runner and the boxer to illustrate how he agonizes to avoid being disqualified.

1. The picture of the runner. The runner sacrificed everything to win the race. Paul practiced strict self-control—he denied self. Paul says, that we must do this if we are going to win the prize. Returned again to Lystra. Acts 14. The writer of Hebrews says that in the race we are to lay aside every weight = encumbrance. Lay aside the sin which entangles us. Unbelief. Finally, we have to run the race with perseverance = endurance. Looking unto our example = Jesus. Ch. 12: 1-3.

2. Paul likens his struggles to a boxing match. His opponent is his body, i.e. the lusts and passions. He says, “I am not shadow-boxing, I’m not punching the air.” Conflict of two natures. I keep on bruising my body and making it my slave. Romans 7:19 “The good that I would do I do not, but the evil I would not do, that I do.” Paul ran the race to win; he boxed his body to subdue its lusts and passions. “O wretched man that I am,” etc. He did this to keep him from becoming a castaway. O the

tragedy of being set aside in this life and being disapproved by the Lord in glory, and watch our life's work being consumed by holy fire. Mediocre Christians. Saved by fire.

The burning of the dream house. The evangelist who went wrong. Demas has forsaken me.

"So run that you may obtain." Ch 9:26

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Henceforth, etc.

Be carried to the skies, be any stars in my crown, must I go empty handed.

Control its lusts and passions, lest he become a castaway, rejected or disapproved. Put on the shelf. "You did run well, what has hindered you."

Disapproved in this life, O the tragedy of a ruined life. The evangelist who went wrong. But O the tragedy of meeting the Lord and seeing our life's work going up in smoke at the Judgment Seat. The burning up of the dream house. Saved though by fire.

As we live, from this day forward, may we remember that nothing is hidden from the eye of God. Your life is an open book to the Lord.

In addressing the seven churches of Asia Minor the Lord said, "I KNOW THY WORKS." Thyotira: love—service—faith—patience.

John says "he that hath this hope in him purifieth himself even as He is pure." 1 John 3:3.

In view of the imminent return of the Lord “what manner of men ought to be in all holy living and godliness.” 2 Peter 2:11.

How shall we then live?

“Shall I be carried to the sky,” etc. “Will there be any stars in my crown?” “Must I go and empty handed,” etc.

In the land of fadeless day the crowning day is coming.

Paul’s persecution of the Church.

Acts 22-The Mob. Stephen. “I persecuted this way unto death, binding and delivering into the prisons both men and women.”

Acts 26-Agrippa

I did many things contrary to the name of Jesus of Nazareth.

Many of the saints I shut up in prison. When they were put to death I gave my consent. I punished them in the synagogue and compelled them to blaspheme and being exceedingly mad against them I persecuted them even unto foreign cities.

1 John 4:15

Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him. Ch. 5:1

“Whosoever believeth that Jesus is the Christ is born of God.”

Eastern Europe—China—Africa. Acts 5, Acts 6.

The Cost of Worship

The spiritual life of Abraham was marked by four great events. Each of these events involved the surrender of something most precious.

1. He had to leave country and kindred Gen 12:6

2. He was separated from his nephew Lot Gen 13

Lot was especially dear to Abraham—he was his possible heir. He also was a fellow believer.

3. He also had to give up his own coveted plans for Ishmael. Gen 17

4. Finally, he surrendered in worship his only son Isaac at God's request. Gen 22

There was not an event in Abraham's life in which God was so much glorified as the scene of Mount Moriah.

In his worship of God, Abraham gave his all.

Notice also that Abraham's worship was based on a revelation from God. "And God said," Gen 22:1.

It involved a costly presentation to God. "Take now thy son." V.2 Note Abraham's preparation for worship.

Worship demanded a deliberate separation unto God.

"Abide ye here." V.5 Abraham left his young men and the donkey behind. He had also left behind his domestic affairs—his business connections—and earthly relationships in order to worship God.

When we are bowed in worship, privately or corporately, we must banish all intruding thoughts. We must expel anything that would divert our thoughts from full occupation with God alone.

To worship God in spirit and truth, and in the beauty of holiness we must go from “here” to “yonder.”

According to Phil 3, in order to “worship God by the Spirit,” we must be ‘rejoicing in Christ Jesus’ and have no confidence in the flesh.

It is only when you are able to crucify the world and the flesh, and resist the devil so that he flees from you. Then with Christ being pre-eminent in your hearts you draw near in true worship.

In this spiritual state the Holy Spirit will lead you into the realms of God’s glory, where Christ is all in all.

Occupation with Christ will be your material for worship.

Worship is the pouring out of a soul which is at complete rest in the presence of God. When one is truly resting in God’s presence and reveling in the worth and beauty of God’s Son:

1. No thought of unworthiness enters his mind
2. No thought of his many blessings diverts his attention
3. No thought of those around him distract him from the sublime object that fills and thrills his being—Jesus Christ.

“Savior Thou art enough the heart and mind to fill” “O fix our earnest gaze—so wholly Lord on Thee—that with Thy beauty occupied—we elsewhere none may see.”

There are two examples given of worship in its highest form. Revelation 5

The living creatures and the elders fall down and worship the One who occupied the Throne. Saying,

“Thou art worthy, O Lord, to receive honor, glory, and power, for Thou has created all things, and for Thy pleasure they were created.”

In Ch.8 the numberless hosts who surround the Lamb join in a glorious song, singing, “Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor and glory and blessing.”

Please note that in these two instances not a single request is made. This is worship in its purest form. “Gazing on the Lord in glory,” etc.

These instances show us that worship in its highest form is the occupation of the heart, not with its needs, or even with its blessings, but with God himself.

See Colossians Ch.1

In verse 9 thru 11-we have Paul at prayer.

In verses 12 thru 14- we have Paul in thanksgiving.

In verses 15 thru 19-we have Paul in worship. Occupied with Christ alone.

To worship God in its purest form we must learn by experience the subtle difference that exists between prayer, praise and worship.

Prayer is a soul occupied with its needs.

Praise is a soul occupied with its blessings. Thanks for a meal.

Worship is a soul occupied with God Himself. The Triune God.

Praise and prayer may be mingled with God Himself, but strictly speaking they do not constitute worship.

Lord save my soul is prayer—Thank you for saving my soul is praise—Thank you Lord for what Thou art is worship.

Let me say at this point that it is good to praise and thank God for His blessings. O give thanks unto the Lord for He is good, etc.

But the important thing to know is that worship transcends thanking God for His blessings.

Beloved, the highest form of worship is to speak to God about the excellencies and glories of His Beloved Son.

Let me illustrate at this point the difference between praise and worship.

A dear lady has only one son whose business keeps him on the other side of the world. She invites me for supper which is delicious. In the conversation that follows, which would please her more: for me to keep thanking her over and over again for the delicious meal, or to talk with her about her only son, whom she dearly loves. Only one answer is right.

Let us bear this in mind when we come to worship God. May we never be tempted to think that we are worshipping God when we are thanking Him for His blessings.

Preparation for Worship

If we are not daily worshippers, we will not be weekly worshipers. We cannot live carelessly six days of the week and then have a mini-purging on Saturday night preparatory to Sunday morning, and expect to worship God.

It is unfortunate but true, that many have no thought on Saturday night, of worshipping God on Sunday morning. You may say, "That is said." Brethren it is more than sad it is serious.

1 Corinth 11 says, "Let a man examine himself." "Let a man judge himself."

Despite these solemn warnings, there are many who do not examine nor judge themselves.

They eat and drink unworthily—not discerning the Lord's body.

"For this cause many are weak and sickly among you, and many sleep."

"For if we would judge ourselves, we should not be judged." V.31

The story in Lev 10:1-5 is a very sobering one. Two young priests entered God's presence totally unprepared and offered strange fire, and for doing so lost their lives.

The warning is clear, let us see to it that when we come to worship we are fully prepared and ready. That we are cleansed—that our bodies are filled with first fruits.

Before the priests could minister before God, and before the High Priest could enter into the immediate presence of God, great preparation had to be made.

They were separated from those around them—animals had to be slain—blood sprinkled—the washing with water—and the linen clothes. Lev 16.

At considerable cost and sacrifice they prepared themselves to serve and worship God. The meticulous

preparation demanded by God before a man could appear before Him.

Failure to comply meant death. V.2 The time has come for us to consider the grave principles of truth.

In the light of this important principle may we prepare ourselves for worship by judging ourselves and examining ourselves, and thus avoid the tragic circumstance of being disapproved by God.

Finally, after Paul's usual apostolic introduction in Ephesians he pours out his heart and lifts his voice in a magnifying hymn of praise, soaring into one of the New Testaments sublimest heights of worship.

"Blessed be the God and Father of our Lord Jesus."

Verse 3. Praise—adoration—worship be unto God, etc.

Note also Thomas' worship, "My Lord and my God."

1 Timothy 1:17

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, amen."

Revelation 5:13

"Blessing and honor and glory and power be unto Him who sitteth upon the throne, and unto the Lamb forever and ever."

Worship-Read John 4:19-24

Worship has been called the "missing jewel of the Church." I would heartily agree. We have many meetings...careful planning...qualified leadership...and sound Bible teaching. We remember the Lord each Lord's Day. But how seldom we worship our Savior and Lord.

First, notice the priority of worship.

The worship of God is the highest form/occupation of service that a believer can engage in. Following this, in order of importance, there is the Worship of God, the fellowship, and the building up of believers into full spiritual maturity. Walking with God. Thirdly, there follows out out-reach unto the world, working for God.

Note how theses priorities are substantiated in the Word. Hebrews 11 reveals the divine order.

1. Able offered a “more excellent sacrifice by reason of its inward worth” than Cain. Able worshipped God in and through a lamb, typical of Christ. Worship. God had respect and accepted Able and his offering.

2. The next patriarch we are introduced to is Enoch. Enoch walked with God—and walking with God he fellowshiped with those of like precious faith. Walk. Next to worship this is most important.

3. Next, we are introduced to Noah. Noah prepared an ark for the salvation of his house. Worth. Noah worked for God.

This then, is the divine order of the believers spiritual activities.

Since the afore-mentioned order is scriptural, and the worship of God is the fountainhead from which all power and direction flows-

“We ought to give the more earnest heed to the things which we have learned, lest at any time we should slip away from them.” Hebrews 2:1

The time has come, brethren, to strengthen the things that remain, and to re-establish worship to its rightful place.

In this connection not the order in 1 Peter 2.

Under the guidance of the Holy Spirit, Peter is constrained to write first about Holy Priests.

V.5 “Ye also as living stones, are built up a spiritual house, a “Holy Priesthood,” to offer up spiritual sacrifices, acceptable to God by Christ Jesus.”

When the believer fulfills his role of being a “holy priest,” he is ready to function as a “royal priest.” As a “royal priest” he shows forth the praises of Him who has called him out of darkness into His marvelous light.” It is Worship then Work.

My considered opinion is, that despite the warning of Hebrews 2:1, many have forsaken God’s ideal.

We are so busy preparing for our teaching and preaching, that our preparation for Worship is sadly neglected.

When we think of corporate worship we immediately consider the Lord’s Supper.

While it is true that no brother should govern the order at the Remembrance Feast. This in reality is the Spirit’s work and His alone.

Yet many who should know better have forsaken the worship of God for the ministry of the Word.

Many times this ministry is far removed from the Divine Object of our gathering—Jesus Christ.

On such sacred occasions we come together to praise and worship God—not to minister the Word.

If we feel constrained by the Spirit to minister, before the Breaking of Bread, let us see to it that the ministry is Christ-centered, and is a stimulus to worship.

There is a vast difference between “Worship” and “Ministry.” True ministry comes down to us from the Father, through the Son, in the power of the Holy Spirit. Then it is delivered through the human instrument whom God has prepared and gifted for this purpose. This can be stimulating to worship.

Worship is that which is generated in “the spirit” then it ascends from the believer, by the Holy Spirit, through the Son, to the Father.

Ministry descends to us from God. Worship ascends from us to God. God is not seeking your intellect, talents, to give money—He is seeking Worship. “The father seeketh such to worship Him.”

While there is a definable difference between the ministry and worship, yet there is an indissoluble link between the two.

Worship that does not produce service, and service that does not.

The Forgiveness of Sins

Romans 5—Ephesians 2

“Your sins have separated you and God and your sins have hidden His face from you.” Isa 59. Great Gulf—just as real as Luke 16.

No mortal man or woman can forgive sins. Forgiveness from the Savior. Mountain.

No priest—pope—minister or evangelist, fulltime worker can forgive sins.

No church—Catholic—Protestant—Lutheran—Presbyterian—Methodist—Anglican—Baptist—Pentecostal—Brethren—can forgive sin. They may say they can, but Scripturally they can’t. “Not by Works.” Martin Luther. “Thy sins be forgiven thee.” Luke 5. One mediator. “Without the shedding of blood, there is no remission. I John 1:7, Steve. Eph 1:7. “What can wash away my sin?” Forgiveness and pardon. When? “Neither is there salvation in any other.” Acts 4:12 “There is no other name under heaven given among men whereby we must be saved.” Not Muhammad, Confucius, Buddha, the Pope, but Jesus Christ, God’s incarnate Son.

“You shall call His name Jesus, for He shall save His people from their sins.” Matt 1:21

“He came to give His life as a ransom for many.” Matt 20:28

“He came to seek and to save that which was lost.” Luke 10:10

Watch the Lord, seeking and saving in Luke 15.

The Lost Sheep, the Seeking Shepherd. In this part of the parable it is the Son who is seeking the sinner. Describe some of the sufferings He endured. See Page "A." "None of the ransomed ever knew, how deep were the waters crossed," etc.

The lost silver.

The woman in the parable had ten pieces of silver. She lost one piece—she lit a lamp—and looked for it until she found it.

The women here would depict the Church/Bride as the agent of the Holy Spirit.

The Holy Spirit through the Church is seeking the lost.

The Son and the Spirit loves the sinner.

The lost coin had the image of the king stamped on it. "There is none righteous, no not one."

Every sinner has the image of God stamped on them, they are precious and valuable to God.

Because you are valuable to God, the Spirit (goodness and mercy) is seeking you this morning to bring you to Jesus. "Boness Boy." That time when you were very sick, the Spirit through Mom or Dad sought you.

In Sunday School, He sought you through your teacher. In the special meetings, He almost found you.

Now, once again, through the Church and His servant, the Spirit is seeking, searching for you. Will He find you this morning?

"Bless me O father." "O Absalom, etc." "O Jerusalem!" Lord, Lord, open to us. Then finally, the Father is seeking you.

Describe briefly the context. The coming home. The waiting Father scanning the horizon looking for His wayward son. The effects upon the Father—Mother after P.O.W. experience. When he saw him coming—a great way off—his love overflowed and he ran and embraced him and kissed him and forgave him.

This morning the Father is bending over the bulwarks of heaven. He is scanning the horizon. At this moment He is focusing on Shirley Heights—He is looking at you, dear sinner friend.

Any movement from you towards Him, He will shower His love on you, embrace you in the loving arms, and plant the kiss of forgiveness on your forehead.

He will forgive your sins—all of them. He will deliver you from the kingdom of Satan. He will bring you into His family and make you His child. Word to the backslider—"Coming home."

Rev. 22:17

"The Spirit and the Bride say, 'come.'" Let he that heareth come. Let him that is thirsty come. And whosoever will let him come and take freely of the water of life. Seek the Lord while He may be found. "My Spirit shall not always strive with man."

Acts 24-Agrippa to Paul, "Almost thou persuadest me," etc. Felix, "Go thy way, for this time," etc.

In the year 1842 a young Scottish lad stepped ashore in Canada. Although still in his early twenties, he was a drunkard. Canada did not help his problem; he got mixed up with the wrong crowd, and like the prodigal he spent his all in riotous living. One wintry morning, after

a drinking carousal, he was found dead by the roadside. He was buried in Fergus, Ontario.

His parents and friends had despaired of him, but his younger sister loved the black sheep of the family.

The thought burned itself into her mind that somehow during his dying hours her brother had come to Jesus, and been saved.

This conviction shaped itself into an immortal hymn. There were ninety and nine that safely lay, in the shelter of the fold. Etc.

She locked the unpublished poem in her desk, and after her death in 1869 it somehow found its way into a Glasgow newspaper in 1874. Moody and Sankey were in Scotland at this time, and while reading the newspaper Sankey saw the poem, cut it out and placed it in his musical scrapbook.

That same night Mr. Moody preached a sermon on the Good Shepherd, in Edinburgh, at the close of which he took out his little newspaper clip, put it on the organ and sang the words to the tune to which it is still sung.

The Scottish audience was moved; Mr. Moody was deeply stirred. So this great Gospel hymn was launched into the world.

From then until now, many a lost sheep has been brought back to the fold through the message it contains.

The Lord's Search For The Lost Sheep

In the first part of the parable it is the Shepherd who is seeking the lost sheep.

His search brought Him from the ivory palaces into a world of woe. It brought Him down to Bethlehem, His search included His three years of public ministry, and His rejection, suffering, and death.

Forgiveness for the Penitent

A Russian prince was permitted by Napoleon to bring a pardon to one convict in a French prison. Every person he interviewed professed to be innocent and said he was unjustly punished. At last he found one who with sorrow confessed his guilt and admitted that he deserved to be punished. To this man the Russian prince said, "I have brought you a pardon. In the name of the Emperor Napoleon I pronounce you a free man."

The Gift of Giving

Romans 12:6-8, Matthew 12:6-8

“He that gives to the Lord let him give with liberality.”
Lavishly, extensively.

Our giving is just as important as our serving, teaching, exhortation, administration, showing mercy.

Same rules for giving. Give with sincerity. Matthew 6:1-4

Take heed that you give not your gifts alone before men, to be seen of them. The act of giving is an intensely private affair. We must give to the Lord
“unostentatiously.”

V.2 “Do not sound a trumpet before you...to have your glory of them.” Describe the actions of the Pharisees in the synagogues and streets. They loved the applause of men—this was their reward.

V.3 “When you give do not let your right hand know what your left hand does.” Graphic figure of speech. Our giving is a strictly confidential transaction between the individual and God and should be done “unobtrusively.”

V.4 When the principle of secrecy is applied to the principle of giving, God, who sees in secret, will reward you openly. The Judgment Seat.

The widow’s mites, Mark 12. The widow of Zaephath, 1 Kings 17. Experiences in Florida, Bahamas, Mom and Dad. Hislop.

We must give of our time, resources, and possessions, systematically, liberally, cheerfully.

1 Corinthians 16:2

Paul tells us to give as the Lord has prospered us. Has anyone been disappointed who has given to the Lord?

Tithes and offerings-R.G. Le Tourney, Malachi's day.

The Lord is Speaking-Luke 6:38

"Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over. For with the same measure that you measure, it shall be measured unto you.

George Muller

If you want to be rich, give.

If you want to be poor, grasp.

If you want abundance, scatter.

If you want to be needy, hoard.

A man there was and some did count him mad: The more he gave away, the more he had.

2 Corinthians 9:6

"But this I say, he that sows sparingly, shall reap sparingly; he that sows generously will reap generously."

The law of the harvest

A farmer reaps out of all proportion to what he sows.

A farmer was known for his generous giving. His friends could not figure out how he could give away so much and yet remain prosperous. They asked him, "How is it that you give more than any of us yet you always seem to have more to give?"

The farmer said, "That is easy to explain. I keep shoveling into God's bin and God keeps shoveling back

into mine, and God has the bigger shovel.” We cannot out-give God. Galatians 5, “Be not deceived.”

V.7 Our giving should not be grudgingly or reluctant, or of necessity, or under compulsion. It is possible to give and not be happy about it. It is possible to give, under pressure of emotional appeals, or the fear of public embarrassment.

Beloved God loves the cheerful giver. Joyful, hilarious giver.

An old German said, in broken English, “I likes to give willingly, when I give willingly, it enjoys me so much I give again.”

The delights of giving-Mark 9:41

The smallest kindness, a cup of water will not go unrewarded. God knows the smallest detail of our lives—the hairs of our head are numbered.

The early Christians shared their possessions with each other. Barnabas Acts 4.

Acts 5

Ananias, Saphira. Deceptive, first sin in church “hypocrisy”. Unfulfilled vows, broken promises. Consider the consequences.

Our rewards for giving may be more or a spiritual nature. God in His Sovereignty, may also give material blessings as well.

He cannot fail, for He is God.

Psalms 37:25

“I have never seen the righteous forsaken, nor his seed begging bread.”

Sometimes the righteous seems to be forsaken as they are called to pass through the fire.

Challenge to the Local Church. Mal 3:10

“Bring all the tithes into God’s storehouse,” Give to God what is really His. “Prove me now.” If we comply with His commands He has promised to open the floodgates of heaven and pour out a blessing that we will not be able to contain.

Challenge to the Individual. Exodus 4

Describe Moses in his total inadequacy. I am not eloquent...I am slow of speech and tongue.

God said, “What is that in your hand?”

Moses replied, “A rod.”

Moses gave the tool of his calling to God, a shepherd’s crook. It was all he had. That rod became the “Rod of God,” through it God’s awesome power flowed. Plagues, Red Sea, Rephidith, Rock.

How many of you have said, “I don’t have anything that God could use.” God is looking at you—“My child.”

“What is that in your hand?”

God was the most unlikely things. Boys lunch—David’s sling, Dorcas’ need, Rahab’s string—a little slave girl.

Whatever you have will you give it to the Lord? Quote Romans 12:1, “A living sacrifice.” Winston Lodge. 1966.

“O Lord, I give you everything I have what more can I give?” “Son, daughter, give me your heart.”

“When I survey the wondrous Cross, etc.” “Shall have my heart, my life, my all.”

Dan Crawford was a lad of nineteen who, when he left for Africa, He was an only son. Among the group who met to see him off was his mother. A friend spoke a word of comfort to her, she replied, "He spared not His Son."

Twenty-two years passed before she saw him again. He served the Lord for this period without a furlough. He buried his son there, and amid indescribable loneliness, stricken with fever again and again, many times his life was despaired of, as he lived, toiled, and suffered under the blazing African sun. At age fifty six, he died."

But because he gave his life to the Lord, as a living sacrifice, many, many, Africans will spend eternity in heaven."

The Levites

The Order of the Camp. Numbers 2 and 3.

The Camp was arranged around the Tabernacle in the manner prescribed by God. The Tribe of Levi was separated from the other tribes for the immediate service of the Tabernacle. Numbers I. The setting of it up...the taking of it down...the transportation of it while on the march. Numbers Ch.1

The separation of the Levites is described in Numbers 3:6-13. Ch. 8:14.

The Levites consisted of three families. The sons of Kohath, the sons of Merara Ch. 3:7. The Gershonites camped on the west. V.23

The Kohathites camped on the south. V.29

The Merarites camped on the north. V.35

Moses and Aaron and Aaron's sons were of the family of Kohath V.38 and pitched their tents on the east, directly in front of the Tabernacle.

Moses was a king in their midst. Deuteronomy 33:4,5. "And he was king in Jeshuran (Israel) when the heads of the people and the tribes of Israel were gathered together."

Aaron and his sons filled the priest's office.

The Gershonites had charge of the coverings of the "Tab," hangings for the door of the Holy Place, the curtains and the hangings of the court and the cords. Numbers 3:25-26.

They were given two wagons and four oxen to transport these items. Numbers 3:7. The sons of Morari had charge of the boards, bars, pillars, sockets and pins and the cords of the court. Numbers 3:36-37. To them was given four wagons and eight oxen. Numbers 7:8.

The Kohathites were entrusted with the ark, the table, candlestick, the alter of Incense, the Brazen Alter, the vessels of the sanctuary and the Veil. Numbers 3:31.

They had to carry these items on their shoulders. But unto the sons of Kohath he gave no oxen or wagons because the service of the sanctuary belonging unto them was that they should bear upon their shoulders. Numbers 7:9.

The rest of the Tribes pitched their tents in a definite and strict order. Judah—Issachar—Zebulun were on the east side. Reuben—Simeon—Gad: south. Ephraim—Manassah—Benjamin: west. Dan—Asher—Naphtali—north. See how the Levites were placed—the reason for this—Ch.1:53.

There were at least 600,000 soldiers in the camp. On the outermost fringe of the camp were the soldiers. Next there were the workers. Innermost were Moses and the priests with the Levites. Note that there was a place for everyone in the camp. See 1 Corinthians 12. Everyone had his allotted place. Each was expected to be in his place by the Lord. When the camp was being pitched there was no confusion, each one knew his place and was expected to be in it. Their order was ordained by God. Consider assembly truth.

This arrangement had its spiritual significance. The CENTER was the Tabernacle. Without the Tabernacle there would have been no order in the camp. There

would have been constant changing, shifting, leading to chaos.

Jesus Christ is to the church what the Tabernacle was to Israel. Without Him there is no rallying point, no standard, no order, no final authority.

If the church would be victorious and fruitful, fulfilling its God-given ministry, Christ must be the Head, center, and circumference.

Note also the threefold division. There were the Warriors...Workers...Worshippers. The warriors were on the fringe of the Camp to protect it from enemies. The Camp was never left unprotected day or night.

So with the church (local). We must be vigilant to guard sacred truths delivered to us. As individuals, immediately a person becomes a believer he comes face to face with these challenging—assaulting—insatiable enemies.

The World—Flesh—Devil.

As a believer he is called upon to endure hardness as a good soldier. 1 Timothy 2:3. He has to put on the whole armor of God, Ephesians 6:13. We have to contend for the faith once delivered to the saints. Jude 3. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.

One of the areas in which we have to stand firm is protecting His Deity, Virgin Birth—His atoning work on the Cross—His priestly office—His kingly glory—His triumphant return first to rapture the Church and secondly to establish His kingdom. Example.

As Paul approached his departure, he declared triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith. 2 Timothy 4:7.

Workers.

Not only have we been called to be soldiers, we have also been called to be Levites. They were the servants of the high priest. We are no longer slaves to the god of this world, but bond slaves of Jesus Christ. See Paul as an example of being a "bond slave."

It is a great thing to be a soldier of Jesus Christ. It is wonderful to be a worker, this is a step nearer to Him. Note the new relationship in John; servants—friends. A servant and friend comes in from the battle field and stands in the Lord's presence waiting and listening for that precious word.

As we seek to serve Him, we must draw closer to Him. So close that we can hear "the still small voice."

There is a privilege beyond that of being a worker. It is a position of being holy priests (royal priests). This position brings us through the Holy Place and unto the most Holy Place. The Holy of Holies. It is the place of Worship in the immediate presence of the triune holy God.

The warrior stands in the line of battle facing the enemy. The worker stands ready to receive instruction from the Master and carries the burden allotted to him. The worshipper enters the Most Holy Place, through the veil, lifting up the sweet incense of thanksgiving, praise, and adoration.

In this glorious presence it is our great privilege to magnify and adore Him, to worship Him who gave

Himself for us, and who sits upon this radiant throne of glory.

While being occupied with the Lord alone, it is our privilege to sing the song of the translated Church.

“Thou art worthy....for thou wast slain and hast redeemed us to God by Thy blood...and has made us a kingdom of priests unto our God and we shall reign on earth.”

True worship is the soul ascending in the fragrance of its faith, like incense from the golden altar. We glorify Him as our great God and Savior. We rejoice in Him as “the altogether lovely One,” the “chiefest among the tens of thousands.”

Even though our soul is filled with the ecstasy of the glory of our blessed Savior we should feel the thrill of His love flowing back into us, holding us until our will is absorbed in His will.

True worship will not leave us in a state of contemplation or ecstasy, but will send us forth again as warriors and soldiers into the front line, and as workers for service, till the Captain of our salvation shall come with a triumphant shout, voice, and trumpet sound and call us home to glory.

Warriors—Workers—and Worshipers that was the order. It was God’s order for the encampment. It was not of man’s devising, but according to the will and word of the Lord.

Bringing the truth into the present day, God has mapped out the order for the Church in her journey through time. There is no room for misunderstanding. God had carefully recorded His divine instructions. In this regard

see God's order for the building of the Tabernacle. May the Lord give us discerning spirits and open ears to hear the still small voice.

To one family was given the responsibility of carrying the Tabernacle. Each tribe was given the position it was to occupy in the camp, and the position it must hold on the march.

When they followed God's plan their march was like an army with banners. God was in their midst.

To the church today, the Holy Spirit in the name of the risen and ascended Lord says, "Let all things be done decently and in order." 1 Corinthians 14:40.

For the order of the march, see Numbers 2 and 10.

The Manna Given

It is not enough to listen to a sermon and walk away saying, "What a marvelous message."

The true test is when we go away saying, "I will do something about what I heard."

A good sermon not only stretched the mind, warms the heart, and tans the hide but it also provokes the will to action.

The Dead Sea justly earned its name by constant input without corresponding outflow. In our lives, information without application leads to stagnation.

Before every meeting we should ask ourselves four questions:

Why did I come?

Am I willing to have the Spirit speak to me personally?

Will I obey Him if He does?

In the middle of his sermon a preacher asked his audience the name of the first hymn they had sung. No one could remember. He asked the text of the Scripture that had been read. No one knew. He asked what announcements had been made. No one could remember. The people were playing church.

The wise man is the man who hears the Word and obeys it. The foolish man also hears the Word but does nothing about it. Be ye doers of the Word, not hearers only, deceiving your own selves. James 1:22

Exodus 16:14-22

The manna as a type. Explain. Webster's definition is that a type is a person, thing, or even that symbolized or represents another.

Example. Abel's lamb—Paschal lamb—Antitype—The Lamb of God.

Rodale gives alternate names for the term "type." Symbol—prefiguration—a foreshadow—an example. See sheet N2.

The lesson we want to get over this morning is that the manna is a type of the "Written Word," and also the "Living Word." Eternal, never pass away. Indestructible. The written Word.

The Manna was a supernatural gift from God. So are the Scriptures. 2 Timothy 3:16. Holy men spake, etc. 2 Peter 1:21. All Scripture is God-breathed.

It was gathered by stooping. Small-Little Book. The Manna was pure—so is the Bible. Gathered daily. Never been changed, burned. Voltaire's memoirs printing press, 500 men praying.

Russia—Japan. It was precious and scarce at one time. 1 Samuel 3:1. King James.

The Manna was despised by the mixed multitude. The truths of the Bible are not accepted by the world at large.

Written by men in exile—in the desert—in shepherd's tents—in green pastures—beside still waters.

It was written by poor men, rich men, statesmen, preachers, captains, legislators, judges, exiles.

General McArthur told an American Bible Society visitor: “Never a day goes by, be I ever so tired, but I read the Bible before I go to bed.”

The Bible is unpopular because it teaches: the total depravity of mankind, all men are sinners, all have sinned, Luke 16, after death is judgment, Hell for the Christ rejecter. The Bible shows that man needs a Savior, God has provided One, Jesus Christ (“unto you is born...”), if we believe this and accept Christ as our personal Savior, the Bible says we have eternal life and will share with Christ the glories of heaven forever.

The Manna is a type of the Lord Jesus.

It was given at a time of great need. “Wilderness of Sin.” It came in the night. The Lord came into the world at a time of great need. The 400 years, the various rulers, the Romans, extinction, death stared in the face. Israel’s—the world’s darkest night. Heavens were as brass. A time of great need, At this time, the fullness of time, God sent His Son. Galatians 4:1-5.

The goodness, glory, provision, power of God was linked with the giving of the Manna. First mention of “Glory of God.”

The glory of God was seen at the coming of Christ. The angels sang “Glory to God in the Highest.” First message in 400 years.

The experience of the Shepherds.

The message: “Unto you is born this day a Savior, etc.” John 1:14, “The Word became/was made flesh—we beheld His Glory.” “Visible expression of the invisible God.” Colossians 1:15.

The manna was a gift from God. The Lord also was a gift from God. He was God's gift to the world. "For God so loved—that He gave..." etc. Child born—a son given. Isaiah 9. He was the gift of gifts—all other gifts in one. Wages of sin—the gift of God. Romans 6:23.

The Manna came down to where the people were. "Sin not in your heart." Romans 10. The Lord came down to where we were. "Jesus my Savior to Bethlehem came," etc.

Gospel Hall—coal mines—Boy Wilson—home—prison—P.O.W. camps—hospitals—David and Hilary. David Brainard, the Indian Chief. "Follow me." Paul Harvey. Surrender Saint—Sinner. James—John—Matthew. Ethiopian Eunuch. Not saved, backslider.

It was sweet to the taste. Angels food, bread from heaven. No one who has sincerely accepted Christ as Savior has ever been disappointed. See sheet number 1.

The Manna was the life-line of Israel for 40 years. Quantity: Two Million People. An omer a day = six pints. See no. 2.

Every day the Israelites gathered twelve million pints, which is nine million pounds, or four thousand five hundred tons each day. One million tons per year. Forty million tons in forty years.

No. 1

Romans 9:33, Romans 10:11, "Whosoever believeth in Him shall not be ashamed." Disappointed.

Psalm 34:8, O taste and see that the Lord is good; happy is the man who trusts in Him. Psalm I, "O the happiness of the man."

Psalm 119:103

How sweet are Your words unto my taste. Yea, sweeter than honey to my mouth.

Song of Songs 2:3

“As the apple tree among the trees of the wood,” etc. I sat down under His shadow with great delight and his fruit was sweet to my taste. Psalm 10:7-10. Read.

The World. John 1:29-No.2

“Behold the Lamb of God that taketh away the sin of the world.” Murray McCheyne. Spurgeon.

Angry God. Luke 14:15-24.-No.3

Parable of the great supper. Excuses.

“The master of the house was angry.” None of them that were invited, etc.

The rich fool. Luke 12. The Antediluvians.

“And God saw that the wickedness of man was great on the earth and that every imagination of his thoughts was evil continually. God was grieved, and said, “I will destroy man from the face of the earth.”

Impending Great Events

Rev. 6:1-8

Ancient Jewish rabbis who believed the six day creation story, taught that the world would last for 6,000 years.

Then the messiah would come and usher in the final 1,000 years of human history.

They based their theory on Psalm 90:4 "For a thousand years in your sight are but as yesterday."

Historians also tell us that the early church father's taught the six day theory of world history.

It was considered basic doctrine, that the world would go on for 6,000 years followed by a period of 1,000 years designated by the millennial kingdom, corresponding with the seventh day of creation, or the Sabbath.

These godly men for the first 300 years of Christendom based their belief on 2 Peter 3:8 "But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The generational tables of Matt. and Luke that 4,000 years passed from Adam's creation, to Christ's birth. From the birth of Jesus, to this present time approx. another 2,000 years have passed, for a total of 6,000 years.

This means that we are approaching the dawn of the millennium, 1,000 years of glorious human history, under Christ's reign.

Draw attention to the fact that the Rapture takes place seven years before this. Are you ready for its coming?

Revelation 6 tells us that four horses will appear on the world scene immediately following the Rapture.

Introducing the Tribulation, followed by the Great Tribulation. These horses, by their color represent tremendous events.

The first horse, white in color. Represents peace. The rider is the antichrist. He comes forth “conquering and to conquest.” Crown note that he has a bow, but no arrows.

He offers protection to the Jews for seven years. They welcome his protection, for Islam has grown so strong and are ready to push them into the sea. During this security the Israelites feverishly build a Temple, restore Jewish ceremonies, and settle down to worship God in the old way. In the middle of the seven years the Antichrist breaks the peace treaty, and occupies Palestine. During the previous 3 ½ years the Antichrist has won victory after victory without shedding blood. He has waged a “cold war”. Open warfare nations have submitted to him grudgingly, but peacefully. Diplomacy, deceit, coercion.

This era of uncertain peace is about to end. The White Horse, whose rider has a bow but no arrows, is about to exit the world scene beginning the Great Tribulation. Suddenly, a galloping red horse with thundering hoofs appears on the world scene. Taking peace from the earth, men will kill one another – the rider wields a great sword. The Antichrist’s occupation of Palestine, the most strategic place on earth – the bridge between two continents – infuriates the King of the North and South.

They muster their forces and attack the Antichrist (Dan 11). Their combined armies are innumerable. The air is filled with planes, the sea with ships, the land is filled with military forces. Own volition to attack The real reason is that they are drawn to Palestine, because God has put hooks in their jaws (Ezek. 38:3). He draws them to the place of execution. He has an account to settle with the Gentile nations.

As these armies converge on Palestine, the Antichrist withdraws his forces back to Europe. No doubt ordered by God.

The reason for this being – God is going to deal with His enemies systematically. North-South-East-West. The ensuing battle will be of such magnitude that it will make all other global wars pale into insignificance.

5/6 of this fighting force will be annihilated. Weapons will be gathered and destroyed for seven years (Ez 39). The stench from decomposing bodies will be so horrendous that those sailing in ships on the Mediterranean will be forced to cover their noses (Ez 39:11).

How does God deal with His enemies?

The Beast of the west had withdrawn, but not God. Without human help He creates a great earthquake, sends overflowing rain, great pieces of ice fall from the heavens, fire sweeps over the whole area, volcanic eruptions.

Finally, the soldiers in their terror and confusion will fight against each other. God is avenged. 5/6 of that great army lie dead on the battlefield. Beginning of the end of the Times of the Gentiles.

The black horse now appears. He has control of the food. This horse represents famine. The rider of this horse has a pair of balances in his hand with which he weighed out the staple foods of the working class – wheat and barley. A measure of wheat, three measures of barley. Food for one person for a day cost a day's wage. People will starve to death.

Notice that the oil and wine, typifying the food of the upper class were not touched. This shows us the chaos and the blighted prosperity of the last days. (see Rev 6:12-17) It represents famine and economic disaster.

He has the power to kill with the sword – hunger and death (pestilence) – beasts. At this point in time, the pale horse makes his appearance.

This horse is the color of death. The rider of this horse was “death”, and “hades” followed him. At this period of time $\frac{1}{4}$ (1.5 billion) of the world's population will be slain (v. 8). The unbelievers will drop into a place of torment as described in Luke 16 – hades.

The believers who die will be carried to heaven (Rev. 5). Will there be many who die for their faith in Christ? A great number which no man could number (Rev. 7). They cry, “how long?” Rest for a season.

Earth's Last Great Battles

I believe that the opening of the second seal coincides with the attack of the King of the South, and the King of the North.

God deals with these two powers first (Dan. 11). “At the time of the end the king of the south and the king of the north shall come against him like a whirlwind, with chariots, horsemen, and many ships.”

War in heaven. Satan is cast down to earth (Rev 12). This invasion is absolutely successful. The forces of the Beast of the west are not required by God to defeat His enemies.

God, Jehovah, creates a great earthquake – sends over flowing rain, great pieces of ice, fire, volcanic eruptions. Finally, the soldiers in their terror and confusion will fight against each other. God is avenged and 5/6 of that great army lie dead on the battlefield (800,000 men slain).

This great defeat of the forces from the north and south is the signal for the Beast of the west to move again into Palestine.

While occupying the land and reveling in the adulation of the masses The false prophet doing mighty miracles calling fire down from heaven, making the image of the Beast speak.

He hears disturbing news. “Tidings out of the east and north trouble him.” The disturbing news of the advancing armies from the East, is made more sinister by Divine action. “And the sixth angel poured out his bowl upon the great river Euphrates and its water dried up, that the way of kings of the east might be prepared.”

John also mentioned that three spirit, like frogs, came out of the mouth of the dragon. These performed many miracles, and gathered the nations together to the final battle of Armageddon. (Rev. 16:13-16)

The kings of the east are drawn to this appointed place. Consider the awesome array of military might. Two hundred million men (Rev. 9:16).

As these two armies from the east and from the west face each other, waiting for the strategic moment to lock their horns in mortal combat, there appears the “sign of the Son of Man.” (Matt. 24)

Describe the coming of the Lord at this time. Glory - Power.

As these vast armies see this great phenomena, their hatred for each other dissolves and they unite to fight against the Lord.

This is the scene that David saw in Psalm 2. “Why do the nations rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed. Let us break their bands asunder and cast away their cords from us. He who sitteth in the heavens shall laugh, He shall have them in derision. Then He shall speak unto them in His wrath, and vex them in His great displeasure.”

How will God deal with these nations?

The Lord will peak. His words will be like a sharp sword (Rev. 19:15). He will smite the nations - He will cut them in pieces - He will smite the men with blindness. (Zech. 12:1-9).

Their flesh shall rot while they stand upon their feet. Their eyes shall corrode away in their sockets. Their tongues shall decay in their mouth. There will be great confusion and panic. Every man will turn against his neighbor. The carnage will be undescrivable.

Notice how quickly the Lord moves.

1. The Beast and the False Prophet are cast into Gehenah (v. 20).

2. Satan is bound and cast into the bottomless pit (20:3)
3. Satan finally is cast into the Lake of Fire, Gehenah (20:10)

The Judge on the Throne (Rev. 20)

At this time the nail-scarred hands of the Lord will carry the scepter of unchallenged and supreme authority.

His once thorn-crowned head will be crowned with glory, majesty, and power. King of Kings.

His once marred face will shine in resplendent brilliance. (Rev. 3) Head-hair-eyes-feet-voice-face.

The “small” and the “great” will be there (v. 12). From all walks of life and degrees of greatness they will come. Men and Women from every station in life will be there. The prince, the pauper, the intellectual, the ignorant, rich, poor, religious, irreligious. You will be there. All these will stand before the throne. Upheld by the omnipotent power of God.

O the horror and despair of standing in one’s sins, searched by the blaze of divine light. There is no escape. There are no caves in which to hide. There is no blood. They are now face to face with the Omnipotent Christ. “It is appointed unto men,” etc.

The Sea gave up its dead (v. 13)

The voice of the Son of God will fathom the lowest depth of the deepest sea. The angry billows and the tempestuous waves will obey the command of the Omnipotent Christ and yield up their dead. Everyone will answer the summons – there will be no exceptions – no escaping the call.

The grave will give up its bodies (v. 13). Hades will give up the souls of the lost (v. 13).

This is the second resurrection. Resurrection of Judgment.

From the records on the books the degree of punishment will be determined.

At the conclusion of this judgment every unbeliever will be cast into the Lake of Fire. The Second Death.

This is not extinction nor annihilation. The Antichrist and False Prophet still there after 1,000 years. This is eternal separation from God, in unceasing torment for ever and ever.

“Flee from the wrath to come” (Matt 3:7) “Because there is wrath beware,” etc. (Job 36:18).

“The harvest is past, the summer is ended.” etc. (Jer 8:20)

“Is there no balm in Gilead; is there no physician there?” (v. 22)

Yes, there is! John 5:24. “He that heareth My Word, and believes on Him that sent Me has everlasting life, and shall not come into judgment but is passed from death into life.”

Impending Great Events, Part 2

Bowl Judgment

Revelation 16:12 - After the sixth angel had emptied his bowl, four angels who had been bound in the Euphrates were set free (see Revelation 9:13). Their release caused a flood-tide of destruction to come upon the earth. These angels are the power emissaries of Satan and are extremely evil in character. Until this point, God had kept them bound for an hour, day, month, and a year. Now, the time has come in the world's history, the hour of its greatest crisis, for those sinister forces to be set free. They are given the power to arrange the final program, and one third of the world population is slain.

Why were they bound at this particular location?

Because, this is where history began, and this is where it will end. Eden was located here and sin began here. The first murder was committed here. Nimrod lived and began his wicked religion here. And finally, the Tower of Babel, which brought God's judgment, was built here.

Seventh Bowl of Wrath

The seventh bowl of wrath pours forth voices, thunder, lightning, and a great earthquake - the greatest the world has ever known. Jerusalem was divided into three parts. Cities throughout the world were demolished. Both islands and mountains disappeared. Pieces of ice weighing 100 pounds were falling from heaven. Men blasphemed God as a result of this. There was no thought of repentance.

Having said this, the serious student of prophecy would be remiss if he were to ignore the signs that are here

being fulfilled before our eyes. When the Lord came to earth the first time, the angels sang, "Glory to God, peace on earth and goodwill toward men." When He comes to earth the second time, universal glory will be given to God, and there will be peace on earth and good will among men for 1,000 years.

When the Lord returns, the world will be in a disastrous mess. It will be a little more than a pile of rubble. When the Lord comes, things will be at their worst. During the millennial age, He will remove the curse and restore the earth to its original state, which will be paradise. The Lord is coming. He is even at the door, and "I can almost hear His foot fall" (see Luke 21:9-31). The Rapture will precede His coming to the earth by seven years. Revelation 22 says, "Behold I come quickly." Even so, come, Lord Jesus.

The Opening of the Seven Seals

As each of the seals is broken, restraint is increasingly removed from the earth. The earth will reap the fall harvest for man's sin.

The White Horse

The first horse, white in color, bursts upon the scene with drumming hoofs. The rider, the Antichrist, wins victories without bloodshed. He goes forth conquering and to conquer (see Revelation 6:2). It is important to note that the rider has a bow, but no arrows. He wages a "cold war." Nations submit to him grudgingly, but peacefully.

He offers Israel protection for seven years. For three and a half years, as his power increases, an uneasy peace settles on the world. The Antichrist rules

unchallenged, disgorging blasphemous philosophies and anti-Christian ideologies, preparing men's hearts for the devil's gospel and their ultimate reception of the strong delusion (see 2 Thessalonians 2:3-12).

The Red Horse

The rider of the red horse introduces a war of such magnitude that it will make all other global wars pale in significance.

The Black Horse

The black horse represents famine. The rider had a scale with which he weighed out the staple foods of the working class, namely wheat and barley. Notice that the food of the upper class, namely oil and wine, were not touched. This points to the blighted prosperity of the last days. It represents famine and economic disaster.

The Pale Horse

The pale horse is the color of death. The rider of this horse was Death, and Hades followed him. War and famine have always plagued mankind. At this point, a new horrendous and terrifying element is introduced: pestilence. One quarter of the world's population will die. To put this in perspective, consider the fact that at the close of World War I, twenty million people died of influenza and six million more died of typhus.

The shadow of the pale horse and its rider will lie like a black cloud across the world. Then there will come the "beasts of the earth." The most destructive creature on earth is not the lion, tiger, or bear, but rather the rat. Rats are unsurpassed in their reproductive capabilities. Rats carry as many as 35 different diseases. Their fleas have been known to carry the bubonic plague, which, for

instance, killed one-third of the population of 14th century Europe. Their fleas have also been known to carry typhus, which in four centuries has killed an estimated 200 million people. Rats also devour and contaminate food supplies.

The Judgment of God

Revelation 19:17-19 describes the “Supper of the great God.” This event is also the end of the “times of the Gentiles.” Daniel depicts this same scene in Daniel 2:34-35. The stone, cut without hands, smites the iron and clay feet of the image and grinds them to powder. This stone, Daniel continues, became a mountain and filled the whole earth. Here, Daniel undoubtedly describes the King of kings and His kingdom.

This event is also a fulfillment of Matthew 22:42 which says, “The Stone which the builders rejected has become the chief corner stone.” This Stone is being rejected today. Both Jews and Gentiles alike reject Him. Should anyone meet the Lord as an enemy, He will “grind them to powder” (Matthew 21:44). “God will not be mocked, whatsoever a man soweth, that shall he also reap.”

The Coming of the Lord

“The coming of the Lord draws near, therefore be ready.” - James 5:8

Never in human history has the stage been set so perfectly for the Second Coming of the Lord. In our world today, cultists, self-proclaimed psychics, and self-styled pagans join in a prophetic frenzy about an Armageddon, the end of the world, and the extinction of the human race. Time Magazine, in a secular humanist view, attempted to play the prophet in a lead article titled, “Beyond the year 2000; what to expect in the New Millennium.” If you are interested in current trends you cannot help but notice the frenzied interest in and acceptance of eastern religious, extra-sensory perception, astrology, witchcraft, and false prophets.

In 1 Timothy 4:1 we see a similarity in the prophecy from Paul when he says, “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.” Similarly, in Revelation 9:20, we see John prophesying about the wicked that will not repent of their evil ways. He says, “but the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.” In our world today, the worst famines the world has ever known are breaking out, new epidemics of old plagues are spreading, and new diseases like AIDS are ravaging the planet. Moral chaos, which is prolific in the world today, is destroying the fabric of our society. Drug addiction,

crime, unemployment, poverty, illegitimacy, social unrest, abortion, and euthanasia run rampant and unchecked in many societies.

What we find in the Bible about the last things is most important. Jesus promised us that the generation that witnessed the return of Jerusalem to the Jews would not pass away until “all these things” be fulfilled, including the return of the King. In Luke 21:24, Jesus says, “And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.” He continues by saying, “So you also, when you see these things happening, know that the kingdom of God is near. Assuredly, I say to you, this generation will by no means pass away till all things take place.” (Luke 21:31-32)

The Jewish people declared the rebirth of their nation in 1948, and recaptured Jerusalem in 1967. Most scholars agree that a biblical generation lasts for around forty years. We can see an example of this in Psalm 95:10 where the Psalmist quotes the Lord who says, “For forty years I was grieved with that generation, and said, ‘It is a people who go astray in their hearts, and they do not know my ways.’” You don’t need to be a mathematical expert to see that there might not be very much time left if we go by these dates and numbers. From the ubiquitous signs in our culture today, it is clear that the Lord Jesus might be coming soon.

First, He will rapture the church. (See 1 Thessalonians 4:13-18) Secondly, He will cleanse, purify and restore this world to the way it was intended to be before the Fall of mankind into sin. Let us examine a very

interesting belief about the last days. Orthodox Jews, who believe that the creation indeed occurred in six days, teach that civilization would last for six thousand years, represented by each day of creation, and then the Messiah would come, ushering in the final one thousand years of human history. Since there were approximately four thousand years of human history prior to the earthly ministry of Jesus, and about two thousand years since then, it seems that we are living very close to the Lord's coming.

Historians tell us that the early church taught the "six day" theory of world history as well. It was considered basic doctrine that the world would go on for six thousand years followed by a period of one thousand years, designated the 'Millennial Kingdom,' and corresponding with the seventh day of creation, the Sabbath. We can see this spoken of in Psalm 90:4 and 2 Peter 3:18 that "with the Lord one day is as a thousand years and a thousand years as one day." The genealogical tables of the gospels lead us to believe that four thousand years passed from Adam's creation to Christ's birth, and from the birth of Jesus to the present age, another two thousand years have passed, for a total of six thousand years. This means that we have one thousand years of glorious human history yet to experience under the Messiah's reign. If we believe what the gospel of Luke says in 21:24 and 21:31-32, the coming of the Lord is near.

The Bible cautions us against setting a date for the coming of the Lord. However, Jesus taught us that, "So you also, when you see all these things, know that it is near—at the doors! Assuredly, I say to you, this generation will by no means pass away till all these

things take place. Heaven and earth will pass away, but my words will by no means pass away. But of that day and hour no one knows, not even the angels of heaven, but My Father only.” (Matthew 24:33-36) Beloved, let us heed this warning and recognize our Savior’s words as an admonition to live our lives as if He might come tomorrow.

The Priesthood of Believers

1 Peter 2:5

“Ye also as living stones are built up a spiritual house, an HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Contrast between material and spiritual. Holy priests offer up spiritual sacrifices. (animal—bird—meal.)

Spiritual sacrifices. Presenting our bodies as a living sacrifice, Romans 12:1. Sacrifice of praise—fruit of our lips giving thanks to His name. Sacrifice of good works. Do not forget to do good—this sacrifice is well pleasing to God. Hebrews 13:15, 16. Possessions—Do not forget—to share. This sacrifice is also pleasing to God.

Verse 9.

“But ye are a chosen generation, A ROYAL PRIESTHOOD, an holy nation, O people of His Own, that ye should show forth the excellencies of Him, who has called you out of darkness into His marvelous light.”

The items mentioned here are physical. Chosen generation—royal priesthood—Holy Nation.

Chosen generation—“Chosen before the foundation of the world.”

Royal priesthood—To proclaim the excellencies of God. As royal priests we go out into the world to witness. As holy priests we enter the sanctuary of heaven to worship.

This difference in priesthood is illustrated by the imprisonment of Paul and Silas in Philippi.

As holy priests they sung praises to God at midnight. As royal priests they preached the gospel to their jailor.

“Here O our Lord, we see Thee face to face;

Here would we touch and handle things unseen;

Here grasps with firmer hand the eternal grace,

And all our weariness upon Thee lean.”

“Here we feed upon the Bread of God, here drink with Thee the royal wine of heaven; Here would we lay aside each earthly load, here taste afresh the calm of sins forgiven.”

The Unequal Yoke-2 Corinthians 6:14

The O.T. reference is interesting. Deuteronomy 22:10.

“Thou shalt not plow with an ox and a donkey together.” Describe. You are not to take the clean and unclean and join them together in My Service.”

Marriage—business—relationships—partnerships. If we are going to count for God we must avoid like a plague the unequal yoke.

There is no meeting place between righteousness and unrighteousness. Right or wrong.

What fellowship has light with darkness? Either the darkness must disappear before the light, or the light will be overcome by the darkness. You cannot have both at the one time.

What agreement, relationship is there between Christ and Satan? None.

Or what part has he that believeth with an unbeliever? None.

What agreement had the temple of God with idols? These two are in opposition the one to the other. Read the rest of the verse.

Each one of us in fellowship is either a help or a hindrance. If you are living a holy life—separated from the world—devoted to Christ—you are a help. If you are living in the world or practicing sin in any form you are a hindrance.

Ever since the church has been established, Satan has been seeking in every possible way to break its unity, disturb its peace, and negate its power for God. Much of the opposition he used was from without.

In the early days thousands of believers were martyred for Christ. For seven hundred awful years, Rome did everything in its power to destroy the Church. Was Rome successful? On the contrary. Augustine said, “The blood of the martyrs is the seed of the Church.” Roaring Lion. China. Eastern Europe. Today, in North America, he has changed his tactics. Angel of light. He endeavors to negate the testimony of the Church by amalgamation with the world. He has been successful, yes. Wind and sun. Aesop’s fables. It was in this way that Israel fell. Barak Balaam.

As long as they were a separated people, they were God’s voice to the world.

It was when they followed after the idolatry of the nations, and made marriages with the heathen. They lost their testimony—God set them aside—they were of no further use as a witness for God in the world.

History proves to us that as long as the Church walked in holy separation from the world that it has in one way

or another been a war for God. Persecution brings unity and blessing.

“Until Shiloh Come.” Genesis 47:10

“The scepter shall not depart from Judah nor the lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be.”

Israel will gather around their Messiah in a day yet future.

We, God’s people gather around our Lord now.

What a privilege it is for us to be gathered together by the Holy Spirit, around the Lord Jesus, to worship God. Definition of Scriptural Assembly.

Shiloh was a temporary location for the Tabernacle. It was centrally located in the nation.

This is where Elkanah and Hannah came to worship. Where Samuel ministered to the Lord. From here he ultimately led the nation.

This verse describes the “Charter of the Church.”

W.E. Vine says, “This verse is among the most heart-searching, awe-inspiring texts in the Scriptures.”

“Where the smallest number, gather together in the name of the Lord Jesus, owning Him as the supreme and soul authority, they are assured of His presence in their midst.”

“For I know whom I have believed.” 2 Timothy 1:12, “For I am persuaded.” “I hear the accuser roar,” “Once in Him, in Him forever.”

1 Corinthians 6:19-20 Indwelling. Christ being in them. Col. 1:27.

1 John 5:11-13. John 10:27-30—The Ark—Romans 8. Sealed unto the day of redemption. 1 Peter 2, Holy Priests—Royal Priests. Rev. 1:4-6. As a priest we offer our body to God—Person Romans 12:1, our praise to God—Praise—Hebrews 13:15, our purse to God—Purse—Hebrews 13:16.

“To offer up spiritual sacrifices.”

“To show forth the praises of Him, etc.”

Notice the order. Able worshipped—Enoch walked—Noah worked. See also John 12. Martha—Lazarus—Mary.

“The coming of the Lord draws near, therefore be ye also ready.” James 5:8

Never in the period of human history has the stage so perfectly been set for the Second Coming of the Lord.

The cultists, and the Tabloids, and self proclaimed psychics and self-styled pagans join in prophetic frenzy about an Armageddon, the end of the world, the extinction of the human race.

Time Magazine in a secular humanist way attempted to play the prophet in a lead article, “Beyond the year 2,000—What to expect in the New Millennium.”

If you are interested in current trends you cannot help but notice the frenzied interest in and acceptance of Eastern religions—extra-sensory perception, astrology, witchcraft, and false prophets. 1 Timothy 4:1, Revelation 9:20.

Europe moves towards unification.

The worst famines the world has ever known are breaking out. Rev. 6:5, 6.

New epidemics of old plagues are spreading, and new diseases are ravaging the planet. Aids.

Think of the moral chaos in the world which is destroying the fabric of our society.

Drug addiction—crime—unemployment—poverty—illegitimacy. Social unrest. Abortion, euthanasia.

Most importantly, what does the Bible say about this?

Jesus promised us that the generation that witnessed the return of Jerusalem to the Jews would not pass away until “all these things” be fulfilled. Including the return of the King. Luke 21:24, 21, 32.

The Jewish people declared the rebirth of their nation in 1948.

They recaptured Jerusalem in 1967.

Most scholars agree that a biblical generation is around forty (40) years. Psalm 95:10.

You don’t need to be a mathematical genius to figure out that there is not much time left. Explain.

From these signs it is clear that the Lord Jesus is coming soon. Firstly, to Rapture the Church. Secondly, to cleanse and purify and restore this world.

Here is something very interesting.

Orthodox Jews, who believe the creation story, Psalm 90:4, 3:18, teach that civilization would last for 6,000 years. Creation in six days. Then the Messiah would come and usher in the final 1,000 years of human history.

Since there were approximately 4,000 years of human history prior to the early ministry of Jesus, and about

2,000 years since, it seems that we are living very close to the Lord's coming.

Historians tell us that the early church taught the six day theory of world history.

It was considered basic doctrine that the world would go on for 6,000 years, followed by a period of 1,000 years designated the Millennial Kingdom corresponding with the seventh day of creation or the Sabbath.

The genealogical tables of the Gospels lead us to believe that 4,000 years passed from Adam's creation to Christ's birth.

From the birth of Jesus to the present age another two thousand years have passed, for a total of 6,000 years.

This means that we have 1,000 years of glorious human history yet to experience under Messiah's reign.

If we believe Luke 21:24, 31, 32, the coming of the Lord is near.

The Bible cautions us against date-setting. However, Jesus taught us that "we would know when His return was near, even at the door,"—though we would not know "the day nor the hour." Matthew 24:33, 36.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11:7

Some of the attributes of God.

God is righteous, that is, He is just, equitable and fair in all His dealings. "He is a just God and a Savior." Isaiah 45:21.

God is good. Nahum 1:7

He is good to all: and His tender mercies are over all His works." Psalm 145:9

God is infinite, 1 Kings 8:27. He has no limits or boundaries. His greatness is beyond calculation, measurement, or human imagination.

God is self-existent. Ex. 3:14

He did not receive His existence from any outside source. He is the fountain of His own life as well as of all other life.

God is self-sufficient. That is, He has within the Trinity all that He ever could need.

God is transcendent.

He is far above the universe and time, and is separate from the material creation.

God is so great, so majestic, so awesome that we only see through a glass darkly.

Because He is infinite, He can never be known by finite minds. Throughout eternity, we will dwell on the wonders of His person and will still have to say, "The half has not been told."

The Prodigal Son

The proof of God's love is seen in His gift.

"For God so loved the world that He gave His only begotten Son." John 3:16

"Christ loved the church and gave Himself for it."
Ephesians 5:25

"He loved me and gave Himself for me." Galatians 2:20

The gift of Christ is always the proof of God's love whether to the world, the church, or to me. It is love's prerogative to give, and give, and give.

"Much more."

The work of Christ did much more than just restore what Adam lost. The truth is illustrated by the trespass offering. The trespass offering not only paid back what he had taken from another but we had to pay an extra 20%.

So then the victim in the case actually received "much more" than had been taken from him. The work of Christ at Calvary has not only brought infinite glory to God but great gain to the believing sinner.

Man could have lived in the Garden of Eden indefinitely and remained the sons of Adam. Because of Calvary, we sinners have become the sons of God and enjoy a relationship to God much closer than that enjoyed by Adam.

Some of the blessings saved sinners have through the work of Christ.

1. We are justified by His blood—justified by faith.

2. We are saved from wrath through Him

3. We are reconciled to God by the death of His Son.

But there is “much more” to it than this. Christ not only gave His life for us, He also gave His life to us.

“Being reconciled, we shall be saved through His life.” V. 10

God’s love reached us when we were sinners. How “much more” now when we are vitally linked with His Son.

Our union with Him guarantees a continuing salvation and a final arrival in glory.

Christ giving His life for us saves us from the penalty of sin. Christ giving His life to us saves us from the power of sin. And will one day save us from the presence of sin.

Justified by faith—we have peace with God through our Lord Jesus Christ.

The Older Son = Scribes and Pharisees

The older son came in from the field and heard the sounds of joy. He asked a servant what was going on. He told him that his brother had returned home and his father was delirious with joy.

The prodigal’s brother was furious and stood aloof and would not celebrate with his father. Despite the father’s entreaties to join him in celebrating the lost son’s return, he would not. This was the Pharisees’ attitude to the sinner. They resented God showing mercy to outrageous sinners. They figured that they had kept the commandments and served Him faithfully and had not been rewarded for this.

The real truth of the matter was that they were religious hypocrites and guilty sinners. They were proud, self-righteous and far away from God.

They were lost and they would not admit it. They were headed for a lost eternity.

Soul Winning Evangelism and the Church's Mission

John the Baptist introduced the Lord to the world when he said, "Behold, the Lamb of God who takes away the sin of the world!" (See John 1:29) John the Baptist is an example of the early evangelism that took place during Jesus' ministry on earth and in the days of the early church. In Scripture, we see a chain of evangelism occurring that began with John the Baptist and is continued by Jesus and His first disciples, then continuing in the early church following Jesus' death, resurrection, and ascension. For example, Andrew was found by Jesus first, who then found Peter and brought him to Jesus. Then Jesus found Philip, saying "Follow me," and shortly after, Philip found Nathaniel. (See John 1:35-51) Philip, 'the evangelist,' also found the Ethiopian eunuch and passed the gospel onto him. Peter found Cornelius, and thus Gentiles were brought into the early Christian church. Paul also found Lydia and thus started the first church in Europe. Thus the gospel spread in the early church throughout the modern world through this chain of soul-winning evangelism.

Have you ever led a soul to Christ? Have you ever been a link in the chain of conversion? We are saved to serve God and bring others into His fold. Charles Spurgeon, the well-known pastor and preacher, said that he never knew real joy until he led his first soul to Christ. Failure to witness is a serious matter, and we will suffer loss for our failure to warn others about the truth of the gospel. (See Ezekiel 3:17-19) Proverbs 11:30 says that "The fruit of the righteous is a tree of life, and he who wins souls is

wise." Daniel 12:3 teaches, "Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever." A great number of people have stepped out of the sphere of soul-winning by claiming, "I am not an evangelist." Yet we see this command clearly in Scripture and with the biblical authors who were part of the early church. Paul writes to Timothy saying, "Do the work of an evangelist." (2 Timothy 4:5) Timothy was a pastor, and his gift was feeding and nurturing the sheep, but Paul reminds him that despite his pressures of shepherding, he was not to neglect the work of the evangelist.

Believers might ask themselves, "What help will I get to bring men to Christ?" Let us consider this question by examining Peter before and after his experience at Pentecost. Before the coming of the Holy Spirit, we see Peter acting in cowardice at times. For example, Peter begins to sink while walking on water because he doubts the power of the Lord. (See Matthew 14:28-30) We see Jesus identifying him as Satan when he fails to recognize Jesus' reference to dying on the cross in Matthew 16:21-23. We also know that Peter famously denies Christ three times and weeps for his weakness. (See Matthew 26:69-74) Yet now let us remember the events involving Peter after Pentecost, when three thousand people are saved upon hearing his bold preaching on Jesus and His life, death, resurrection, and ascension. (See Acts 2:14-47)

What made the difference between these very different acts and Peter's character? We can deduce that the coming of the Spirit filled Peter powerfully and transformed his life and ministry. In Luke 24:49, Jesus

has appeared to His disciples immediately before He ascends, and He promises, "Behold, I send the promise of my Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." Again in Acts 1:8 we see a similar message of Jesus' teaching when He says to them, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." After Pentecost, what makes the difference in Peter's life and ministry is that he has been filled with the Holy Spirit's power.

For believers today, to be led by the Spirit is the answer to our fear in evangelism. If we look at Philip's situation, when he is prompted by the Spirit to speak with the Ethiopian eunuch, we can be assured that like Philip, the Spirit will prompt and speak to us when we are faced with an evangelistic opportunity. (See Acts 8:29) The result in this specific situation is that the Ethiopian is saved. We should all ask ourselves, "Do I want to be a soul winner? Do I want my heart filled with Calvary love for the lost?" Because if we all truly want these things, Jesus teaches us in Matthew 21:22 that in "whatever things you ask in prayer, believing, you will receive."

Every Member Evangelism, Acts 5:42

"And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ." This text culminates the record of a highly significant period in the life of the early church. Despite the trouble from within and the opposition from the outside Roman and Jewish world, the church has filled Jerusalem with its doctrine, preaching the Word of God and the way of salvation through Jesus. In addition, serious sin has been

judged, and a “great fear” comes upon the early believers in Jerusalem. (See Acts 5:1-11) As is usually the case, the purging of evil from the midst of God’s people brings such a wave of blessing, as can be seen in the events of Acts 5:12-16, that Satan retaliates with opposition and persecution through arrests and suffering. (See Acts 4) When the apostles preach publicly, they teach about the resurrection of Jesus and consequently, five thousand men are saved. Despite the retaliation, opposition, and persecution, these undaunted warriors of the cross depart rejoicing and cease not to teach and preach Jesus Christ daily in the temple and in every house. (See Acts 5:42) The order of these events is irreversible. First there is the exposure and judgment of sin, then follows the blessing through the activities of a cleansed church, and finally the inevitable opposition from Satan.

The Church’s Vision

The early church had a vision and a burden for the city of Jerusalem. From Acts we know that the early church had a twofold strategy to reach the city with the Gospel: first, through the temple and second, in every house. (See Acts 3, Acts 4:31, and Acts 5:42) While the temple signifies the sphere of an entire worshipping community, the house signifies the smaller sphere of a witnessing community. In our day, this means that first, we should come to the church in order to meet and collectively worship God, and then we should go to private houses to meet men and witness to them about our Lord. Secondly, this means we should also come to the church to be taught the Word of God, and then go to the house to live and dispense the Word to others. Third, we should come to the church to meet for worship, teaching, fellowship

and discipline, and then go from the church with hearts touched and full of the Spirit in order to live lives that will affect men and women in every sphere and strata of society. To separate the church from the house and what each represents for the believer is wrong and unbiblical. It is similar to bottling up the salt of the earth or putting the light under a basket. (See Matthew 5:13-15)

How should the early church's vision and burden for the city of Jerusalem apply to us believers today? In Proverbs 29:18, we are told, "Where there is no vision, the people cast off restraint." We can understand this loss of vision as a church's fateful doom. Today, the people of God can either evangelize or fossilize, leading to a renewed church or a church destined for decay. Sometimes the church today is torn between old men dreaming dreams and young men seeing visions. How do we then reach our communities? The church is often looking in vain for better methods, but God is really looking for better men to do the work of evangelism. The church does not always only need more new and improved machinery or even more novel methods, rather it needs holy men and women whom the Spirit can use for His purposes. The Holy Spirit does not come with machinery and methods, but on men who are mighty through prayer. Furthermore, God is not always just looking for men of great talent, learning, or ability. What God is always looking for is men who are clean in life, pure in heart, great in faith and love, and holy in devotion to Him. Such people can mold a community for God!

The Church's Mission

The mission of the church is to preach and teach Jesus Christ. Every believer is given a command to be a missionary. Whether in private discourse or in public preaching, Jesus teaches us in Matthew 28:19-20a: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you." With this command, as believers we should be as zealous of the "Go" command of Christ as we are of the "do" command. Our mission is to make disciples, baptize them, then teach them. And we should always remember the divine promise of the resurrected Lord: "Lo, I am with you always." (Matthew 28:20b) We should never be fearful that we are going alone, rather we can be assured of His presence with us forever. Every member of a church should be engaged in this work and linked into the "chain of evangelism."

The Church's Passion

The bleeding and battered disciples in Acts 5 left the presence of their enemies rejoicing that "they were counted worthy to suffer shame for his name." (Acts 5:41) The men of the early church were filled with passion and courage. Paul even returned to the scenes of his near death for the sake of the gospel going out to men. In 2 Timothy 2:11-13, Paul recalls the hymn of the early martyrs of the church: "For if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself." These men of the early church and the martyrs of the faith were filled with the Spirit and anointed with power. No one can relegate Christian activity to one day a week at church and claim to be filled with the Spirit as

these men were. The witnessing of these disciples was daily, and their passion knew no bounds. The commission of Christ superceded the threats of men around them. As Peter and the other disciples said in Acts 5:29, "We ought to obey God rather than man." Let us keep fresh in our minds and hearts the words of Jesus in John 20:21 as we remember our calls to be evangelists for the Lord's glory: "As the Father has sent me, I also send you."

The World's Sinful Condition

Romans 1

Construction of message.

No 1 – Quote No 1.

No 2 – To rectify this dreadful situation

Men have tried: Education – Prosperity – Art – Culture

These have ended in utter failure.

No 3: Men and women are in pursuit of these, etc.

Romans 1 consists of two great revelations

1. There is the revelation of God's love. V1-17

2. There is the revelation of God's wrath. V18-32

V. 18 This wrath will be revealed against all ungodliness and unrighteousness of men suppress the truth.

Human ungodliness: ungodliness is inexcusable. See V 19:20

Human unrighteousness: ungodliness is sin against God —unrighteousness is sin against man as well as God. V. 21-27

Human unbelief: God' wrath is expressed against those who suppress of stifle the truth. V. 28-31

The whole world is guilty before God.

The Heathen—the Hypocrite—The Hebrew: Romans 3:23

Man refuses to see God in creation—their foolish heart became darkened. In their human wisdom they became “morons,” people of low intelligence.

The next step down from atheism is idolatry. Note the degenerating process. Men worshipped men. Hitler—Mussolini—Mao—Stalin. Football stars—actors—actresses Four-footed=horses In India the cow—the crocodile—the cobra.

The result of this rejection of God and His Son Jesus Christ are described in V 24 thru 32.

V24-God gave them up to uncleanness-lust-and to dishonor their bodies between themselves.

V26-God gave them up to vile affections.

God is allowing woman to burn in their lust one toward another-Lesbianism God is allowing homosexuals to pursue their awful conduct.

God obliterated Sodom for the same sin,

The Scripture say that those who indulge in the horrendous vices are receiving in themselves the due penalty of their sin.

V. 28-God gave them over to a depraved mind to do those things which are against nature. The result of having restraint removed, and being given up, and let go of by God, the sins mentioned in Vs. 28-32 run rampant throughout our society.

God's final verdict on this sinful scene is found in the 3rd chapter.

John says that the whole world lies in wickedness = the wicked one.

Paul says the wages of sin is death—physical—spirited—eternal—separation from God eternally.

But the gift of God is eternal life through Jesus Christ, our Lord. Wages—gift. Eternal death—Eternal life.

John 3:14

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”

“Moses lifted up the serpent in the wilderness.”

Numbers 21:5-9 He lifted up the serpent for a sinful, disobedient people. When anyone was bitten by a serpent, he had a choice. He could humble himself and by a simple act of faith, look and live, or he could refuse to look on the serpent of bronze and die.

See Isaiah 45:22

“Turn to Me, and be saved, all the ends of the earth. For I am God and there is no other.” Isaiah 45:22.

“There is no other God beside Me—a righteous God and a Savior. There is none except Me.” V.21

“Even so must the Son of Man be lifted up.” Just as the serpent in the wilderness was the only means for the healing of Israel, so the death of Jesus Christ is the only means for the New Birth.

The only way to appropriate the regenerating powers of God is by faith in the vicarious death, burial, and resurrection of Jesus Christ.

To be saved a sinner must come to Christ and believe that:

1. Christ died for our sins according to the Scriptures
2. That He was buried. This is proof of His death. He was in the grave three days and three nights.

3. That He rose again the third day according to the Scriptures. This is the Gospel that saves.

But it is powerless to save the sinner until he believes.
Romans 1:16

The means of the New Birth is found in that:

1. "God so loved the world, that He gave His only begotten Son," to be the only means of the New Birth.
2. Jesus came into the world to become the only means of the new birth.
3. The Holy Spirit came into the world on the day of Pentecost to convince men of their need of the new birth. A personal faith in the death, burial, and resurrection of Jesus Christ is the only means of the new birth.

Every "born again" child of God has a threefold proof of the new birth—proof that he is a child of God.

This threefold proof:

first-inward proof second-outgoing proof third-outward proof

1. "Whoever believes that Jesus is the Christ is born of God." V1 1 John 5

My faith is in Christ—that He is God—is evidence that I am a child of God V. 10-13.

2. Everyone who loves is born of God. 1 John 4:7-11

We are to love our fellow man with the love of God. We are not capable in the flesh of doing this—we must let God love man through us. This is the outgoing proof of the New Birth.

3. “Everyone also who practices righteousness is born of Him.” 1 John 2:29

If you are born of God, you will make a practice of doing what is right at all times and at all costs. This is the outward proof, etc.

Numbers 21

John 3:11-15

Let us consider the eloquent and strange-looking remedy. It was God’s answer to a deadly and desperate situation. Even as the cross of Christ is, in an infinitely vaster sense.

In that old-time camp of Israel men were stricken, suffering, perishing, and “much people died.”

Note where this serpent of brass was raised. It was not raised in the Tabernacle—nor among the tents of the priests—nor was it in charge of the Levites.

It was to be put on a pole outside the Tabernacle apart from all ordinances, sacrifices, and priestly administrations.

Salvation came to stricken man and women through the uplifted serpent. Salvation comes to men and women today through the upraised Christ on the Cross.

Salvation is not lay priests, confessions, communion, or church ceremonies of any kind.

The people who were bitten were snake-poisoned, fever-racked—dying. There was only one remedy to cure men and women of the fatal sting. They must look to the upraised brazen serpent.

So today the human race must look to the Christ of the Cross. it was not the pole but the serpent that saved. So today it is not the Cross but Christ. Neither is there salvation in any other.

The Roman Catholics say that there is “no salvation outside the Church.” The Mormons believe the same—Jehovah’s Witnesses believe this to be true.

Salvation is only to be had in Christ.

We must come as a penitent sinner, we must accept Jesus Christ as our Savior. We must come to Calvary for pardon and cleansing.

The serpent was lifted up in a place where all could see it. There was no healing for any Israelite who was bitten apart from looking at the serpent.

The directions that God gave to Moses were short, clear, and easy. “Look and live.”

The message of “look and live” comes to all sin-sick, conscious stricken, heart-weary, troubled, seeking souls.

Look to Jesus uplifted on the Cross.

The mystery of the Cross may be fathomless—the measuring of it may be profound, but the message to all mankind is clear and plain. “He that believeth on the Son has life.”

There on Calvary’s Mount the Lord Jesus is uplifted before the gaze of all mankind—that wondrous Cross on which the Prince of glory died. “For God so loved the world, etc.”

The Brazen Serpent. Its appointment. Its all-sufficiency. Its appropriation.

Its appointment.

It was prescribed by God Himself. The Cross is the God-appointed way of man's salvation. Self-righteous persons may resent it—Religionists may resist it—Impenitent sinners may refuse it—Prejudiced unbelievers may reject it.

But the Cross stands "towering o'er the wrecks of time," erected by a mightier hand than Moses—erected by God Himself.

A "serpent" cast in "brass," and the raised high upon a pole displayed the fact of divine judgment against sin.

This was the only remedy. They were all victims of the one plague—all were to find cure in the one way.

This one way was for the high, the low, rich and poor, learned and illiterate. "No other name given among men, etc."

The serpent was made of brass, it was a remedy that lasted. We read of it seven hundred years later, in the reign of Hezekiah.

It is so with the Cross—there is a finality in the atonement,—there is continuity of efficiency—there is infinite wealth of pardoning grace—there is endless strength of healing virtue flowing from it.

The All-Sufficiency of It

It was not the only remedy, but no other was needed.

"It came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The remedy was all-sufficient in that it availed no matter the seriousness of a person's condition. It was all-

sufficient no matter how many times a person had been bitten.

When we “look to Christ” no matter where we have come from, “our sins are forgiven us for His name’s sake” 1 John 2:12. We have peace with God through our Lord Jesus Christ, Romans 5:1—our guilt is completely cancelled, Romans 8:1, the Holy Spirit quickens us into new spiritual life. Ephesians 2:5, Romans 8:2.

At the point of believing we become saved—forgiven—reconciled—justified.

The cure offered to a bitten Israelite was equally available to all. No degrees of availability. So with the forgiveness from Christ it is to “whosoever will.”

The message to every sin-sick, guilt-burdened, habit enslaved sinner is to “Look to Jesus.”

The Appropriation of it

It was he who looked at the serpent who was saved. “When he looketh upon it, shall live.” All that a person had to do was “look.” He did not have to pay for it—nor work for it—nor earn it—nor merit it—not wait for it—not did he have to pay for it.

All he had to do was accept it.

Salvation comes to us by believing. “Believe on the Lord Jesus Christ and thou shalt be saved.” He that believeth on the Son hath everlasting life.

Discipleship

The main passages in Scripture a believer can go to in order to understand the concept of discipleship are in the gospels. Some of these passages include Matthew 10:32-39, Luke 14:26-35, and John 21:15-19. If we look more in depth at these passages, what can we discern about being disciple, what it is and what it means? A disciple is a follower, student, or a learner of any teacher. In biblical times, 'disciple' was a name given to the followers of a teacher. We can see this in Matthew 9:9-14, where both disciples of Jesus and John are mentioned following their leader and his respective teachings as distinct. Acts 11:26 mentions that "The disciples of Jesus were first called Christians at Antioch." For you and me, as believers, then, we should all be called disciples of Jesus because we follow His teachings and seek to disciple others in His teachings as well.

First, let us look at Matthew 10 and what the Lord discusses as important truths regarding discipleship. In Mathew 10:34-36, Jesus employs a metaphor, or figure of speech, saying, "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his own household.'" Jesus is saying that He did not come to bring peace but a sword, and in a very real sense we know that the Lord came to make peace.

In Ephesians 2:14-17, Paul confirms this aspect of Jesus' ministry: "For He Himself is our peace, who has made

both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.” We also know from John 3:17 that Jesus came so that the world might be saved through Him. So in this pointed figure of speech about a sword in Matthew 10, the point that the Lord is making involves when an individual or a family is saved - their families might turn against them. Jesus even gives an example of this situation, saying an unconverted father would oppose his converted son or an unconverted daughter-in-law would hate her saved mother-in-law. (See Matthew 10:35)

We know from this example that one of the costs of discipleship as a believer is to experience tension, opposition, and even alienation from one’s own family. In fact, many a new believer has been called upon to choose between Christ and his family. Because of this, one of the first things the Lord would have the new believer know is that they must love Him above everyone and everything. This is why he teaches this in Matthew 10:37 that if anyone wants to be His disciple he must love Him more than he loves his father, mother, wife, children, brothers or sisters. Humanly speaking, this is the ultimate sacrifice! But there is one thing that stands out above all others. This is the love of one’s own life. Jesus is calling His disciples and all believers of

Christ to love Him more than our own lives! (See Matthew 10:38-39) This means that a true disciple does not live a self-centered life, rather a Christ-centered one. What does this mean in our discipleship? Christ must be the predominant, controlling, and absolute force in a true disciple's life. The Lord is saying that if we do not love Him supremely, that is more than our own family and our own lives, we cannot be His disciple. Notice that Jesus does not give us a halfway measure; we are either a disciple or not a disciple.

Let us move on to Luke 14:27, where there is a similar story. Jesus teaches His disciples that to be worthy of Him and be His disciple, we must take up our cross and follow Him. We should remember what the cross represents in this picture Jesus uses. The cross in the time of the New Testament was a means of execution, so to take up one's cross and follow Christ is to live in such devoted abandonment to Him that even death is not too high a price to pay. Not all disciples are required to lay down their lives for the Lord, but all true disciples are called to value the Lord so highly that their life is considered secondary to bringing glory to Christ. This means that the love for Christ in our lives must overmaster even our instinct of self-preservation.

As we consider Jesus' teaching in Luke 14:27, we should ask what this cross represented to those listening. Some believe that it is some physical infirmity, mental anguish, or painful circumstance. In this context, the cross could mean reproach, suffering, loneliness, or even death for Christ. We should all be aware that not all believers bear the cross for Christ by living in true discipleship for Him. In fact, many believers avoid it by living a nominal Christian life. Yet if we live all out for Christ in true

discipleship, knowing the steep cost it will afford us, we will no doubt experience some form of Satanic opposition, just as the Lord did while on earth. The true disciple must follow after Christ in this sense, ready to live the same type of life the Lord lived, one of self-renunciation, humiliation, persecution, reproach, temptation, and contradiction against Himself.

All believers are tempted to shield their lives, and attempt to avoid the pain and loss of a life of total commitment, yet this is the greatest waste of a life. The greatest use of our lives as believers is to spend it in the service of Christ and for His greatest glory. As He says in Matthew 10:39, "He who finds his life will lose it, and he who loses His life for my sake shall find it." Jesus is saying that to live a selfish life is to fail to recognize the purpose for which we were created. But, dear Christian, if we give up the world and its pleasures, deny the cravings of the carnal man, and refuse the pleasures of sin for Christ's sake, we will be rewarded eternally. In John 12:24, Jesus teaches, "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life." When Jesus is referring to "loving your life" He is talking about loving our temporal earthly lives more so than God. Likewise, "hating your life" refers to thinking very little of our earthly lives in comparison to loving God so much that we will do anything sacrificially to serve, love, and glorify Him. We know that like the grain of wheat that dies but brings forth much fruit, our lives also will bear much fruit even in the sacrifice of our lives for serving Him. The promise in 2 Corinthians 5:10 says, "For we

must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.” Each one of us will receive recompense for our living for Christ here on Earth.

Lastly, Jesus teaches His disciples following his death and resurrection in John 21. He asks Peter, “Do you love me more than these?” and then “Do you love me?” twice more. (John 21:15-17) When Peter answers yes, Jesus commands him to “feed my sheep.” This is an important part of discipleship that as believers, we “feed” others with the Word of God and teachings of Jesus. Just as Jesus is our one true shepherd, we are called to be a shepherd to others and call them to true discipleship, bringing glory to His name and being willing to sacrifice everything for Him.

Gideon and Elijah: The Power of the Spirit

“Not by might nor by power, but by my Spirit, says the Lord of hosts.” Zechariah 4:6

This verse in Zechariah shows beyond a shadow of a doubt that the Lord’s work is not carried on by human wisdom and strength, rather by the Holy Spirit. This is illustrated well in the capture of Jericho we read about in Joshua. It is not the might of the Israelite army that causes the walls to fall down and allows the Israelites to capture the city, but God who delivers the city into their hand, with a power that is divine rather than human. When the priests blow their trumpets seven times, the walls collapse. (See Joshua 6) Likewise, in the story of Judges 7, if Gideon had depended on his army he could never have defeated the Midianites. His army, cut down in several stages from a mighty 22,000 to a meager 300 men, uses unconventional weaponry and earthenware pitchers with torches inside. These strange weapons were not like the classic military weapons, yet they put to flight the mighty Midianite army. God’s power flows through these unorthodox weapons and gives them victory over their enemies.

Another story that shows God’s power in action is in 1 Kings 18:20-40, where we read the story of Elijah’s victory on Mount Carmel. It demonstrates the power of God in contrast to the empty name of Baal. Elijah purposefully removes any possibility that any human might be able to kindle the fire on the altar by pouring twelve barrels of water over it. When the fire comes, it consumes the sacrifice, pulverizes the stones of the altar

and vaporizes the water. This is only the work of God and not of human hands.

Let us also consider the story of the miraculous catch of fish in Luke 5:1-11. Seasoned fishermen, these men claim they have fished all night trying every known means to catch fish. Despite their combined skill, they have caught nothing. Their situation provides the Lord an opportunity to show His disciples that the power for fruitful and effective service must come from Him.

Some think that money is the greatest power that extends and builds up the kingdom of God. Others might think that high-powered promotional programs, the psychological manipulation of people, or clever oratory are keys to success. However, the key to success really lies in God's work not accomplished by human might, power or any of the aforementioned things. Blessing comes from the Holy Spirit. Much of the so-called Christian work today can still continue if the Holy Spirit is removed completely. But even our own sanctified self is still a poor substitute for the glorified, perfect Christ. We must learn that true spiritual power comes exclusively from the Holy Spirit. Robert Murray McCheyne, the well-known minister and preacher once said, "For every look you take at self, take ten looks at Christ." We should take note of this advice as believers, because this is indeed a good balance for us to remember as we seek to remember from where our blessing, power and might come - not from ourselves, but from God!