

Greatest Questions in the New Testament

A SIX MONTHS' COURSE OF STUDIES
FOR MEN, WOMEN, AND YOUNG PEOPLE

By

Leroy Brownlow

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FOREWORD

This book, **GREATEST QUESTIONS IN THE NEW TESTAMENT**, is what the name indicates. The New Testament contains many questions. We have picked the ones we consider to be the greatest, most thought-provoking, and most practical for a six months' course in Bible classes. They are not questions about the Bible, but questions which are actually in the Bible, put there by the authority of God. These questions deal with problems just as acute today as they were back then.

These lessons first appeared in the author's book, **THE GREATEST QUESTIONS OF THE AGES**. That book contained fifty-two lessons, twenty-six from the Old Testament and twenty-six from the New Testament, but it contained no review exercises at the end of the chapters. To include such would have made the volume too large for class work. So it has been thought wise to write a review exercise for each chapter and to publish the former in two volumes rather than one — **GREATEST QUESTIONS IN THE OLD TESTAMENT** and its companionate book, **GREATEST QUESTIONS IN THE NEW TESTAMENT**. The review exercises increase the book's practicality for class usage and add greater incentive for more personal study of the lessons; however, the use of them is left to the option of the teacher and students.

Jesus often used the question method in his teaching. Questions arouse attention and provoke thought. This accounts for the unusual interest of the American people in questions. Aware of this interest in questions, we have felt it very timely to present to the Bible-studying public this series of lessons.

The lessons have been organized and written in simple, outline form. They were designed to have depth — but at the same time, simplicity. We believe that the most profound lessons can be simplified by employing

organization of material, simple words, and a direct approach. This we have tried to do.

We have given the lessons a sermonic treatment, because we have aimed at results. We have labored to make practical applications of ancient truths. The ultimate aim of teaching is not realized, if the pupils come only to know the Bible, but rather when the pupils come to know and to live as God directs. Our true test as a teacher will come at the judgment. If our pupils are saved, we have been a success; if they are lost, we have been a failure.

We believe these lessons are practical for all Bible classes of men, women, and young people beginning with high school; for a guide in midweek services; and for an aid in home studies. The author has tried them in both classroom and pulpit of the Polytechnic Church of Christ, Fort Worth, Texas, where at this writing, 1961, he is presently engaged in his eighteenth year of work.

A word to teachers: It is impossible to write a series of lessons that will fit the time limitations of every class and the individual pace of study of every teacher. But the author does think it wise to keep the lesson moving rather than let it bog down. If you get too tedious, your pupils will lose interest. So in order to cover a lesson in one period, you may not be able to refer to and discuss all Scripture citations given. But the large number has been included to be used as the teacher sees fit, if time permits; if not, they may be studied with great profit by the individual student in his home studies.

It may be that the teacher will prefer to spend nearly the whole class period studying and discussing the review exercise. This is very effective if the students have studied their lesson sufficiently at home and have filled in the exercise.

All Scripture quotations are from the King James Version of the Bible, unless otherwise indicated, because

it is used more by the masses than any other translation.

The hope is now entertained that this volume may be enlightening, inspiring, and interesting to those who study these pages; and that after completing this series, you will consider studying, if you have not already done so, the companionate volume, **GREATEST QUESTIONS IN THE OLD TESTAMENT**, or one of the author's other popular study courses such as **WHY I AM A MEMBER OF THE CHURCH OF CHRIST** or **SOME "DO'S" AND "DON'TS" FOR THE CHRISTIAN**.

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"WHAT DO YE MORE THAN OTHERS?"—Matt. 5:47

1. Jesus was teaching the high standard of loving enemies (Matt. 5:43-45).

(1) This was in contrast to the practical workings of the law of Moses under which men took "an eye for an eye, and a tooth for a tooth," and loved their neighbors and hated their enemies (Matt. 5:38, 43). In contrast, Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Our Lord exemplified this teaching in his dying moments by praying for his enemies (Lk. 23:34). This manner of living is essential to show our resemblance to the Father who blesses materially both the evil and the good (Matt. 5:45).

(2) Some have thought it impossible to love an enemy. But love has many degrees, and the degree that prompts one to bless an enemy and pray for him is the love that is enjoined upon us. This is by no means an impossible feeling. Read Rom. 12:17-21.

2. Even the publicans lived by the standard of returning good for good.

(1) The publicans were men who collected taxes for the Roman government. The Jews, under the yoke of Roman bondage, paid these taxes with reluctance. The Roman system of collecting the taxes on a farmed out basis encouraged arbitrary assessments and fraudulent exactions. The better class of men refused this occupation, and that left the work often to men of abandoned character who had neither reputation nor self-respect.

(2) Jesus said that publicans, the lowest class of people, love the ones who love them (Matt. 5:46). Thus, there is no praise in this kind of love. Read Lk. 6:32, 33. Christians should have a love that distinguishes them from sinners.

(3) The most wicked people, the publicans, saluted their own brethren (Matt. 5:47). Salutation has for many centuries been a customary token of courtesy, civility, and decency. The Jews despised the Gentiles, and ordinarily did not salute them (Jno. 4:9). So in this respect, their religion was no better than that of the heathen. Even the publicans saluted their friends. If a Christian refuses to salute a Christian, then he is living on the level with the most wicked men. Christianity, however, was designed to lift man above the level of the worst sinners. A father said to his son, "My boy, speak to everybody, even those who are rude to you; for remember that you show courtesy to others not because they are gentlemen, but because you are one."

(4) There is no honor in doing "good to them which do good to you"; for sinners do this "to receive as much again" (Lk. 6:33, 34). Christ demands that we unselfishly do good, "hoping for nothing again" (Lk. 6:35). A church member, who was in need of a favor from some other church members, said, "I wish now I had invited them into my home, but I never thought I would ever need them for anything." She was living on the same level with sinners.

3. The question proves that Christians are expected to live better and do more than sinners. Otherwise, our Lord would not have asked it.

(1) Jesus teaches in the question and context that our religion is worth little if it does not make us better than natural, worldly men. The Christian is raised up from the waters of baptism to walk in newness of life (Rom. 6:3, 4), not oldness of life. The Christian was once darkness but now is light (Eph. 5:8; Matt. 5:14-16), and light is easily distinguished from darkness. One way man can prove the will of God is by being different from the world (Rom. 12:2). This is more difficult than giving chapter and verse. Converted people once lived according to the world, but now they "have put off the

old man with his deeds, and have put on the new man" (Col. 3:7-10). I Pet. 4:3,4.

(2) Even the righteousness of the self-righteous Pharisee was not sufficient. Jesus said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). There are today churches and standards galore, but they are not our standard. It is a pity that some members of the true church give no more, attend no more, pray no more, study no more, and work no more than denominationalists. If a Catholic can meet at 7:00 a. m. to worship in error, we can meet earlier, if need be, to worship in truth. If a Mormon can give ten percent to support error, we can give more to support truth. If Jehovah's Witnesses can circulate much literature to spread error, we can circulate more to preach the truth. "What do ye more than others?"

4. The Christian is in constant danger of being dragged down by the average standard. Most people are satisfied if they live up to the demands of the average.

(1) "Thou shalt not kill" meets the demands of the average, but Jesus demands more. He condemns hate, the seed of murder. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I Jno. 3:15). Read I Jno. 4:20.

(2) The average is in sympathy with this standard: "An eye for an eye and a tooth for a tooth"—average law. But Christ demands more, non-resistance to evil: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

(3) "General Average" says that man must obey this law: "Thou shalt not steal," but he has no objection to your defrauding just so long as you stay "within the law." He calls that good business. However, Jesus gave a higher standard. He said "Defraud not" (Mk. 10:19).

(4) The demands of the average prohibit a man's getting drunk and disturbing the peace, but to get almost that way is no violation of the average demand. But to the contrary, the Master demands more. Paul said, "Abstain from all appearance of evil" (I Thess. 5:22).

(5) The average standard is based upon selfishness. But God views it differently and says, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

(6) "General Average" says that one religion is as good as another. Christ taught otherwise. He taught that worship may be in vain and that other plants will be rooted up (Matt. 15:9, 13).

(7) These contrasts of popular standards with Scriptures are sufficient to prove that Christ demands that we excel the average.

5. Christ, instead of man, is the Christian's standard.

Jesus is the Christian's example. We should follow in his steps: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21). Christ is the way that leads home to the Father. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6).

(1) It is foolish to measure ourselves by other members. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12). They are not our standard.

(2) It is much worse to measure ourselves by non-members.

Review Exercise

1. What was Jesus teaching when he asked the question in the text!
.....
2. How did Jesus contrast his law with the law of Moses?
.....
.....
3. To what degree are we to love an enemy?.....
.....
4. Who were the publicans?
5. Why is it that we are no better than publicans, if we salute our brethren only!
.....
6. What describes the Christian before and after conversion! (Eph. 5:8).....
.....
7. What has the Christian put off and what has he put on!
..... Scripture:
8. If we live on the standard of loving only those who love us, we are no better than.....
Scripture:.....
9. One is raised up from the waters of baptism to walk (Rom. 6:3, 4).

10. One way to prove your religion is.....

(Rom. 12:2).

11. Our righteousness must exceed.....

Scripture:

12. Hating your brother makes you guilty of

Scripture:.....

13. The average standard is based upon selfishness; but,
 in contrast, the Bible says, ".....
"

....." Scripture:

14. "General Average" says that one religion is as good
 as another, but Jesus taught

..... (Matt. 15:9,13).

15. (T or F) It is wise to measure ourselves by ourselves.

16. (T or F) Christ demands that his disciples excel the
 average.

17. (T or F) It is no violation of Christ's teachings for
 us to defraud another if we stay "within the law."

18. (T or F) Christ demands that we do good unto others
 hoping for nothing again.

19. (T or F) Christ exemplified the right spirit toward
 enemies by praying for them.

20. Thought question: Does the majority of the members
 of the church live on a higher standard than the
 majority of those out of the church?

"WHICH OF YOU BY TAKING THOUGHT CAN ADD ONE CUBIT UNTO HIS STATURE?"—Matt. 6:27

1. The Lord intended for this question to be an antidote for anxiety or worry.

(1) "Taking thought," in this passage, was a correct rendering when the King James Translation was made, because "thought" back then carried a meaning equivalent to anxiety now. But since 1611, the word has lost this meaning. So the translators of the American Standard Version rendered the passage "being anxious," instead of "taking thought." It is anxiety, solicitude, and worry which our Lord condemns in the question.

(2) If you are not as tall as you desire, which of you by being anxious can add one cubit unto your stature? You will not grow taller by worrying about it. Nothing is more useless than worry.

(3) The question was asked at a time when Jesus was teaching against undue solicitude for food, clothing, and shelter (Matt. 6:25-34). But this principle of living life free from the tension of worry is to be applied to all our needs and problems. "Be careful for nothing"—"in nothing be anxious" (Phil. 4:6).

2. No teaching is more universally needed than this against worry.

(1) Worry! Worry! You see the evidence of it everywhere you turn. The furrowed brow. The set jaw. The anxious stare. The nervous pace. Consequently, our people are having sleepless nights, nervous break-downs, and stomach ulcers. Youth worries because he is not old. The old worry because they are not young. The educated worry because they know so much (Eccl. 1:18) while the ignorant worry because they know so little. The rich worry because they have so much (Lk. 12:17), and the poor worry because they have so little. Some worry because of the past. Others worry because of the future. On and on it goes!

(2) This teaching is also needful because worry is so useless. There are two things about which no one

should worry. First, nobody should worry about that which he cannot help. If the difficulty cannot be remedied, accept it without fretting. Second, no person should worry about that which he can help. Instead, he should get busy and remove the cause of his anxiety. This is always good advice: "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

(3) Furthermore, this teaching is essential because worry is so harmful. Work does not hurt us, for God commands it: "This we commanded you, that if any would not work, neither should he eat" (II Thess. 3:10). It is worry that kills.

3. To conquer worry, we must forget the past.

(1) This was one of the principles that guided Paul's life. He said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. . ." (Phil. 3:13). There was enough in Paul's past to run him crazy, if he had dwelt upon it. Therefore, he put his mistakes behind him as works of ignorance (I Tim. 1:13), and pressed forward to a brighter future (Phil. 3:14).

(2) If we, too, have made mistakes in the past, we should derive what wisdom we can from them, get forgiveness of them, and then forget them. One of the finest of arts is the art of forgetting.

(3) We should learn to pray at the close of the day, "Father, thou gave me this day. I have done the best I could with it. If I have made mistakes, forgive me. And If I have won any victories, I humbly give thee thanks. It was gracious of thee to give me this day. But, Father, for good or bad the day is over and I am through with it and I am giving it back to thee. In Christ's name. Amen." This spirit will conquer any worries which might come from the past.

4. Living life a day at a time is another essential in overcoming worry. Jesus stated it this way, "Sufficient unto the day is the evil thereof" (Matt. 6:34).

(1) This is the only way we can live life, for the past is gone and the future has not yet come. It is a mistake

to try to live in either the past or the future. It detracts from the present.

(2) Life has become unbearable to many because they are trying to live it in the lump. We are reminded of the man who counted the number of times he would have to tie and untie his shoes if he lived to be seventy. It was too much for him, so he committed suicide. No person is strong enough to bear the weight of all the future.

(3) Some have grossly misunderstood this philosophy of life, thinking that Jesus taught indolence. But he did not, because the best preparation any man can make for the future is to do well what needs to be done today. Doing your best today makes it much easier to do better tomorrow. Such activity kills worry. But idleness breeds anxiety. It permits the imagination to run riot and to suppose a million ills.

5. Another thing necessary in subduing worry is an acceptance of self.

(1) We must accept the fact that different people have different talents and different degrees of ability (Matt. 25:14-30). Even though we are one talent men, it is to our advantage to accept the fact and develop the talent, rather than uselessly worry over what we do not have. We are on the road to inward peace and contentment if we accept ourselves as we are, even though we have severe handicaps. A lady once said that the happiest day of her life was the day she ceased trying to be beautiful.

(2) In accepting self we should turn our obstacles into steppingstones rather than worry over them. Fanny J. Crosby became blind at six weeks of age. She testified: "I am the happiest soul living. If I had not been deprived of my sight, I would never have received so good an education, nor cultivated so fine a memory, nor have been able to do good to so many people." How much better than resentment and bitterness! Her own mental attitude made the difference. As a man "thinketh in his heart, so is he" (Prov. 23:7). Therefore, the world will never be any different for us unless we think differently.

Curing worry is not an outside problem; it is an inside job. No outside circumstances can prevent worry. The right mental outlook will enable us to convert our difficulties into blessings, as Fanny J. Crosby did. Those who will not accept misfortunes will never know peace, but rather will experience a raging, civil war within themselves.

6. Finally and basically, the only way to get out of that vicious circle of worry and find inward peace is an acceptance of God.

(1) Our worries are only the outward symptoms of a deep-seated ailment, a lack of faith in God. The faith that accepts God at his word, his commands and his promises, will rally to our aid the conquering forces already mentioned.

(2) The coins we carry in our pockets bear the famous inscription, "In God we trust." Does that mean anything to us? The basic problem is to get those words inscribed on our hearts. It is a command: "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). "And this is his commandment, That we should believe on the name of his Son Jesus Christ" (I Jno. 3:23).

(3) One reason some people cannot find peace is that their idea of God is too small. It is good to ask ourselves, "How big is our God?" Is our faith big enough to accept a God who is big enough to carry out these big promises: Matt. 6:33; Phil. 4:19; I Pet. 5:7; Rom. 8:28; Matt. 28:20. If so, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

God holds the key of all unknown,
and I am glad.

If other hands should hold the key,
Or if he trusted it to me,

I might be sad.

Enough; this covers all my want,
And so I rest;

For what I cannot he can see,
And in his care I sure shall be

Forever blest.

—John Parker

Review Exercise

1. What was the intended purpose of the question in the text?
2. How does the American Standard Version differ from the King James Version in the translation of the question?.....
.....
3. What was Jesus teaching against at the time he asked the question?.....
.....
4. What causes youth to worry?.....
The aged? The educated?.....
..... The ignorant?
The rich?..... The poor?
5. How have some grossly misunderstood the statement, "Sufficient unto the day is the evil thereof" (Matt. 6:34)?
.....
6. What parable did Jesus give which shows that different people are given different degrees of ability?
7. How is the principle, "For as he thinketh in his heart, so is he" (Prov. 23:7) the key to worry?.....
.....
8. Paul taught us in Phil. 4:6 not to be anxious by saying
.....
.....

9. Give two things mentioned in the lesson that man should not worry about: (1)
..... (2)
10. Our worries are the outward symptoms of a deep-seated ailment which is
11. Matt. 6:33 gives us the following assurance against worry over material things:
12. Phil. 4:19 gives us the following guarantee against needs:
13. Concerning our cares, Peter teaches
..... (I Pet. 5:7).
14. Concerning our welfare, Paul said,
..... (Rom. 6.28).
15. (T or F) Work does not hurt us, for God commands it.
16. (T or F) In conquering worry Paul put his past behind him.
17. (T or F) Another essential in conquering worry is to live a day at a time.
18. (T or F) We learn from Proverbs that man should trust in himself and lean unto his own understanding.
19. Thought question: Is it not true that the vast majority of things you fear never develop?
20. Thought question: Can you recall when you were ever blessed by worry?

"AND WHY BEHOLDEST THOU THE MOTE THAT IS IN THY BROTHER'S EYE, BUT CONSIDEREST NOT THE BEAM THAT IS IN THINE OWN EYE?"—Matt. 7:3

1. Introduction.

(1) Jesus is not teaching that one has to be perfect before he can correct the faults of others. If so, no corrections would ever be made, because man at his best is still sinful (I Jno. 1:8).

(2) Neither is the Saviour forbidding us to decide as to the personal merit of those we would help. If so, we could not obey the command given in Matt. 7:6 which requires us to reach a conclusion as to who the dogs and swine are.

(3) Thus, Christ aimed the question at the fault-finder. He satirized the sin by using the figure of a man with a whole log in his eye attempting to extract a tiny speck from his neighbor's eye. With a log protruding from his eye, he approaches his neighbor and says, "Pardon me, sir, but I detect a speck in your eye. May I help remove it?" How ridiculous!

2. Jesus called the faultfinder a hypocrite: "Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5). His behavior is hypocritical for a number of reasons.

(1) He is nothing like as good as he thinks or pretends. His self-righteous eye has blinded him to his own faults. His vision is very abnormal. He sees his neighbor's mistakes at a distance much better than he sees his own at close range. He needs some bifocals. This was the sin of the Pharisee who went up to the temple to pray (Lk. 18:10-14). He could easily see the speck in the poor publican's eye, but he was totally blind to the beam in his own eye. That beam was a conceited opinion of self (Lk. 18:11, 12). Perhaps the greatest fault is the

inability to see one's own faults. This reminds us of the man who said, "I think I could see my own faults, if I had any."

(2) The faultfinder's action is motivated by the selfish and hypocritical desire to build himself up by tearing another down. It is the critic's way of adding to his own merit by way of contrast. This was the real motive of the Pharisee in comparing himself to the publican. He thought it would make his own light shine brighter. But, really, no person can trim the wick nor shine the globe of his own lamp by trying to blow out another's light.

(3) Another hypocritical motive of some faultfinders is to console a biting conscience. When our sins gnaw at conscience, we often seek comfort by saying, "It grieves me the way John is doing; I just would not have thought it." This indirectly implies, "I am not as bad as he is." But this gives only a false security, for our own sins cannot be whitewashed by the mistakes of another. The Bible states that the making of such comparisons is unwise (II Cor. 10:12).

(4) The faultfinder is often motivated by envy. Of all the sins, there is no vice meaner and more malicious than envy. It may be defined, "Discontent at the excellence or good fortune of another." It is the feeling of a small caliber person which cannot stand for another to have that which he does not possess. It is a work of the flesh (Gal. 5:19-21) and "the rottenness of the bones" (Prov. 14:30). It is a malignant condition which eats into the very bones and marrow of a man's character, destroying him rather than the object of his envy. It is a work of hate (I Cor. 13:4). The envious faultfinder destroys another's reputation without blessing himself. Shakespeare has aptly expressed it:

Who steals my purse steals trash,—
 But he that filches from me my good name,
 Robs me of that which enriches him not,
 And makes me poor indeed.

3. The faultfinder hurts himself more than anyone else. It is true that he injures his brother, but he inflicts the greatest injury upon himself.

(1) He blinds himself to his own faults. This is seen in the question for study (Matt. 7:3). His chances for improvement are nil, for he sees no need of it.

(2) He has put out his eyes to the virtues of others. He cannot see good in his brother, because he is looking for evil. Such persons found fault with Jesus, not because the sin actually existed, but because they were seeking it (Matt. 9:11).

(3) The faultfinder is never a factfinder. He has destroyed his own ability to discern between good and evil. On the contrary, Christians should "have their senses exercised to discern both good and evil" (Heb. 5:14). To the faultfinder, everything in the life of another is apt to be evil.

(4) The faultfinder can have very few friends, because his friendships are short lived. He gradually picks his friends to pieces, and one by one marks them off his list. Of course, when these friends see through the faultfinder, they are glad to get off his list; for it is still true that "with what measure ye mete it shall be measured to you again" (Matt. 7:2). Wrong friendships are dangerous (Prov. 22:24, 25).

(5) The habit of mote-hunting so ministers to egotism that it makes repentance difficult. He has so exalted himself over his ability to see the faults of others that it will be hard for him to humble himself enough to repent of his own sins (Lk. 18:14). Such a useless habit can only feed his own wretchedness.

4. Here are some rules to follow in overcoming the sin of mote-hunting:

(1) Remember that faultfinding is a despicable pastime that requires nothing great, physically or mentally. Robert West says that "no talent, no self denial, no brains, no character are required to set up in the grumbling business."

(2) Become conscious of the sinfulness of it, and watch and pray against it (Matt. 26:41).

(3) Make up your mind that you are going to look for good instead of evil, that you will magnify a brother's virtues and minimize his shortcomings. Put a small black spot in the middle of a white sheet of paper. Ask another what he sees. The chances are he will say, "A black spot." He does not see all the white surrounding the black spot. How true of man! We are quick to see black spots in the life of another, but we are slow to see all the whiteness that is there, too.

(4) Look at self first, as Jesus commanded (Matt. 7:5). A look at self takes the joy out of criticism (I Jno. 1:8). "There is so much good in the worst of us, and so much bad in the best of us, that it little behooves any of us to talk about the rest of us."

5. Here are some helps for those who are the targets of the critics:

(1) Take comfort in that even the sinless Christ could not escape the censure of the faultfinders (Matt. 9:11). Remember that the servant is not greater than his lord (Jno. 13:16).

(2) Profit from the criticism, even though it was intended to hurt rather than help.

(3) Follow the advice of Benjamin Franklin, "Be sure you are right and go ahead," because it is better to "suffer for well-doing than for evil-doing" (I Pet. 3:17). Abraham Lincoln said, "I do the very best I know how, the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

Review Exercise

1. How do we know that one does not have to be perfect before he can correct the faults of others?.....
.....
2. At whom did Christ aim the question in the text?.....
.....
3. What did Jesus call the faultfinder?
4. Which one does the faultfinder hurt more?.....
5. Why does the faultfinder need some bifocals?.....
.....
6. What does the Bible say about trying to ease conscience by comparing yourself with somebody else? (II Cor. 10:12)
7. Why is it that the faultfinder can have very few friends?
8. Some found fault with Jesus not because he was guilty of sin but because.....
..... (Matt. 12:10).
9. Give four reasons why the faultfinder's behavior is hypocritical. (1)
- (2) (3)
- (4) -----

10. The beam in the Pharisee's eye was.....

..... (Lk. 18:11, 12).

11. Give four rules to follow in overcoming the sin of mote-hunting.

(1)

(2)

(3)

(4)

12. List three helps for those who are the targets of the critics. (1).....

(2)

(3)

13. Since some will criticize us anyway, it is better to "suffer for" (I Pet. 3:17).

14. To be a faultfinder requires no

15. (T or F) The faultfinder is never a factfinder.

16. (T or F) Christ escaped the censure of the mote-hunters.

17. (T or F) Envy is never the cause of faultfinding.

18. (T or F) Mote-hunting so ministers to egotism that it makes repentance more difficult.

19. Statement for comment: No person can trim the wick nor shine the globe of his own lamp by trying to blow out another's light.

20. Thought question: Does your presence with some people tempt you to take up the evil habit of fault-finding?

**"HOW OFT SHALL MY BROTHER SIN AGAINST ME,
AND I FORGIVE HIM?"—Matt. 18:21**

1. Forgiveness is an attitude of heart which restores the offender to the former state and affections of the offended one.

(1) To forgive is to bury the matter and treat it as though it had not been committed.

Forgiveness is man's deepest need and highest achievement.
—Horace Bushnell

To return evil for good is devilish; to return good for good is human; but to return good for evil is God-like.

—Spanish proverb

Never does the human soul appear so strong as when it foregoes revenge, and dares to forgive an injury.

—Chapin

(2) A kind of "delayed judgment" which holds the offender on probation is not forgiveness. It is only the burying of the hatchet with the handle sticking out, ready for use on a moment's notice. Sham forgiveness will not suffice; Christ said that it must come from the heart (Matt. 18:35).

(3) Some have said, "I have forgiven, but I have not forgotten." But this is not the way Jesus forgives; when he forgives sin he remembers it no more (Heb. 10:17). We cannot forgive one, and then constantly remind him of the sin and hold it over him.

(4) Jesus said that we are to forgive a brother if he repents (Lk. 17:3). If he does not repent, we must still manifest a kind and tender feeling toward him (Matt. 5:44-46) rather than take vengeance (Rom. 12:19-21).

2. Jesus answered the question, "I say not unto thee, until seven times; but until seventy times seven" (Matt. 15:22). It is doubtful that Jesus meant to restrict forgiveness to four hundred and ninety times. It is more likely he was teaching that forgiveness should continue indefinitely. If the term should be interpreted

literally, surely no person would forgive from the heart an offending brother four hundred and ninety times, and on the next offense pounce on him with wrath and revenge. By then, forgiveness would be a habit and would come very naturally.

3. Christ emphasized in a parable that unforgiveness on man's part will bar him from heaven (Matt. 18:23-25).

(1) This is the story: A servant owed the king ten thousand talents or about twelve million dollars. The servant, unable to pay, pleaded for mercy and the king forgave him. This forgiven servant went out and found one of his debtors who owed him a hundred pence, or about a millionth part of his own debt, and "he laid hands on him, and took him by the throat, saying, Pay me that thou owest." And when his fellowservant was unable to pay, he cast him into prison. When the king heard this news, he rescinded his favor to this wicked servant and "delivered him to the tormentors, till he should pay all."

(2) Christ expressed the moral of the story in these words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Christ also taught in the prayer of example and immediately following it that our forgiveness from God is partially dependent upon our forgiving others (Matt. 6:12, 14, 15). A preacher once heard an army officer berating a subordinate. Among other things, the officer said, "Take care what you do: I never forgive." The minister quietly said, "Sir, my hope is that you never sin." The officer responded, "Never sin? Why, of course, I sin. What has that to do with my statement?" The preacher replied, "If you never forgive, you will never be forgiven." He who will not forgive breaks the bridge over which he himself must pass.

(3) The parable also teaches that when man sees the enormity of his own sins and is grateful for God's forgiveness, the sin of his fellowman toward him will seem

like a millionth part in comparison. Such a comparison will make it easier to forgive others.

4. Many other Scriptures teach us to forgive.

(1) Christ's example demands it: "Then said Jesus, Father, forgive them; for they know not what they do" (Lk. 23:34).

(2) The church at Colosse was taught it: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13).

(3) The Golden Rule requires it: do unto others as you would have them do unto you (Matt. 7:12). We want those we sin against to be forgiving; therefore, we should forgive those who sin against us. It is a poor rule that does not work both ways.

(4) Love calls for it. It is easy for love to be forgiving, because "Love suffereth long and is kind" (I Cor. 13:4). "Love covereth a multitude of sins" (I Pet. 4:8).

(5) The seeking of peace requires it. We should "follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). Unforgiveness promotes strife and bitterness but forgiveness makes for peace and pleasantness.

(6) The example of the early Christians teaches it. As Stephen was being stoned he prayed, "Lord, lay not this sin to their charge" (Acts 7:60). An atheist once said, "If there be a God, why didn't he help Stephen who prayed for his enemies as they stoned him to death?" "He did by giving him grace to pray for his murderers," was the reply.

5. Forgiveness is a big thing.

(1) It demands bigness of heart, a bigness that is akin to divinity. "To err is human; to forgive is divine." God and Christ freely forgive because they are big in heart (Psa. 86:5; Lk. 23:34). Forgiveness was not difficult for Joseph because he was a big man (Gen. 50:15-21).

There is a cemetery not far from New York where there is a grave which has inscribed upon its headstone just one word—"Forgiven." There is no name, date of birth or death. There is no epitaph, no eulogy—just that one word, "Forgiven." But that is the biggest thing that can be said of any man, or written upon his monument, "Forgiven." It is also one of the biggest things a person can do—forgive others—for it indicates a spirit that is akin to God.

(2) Forgiveness is too big for little people. That is why our congregations are filled with members who are at "outs" with others. They hold grudges, and are motivated by malice and ill will. They are not as yet big enough Christians to practice forgiveness. Instead of carrying tolerance and forgiveness in their hearts, they carry their feelings on their shoulders and revenge in their hands. Just so long as people live in the flesh, they are going to sin; just that long they are going to need forgiveness.

(3) Forgiveness demands forbearance. The two go together. "Forbearing one another, and forgiving one another" (Col. 3:13). A mother sought Napoleon's pardon of her son. The emperor said that it was the boy's second offense, and justice demanded death. The mother replied, "I don't ask for justice. I plead for mercy." The emperor responded, "But he does not deserve mercy." The mother cried, "Sir, it would not be mercy if he deserved it, and mercy is all I ask for." "Well then," said Napoleon, "I will have mercy." And her son was pardoned. Forgiveness is an act of mercy, not justice. The forgiving and merciful spirit makes allowance for temper, training, nationality, education or the lack of it, and endeavors to view offenders as generously as possible. Richard Baxter, in his old age, expressed, it: "I see that good men are not so good as I once thought they were, and find that few men are as bad as their enemies imagine."

Review Exercise

1. What is forgiveness?
2. What is wrong with the attitude, "I have forgiven, but I have not forgotten"?.....
3. How many times are we obligated to forgive a brother?
4. If a brother refuses to repent, are we permitted to take vengeance?
5. Which parable did Jesus give on forgiveness?.....
7. What example did Jesus give us on forgiveness?.....
8. Prove from Matt. 18:35 that sham forgiveness will not suffice.....
9. If a brother does not repent, we are still obligated to forgive him?
- Scripture:
10. In teaching the church at Colosse to be forgiving, Paul said, "....."
11. "Love covereth a..... of....."

12. Stephen, as he was being stoned, prayed, "

13. Name another quality mentioned in Colossians that goes along with forgiveness.....

14. Quote the statement of Richard Baxter which inclines us to tolerance.....
.....
.....

15. (T or F) The principle laid down in the Golden Rule does not require forgiveness.

16. (T or F) Love is longsuffering toward others.

17. (T or F) In forgiveness, we extend mercy rather than justice.

18. Statement for comment: Unforgiveness promotes strife, but forgiveness makes for peace.

19. Statement for comment: Forgiveness is too big for little people.

20. Thought question: Will God hear the prayers of an unforgiving person?

"BY WHAT AUTHORITY DOEST THOU THESE THINGS?"—Matt. 21:23

1. Beginning thoughts:

(1) While Jesus was teaching in the temple, the chief priests and elders of the people came and asked him this question.

(2) He was making changes in the affairs of the temple (Matt. 21:12, 13) and in religious instruction (Matt. 5:38-45). Christ had no ecclesiastical or civil authority as a Jew; hence, they claimed the right to know why he did this without their permission.

(3) What Christ said and did, however, sprang from an authority higher than any man, from God himself (Matt. 17:5; 28:18; Heb. 1:1, 2).

2. The question emphasizes the need of authority.

(1) There can be no harmony, unity or system in any realm of life without a recognition of authority. Business and trade would be paralyzed without a monetary standard. Suppose each citizen should be allowed to determine the value of money. Chaos would fill the earth if we had no standards in weights and measures. How many inches are there in a foot? How many feet make a yard? How many ounces are there in a pound? How many pounds in a ton? Imagine the disorder that would prevail, if each man should regard his watch as the standard of time.

(2) In the field of religion, we see division and confusion of every sort. Why? A failure to be guided by the true standard of authority! Man failed to heed this admonition: "Let us walk by the same rule" (Phil. 3:16). The result is hundreds of churches with as many doctrines. Before this confusion can be cleared up, we must all agree on a supreme authority in religious matters. What will it be?

3. Shall we accept oral traditions as an authority?

(1) The Roman Church has said, "Yes." The Council of Trent decreed "that the oral traditions of the Catholic Church are to be received with equal piety and

reverence as the books of the Old and New Testament." —*Council of Trent, Fourth Session.*

(2) The Roman Church contends that Christ taught many things not recorded, and base their claim upon Jno. 21:25. But this refers to things Christ did instead of different teachings he gave. The extra teachings which the Roman Church claims came through oral tradition would take up, comparatively, very little space. If these traditions be divine, why were they not included in the Bible? If the Bible is not a sufficient guide, why did God give it in the first place? Why give something to guide us that does not sufficiently guide us?

(3) Another passage used to sustain this claim is the latter part of Matt. 28:20. This promise, however, is that Christ will be with us, not that he will let us add to his word.

(4) Divine traditions must be purer and the more certain the further back we go. This is not true of the traditions of the Roman Church. As an example, for hundreds of years the Roman Church knew nothing certain about the doctrines of the Immaculate Conception and the Bodily Assumption of Mary. These are new doctrines, but a new tradition is impossible; therefore, they are not supported by divine tradition.

4. Shall we accept the religion of our fathers as an authority?

(1) Many have, even though their particular religion in the family may date back many generations to some distant relative who could not even read.

(2) This brings up a problem. Each person traced back seven generations has 128 parents. They were not all agreed. Now, if you follow your ancestors, which one are you going to follow?

(3) Paul followed his ancestors for a time (Gal. 1:14), but later saw the need of changing (Phil. 3:4-8; Acts 9:1-18).

5. There are those who regard their feelings as an authority.

(1) Personal feelings vary from individual to in-

dividual. The same thing experienced by two persons produces different feelings. For example, two men get drunk; one feels melancholy while the other feels happy.

(2) Our feelings are affected by what we believe, whether true or false. This is seen in Jacob's believing the false report that his son, Joseph, was dead (Gen. 37:23-36). The mourning could not have been greater, if the report had been true.

6. "Let your conscience be your guide" is the standard of some.

(1) But if the individual conscience is our standard, then we have as many standards as we have individuals. This would violate Phil. 3:16.

(2) No doubt, most heathens are conscientious, but they are conscientiously wrong. They are religious, but they are religiously wrong.

(3) Paul was once a conscientious blasphemer and persecutor (I Tim. 1:13; Acts 26:9; **23:1**), but his being conscientious did not change wrong into right and error into truth.

7. Others accept the verdict of the majority as their standard.

(1) The majority where? That varies. In eastern Asia, Buddhism. In north Africa, Mohammedanism. In Italy, Roman Catholicism. In Utah, Mormonism.

(2) God forbade our following the majority as a standard (Ex. 23:2).

(3) In Noah's day the majority was lost (Gen. 6:5-13). This will also be true at the judgment (Matt. 7:13, 14).

8. The Bible is our only reliable standard.

(1) It furnishes us unto every need (II Tim. 3:16, 17).

(2) It is our source of light (Psa. 119:105).

(3) God's word will measure us in the judgment (Jno. 12:48; Rev. 20:12).

(4) Christ's testament, rather than Moses' law, is our standard today (Heb. 8:6-10; Col. 2:14). God "hath in these last days spoken unto us by his Son" (Heb. 1:1, 2; Matt. 17:1-5).

Review Exercise

1. Who asked Jesus the question about his authority?
2. Where did Jesus get his authority?
..... Scripture:
3. How much authority did Jesus have?
..... (Matt. 28:18).
4. What would happen to our way of life if there were no standards of authority?.....
.....
5. What is the teaching of the Roman Church concerning oral tradition as an authority?.....
.....
6. Why is it impossible to follow your ancestors in religion?
7. How did Jacob's believing a certain report affect his feelings?.....
8. Prove that each cannot follow his conscience without violating Phil. 3:16.....
.....
.....
9. Prove that if we should accept the verdict of the majority as our standard then we would have no certain standard.....
.....

10. God forbade man's following the majority as a standard, saying:.....
 (Ex. 23:2).
11. We learn from Matt. 7:13, 14 that the fate of the majority at the judgment will be.....
12. Prove that the doctrine of the Bodily Assumption of Mary cannot rest upon oral tradition.....

13. Prove that Jno. 21:25 is no proof of oral tradition as authority in religion.....

14. Prove that Matt. 28:20 does not support the doctrine of oral tradition as authority.....

15. (T or F) We have division in the religious world because man does not follow one standard as taught in Phil. 3:16.
16. (T or F) We are told in Heb. 1:1, 2 where Jesus got his authority.
17. (T or F) The Bible is not a standard furnishing us unto every need.
18. (T or F) We shall be measured by our feelings at the day of judgment.
19. (T or F) The law of Moses cannot be our standard today, because it was nailed to the cross (Col. 2:14).
20. Thought question: Is it wise in religious discussions to agree first on a standard of authority?

"FROM HEAVEN, OR OF MEN?"—Matt. 21:25

1. "The baptism of John, whence was it? from heaven, or of men?" (Matt. 21:25).

(1) Jesus addressed this question to the chief priests and elders of the people (Matt. 21:23). Jesus took the wise in their own cunning. Either answer they gave would convict themselves (Matt. 21:24-27).

(2) John's baptism, of course, was from heaven. His mission was to prepare the people to receive the Christ (Matt. 3 :1-3). His baptism was one that belonged to repentance and was for the remission of sins (Mk. 1:4, 5). The people who were baptized with John's baptism, after the establishment of Christ's kingdom, were rebaptized (Acts 19:1-5).

(3) John baptized Jesus (Matt. 3:13-17). Some have insisted that this made Jesus a Baptist. If so, then John was greater than Jesus. John knew better than this (Matt. 3:14, 15; Jno. 3:30, 31). He claimed no equality with Jesus, but rather claimed his unfitness to loose the latchets of the Lord's shoes (Jno. 1:26, 27; Matt. 3:11). John was not "a" Baptist. He was 'the' baptist. He is the only man in the Bible ever cabled by that name. According to history, the first Baptist Church had its origin in 1608, in Holland, when John Smyth baptized himself, Thomas Helwys, and thirty-six others. However, they were not known by the name "Baptist" until later. History says: "So far as present researches go, the name Baptist as applied to this body of Christian people, first appears in literature in the year 1644. Prior to that date they were without a name."—*Johnson's Universal Cyclopaedia*, Vol. 1, p. 489.

2. Sprinkling for baptism—is it "from heaven, or of men?"

(1) There is only one baptism: "One Lord, one faith, one baptism" (Eph. 4:5).

(2) The one baptism requires much water (Jno.

3:23), a going down into the water (Acts 8:38), a burial (Rom. 6:4), a resurrection (Col. 2:12), and a birth (Jno. 3:5).

(3) The word "sprinkling" is mentioned in the Bible, but it has no reference to baptism; for instance: "Then will I sprinkle clean water upon you" (Ezek. 36:25). This has reference to the waters of purification, the process of which is given in Num. 19:1-10.

(4) Since sprinkling for baptism is not from heaven, it must be from men; and the first recorded case of such baptism was that of Novation, A. D. 251. Man, rather than the Lord, introduced it. We now quote Karl Joseph Hefele, a Roman Catholic bishop: "The church has always been tender toward the sick; and for that reason she introduced clinical baptism."—*History of Church Councils*, p. 153. For many years this was an exception to the rule, but finally the exception became the rule. History speaks: "The Council of Ravenna, 1311, legalized the baptism of sprinkling; but the practice of 'clinical' or bedside baptism had long been in use and had spread from the sick-room to the churches."—*Johnson's Universal Cyclopaedia*, Vol. 1, p. 488.

3.. Infant baptism—is it "from heaven, or of men?"

(1) The scriptural prerequisites of baptism are teaching (Matt. 28:19), belief (Mk. 16:16), repentance (Acts 2:38), and confession (Acts 8:36, 37). An infant cannot be scripturally baptized because he cannot comply with these conditions. An infant can be brought into contact with water, but if this blesses him then he has been blessed by the water only; for there is no teaching, faith, repentance, or confession. This would be water salvation. Is it not strange that some of the very people who accuse the church of Christ of believing in water salvation actually practice that themselves? The Bible does not teach salvation by water only; hence, the people in the church of Christ neither believe nor practice it.

(2) It is not from heaven; therefore, it is from men. History speaks: "The theory was finally evolved of the unconditional necessity of infant baptism. About the middle

of the third century this theory was already generally admitted in the North African Church."—*Church History*, Vol. 1, p. 427.

(3) It grew out of a false assumption that children are hereditarily depraved. Neander states that infant baptism evolved from the doctrine of original sin.—*Church History*, Vol. I, pp. 426, 427. John Wesley said, "Infants need to be washed from original sin; therefore, they are proper subjects of baptism."—*Wesley's Works, Miscellaneous*, Vol. 2, p. 16.

4. Instrumental music in New Testament worship—is it "from heaven, or of men?"

(1) It is not from heaven, because it is not to be found in the New Testament. Every passage in the New Testament which mentions music in connection with worship speaks of vocal rather than instrumental music. The references are: Matt. 26:30; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; Heb. 13:15; and Jas. 5:13.

(2) History states that it is from men: "The general introduction of instrumental music can certainly not be assigned to a date earlier than the fifth and sixth centuries."—*McCunck and Strong's Encyclopedia*, Vol. VI, p. 759. "The early reformers, when they came out of Rome, removed them as monuments of idolatry. Luther called the organ an ensign of Baal; Calvin said that instrumental music was not fitter to be adopted into the Christian church than the incense and candlestick; Knox called the organ a 'kist' (chest) of whistles."—*Ibid.*, p. 762. John Wesley said, "I have no objection to instruments of music in our chapels, provided they are neither heard nor seen."—*Clarke's Commentary*, Vol. IV, p. 686.

5. Salvation by faith only—is it "from heaven, or of men?"

(1) Several passages teach salvation by faith: Jno. 3:16; Rom. 5:1; Acts 16:31; Heb. 11:6. But not one passage mentions salvation or justification by faith only. Martin Luther, in his bitter fight against the unscriptural rites and works of the Roman Church, added "only"

to the verse which mention salvation by faith. Is this the correct interpretation of God's word? Or did he merely invent one error to fight another error? The way to tell is to let Scripture interpret Scripture; so the student is referred to Jas. 2:17, 19, 24, 26.

(2) Man is saved by faith when faith obeys. Jesus "became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Our Savior said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The walls of Jericho fell by faith, but when? When that faith complied with the conditions (Heb. 11:30; Josh. 6). If man's faith is not strong enough to lead to obedience, then it does not lead to salvation. One may believe and not be saved. This was true of the rulers who believed in the Lord, but still denied him (Jno. 12:42, 43).

6. Denominationalism—is it "from heaven, or of men?"

(1) It is not from heaven, because: God gave one church (Matt. 16:18; Rom. 12:4, 5), one faith and one baptism (Eph. 4:5). The Bible condemns with sarcasm the spirit of denominationalism (I Cor. 1:10-13). Christ prayed for oneness (Jno. 17:20, 21). To accuse Christ who prayed for oneness of arising from that prayer and creating many churches to bring about division is but to accuse him of the blackest sort of hypocrisy. Jesus was not a hypocrite.

(2) So this divided state of religion is from man. It came about as follows: An apostate church grew out of the true church as was prophesied (I Tim. 4:1-3; II Thess. 2:3, 4). From this apostate church, the Roman Church, sprang Protestantism. But in the beginning the followers of Christ were neither Roman Catholics nor Protestants, but simple Christians (Acts 11:26). God's word is the seed of the church (Lk. 8:11). If we plant it only, we shall have today the Lord's church only. This we have done; hence, we are neither Roman Catholics nor Protestants, but Christians.

Review Exercise

1. How did Jesus take the chief priests and elders in their own cunning?.....
.....
2. To what did John's baptism belong?
For what purpose?
3. How did John feel about his relationship to Jesus?
.....
..... (Jno. 1:26, 27; 3:30, 31).
4. According to history, when was the first Baptist Church established?
5. How does sprinkling for baptism violate the Scriptures?
6. Why is it that infant baptism must be from men instead of heaven?.....
7. How do you know that instrumental music in New Testament worship is not from heaven?
8. What does God say in Jas. 2:24, 26 about faith?
9. Denominationalism cannot be from heaven, because God gave one (Matt.16:18),

- baptism (Eph. 4:5), and condemns with sarcasm the spirit of..... (I Cor. 1:10-13).
10. The divided state of religion developed, because
 11. History states that the general introduction of instrumental music cannot be assigned to a date earlier
 12. Infant baptism grew out of a false assumption that children
 13. The first recorded case in history of sprinkling for baptism is that of
in the year.....
 14. Jesus was baptized to
..... (Matt. 3:15).
 15. (T or F) People who were baptized with John's baptism, after the establishment of Christ's kingdom, were rebaptized.
 16. (T or F) Instrumental music cannot aid the singing, because one purpose for singing is to teach and admonish, and it will not aid that purpose (Col. 3:16).
 17. (T or F) History teaches that the early reformers who came out of Rome favored instrumental music in the worship.
 18. (T or F) There are several Scriptures which teach salvation by faith only.
 19. (T or F) It was prophesied that the true church would apostatize.
 20. Thought question: What can we do to get people to apply the question in the text to their religious beliefs and practices?

"IS IT LAWFUL TO GIVE TRIBUTE UNTO CAESAR, OR NOT?"—Matt. 22:17

1. This question was asked during that period in the Saviour's life which may aptly be called the "war of words." Actually, words are more powerful than swords.

"The boneless tongue so small and weak.
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

(1) This is the first of three hypocritical and tricky questions recorded in the chapter .

(2) Christ was popular at this time with the multitudes; hence, his enemies dared not lay hands on him (Matt. 21:46). So the Pharisees held a counsel and decided to attack in the guise of words and vexatious questions (Matt. 22:15).

2. Both the Pharisees and the Herodians encountered Jesus with this question of loyalty to Caesar: "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Matt. 22:15-17).

(1) The Pharisees, a Jewish sect, were the object of some of the Lord's sharpest and most scathing rebukes (Matt. 23).

(2) The Herodians were a Jewish party which favored the Herods and Roman rule. They favored paying tribute money to the Roman emperors, while the Pharisees claimed it unlawful.

(3) So the only thing the Pharisees and Herodians had in common in the question was their opposition to

Jesus. War makes strange bed-fellows. We have seen warring denominations unite in their opposition to and in their attacks on the church of Christ. Error will unite to fight truth.

3. The two alternatives in the question present a dilemma.

(1) Herodians held that the law of Moses (Deut. 17:15) which forbade a foreign king over the Jews "referred only to a voluntary choice rather than a necessary submission, where they had been overpowered by force. They supposed, therefore, it was lawful in such cases to pay tribute to a foreign prince. This opinion was, however, extensively unpopular among the Jews, and particularly the Pharisees who looked upon it as a violation of their law." —*Barnes' Notes*.

(2) If Christ decided against Caesar, the Herodians were ready to prosecute him for treason as an enemy of Caesar. If he decided for Caesar, the Pharisees stood ready to accuse him of being an enemy of Israel.

4. Christ, in his answer, lays down a rule of life for the Christian: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

(1) This rule teaches a dual responsibility for every follower of Christ. While the Christian's citizenship is in heaven (Phil. 3:20, American Standard Version), his life and activities are in the world. Man's dual relationship, one to God and another to the state, demands a responsibility to each. We cannot enjoy the benefits and blessings of either without justly having some responsibility to the same, for with every privilege there is an obligation.

(2) Paul taught the members of the Roman church their civil duties at a very critical time (Rom. 13:1-7). The early converts would naturally denounce the idolatrous and pagan systems; and inasmuch as such were interwoven with civil institutions and the same men were connected with both, there was the danger that they

might denounce the government, too, and become disorderly and rebellious citizens of the empire.

(3) There were cases where it was right to resist the rulers. When the laws interfered with the rights of conscience, they had no alternative but to resist; for God's law has priority over any man's law. Hence, we read, "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19,20).

5. Christ's answer is a refutation of Jehovah's Witnesses' claim that their citizenship in the divine kingdom relieves them of all responsibilities to earthly kingdoms and authorities (Matt. 22:21).

(1) Christ teaches that man's relationship to divine law does not free him from obedience to civil law.

(2) The Christian has a two-fold citizenship. Paul declared that "our citizenship is in heaven" (Phil. 3:20, A. S. V.), yet he always held high his Roman citizenship and appealed to his rights as such for protection in times of trouble (Acts 16:37; 22:24-30; 25:10, 11).

6. Christ's answer refutes the claim of the papacy that the church and the state should operate as one. His answer sets up two separate and distinct institutions and spheres: the state operating in the field of civil rights, securities, and liberties; the church operating in the interest of man's spiritual blessings and eternal welfare. Jesus calls for both; let us keep it that way.

7. Our Saviour's answer refutes premillennialism in that it proves Christ is satisfied with the two governments: civil and spiritual.

(1) Premillennialists teach that the Lord's kingdom is to supersede the kingdoms of the world; but Christ's kingdom has been established for centuries (Mk. 9:1; Col. 1:12; Heb. 12:28) and the earthly kingdoms continue to exist.

(2) Christ did not want an earthly kingdom (Jno. 6:15; 18:36). Let us not try to force one on him anyway.

8. The true Christian is a worthy citizen in any recognized state.

(1) He obeys "not only for wrath, but also for conscience sake" (Rom. 13:5). It is a part of his religion to obey the civil laws. He understands that God has ordained government (Rom. 13:1); therefore, he does not destroy government, even though he may destroy the evil in government through the leaven of good (Matt. 13:33; Rom. 12:21).

(2) The Christian pays taxes to the state as an ordinance of God (Rom. 13:6).

(3) He prays for the rulers. This is an invisible power working in the behalf of the state. We are reminded of the words of the wise old Benjamin Franklin in the halls of congress: "Sirs, if a sparrow cannot fall to the ground without his notice, a nation cannot rise without his aid; I, therefore, move that we have prayer in this assembly every morning." Paul said, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2). Great statesmen have recognized the value of prayer.

(4) The Christian's moral uprightness and sturdy character strengthens the nation against inner decay brought on by sin. "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Present conditions cause us to say, "America, beware!"

Review Exercise

1. What was the motive which prompted the question in the text? (Matt. 22:15)
2. Why didn't the Pharisees openly lay hands on Jesus? (Matt. 21:46).....
3. What was the one thing the Pharisees and Herodians had in common?.....
4. What dilemma was presented by the two alternatives in the question?.....
5. What rule of life did Jesus lay down in his answer to the question?.....
6. How does Christ's answer refute a doctrine of Jehovah's Witnesses?
7. How does Christ's answer refute one of the claims of the papacy?
8. Christ's answer refutes premillennialism, because it proves Christ is satisfied with the two governments: and.....

9. Prove that Christ did not want an earthly kingdom.

10. The true Christian obeys civil law "not only for wrath,
 but also for "
 Scripture:
11. There are times when it is right to resist rulers, such
 as the time when Peter and John said, "

 " Scripture:
12. Jesus taught that his kingdom would be established
 during the lifetime of (Mk. 9:1).
13. Christians should pray for.....
 (I Tim. 2:1, 2).
14. Christians' moral uprightness strengthens the nation,
 because
 (Psa. 9:17).
15. (T or F) Christ was popular with the multitudes at
 the time the question was asked.
16. (T or F) Christ's answer to the question teaches that
 man's relationship to divine law frees him from
 obedience to civil law.
17. (T or F) Paul declared that "our citizenship is in
 heaven," but always held high his Roman citizenship.
18. (T or F) God ordained civil government for man.
19. (T or F) Christians are not obligated to pay taxes.
20. Thought question: What can the Christian do to
 make both the civil and divine governments stronger?

"IN THE RESURRECTION WHOSE WIFE SHALL SHE BE OF THE SEVEN?"—Matt. 22:28

1. This question was asked by the Sadducees. They were an outstanding sect of the Jews in the time of Christ. They taught "there is no resurrection, neither angel, nor spirit" (Acts 23:8; Matt. 22:23); hence, they became bitter toward Christ and his apostles because of doctrinal differences (Acts 4:1, 2).

2. The purpose of the question was not to learn, but to involve Jesus in what they thought was a hopeless explanation.

(1) Such insincere questions to entangle Jesus in his teaching were not uncommon. On this same day the Herodians and Pharisees had tempted Christ with the question, "Is it lawful to give tribute unto Caesar, or not?" (Matt. 22:17). Then after the Sadducees were silenced, the Pharisees came back with another question, "Which is the great commandment in the law?" (Matt. 23:36).

(2) The same guile is the motive today in some questions which are also loaded with trickery and deceit.

3. The Sadducees presented the complications in the question with the full confidence that Jesus was trapped.

(1) They told a hypothetical story of a woman who had consecutively married seven brothers (Matt. 22:23-28). The first husband died and she married his brother. This rapid succession of funerals and weddings continued until she had married and buried the seventh brother in the family. The reason for this continuous marrying of brothers was Moses' command (Matt. 22:24; Deut. 25:5).

(2) After providing this ridiculous background, they asked their much-prized question, "Therefore in the resurrection whose wife shall she be of the seven? For they all had her." The purpose of their question was to show that the hope of the resurrection could be nothing more than a fanciful and ludicrous imagination on the

part of impractical dreamers. They had presented the impracticability of a resurrection for a woman who would be faced with the heart-crushing problem of selecting one husband for eternity out of a group of seven she had on earth. That would be enough to take the heavenly qualities out of heaven.

4. The Sadducees were the modernists of Christ's day.

(1) Their faith was very similar to that of modernists and liberalists today in that it was a faith of denials. The Sadducean faith denied a bodily resurrection, immortality, personal retribution, and the existence of angels and spirits.

(2) Materialistic modernism today, with that Sadducean egotism and arrogance, denies the miraculous and supernatural works of God. They attempt to take the supernatural out of every miracle. They try to explain away the virgin birth of Christ and his miracles with one of their overworked words, "myth." They accept only that which can be explained in terms of human power. The modernists exalt human reason above divine revelation. They refuse to follow a god bigger than themselves. They deny "the Lord that bought them" (II Pet. 2:1). The modernists operate as a fifth column in that they maintain a semblance or form of godliness, but deny the power thereof (II Tim. 3:5). Their fifth column tactics in the pulpit and in the schools of theology make them all the more dangerous, for their destructive **work** is often not suspected by the masses. Their religion is one of denials—denials of what the Bible says. Modernism is a parasitic system that sucks the lifeblood out of Christianity and gives nothing in return. It is only an empty shell containing no sustenance to satisfy the longings of the human soul.

5. Christ's reply contained three answers.

(1) He said, "Ye do err, not knowing the Scriptures" (Matt. 22:29). If those Sadducees had known the Old Testament Scriptures, they would have known a number of passages teaching the resurrection. Read Dan. 12:2;

Job 19:25, 26; Psa. 16:10; 23:6. The source of their error was ignorance. An ignorance of the Scriptures is one of Satan's deadliest weapons. It crucified Christ (I Cor. 2:8). It holds millions in darkness today. Only the truth can make men free. Jesus said, "And ye shall know the truth, and the truth shall make you free" (Jno. 8:32). No one can do better than he knows. This is an appropriate command: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39). One of the biggest delusions today is a dependence on human reason for guidance instead of a knowledge of the Scriptures. Read I Cor. 1:18, 19, 25; 2:5.

(2) They erred, "Not knowing. . . the power of God" (Matt. 22:29). Paul, before King Agrippa, asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). When once the omnipotent power of God is recognized, it is easy to believe in his power to perform any other supernatural work. God's power to give us another life is no more wonderful than his power to give us this life. The God who has the power, visibly witnessed season after season, to resurrect the dead things of nature in the world of vegetation surely has the power to resurrect man. If there be no resurrection, no eternal life, then what is to be gained by this continuous process of season following season, night following day, and death following life? If man does not live again, then God toils to no gain and operates a plan that ends in a disappointing failure. So all reason is on the side of the resurrection.

(3) The Sadducees further erred, not knowing that there will be a different type of life in the resurrected state. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30). Marriage with its physical relationships will not be continued in heaven. Instead, we shall live as the angels. The Lord will give us bodies "like unto his glorious body" (Phil. 3:21). We shall be given bodies adapted to an eternal habitation (I Cor.

15:35-55). The resurrected state will far surpass our fondest dreams. The Christian's hope and comfort is that of the resurrection. How sweet and assuring these words are: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18). Paul states that "if in this life only we have hope in Christ, we are of **all** men most miserable" (I Cor. 15:19). With hope, never was comfort so comforting; without it, never was misery so miserable.

This body is my house—it is not I;
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where these poor timbers are?
What, though the crumbling walls turn dust and loam—
I shall have left them for a larger home.

This body is my house—it is not I.
Triumphant in this faith I live, and die.

Review Exercise

1. Who were the Sadducees?
 What did they teach?.....
2. What was the hypothetical story the Sadducees told?

3. What was the purpose of the question in the text?

4. In what respect was the faith of the Sadducees similar
 to the faith of the modernists today?.....

5. What was the first error of the Sadducees?.....
6. What was the second error of the Sadducees?.....
7. What was the third error of the Sadducees?.....

8. The Sadducees became bitter toward Christ's apostles
 because
 (Acts 4:1, 2).
9. The reason for the woman's continuous marrying of
 brothers was..... law (Deut. 25:5).
10. Modernists deny "the Lord that
 them" (II Pet. 2:1).

11. Modernists operate as a fifth column in that they maintain a form ofbut deny thethereof (II Tim. 3:5).
12. The hope of the resurrection is taught in Dan. 12:2, as follows: ".....
....."
....."
13. David expressed the hope of the resurrection in Psa. 23:6, as follows: ".....
....."
14. In the resurrection we shall be "as the.....
.....in heaven" (Matt. 22:30).
15. (T or F) The Sadducees thought the resurrection would be impractical.
16. (T or F) The source of the Sadducees' error was an ignorance of the Scriptures.
17. (T or F) Marriage with its physical relationships will be continued in heaven.
18. (T or F) Paul said to King Agrippa that it was incredible that God should raise the dead.
19. (T or F) In heaven we shall be given incorruptible bodies adapted to an eternal habitation.
20. Thought question: What can you say to a person who contends the only heaven man will ever have is in this life on this earth?

"WHAT THINK YE OF CHRIST?"—Matt. 22:42

1. This question is of the greatest importance.

(1) It is the cornerstone of the faith (Isa. 28:16; Eph. 2:20) and the hope of the world (I Tim. 1:1).

(2) What man thinks of Christ determines the destiny of his soul (Jno. 8:24; Matt. 10:32, 33).

(3) The question is so related to man that he must think something. He cannot be indifferent to it. The skeptic who denies Christ cannot let the inquiry alone. The mention of Mohammed or Buddha neither alarms nor agitates him. But the mention of Jesus at once arouses a fierce spirit of opposition. Why is there this difference? The reason is that he has no fear of Mohammed or Buddha. But the thought that Jesus may be all that he claims to be is disturbing and alarming. They will not let Jesus alone, for the thought of him will not let them alone. "Whose son is he?" This has been the battleground for centuries.

2. The Pharisees answered, "The son of David"

(Matt. 22:42). Jesus was the son of David according to the flesh (Rom. 1:3). That is, his mother was human; therefore, he was the Son of man (Matt. 16:13), with a portion of his nature as human as his mother. Christ "was made flesh, and dwelt among us" (Jno. 1:14). His dual nature, human and divine, constituted him equidistant between man and God, and thus qualified him as our redeemer and mediator (I Tim. 2:5, 6). As the Son of man, Christ was tempted (Matt. 4:1-11), experienced hunger (Matt. 4:2), and thirst (Jno. 19:28), suffered agony (Lk. 22:44), and felt the need of prayer (Matt. 26:36) as much as any man.

3. He was also the only begotten Son of God.

(1) The Pharisees' answer that Christ was the son of David (Matt. 22:42) was truth, but not the whole truth. Christ proved this by asking them that if the Messiah was to have a human nature only, if he did not

exist when David wrote, then how could David call him his Lord (Matt. 22:43-46)? Psa. 110:1; Acts 2:34, 35. Christ's argument was: since I existed before David existed, I am more than the son of David. That is right. There never was a time in which Christ did not exist (Jno. 1:1; 8:58). He is "Alpha and Omega, the beginning and the ending" (Rev. 1:8). Christ existed before time began and when time is no more he will still exist.

(2) Christ is the only begotten Son of God, born of a virgin, begotten by the power of the Holy Spirit (Jno. 1:14; Lk. 1 =26-35). As the Son of God, he was as divine as God, his Father. He was called Emmanuel which means "God with us" (Matt. 1:23). He was God manifest in the flesh: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16). Hence, he could say, "He that hath seen me hath seen the Father" (Jno. 14:9). He was the brightness of God's glory, "and the express image of his person" (Heb. 1:3).

4. Jesus was admitted to be the Son of God.

(1) God acknowledged him as his Son (Matt. 3:16, 17; 17:1-5).

(2) This acknowledgment was made by the disciples (Matt. 14:33), men possessed with devils (Matt. 8:29), the soldiers (Matt. 27:54), and even Satan (Matt. 4:3).

(3) Christ claimed to be the Son of God (Matt. 27:43). Modernists contend that Jesus was a good man, but was not the only begotten Son of God. If not, then he was not a good man, for good men do not lie. So he was either the Son of God or a deceiver.

5. His teaching testifies to his divinity.

(1) "He taught them as one having authority and not as the scribes" (Matt. 7:29). His authoritative teaching distinguished him from man. He even spoke of the future as positively as if it were the past. In speaking of his second coming, he said that he would come in the day and in the night (Lk. 17:31, 34). It will be this

way because the earth is round, and it is day on one part of the earth when it is night on the other part. How do you account for this teaching on the rotundity of the earth hundreds of years before man ever dreamed of such? There is only one answer: He was divine!

(2) His knowledge of what was in man proved that he was above the level of a mere man (Jno. 2:25; 4:29).

(3) Everything he taught was perfect and good. His teachings have been put to the acid test by infidels and pagans, philosophers and statesmen, Jews and Christians, and stands today as the only teaching conceded to be without a blemish. No wonder that officers who were sent to arrest him, returned without him, saying, "Never man spake like this man" (Jno. 7:46).

6. The works of Christ prove that he was the Son of God.

(1) He laid down the principle that the merit of his works was inconsistent with the idea of deception (Jno. 10:37, 38). His miracles were evidence to support his claim (Jno. 3:2).

(2) He had power over the lifeless forces of nature: quieted the tempest at sea (Matt. 8:23-27); walked on the water (Matt. 14:24-33); and turned the water into wine (Jno. 2:7-11).

(3) He had authority over disease; he healed the centurion's servant (Matt. 8:5-13); a woman who had been ill twelve years was made whole by just touching his garment (Matt. 9:20-22).

(4) Even death was submissive to his will. He raised Lazarus who had been dead four days (Jno. 11:43, 44).

(5) Many of his miracles were recorded to produce faith in our hearts today (Jno. 20:30, 31). This brings us to the question: Is the Biblical account of Christ trustworthy?

7. The divine history of Christ bears every mark of authenticity.

(1) The report is not hearsay. They had seen, heard, and touched Christ (I Jno. 1:1).

(2) We know the writers were honest because they

died for their faith. It is ridiculous either to accuse them of perjury or to question their sincerity. No historian ever gave stronger proof of sincerity than they. If the Bible is not true, then no history merits our acceptance.

8. Revolutionary events of history bear witness to his divinity.

(1) What does this mean: A. D., 1956? It means in the year of our Lord, nineteen hundred and fifty-six. The advent of Christ formed a new era, which is recognized by the most powerful nations in the world.

(2) What does it mean when you see vast throngs gather for worship on Sunday, the first day of the week? For the first four thousand years of the world's history, the first day of the week had no religious significance. What great event gave rise to it? The resurrection of Christ from the dead on that day (Matt. 28:1-6) was the historic event that originated it. For this reason, it is called the Lord's day (Rev. 1:10).

Did these two things come into the world accidentally? No! They preach that powerful events occurred which affected man's record of time and day of worship.

9. Secular history also confirms our Saviour's divinity. Josephus said, "Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works ... he appeared to them alive again the third day, as the divine prophets had foretold."—Book 18, Chapter 3.

10. He is our Lord "to whom be glory and dominion for ever and ever. Amen." (Rev. 1:6). Let us praise and magnify his name forever more.

Bring forth the royal diadem
And crown him Lord of all.

Review Exercise

1. Why is our question for study so related to man that he must think something about Christ?
.....
2. What is the cornerstone of the faith?
3. What was the Pharisees' answer to the question?
4. In what respect was Jesus "the Son of man"?.....
.....
5. In what respect was Jesus "the only begotten Son of God?".....
6. What logic did Jesus use to prove that he existed before David existed?.....
.....
.....
7. Does Lk. 17:31, 34 prove the divinity of Christ?
8. What man thinks of Christ affects the destiny of his soul, because.....
.....
9. As the Son of man, Christ experienced.....
(Matt. 4:2), (Jno. 19:28), and
..... (Lk. 22:44) as much as any man.

10. Prove there never was a time in which Jesus did not exist.....
.....
11. The miracles of Christ proved
..... (Jno. 3:2).
12. The teachings of Christ were different from those of a mere man, because he taught them as one having and not as.....
Scripture:
13. We know the apostles' testimony in the behalf of Christ was not hearsay, because
..... (I Jno. 1:1).
14. A. D. proves that.....
15. (T or F) Secular history does not confirm Christ's divinity.
16. (T or F) The first day of the week has always been a day of religious significance.
17. (T or F) Christ's being the Son of man and the Son of God qualified him as our redeemer and mediator, because it made him equi-distant between both parties.
18. (T or F) Jesus was called Emmanuel, because it means "God with us."
19. (T or F) God acknowledged Jesus as his Son.
20. Thought question: Is there any eternal reason for being a Christian other than Christ's being the Son of God?

"LORD, IS IT I?"—Matt. 26:22

1. This soul-searching question was asked by the apostles on a momentous occasion.

(1) Jesus announced to the twelve that one of them would betray him (Matt. 26:21). You can visualize the effect this statement would have. Surely they were filled with sorrow and consternation (Matt. 26:22). Satan had fought the cause of Christ from the outside. Now he would join the group and would fight from within (Lk. 22:3). The arch enemy of Christ has always done his most devilish works from within by working through some member or members. Jesus once said to Peter, "Get thee behind me Satan" (Matt. 16:23). Of course, Peter was not Satan, but Satan was working through him at that time. The devil's work from within accounts for strife in the church, "for God is not the author of confusion, but of peace" (I Cor.14:33); for apostasy, because it had to come from within (Acts 20:29, 30) ; for lethargy in the church, for God prefers coldness to lukewarmness (Rev. 3:15); and for worldliness because "friendship of the world is enmity with God" (Jas. 4:4).

(2) This is a personal question. Each one of the apostles began to take stock of self by asking, "Is it I?" It would have been an easy thing for each to say, "It is not I; is it Peter? James? John? etc?" But man will neither be saved nor condemned on the merits or demerits of another. Each is to stand or fall on his own record (Rom. 14:12; Jno. 12:48).

(3) The question teaches the need of self-examination. Concerning the taking of the Lord's supper, we read, "But let a man examine himself and so let him eat of the bread, and drink of the cup" (I Cor. 11:28). Christianity demands that we take inventory of the soul. Now, let us ask ourselves, "Lord, is it I?"

2. Is it I who have been blessed?

(1) It is much easier to see the blessings of others.

The pasture just across the fence always looks greener. Your neighbor's window at sunset looks golden, but if you could stand where he stands you would see that your own window looks golden, too.

(2) God has blessed us in more than a thousand ways (Jas. 1:17). We have been blessed with God's love and grace (Jno. 3:16; Tit. 2:11), the privilege of learning God's will (II Tim. 3:16, 17), the fellowship of Christians (I Jno. 1:7), a reasonable degree of health of both body and soul (III Jno. 1, 2), our daily bread (Matt. 6:11), and the advantages of living in a democracy (Rom. 13:1,2).

(3) If we count our blessings, it will help us to be more thankful (Phil. 4:6; I Thess. 5:17, 18).

3. Is it I who have committed sins of transgression?

The Bible says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (I Jno. 3:4). Sins of transgression are sins of commission, sins committed by going beyond the limits of God's law. They are sins of a positive nature.

(1) Is it I who am guilty of the sin of drunkenness? (Eph. 5:18). Or have I dimmed the light of my influence by taking a social drink? (Matt. 5:16).

(2) Is it I who am guilty of gossip? (Lev. 19:16). Or have I encouraged this vice with gossipy ears?

A gossipy tongue is a dangerous thing,

If its owner is evil at heart.

He can give whom he chooses full many a sting

That will woefully linger and smart.

But the gossipy tongue would be balked in its plan

For causing heartburning and tears,

If it were not helped out by the misguided man

Who possesses two gossipy ears.

—Nixon Waterman

(3) Is it I who am guilty of taking the Lord's name in vain? (Ex. 20:7). Have I permitted both blessing and cursing to pour out of my mouth? (Jas. 3:10). We honor the family name and resent any man's speaking of it disrespectfully. How much more should we regard the hallowed name of our God (Matt. 6:9). When a person curses, it reflects upon his intelligence. It signifies

that he has not the ability to express himself with some 400,000 words in the English language without being irreverent toward God.

(4) Is it I who am guilty of entering into duty, vulgar speech? (Col. 4:6).

(5) Is it I who have sinned by losing my temper? (Eph. 4:26).

(6) Is it I who have been irreverent around the Lord's table? (I Cor. 11:27).

(7) Is it I who am guilty of avenging myself? (Rom. 12:19).

(8) Is it I who have become weary in well doing? (Gal. 6:9).

(9) Is it I who, through hate, am guilty of murder? (I Jno. 3:15).

(10) Is it I who have been selfish and self-centered? (Phil. 2:4).

4. Is it I who am guilty of the sins of omission? These are the sins of a negative nature, the things we knew to do and did not. Our God has said, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). The sins of omission are many.

(1) Is it I who have refused to attend worship regularly? (Heb. 10:25; Acts 20:7).

(2) Is it I who have neglected to add knowledge to the faith? (II Pet. 1:5).

(3) Is it I who have been negligent in prayer? (I Thess. 5:17).

(4) Is it I who have refused to give as I have prospered? (I Cor. 16:2).

(5) Is it I who have refused to cooperate in building up the Lord's church? (II Cor. 6:1). There is an old legend about a herd of mules that was attacked nightly by a pack of wolves from a nearby forest. When the wolves came, the mules began kicking viciously in all directions. Consequently, the mules maimed and injured each other while the wolves escaped unharmed. Finally, a wise old mule called the rest together for a conference and made known his plans. That night the wolves came yelping as usual, but instead of the

mules kicking promiscuously, they all ran and put their heads together in a circle and began kicking outward. The wolves were put to flight, and the mules did no harm to each other. Christians need to get their heads together and kick against the forces of iniquity.

(6) Is it I who have neglected to bring up my child in the nurture and admonition of the Lord? (Eph. 6:4).

(7) Is it I who have failed to follow the Golden Rule? (Matt. 7:12).

(8) Is it I who am guilty of not teaching the gospel to others? (Matt. 28:19, 20).

(9) Is it I who have hidden my light under some bushel of sin? (Matt. 5:14-16).

(10) Is it I who am guilty of neglecting the sick? (Matt. 25:36-46).

(11) Is it I who have failed to be steadfast? (I Cor. 15:58; Acts 2:42).

(12) Is it I who have refused to place the church above every other institution and thing in the world? (Matt. 6:33).

5. All can say, "Lord, it is I."

(1) John, an apostle and a strong Christian, could say, "It is I." He said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I Jno. 1:8).

(2) Paul, another apostle and excellent Christian, counted not himself to have apprehended (Phil. 3:13,14). Recognizing that we can say, "It is I," may we follow Paul's admonition: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2). We long for such a new start. Such a place is found in Christ Jesus.

I wish there were some wonderful place
 Called the Land of Beginning Again,
 Where all our mistakes and all our heartaches,
 And all our selfish grief,
 Could be dropped like a shabby coat at the door
 And never put on again.

Review Exercise

1. What had Jesus just announced when the question in the text was asked!
2. How did Satan propose to fight Christ's group from within? (Lk. 22:3)
3. What will counting our blessings do for us?.....
4. What are sins of transgression?.....
5. What are sins of omission?.....
6. What did John say about himself and sin?.....
7. What was Paul's apprehension of himself? (Phil. 3:13, 14)
8. Jesus once said to Peter: "Get thee behind me.....
....." Scripture:
9. Name six of our blessings. (1)
- (2) (3)
- (4) (5)
- (6)
10. Quote Eph. 5:18 relative to drunkenness.....

11. Quote Lev. 19:16 relative to gossip.....
.....
.....
12. Quote Ex. 20:7 relative to cursing.....
.....
.....
13. Quote I Jno. 3:15 relative to hate.....
.....
.....
14. Quote Phil. 2:4 relative to selfishness
.....
.....
15. (T or F) Our question for study teaches the need of self-examination.
16. (T or F) It is a sin of omission to wilfully neglect worship on the first day of the week.
17. (T or F) It is not a sin of omission to refuse to give as one has prospered.
18. (T or F) It is not a sin of omission for parents to fail to bring up their children in the nurture and admonition of the Lord.
19. (T or F) It is a sin to hide your light under a bushel.
20. Thought question: Can people make improvement without first examining themselves and seeing the need for it?

"WHAT SHALL I DO THEN WITH JESUS WHICH IS CALLED CHRIST?"—Matt. 27:22

1. This momentous question was asked by Pilate.

(1) No accused man ever before or since placed a ruler in such a fearful dilemma. It was a perilous responsibility to face, and one that Pilate sought to escape.

(2) Pilate was conscious of the innocence of Christ. Furthermore, his wife sent him this message: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him" (Matt. 27:19).

(3) But there were weighty influences pulling against his releasing Jesus. It was natural for Pilate to seek the good will and popularity of his subjects. An excited mob cried out for blood. Religious frenzy had swept the multitudes off balance. Pilate tried to appease the unmanageable crowd and satisfy their thirst for blood by getting them to release Jesus and accept the notorious robber, Barabbas (Matt. 27 :17, 21-23). But this only increased their rage and intensified their fury (Matt. 27:24). If he had refused the request of this surging throng, perhaps it would have jeopardized the lives of many. A handful of Roman soldiers would have been powerless in handling this determined and violent mob.

(4) "When Pilate saw that he could prevail nothing ... he washed his hands before the multitude" in symbolic attestation of his own innocence, and said, "I am innocent of the blood of this just person: see ye to it" (Matt. 27:24).

2. This was a political question when asked by Pilate, but is today a moral and living question that must be answered daily.

(1) It agitates the world today as it did in the day of Pilate.

(2) Christ was born, lived, taught, and died. His teachings are here. The issue is clear-cut. We must either

confess him with all its glorious rewards or deny him with all its terrible consequences (Matt. 10:32,33). Christ cannot be compromised (Matt. 12:30). In every religious and moral action the teachings of Jesus loom up before us. Regardless of the circumstances, the question rings out in some one of its thousand varied forms.

3. This is a personal question: "What shall I do. . .?"

(1) Each is responsible for his own decision and conduct (II Cor. 5:10).

(2) No man can wash himself of this responsibility; not even Pilate could.

4. What shall I do then with Jesus?

(1) As "the Son of man"? That Jesus was the son of man (Matt. 16:13), born of a woman, has seldom been questioned. Both friend and foe are almost unanimously agreed that a man by the name of Jesus of Nazareth lived.

(2) As a historic character? Of earth's unnumbered billions, only a few are historic. Of these few, none has so influenced the world as Jesus. No other ruler has ruled so long nor so many loyal subjects. The words of the once powerful Napoleon pay a noble tribute to Jesus: "But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends. Can you conceive of Caesar as the eternal Emperor of the Roman senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the world by the invasion of Christianity. Such is the power of the God of the Christians. Nations pass away, thrones crumble, but the church remains. Christ speaks, and at once generations become his by stricter, closer ties than those of blood. He lights up the flames of a love which condemns self-love, which prevails over every other love."

(3) As a teacher? Christ did not have a college degree, not even a high school diploma; yet, he is recognized as the world's master teacher. Modern pedagogy rests upon the foundation laid down by the master. Christ used all the methods of teaching, such as illustrations. (Jno. 15: 1-6), questions (Matt. 6:27), conversational plan (Jno. 4: 5-26), and repetition (Lk. 13:3-5). Two thousand years have not been able to obliterate his religion nor improve his pedagogy. There never will be his equal.

(4) As to his superior moral code? He often contrasted his higher standard of morality with the lower standard of Judaism (Matt. 5:38, 39, 43-46). Christ's religion takes hold of the lives of men and renovates them, makes new creatures of them (II Cor. 5:17). Jesus hampers the way of every wrong and facilitates the way of every right.

(5) As the Son of God? He was the only begotten Son of God and as divine as his Father (Matt. 1:18-25; 16:16; Jno. 1:1-5; 3:16). This is the battleground, and the advocates of the divine Sonship of Christ are strengthened by every form of evidence. Against it let the opposition charge! For a fuller discussion of this point see the question: "What think ye of Christ?"

5. Many have answered the question differently.

(1) The mob: "Let him be crucified" (Matt. 27:22, 23). Today he is crucified afresh by many.

(2) Pilate's answer indicated a desire to be neutral (Matt. 27:24). But there can be no neutrality in this fight (Matt. 12:30).

(3) The soldiers answered by mocking and abusing Jesus (Matt. 27:27-31). Today he considers any harm done to his disciples as a personal affront (Matt. 25:35-40).

(4) False witnesses: Their answer was a misrepresentation (Matt. 26:60,61). There are also false witnesses in this age who misrepresent Jesus (Matt. 7:15; II Pet. 2:1-3).

(5) Peter: "I do not know the man" (Matt. 26:27). Denials of the Master today come in many forms.

(6) Judas answered with a kiss of betrayal (Matt. 26:48,49). Not all who have kissed him loved him. That which could have been the whitest became the blackest, because it was the work of deceit.

(7) Felix: "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Any effort to postpone the answer is an answer, an answer against Christ and against heaven. The convenient season never comes to break with Satan. There will never be a more convenient time to accept Christ than today.

(8) Paul: "But what things were gain to me, those I counted loss for Christ" (Phil. 3:7). He forcefully exemplified this answer in both life and death. He said, "In nothing I shall be ashamed, but that with all boldness as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ and to die is gain" (Phil. 1:20, 21). When the time came for Paul to be executed, he faced death without any fears, because he had fought a good fight, had finished his course, and had kept the faith (II Tim. 4:6-8).

6. The question is ours today, but it will be reversed tomorrow.

(1) Today we decide what we shall do with Jesus. As he knocks, we decide whether to let him in or not (Rev. 3:20).

(2) Some day, however, we shall stand before Christ and heaven's gate knocking for admission. He then will decide what to do with us (Matt. 25:31-46). Our decision now will determine his decision then.

Review Exercise

1. Who asked the question in the text ?
 What were the circumstances?
2. What message did Pilate's wife send to her husband?

3. What did Pilate do when he saw that he could prevail
 nothing?

4. Why is the question in the text a personal question
 today?
5. How did Pilate try to appease the surging crowd?.....

6. Can one be neutral concerning Christ?.....
 (Matt. 12:30).
7. Where is the battleground relative to Christ ? As "the
 Son of man?" As a historic char-
 acter? As a teacher?
 As to his superior moral code?.....
 As the Son of God?.....
8. The question asked by Pilate was a.....
 question then, but is today a..... and
 question that must be answered
 daily.
9. The mob answered the question:.....

10. The soldiers answered by
11. The false witnesses' answer was
12. Peter answered:
13. Judas answered with.....
14. Comment: The question is ours today, but it will be reversed tomorrow.....
.....
15. (T or F) Felix answered by accepting Christ.
16. (T or F) Paul answered: "I am not willing to count anything loss for Christ."
17. (T or F) Christ's religion renovates the lives of men and makes new creatures of them (II Cor. 5:17).
18. (T or F) Napoleon paid a great tribute to Jesus as a historic character.
19. (T or F) Jesus is recognized as the world's master teacher.
20. Thought question: How are the people today answering the question in the text?

"FOR WHAT SHALL IT PROFIT A MAN, IF HE SHALL GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL?"—Mk. 8:36

1. Everybody is interested in certain words in this question: "profit," "gain," and "lose" or loss. The tragedy is that so many are interested only in earthly profits, gains, and losses. This is their chief concern.

(1) Most values fluctuate. This is true of bonds, stocks, real estate, and even money. But the worth of the soul remains unchanged yesterday, today, and forever.

(2) The fact that the soul cannot be seen or handled makes it no less real (II Cor. 4:18). Joy, sorrow, pain, and electricity are also invisible, even though their evidences are seen; but they are just as real as the visible things of life.

(3) The reading of the question is changed from "soul" in the King James Version to "life" in the American Revised Version. Nothing is lost in the change of words, if we but realize that Christ is speaking of eternal life.

2. The question proves that a person can lose his soul.

(1) This will be the miserable fate of the majority of the world (Matt. 7:13,14). These passages refute universalism.

(2) Sin is the destructive power over souls which causes them to be lost (Jno. 8:21).

(3) If a soul is lost, it is due to the person's own decision (Acts 13:46).

3. The question warns of man's danger of exchanging his soul. Jesus asked, "Or what shall a man give in exchange for his soul?" (Mk. 8:37). The Saviour continually warned of this peril (Matt. 10:28). Here are some of the things for which people exchange their souls:

(1) Too much concern for the every day affairs of

life. Too busy! Some are so busy making a living or keeping a house that they have no time to read the Bible, go to church, or work for God. They are like Martha who was "troubled about many things." Only a few are like Mary who "hath chosen the good part which shall not be taken away" (Lk. 10:41, 42). "Take time to be holy."

(2) Evil associations. We cannot get away from the power of influence (I Cor. 15:33). "Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6). If you ran with the goats, it is hard to keep from smelling like them.

(3) False doctrine. It renders man's worship vain (Matt. 15:9). Any other gospel will condemn us (Gal. 1:8, 9). Satan's preaching of false doctrines is his sneakiest and most strategic plan of operation.

(4) A life of sin (Jno. 3:19). The Bible speaks of "the pleasures of sin for a season" (Heb. 11:25). Sin must be personally and temporarily enjoyable or there would not be so many sinners. It is caused by the middle letter.

(5) A life of ease. It takes effort to serve God (Matt. 16:24), and many do not like this. We are living in the great "ease" age. The course of least resistance has become a main highway.

4. The question teaches that man cannot have everything.

(1) He gains one thing at the loss of something else. There is no escape from such exchanges. Jesus asked, "Or what shall a man give in exchange for his soul?" (Mk. 8:37). Man cannot have a life of sin now and heaven later (Psa. 1:4, 5). He cannot sow to the flesh and reap eternal life (Gal. 6:7, 8). He can have sin, but at the sacrifice of heaven. Or he can have heaven, but at the price of giving up sin. Man just cannot have everything.

(2) The wise trader is he who gives up everything for the kingdom (Matt. 13:45, 46).

5. A man's most tragic loss is his soul.

(1) Even lesser losses are bad enough. For instance, "What shall it profit a man, if he shall gain the whole world and lose his" health? or his life? There would be no gain in having the money to buy the choicest of foods, if one is too sick to eat; or the cash to buy the most luxurious automobile, if one is too sick to ride in it; or the obtaining of a vast fortune at the sacrifice of life. But the loss of the soul is a million times worse!

(2) The loss of the soul really means two losses: the loss of heaven in the hereafter (Rev. 21:27) and the loss of many blessings now. He who loses his soul will lose in this life the greatest of happiness (Acts 8:39; Psa. 144:15), the most beautiful influence (Rev. 14:13), the fellowship of Christians (Phil. 1:5), and the privilege of Christ-likeness (Phil. 1:21). For such losses there is no compensation.

(3) The value of the soul is seen in God's love (Rom. 5:8), Christ's death for it (I Cor. 15:3), and the preparation of heaven to receive it (Jno. 14:1-4).

(4) The soul is eternal. In this connection, Paul said, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (II Cor. 5:1). Also, in keeping with this thought, Solomon said, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). There are three symbols and three inscriptions over the three doors of Milan Cathedral. Over the left door are roses, with the words, "That which pleases is but for a moment." Over the right door are thorns, with the words, "That which troubles is but for a moment." But over the middle door is a cross, with the words, "That alone is important which endures forever." How true!

Review Exercise

1. Which words in the text are of special importance to mankind?
2. What is the difference in the wording of the text as found in the King James Version and the American Revised Version?
.....
3. What will be the fate of the majority of the world? (Matt. 7:13, 14)
4. What is the power that causes souls to be lost?.....
.....
5. What did Jesus say about exchange? (Mk. 8:37)
6. What two views of life were represented by Martha and Mary? (1)
..... (2)
7. What is the condemnation of some people? (Jno. 3:19)
8. What is the teaching in Acts 13:46?.....
.....
9. Name four things besides the soul which are invisible, but known to be very real. (1)
(2) (3).....
(4)

10. Name five things for which some people exchange their souls. (1)
(2) (3)
(4)..... (5)
11. The wise trader is
(Matt. 13:45,46).
12. The loss of the soul really means two losses: (1)
..... (2)
13. Man's spirit shall return unto
(Eccl. 12:7).
14. Give the three symbols and inscriptions over the doors of Milan Cathedral.
(1)
(2)
(3)
15. (T or F) False doctrine does not render man's worship vain.
16. (T or F) The Bible speaks of "the pleasures of sin for a season."
17. (T or F) It takes effort to serve God.
18. (T or F) The value of the soul is seen in God's love for man.
19. Comment: Man cannot have everything.
20. Thought question: How can we apply the question in the text to everyday living?

"AND WHY CALL YE ME, LORD, LORD, AND DO NOT THE THINGS WHICH I SAY?"—Lk. 6:46

1. The question is addressed to those who have a divided allegiance.

(1) These people are not out and out enemies of Christ. Neither is the Lord speaking to those who ignore him, who attempt to be neutral, which of necessity makes them enemies of Christ (Matt. 12:30). Nor is Christ speaking to those who are wholeheartedly for him (Matt. 22:37; Matt. 6:33).

(2) Christ is rather speaking to those who say, "Lord, Lord," but refuse to render him wholehearted service, to those who are both for him and against him. It is a problem of divided allegiance. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). The sin is not that they are wholeheartedly opposed to Christ; it is rather that they are not wholeheartedly for him. The question rebukes lukewarmness. In the Lord's sight, this sin is despised more than out and out opposition to him. His words are plain and definite: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:15, 16). No lukewarm Christians for Christ! He will not have them!

2. In so many instances people who say, "Lord, Lord," will not go all the way with the Master.

(1) Some will follow Jesus for miles, acknowledging his Lordship every step of the way, until he goes down into the Jordan River to be baptized, but then and there they balk. Such a behavior is the height of inconsistency and a rejection of the counsel of God (Lk. 7:30).

(2) The Lord, through one of his apostles, has commanded us to give (I Cor. 16:2; Rom. 12:1). But this is where many others throw off his rulership. They cannot

pass this test of loyalty, because they really have not given themselves to the Master (II Cor. 8:5). God did more than profess his love for us; he gave his Son to save us (Jno. 3:16). Thus, Christianity can be defined only in terms of giving: God's gift; Christ's gift; our giving of self, time, money, etc. A preacher once wrote a wealthy and influential business man requesting a contribution. The preacher received a curt refusal which ended by saying, "As far as I can see, this Christian business is just one continual give, give, give." After pondering the matter, the preacher wrote the following reply, "I wish to thank you for the best definition of the Christian life I have ever heard."

(3) Many who profess to be followers of Christ often refuse in public prayers to pray in his name (Jno. 14:13, 14). The reason is that friends who do not believe in the Lordship of Christ must not be offended; so they offend Christ instead. This spirit especially prevails in international diplomacy. Christ cannot have a part in the great assemblies of world powers lest we antagonize the unbelievers and thus jeopardize the hopes for world peace. Christ might rock the boat, so they refuse to let him climb aboard. They think international problems are too big for him. We have trained diplomats for that, and they carry expensive portfolios with secret documents to which the Lord has no access. He must not intrude upon their solemn sessions. Their pretended loyalty to the Master is heart-sickening.

(4) This same ridiculous inconsistency is seen relative to many other teachings and topics. Many say, "Lord, Lord," but forsake the worship (Heb. 10:25), wear some human name instead of Christ's name (Acts 11:26; I Pet. 4:16), permit cursing to flow from their mouths (Jas. 3:10-12), neglect soul-winning (Matt. 28:19), and have not brotherly love (I Jno. 4:20, 21), etc.

3. This question condemns lip service without the heart and religion without the Lord.

(1) Jesus blistered the scribes and Pharisees for their all-lip and no-heart religion: "This people draweth

nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15:8). Our Lord taught us that one of the conditions of acceptable worship is that it come from the spirit or man's inner nature: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24). The man who tacked a written prayer on the head of his bed and would crawl in bed at night and say, "Lord, these are my sentiments," manifested the sentiment of a divided heart.

(2) In another cutting rebuke of lip service, Jesus brought this indictment against the Pharisees, "They say, and do not" (Matt. 23:3). Profession is one thing, and service is something else: "They profess that they know God; but in works they deny him" (Tit. 1:16).

(3) A religion that is worn on the outside busies itself just as long as it is cheered on public parade (Matt. 23:5), but miserably fails in the small, unobserved acts of discipleship. The reason for this is that whatever good is done springs from an impure and ulterior motive. In spite of what they profess, there is no Lord in it. Thus, the Master gave this warning: "Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

4. This question reproves the doctrine of salvation by prayer only.

(1) It is inconsistent and absurd for the alien sinner to pray, "Lord, Lord, forgive my sins," when the Lord has already given a law with which the alien may comply and have his sins forgiven (Mk. 16:16; Acts 2:38). Rather than pray, he needs to arise and be baptized (Acts 22:16).

(2) When God establishes a law with which a man may comply and receive a blessing, it is an abomination to pray for the blessing without obeying the law (Prov. 28:9).

(3) Many who have said, "Lord, Lord," will stand

condemned at the judgment because they have not done the Father's will (Matt. 7:21).

5. The question also rebukes the doctrine of salvation by faith only.

(1) A faith which only acknowledges the Lord will not save. The rulers who believed in the Lord had that degree of faith, but it would not suffice (Jno. 12:42, 43; Matt. 10:33).

(2) Faith will not justify unless it is strong enough to produce works. The Bible says, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). It is the faith which works through love that avails a blessing (Gal. 5:6).

6. In the question, the Lord emphasizes the practical side of Christianity.

(1) It is true that Christianity demands a changed intellect (Jno. 8:24, 32); but it is equally true that it demands a changed life (Rom. 12:2; Col. 3:7, 8). He who takes obedience out of Christianity robs the Lord's system of its practicality and leaves only an empty, theoretical shell. All theory and no action has never won a battle in any realm. Man must obey (Heb. 5:8, 9; Matt. 7:21-27). We shall be judged not by our profession alone, but by our works (Rev. 20:12).

(2) Profession is good, but practice is better. There is a story that tells of a rabbit being chased by a dog, and the people following, cheering and encouraging the rabbit to run hard for his life. "Thank you for your kind encouragement," said the rabbit, "but for life's sake, shoot the dog!" The world is not so much interested in our profession as in our practice. We are reminded of granny who, when told during the Civil War that the Yankees were coming, grabbed the broom and ran out the door to meet them. One yelled, "Granny, what do you think you can do with that broom?" The reply was, "Well, at least, I can show them whose side I'm on." Read Jas. 2:18.

Review Exercise

1. To whom is Christ speaking in the text?.....
2. How did some reject the counsel of God? (Lk. 7:30)
.....
.....
3. How do some reject the rulership of the Lord relative to giving?.....
.....
4. What did Jesus say about lip service in Matt. 23:3?
.....
.....
5. How does the question for study reprove the doctrine of salvation by prayer only?
.....
.....
6. How does the question in the text rebuke the doctrine of salvation by faith only?.....
.....
.....
7. What did Jesus say about a religion that is worn just on the outside for public acclaim? (Matt. 23:5)
.....
8. We shall be judged not by our profession alone, but by our (Rev. 20:12).
9. Man is justified by..... and not by
..... (Jas. 2:24).

10. Many who have said, "Lord, Lord," will stand condemned at the judgment because they have not done the (Matt. 7:21).
11. Jesus condemned religious activity from an ulterior motive, saying
.....
..... (Matt. 6:1).
12. Paul made a distinction between profession and true Christian service, saying:
.....
.....
13. It was easy for the Macedonians to give, because.....
.....
..... (II Cor. 8:5).
14. Comment on Jesus' statement: "I would thou wert cold or hot."
15. (T or F) The Pharisees honored Jesus with their mouth from a heart that was close to him.
16. (T or F) Asking God to save the alien sinner apart from his obedience to the plan of salvation is an abomination.
17. (T or F) It is the faith which works through love that avails a blessing.
18. (T or F) Jas. 2:18 teaches that a man's faith is not known by his works.
19. (T or F) It is inconsistent to say, "Lord, Lord," and forsake the worship.
20. Thought question: What can we do to encourage everyone in the fellowship of the church to serve the Lord with all the heart rather than just render lip service?

"UNTO WHAT IS THE KINGDOM OF GOD LIKE?"**Lk. 13:18**

1. Introduction. "Kingdom of God" or "kingdom of heaven" means the church (Matt. 16:18, 19). The very wording of the question necessitates that it be answered in parables, in stating what the kingdom is like. Neither time nor space will permit us to give all of them, but here are some things the kingdom of God is like.

2. "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way" (Matt. 13:24-30, 36-43). Here we see the opposing works of Christ and the devil (Matt. 13:37, 39).

(1) In the parable of the sower, the word of God is the seed (Lk. 8:11) by which men are born again and become children of the kingdom (I Pet. 1:23). In this parable, however, there is a progress; that word has been received, has done its work, and has made them children of the kingdom. This is evident from Matt. 13:38: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."

(2) This parable is no argument against church discipline, because the field in which the good and the evil are to grow together is the world, rather than the church (Matt. 13:38). There should be discipline in the church (II Thess. 3:6).

(3) The teaching is that there will ever be a mixture of good and bad in the world, and that the righteous should not attempt to destroy sin by exterminating evil men. We must "let both grow together until the harvest" (Matt. 13:28-30).

3. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is

grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. 13:31, 32).

(1) This shows the small beginning, the gradual progress, and the tremendous increase of the church. There are many trees much greater than the mustard, which attains a height of ten feet, but it was used because of its greatness in comparison to the seed from which it springs. At first there were in the church some unknown and unlearned men (Acts 4:13) ; yet it soon became a power that spread throughout the world. In just a few years the gospel was preached to every creature (Col. 1:23).

(2) God intends for the church to grow and spread from small beginnings to great proportions. To do so, we who constitute its membership must be strong and influential Christians.

4. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

(1) This parable also teaches the glorious increase of the kingdom. But this one is different from the parable of the mustard seed in that it relates to the hidden, quiet, and penetrative influence of the kingdom on the world it touches. The mustard seed does not attract attention for sometime, until it has grown; but in this parable we see more than growth, because the leaven has actively worked from the first moment it was hidden in the meal. This power lends a savor to that it contacts.

(2) The nature of the kingdom demands that every citizen of it exert an influence for good (I Pet. 3:1, 2; Phil. 1:20).

5. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44).

(1) In this parable, the kingdom is seen not as a mere generality, but as a personal and individual thing. It is not just a tree blessing the earth or leaven season-

ing the world, but something for man to make his own by a personal act of his own will. He may dwell in a Christendom which is blessed by the shadow of that tree and seasoned by that leaven, but that is not enough. There must be a personal appropriation of that blessing.

(2) It teaches that man should renounce every hindrance and make every sacrifice to obtain and possess the world's most valuable blessing. The blessings of the kingdom overshadow all earthly blessings. The kingdom of God comes first. Jesus said, "But seek ye first the kingdom of God and his righteousness" (Matt. 6:33). Self-denial is one of the prerequisites of following Christ. "If any man will come after me, let him deny himself" (Matt. 16:24). No price is too high to pay for truth; and when once it is bought, no price is high enough to buy it from us. "Buy the truth, and sell it not" (Prov. 23:23). No matter what the cost is, the value is a thousand times greater.

6. "Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45, 46).

(1) Both this parable and the previous one commend prudence and earnestness in securing at all costs and hazards the treasure found. In this respect, they teach the same moral.

(2) The difference in the parables is seen in the finding of the treasure. In the former, it was hidden treasure stumbled upon accidentally by those who sought it not. The Gentiles (Rom. 10:20), the Samaritan woman (Jno. 4:1-42), and many who have attended gospel services have come upon the treasure unawares. While in the parable of the pearl of great price there is distinctly a determined and unrelenting search for the treasure. Such a seeker finds. "Seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). A lack of love for the treasure has blinded many to its recognition (II Thess. 2:10-12).

7. "Again, the kingdom of heaven is like unto a net, that was cast into the sea and gathered of every kind . . ." (Matt. 13:47-50).

(1) Just as a net collects all the good and the bad, the gospel draws every diversity of character.

(2) But when time is no more, when the net is pulled to shore, the good and the bad will be separated; the bad will be cast away and the good will be saved (Matt. 26:31-46; Rev. 20:12-15). This parable teaches a fearful lesson. Not all who have accepted the gospel-call will be saved; for "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire" (Matt. 13:41, 42).

8. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. . ." (Matt. 18:23-35). Christ's explanation of the parable in verse thirty-five suggests the following particulars :

(1) That our sins against God are tremendous in comparison with those committed against us.

(2) That God freely forgives our sins and that we should freely forgive others (Col. 3:13).

(3) That if we do not, God will withhold forgiveness from us and will punish us. Jesus had previously said, "But if you forgive men not their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). Forgiveness is a sweet and beautiful thing.

9. "For the kingdom of heaven is like unto a man that is a householder which went out early in the morning to hire laborers in his vineyard. . ." (Matt. 20:1-16).

(1) The word "for" shows that this parable is to be connected with the closing verses in the preceding chapter, without which the explanation of the parable would be difficult.

(2) The parable was addressed to the apostles, but has its application in the lives of many others. They were the "first," both in time and toil, the earliest laborers in the Lord's vineyard. They had seen the rich young man go away sorrowful (Matt. 19:22). Peter asked, "What shall we have?" (Matt. 19:27)—we who have forsaken all for the gospel's sake? The question is wrought with error. It signified the idea of so much reward for so much work. But eternal life is bestowed, not by merit, but by grace (Eph. 2:8, 9). Jesus used the parable to nip Peter's erroneous spirit in the bud. It is the quality of works rather than quantity of works that counts. It is how we end the race rather than how we begin it that determines our reward. The Master said, "But he that endureth to the end shall be saved" (Matt. 10:22).

10. "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom. . ." (Matt. 25:1-13).

(1) Christ makes his own application of the parable in verse thirteen. It teaches the watchfulness which busies itself in preparation for the Lord's return (Matt. 24:42-44).

(2) Both groups had made some preparation, but the foolish had not made enough. They were not ready, and thus could not go in to the marriage.

(3) The foolish could not borrow oil from the wise, because Christianity is an individual matter. No one can borrow righteousness. None will have any to lend. Each must account for himself (Rom. 14:12).

(4) The foolish let the time of preparation slip by. After the bridegroom came it was too late (Matt. 25:10-12). The lesson is for us to live in a state of watchfulness and preparation (Matt. 25:13). If you say, "Not now," tomorrow might be too late.

Review Exercise

1. What is the meaning of "kingdom of God" or "kingdom of heaven"?
2. What is the main teaching of the parable of the man which sowed good seed in his field?.....
3. What does the parable of the grain of mustard seed teach?
4. What is the teaching of the parable of leaven hidden in the meal?
5. What does the parable of the treasure hidden in a field teach?.....
6. What does the parable of the merchantman seeking goodly pearls teach?
7. What is the teaching of the parable of the net?.....
8. Christ's explanation of the parable of the king taking account of his servants is

9. The parable of the householder who hired laborers in his vineyard teaches
10. The parable of the ten virgins teaches
11. The parable of the man which sowed good seed in his field is no argument against church discipline, because
12. Man should seek the kingdom of God..... (Matt. 6:33).
13. The Son of man shall send forth his angels and they shall
14. "But if you forgive men not their trespasses, neither will your Father " Scripture:.....
15. (T or F) Matt. 13:41, 42 teaches that one in the Lord's kingdom can so conduct himself as to be eternally lost.
16. (T or F) After the bridegroom came it was too late to make preparation.
18. (T or F) The foolish virgins could borrow oil from the wise virgins.
19. Statement for comment: No price is too high to pay for truth.
20. Thought question: Are we as citizens of the kingdom measuring up to our duties to make the kingdom what the Lord desires?

"WHERE ARE THE NINE?"—Lk. 17:17**1. The question concerns ten lepers who were healed.**

(1) In the history of civilization, no disease has been more dreaded and loathsome than leprosy. It has produced years of indescribable misery. The disease advances slowly but surely. The hair is bleached white. The body becomes a mass of scales and sores. The bones and marrow are pervaded. The joints separate; the fingers, toes, and other members fall off one by one, leaving a body hideous and awful. Life lingers amidst desolation, dooming the wretched victim to die piecemeal. Everywhere the doomed goes, the crowd pulls back and yells, "Unclean, unclean"! God's regulations, under the law, dealing with leprosy are given in Lev. 13 and 14.

(2) Ten such leprous men who stood afar off pleaded, with Jesus to have mercy on them (Lk. 17:11-13). The Lord healed them (ver. 14). It was necessary that a healed leper go to the Jewish priest to be restored back to his former place in the congregation (Lev. 14:1-32); hence, this accounts for Christ's command that the lepers go show themselves unto the priests (Lk. 17:14).

(3) Only one of the ten turned back and thanked Jesus for this new lease on life (Lk. 17:15, 16), and he was a Samaritan, a man least expected to express gratitude to the Lord. Men from whom we often expect the least surprise us by doing and giving the most, and some of whom we actually expect the most disappoint us by rendering the least. Jesus asked, "Were there not ten cleansed? but where are the nine?" The question concerns gratitude. It is a most appropriate question today.

2. Ingratitude is one of the blackest and most despicable sins.

(1) It describes the wicked who forsook God: "Because that, when they knew God, they glorified him not as God, neither were thankful" (Rom. 1:21).

(2) It characterizes a rebellious people in the last days. The Bible says, "This know also, that in the last

days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers disobedient to parents, unthankful" (II Tim. 3:1,2).

(3) God has warned against ingratitude. He wants us to "consider how great things he hath done for you" (I Sam. 12:24). To feel grateful is a duty. Ingratitude is one of the weakest and worst faults. It reveals an absence of one of the chief requisites of noble character.

3. There are in the Bible several examples of ingratitude to man.

(1) Laban showed no appreciation for Jacob's long and faithful service. Jacob, deeply aware of this ingratitude, commented to Rachel and Leah, "And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times" (Gen. 31:6, 7).

(2) Joseph was kind to the chief butler, but this ingrate, when exalted to his former state of honor, forgot his benefactor (Gen. 40:23).

(3) Moses liberated Israel from slavery, but later these freed Jews were so unappreciative of their freedom that they were almost ready to stone their emancipator (Ex. 17:1-4).

(4) David spared the life of Saul (I Sam. 24), but the ungrateful Saul did not reciprocate; he continued to seek the life of David, returning evil for good (I Sam. 16:1,2).

(5) Absalom was so unthankful of his father's blessings that he endeavored to undermine his father's kingdom by stealing the hearts of the people (II Sam. 15 :1-6). How ungrateful! What selfishness!

4. Now let us consider some examples of ingratitude to God.

(1) Israel is a striking example. Even though they were especially blessed as God's chosen people, they forgot God. In speaking of them, Moses said, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee" (Deut. 32:18).

(2) When Saul was weak and obscure, he was a grateful servant of God; but when God elevated him to a place of power and fame, he forgot the source of his blessings (I Sam. 15:10-26). Prosperity often begets ingratitude. Some have to drink the bitter dregs of poverty and disappointment before they can learn to appreciate their blessings. Man seldom ever appreciates the well until it runs dry.

5. With much appropriateness we ask the question, "Where are the nine?"

(1) We are the recipients of a thousand blessings daily, both spiritual and physical (Eph. 1:3; Jas. 1:5, 17). But often we forget the hand that feeds us! The majority live on the level of the hogs which eat the acorns under the trees without ever looking up to see from whence they come.

(2) When men are raised from life-destroying sickness, occasionally one remembers his vows and comes to give thanks to God; "but where are the nine?"

(3) When men are saved from danger, the perils of the sea, the fire of an enemy soldier, or death which stalks the highway, now and then one comes to himself and lives a life of praise to God; "but where are the nine?" No thanksgiving! No appreciation!

(4) God has given us life and six days to work (Acts 17:25; Ex. 20:9), but what have we done with the seventh? How do we spend the Lord's day? In urging gratitude for the Lord's day, a Chinese preacher said: "It came to pass that a man went to market, having a string of seven large coins. Seeing a beggar crying for alms, he gave the poor man six of his seven coins. Then the beggar, instead of being grateful, crept up behind his benefactor and stole the seventh also. What an abominable wretch! Yes, but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal." When the disciples meet for worship (Acts 20:7), "where are the nine?" When the contribution plates are passed (I Cor. 16:2), "where are the nine?"

(5) In the soul-winning campaign of the church, "where are the nine?" Forgotten promises! No life of praise! No appreciation! No gratitude! How different from the early Christians! Paul's being saved caused him to feel that he was a debtor to others who needed to be rescued. He said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15).

6. "Be ye thankful," is a command of God (Col. 3:15). "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18) "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

(1) There are so many little, everyday things to remind us of our blessings; for instance, a good woman said: "They huddled inside the storm door—two children in ragged out-grown coats. 'Any old papers, lady?' I wanted to say no. . . until I looked down at their feet, little sandals slopped with sleet. 'Come in and I'll make you a cup of hot cocoa.' Their soggy sandals made marks upon the hearthstone. Cocoa, toast and jam to fortify against the chill outside. The girl held up her cup, looking at it. The boy asked in a flat voice, 'Lady, are you rich?' Am I rich? My, no! The girl put her cup back in the saucer carefully and said, 'Your cups match your saucers.' They then left, holding their papers against the wind. Plain blue pottery cups, but they **MATCHED**. Potatoes and brown gravy, a roof over our heads, my husband with a good steady job. **THESE THINGS MATCHED, TOO**. The muddy prints of small sandals were still wet upon my hearth. I let them be. I wanted them there in case I ever forget again how very rich I really am!"

(2) May we always count our blessings and be grateful for them.

Count your blessings, name them one by one,
And it will surprise you what the Lord hath done.

Review Exercise

1. What did the ten leprous men plead of Jesus?.....
.....
2. Who turned back and thanked Jesus for the healing?
.....
3. What did Paul say in Rom. 1:21 about some people who forsook God?.....
.....
.....
4. What did God in I Sam. 12:24 command the people to consider?.....
.....
5. What was Jacob's complaint against Laban?.....
.....
6. Did Saul show gratitude to David for sparing his life?
7. How did Absalom manifest his ingratitude toward his father?
8. The chief butler was an ingrate, because when he was restored to his place of honor he forgot.....
Scripture:
9. Moses, in speaking of Israel's ingratitude, said, "....."
....."

10. Eph. 1:3 says the following concerning spiritual blessings
11. Jas. 1:17 states:.....
12. Acts 17:25 says the following concerning God's gifts:
13. Acts 20:7 teaches that Christians should come together to worship upon the.....of the
14. Paul was so grateful for his salvation that he said, "I am..... both to the..... and to the.....; both to the and to the....."
15. (T or F) It's good to be thankful to God, but it is not a command.
16. (T or F) Col. 4:2 teaches us to pray to God, but not to thank him.
17. (T or F) Ex. 20:9 teaches that man was given six days in the week to work.
- IS. (T or F) I Cor. 16:2 teaches that Christians should give as God gives to them.
19. Statement for comment: Ingratitude is one of the weakest and worst faults.
20. Thought question: How much gratitude is there manifest today in the church for the physical and spiritual blessings of God?

"OUGHT NOT CHRIST TO HAVE SUFFERED THESE THINGS?"—Lk. 24:26

1. Yes, it was necessary that Christ suffer and die to maintain the honor of God and to satisfy the demands of Jehovah's law. God's honor and man's happiness required that God govern man whom he had created. The best means of securing voluntary obedience was to make the rewards large and the penalties severe.

(1) Man had rebelled against God's law and brought death into the world (Gen. 3:1-6; Rom. 5:12). God had to do himself the honor of enforcing his laws. Sin must, at the demand of justice, be punished. Thus the Father ordained: "The soul that sinneth, it shall die" (Ezek. 18:20); "For the wages of sin is death" (Rom. 6:23). The Devil's wages are less than cheap.

(2) But God loved man and desired his salvation. To this end God gave his Son (Jno. 3:16, 17). He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). In speaking of God's love and mercy, Paul said, "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:3, 4). Love cried for man's liberation, while justice demanded his punishment. How could these conflicting demands be met? The problem was solved in the death of Christ. He was the propitiation for our sins (I Jno. 4:10).

There is a story from the Medes and Persians which illustrates the thought. Their laws demanded an eye for an eye and a tooth for a tooth. These penalties were inescapable. A young man had put out the eyes of another. The law demanded that his eyes be destroyed. The judge in the trial was his own father. There were the conflicting cries of justice and mercy in the father's heart. The law must be upheld. But love must find a way to show mercy. So the judge said, "As your judge, son, I must assess the penalty of the law. Two eyes must be

given for the two you have taken; but, as your father, I offer one of mine to help meet the demands of justice."

So it was in Christ's death that he paid the price for sin and offered unto man a way of escape, as is seen in these Scriptures: "Christ died for our sins according to the Scriptures" (I Cor. 15:3); "Who his own self bare our sins in his own body on the tree" (I Pet. 2:24); "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). In this plan, God's law was honored and man was redeemed.

2. Only Christ could qualify as man's redeemer.

(1) For man to be redeemed, the substitute for guilty man must be as sinless and noble as was man before the fall (Gen. 3:1-6). An animal would do for a type, but was not valuable enough to be a redeemer—"For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). At best, the offering of an animal sacrifice was but a faint acknowledgment of a huge debt—"But in those sacrifices there is a remembrance again made of sins every year" (Heb. 10:3).

(2) Adam, before the fall, dwelt with the Father in sweet and intimate communion; so did Christ—"In the beginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1).

(3) Adam, prior to his transgression, was a pure and holy man, unscarred by sin (Gen. 3:1-6); so was Christ—"Who did no sin, neither was guile found in his mouth" (I Pet. 2:22).

(4) Adam was a representative man for the whole race; so was Christ—"For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

(5) Adam's rebellion was voluntary. He chose it while he had unimpaired use of his faculties. Likewise, the obedience of Christ was voluntary, with unimpaired faculties—"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man

take it from me, but I lay it down of myself" (Jno. 10:17, 18).

(6) A redeemer must be the rightful owner of the price he gives. Jesus was the only son of man who owned his own life independently. He had life in himself even as the Father (Jno. 1:1; 8:58).

(7) A redeemer and mediator must be equi-distant between both parties—"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Jesus was the Son of man (Matt. 9:6) and the Son of God (Jno. 3:18). Without these two natures, it would have been impossible for Christ to have become man's redeemer and mediator.

(8) A redeemer has the natural right to stipulate the conditions of redemption to the recipients of his mercy, which Christ did in specifying faith (Jno. 8:24), repentance (Lk. 13:3), confession (Matt. 10:32), and baptism (Mk. 16:16). Obedience to these conditions is the human part in redemption.

3. Wisdom required that God portray the enormity of human sin. A lesser sacrifice would not have pictured sin in its full sinfulness. Christ's death is the supreme effort of God to portray to man sin in its true nature and his hatred toward it (I Pet. 2:24).

(1) Sin does not seem so bad to man, because he lives so close to it—"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I Jno. 1:8). But God has always viewed sin differently (Gen. 6:5-7).

(2) Lest man be deceived by the false pretense and alluring nature of sin (Heb. 3:13), God points to Christ's death, saying, "Here is sin in its true light." So the cross pictures sin at its worst; for it alone could reconcile a sinful race to the sinless God (Eph. 2:16).

4. Christ's death for sin is the most profound expression of divine love the world has ever known. The idea of the Divine One coming to us in human flesh and taking upon himself our burdens of sin never would have entered into a human plan of reconciliation. And yet this glorious truth is forcefully brought to our hearts in

Christ's life and death (Jno. 3:16, 17; II Cor. 5:19). "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). The sorrows unfolded in Gethsemane (Matt. 26:36-56) and the severe suffering on the cross (Matt. 27:32-50) picture to us an infinite compassion which stirs our hearts—"We love him, because he first loved us" (I Jno. 4:19).

5. There is another truth which Christ's suffering and death preach to the world—viz., the worth and grandeur of man. God's provisions for human salvation testify to the high value of man's soul—"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). We have been bought with the world's greatest price. How sublime the language of Psa. 8 A, 5: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

6. And, finally, the Saviour's death gave hope to man because Jesus came forth from it. Death and resurrection belong together; there must needs be one if there would be the other. He said, "Because I live, ye shall live also" (Jno. 14:19). We shall be raised (I Cor. 15:51-55).

The foregoing proves that the necessity of Christ's death is reasonable and understandable. We thank God for it!

Review Exercise

1. What were God's best means of securing voluntary obedience to his law?
2. What did God's love cry out for sinful man?
..... What did justice demand of sinful man?
..... How were these conflicting demands met?.....

3. Why was it that an animal would do as a type for a redeemer but not as a redeemer itself?

4. What were the conditions of redemption stipulated by the redeemer?.....

5. What did Christ's death portray to man relative to sin?

6. What did Christ's death prove relative to love?

7. How did Christ's death show the worth and grandeur of man?

8. Give five reasons why only Christ could qualify as man's redeemer.

(1)

(2)

(3)

(4)

(5)

9. Christ's death gave hope to man because.....
came forth from it.

10. Death came into the world because man.....
(Gen. 3:1-6).

11. Christ came into the world and "..... for ouraccording to the Scriptures" (I Cor. 15:3).
12. Give four ways Jesus resembled Adam before Adam fell. (1)
(2) (3).....
..... (4)
13. Jesus as man's mediator was equi-distant between man and God because: (1)
(2)
14. Sin does not seem so bad to man because.....
.....
15. (T or F) God commended his love toward us in Christ's death.
16. (T or F) The cross pictures sin in its true light.
17. (T or F) I Jno. 4:19 teaches that God's loving us has no bearing on our loving him.
18. (T or F) Psa. 8:4, 5 teaches that God has been mindful of man.
19. Statement for comment: We have been bought with the world's greatest price.
20. Thought question: God showed his love for us in the death of his Son — how do we show our love for God?

"WHAT DOTTH HINDER ME TO BE BAPTIZED?"—**Acts 8:36**

1. Philip answered, "If thou believest with all thine heart, thou mayest" (Acts 8:37).

(1) So one thing that has hindered man's being baptized is unbelief. Christ said do it, but some do not have enough faith to take Christ at his word.

(2) No person can be baptized scripturally without faith, because Christ put faith before baptism (Mk. 16:16). Thus, it is evident that scriptural baptism requires more than a burial in water.

2. A lack of teaching blocks the way to baptism for many.

(1) Christ said, "Go ye therefore, and teach all nations, baptizing them" (Matt. 28:19). So Christ put teaching before baptism. His arrangement calls for an understanding heart to come before conversion (Matt. 13:15); therefore, man cannot be ignorantly converted.

(2) Many morally upright people are unbaptized today because they have not been taught its essentiality. They have been told that it is a Christian duty, rather than a command to be obeyed in becoming a Christian. But all Christian duties (sing, pray, give, meet for worship) must be repeated. Hence, if baptism is a Christian duty, then all Christians should be baptized at least once every two or three weeks. The very fact that if one is baptized scripturally, he never has to do it again is proof that it is a command to be obeyed by an alien instead of a Christian. Read Mk. 16:16; Acts 2:38; Acts 22:16; Gal. 3:27; and I Pet. 3:20, 21.

3. Impenitence hinders others.

(1) Repentance is a prerequisite of baptism (Acts 2:38).

(2) The impenitent person has no holy desire to be baptized. His heart is far from God. If he should be immersed, it would be for ulterior motives which would

render the act as a mere dipping instead of scriptural baptism. It is easy to be buried in water, but it is much more difficult to repent (Acts 2:38). Nevertheless, it is essential (Lk. 13:3; Acts 17:30).

4. The substitution of a human act for the divine act has obstructed the way to baptism for unknown millions.

(1) Baptism requires much water (Jno. 3:23), a going unto the water (Acts 8:36), a going down into the water (Acts 8:36), a burial (Rom. 6:3, 4), a resurrection (Col. 2:12), a birth (Jno. 3:5), and a coming up out of the water (Acts 8:39; Matt. 3:16).

(2) The following facts of history are enlightening: The first recorded case of baptism by affusion is that of Novation, 251 A. D., who received such as he lay in bed. It was at first the exception to the rule, being administered to the sick only. Karl Hefele, a learned Roman Catholic bishop, says, "The church has always been tender toward the sick; and for that reason she introduced 'clinical' baptism."—*History of Church Councils*, p. 153. It was called clinical baptism because it was administered to the sick. Sprinkling for baptism, however, was not legalized by the Catholic Church until 1311 A. D. "The Council of Ravenna, 1311, legalized the baptism of sprinkling, but the practice of 'clinical' or bedside baptism had long been in use and had spread from the sick room to the churches."—*Johnson's Universal Cyclopedia*, Vol. 1, p. 488.

(3) If one has not been baptized as God says, then he has not been baptized at all in God's sight; for there is only one baptism (Eph. 4:5).

5. Infant baptism has kept multitudes from being baptized.

(1) They received something in infancy that was called baptism; consequently, they go through life thinking they have been baptized, when in reality an infant cannot be baptized because he cannot comply with the necessary conditions of baptism: teaching (Matt. 28:19), belief (Mk. 16:16), and repentance (Acts 2:38).

(2) History testifies: "The theory was finally evolved of the unconditional necessity of infant baptism. About

the middle of the third century this theory was already generally admitted in the North African Church."—*Church History*, Vol. 1, p. 427. Neander states that infant baptism evolved from the doctrine of original sin.—*Church History*, Vol. 1, pp. 426, 427. So the error of hereditary depravity gave birth to the error of infant baptism, as seen further in the quotation from John Wesley: "Infants need to be washed from original sin; therefore they are proper subjects of baptism."—*Wesley's Works, Miscellaneous*, Vol. 2, p. 16.

6. Voting on candidates for baptism has hindered others.

(1) Adding people to the church is a right that belongs exclusively to God (Acts 2:47). It is man's business to baptize (Matt. 28:19, 20) and God's business to add to the church.

(2) No one voted on the eunuch before Philip baptized him (Acts 8:35-38). Did the inspired Philip do right or wrong?

(3) This quotation speaks for many people: "It is most likely that in the Apostolic age when there was but 'one Lord, one faith, and one baptism,' and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, 'baptism was the door into the church.' Now, it is different; and while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. . . their reception is decided by a vote of the members."—*The Standard Manual for Baptist Churches*, Edward T. Hiscox, p. 22. "Now, it is different." Why? Who made it different? By what authority was it made different? Friends, God's law has not changed (Mk. 13:31).

(4) The following is a quotation from the History of Denton County (Texas) Baptist Association, J. N. Rayzor, pp. 82, 83: "Pastor Cole went fishing one day with a business man, and he availed himself of the opportunity to talk to the lost man about his unsaved condition. . .

Jo Ives, the man converted, said to Pastor Cole, 'Here is water, what doth hinder me from being baptized?' Obviously Brother Cole thought of the story of Philip and the eunuch, and, taking that incident as an example, he led Mr. Ives out into the water and baptized him. Rev. Cole had been a Baptist but a short time and was not up on their conception of baptism. . . The news of the incident soon spread among the members, and then the show began. The following Sunday Mr. Ives presented himself to the church, asking membership, and his application was rejected. . . The criticism of the pastor caused him to ask a committee of eminent brethren to sit in judgment upon his conduct. . . After reviewing the details of the incident they wrote the church advising it to drop the matter, and Pastor Cole to go his way, but not to repeat the act." Not to repeat the Biblical example! Well!!!

7. Procrastination prevents others from being baptized.

(1) It hindered Felix who "trembled, and answered, Go thy way for this time; when I have a convenient season, *I will call for thee*" (Acts 24:25). Too often in life noble goals are glimpsed, enthusiasm is stirred, and high purposes are entertained; but nothing is done about it. The splendid enthusiasms are dissipated, and the noble purposes are wasted. "When I have a convenient season" has been the theme song of many a hell-bound soul.

(2) Life is too brief and uncertain for man to be so foolish as to squander time and opportunity. Man's stay on earth is compared to a vapor (Jas. 4:14). He is here and then he is gone. How swiftly falls the foot of time. The flimsy thread of life is too frail to put trust in tomorrow.

Review Exercise

1. What was Philip's answer to the question in the text?
2. Why do we know that a lack of teaching blocks the way to baptism?
3. Why do we know that impenitence hinders scriptural baptism?.....
4. Why do we know that a substitution for immersion hinders baptism ?.....
5. Why do we know that infant baptism interferes with God's command to be baptized?.....
6. How may voting on persons for baptism hinder baptism?
7. What does the Baptist Church Manual say was the door into the church in apostolic times?.....
- 8 said, "When I have a convenient season, I will call for thee."

9. Man's stay on earth is compared to a.....
(Jas. 4:14).
10. The fact that if one is baptized scripturally he never has to do it again is proof that it is a command to be obeyed by an instead of a Christian.
11. The first recorded case of baptism by affusion is that of.....in the year.....
12. Sprinkling for baptism was not legalized by the Catholic Church until
13. Baptism requires..... water (Jno. 3:23).
14. Quote Mk. 13:31: "....."
....."
15. (T or F) The eunuch was voted on before being baptized (Acts 8:35-38).
16. (T or F) Jesus in Mk. 16:16 put faith before baptism.
17. (T or F) God teaches in Rom. 6:3, 4 that baptism is a burial.
18. (T or F) Eph. 4:5 teaches one Lord and three baptisms.
19. Statement for comment: Scriptural baptism requires more than a burial in water.
20. Thought question: What is it that hinders people from being baptized more than anything else?

"WHAT MUST I DO TO BE SAVED?"—Acts 16:30

1. Let us analyze the question.

(1) "What." This suggests that there is something required of man in being saved.

(2) "Must." It is not a matter of option. It is an absolute necessity.

(3) "I." This denotes the individual responsibility in human redemption. God has done his part.

(4) "Do." This word suggests activity on the part of man in being saved.

(5) "To be saved" is the object sought by the querist. The saving is done by another. But what must man do to be saved by the Saviour?

2. How shall we proceed to answer the question?

(1) Not from feelings, opinions or prejudice. They vary with different individuals.

(2) There is no plainer and surer way than to turn to the Bible and read the question each time it is found, together with its answer. This would be scriptural and right beyond question; furthermore, it would present the whole truth on the question. The question is found, substantially, only four times in the New Testament, and one of these was while the law of Moses was still in force.

3. The question was first propounded by the rich young man who came to Jesus: "Good Master, what shall I do that I may inherit eternal life?" (Mk. 10:17).

(1) Jesus referred him to the ten commandments. The law of Moses had not then been abrogated (Col. 2:14) and he was to keep it. When the young man replied that he had kept the law from his youth up, Jesus commanded him to sell his goods, give to the poor, and come and follow him (Mk. 10:21).

(2) This answer would not be given today, because it was before the New Testament had become effective (Heb. 9:16, 17).

4. The question was asked by the Jews on Pentecost:

"Men and brethren, what shall we do?" (Acts 2:37). Peter's sermon pricked their hearts and prompted them to ask the question.

(1) Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . ." (Acts 2:38). According to the answer, baptism is just as essential as repentance. They are joined together by the copulative conjunction "and" ("Repent and be baptized"), and point to the same object which is "the remission of sins."

(2) Some have argued against baptism "for the remission of sins," saying that "for" means "because of." But the same word in both the English and Greek is found in Matt. 26:28. So the meaning of "for" must be the same in both passages. Are you, in an effort to get around the essentiality of baptism, prepared to interpret Matt. 26:28 to mean that Christ shed his blood because our sins were already forgiven? Surely not!

5. The next question was asked by Saul, later called Paul: "Lord, what wilt thou have me do?" (Acts 9:6). His conversion is mentioned in chapters 9, 22, and 26.

(1) Paul is first introduced as a persecutor of Christians (Acts 7:58; 8:1; 26:10, 11). In his error, his conscience did not hurt (Acts 23:1), because he thought he was doing the right thing (Acts 26:9). Jesus appeared to Paul to qualify him for the apostleship (Acts 26:16; I Cor. 15 :8) rather than to tell him what to do to be saved; for he did not tell him what to do, but rather sent him to Ananias (Acts 9:6).

(2) Ananias answered the question in Acts 22:16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." So baptism stands between a believing penitent and the washing away of his sins.

6. This question was next asked by the Philippian jailer: "Sirs, what must I do to be saved?" (Acts 16:30).

(1) He was an unbeliever who was alarmed by the earthquake. There is no evidence he had ever heard a gospel sermon.

(2) This answer given to this unbeliever is, "Believe and thou shalt be saved" (Acts 16:31). But the story does not end here. They preached to him so that he might believe (Rom. 10:17). The jailer then repented ("washed their stripes") "and was baptized, he and all his, immediately" (Acts 16:33).

7. We have read three different answers to the same question. The explanation is easy:

(1) The jailer was an unbeliever; so he was told to believe. They preached to him to develop faith. He then repented and was baptized.

(2) The people on Pentecost did believe; so they were told to repent and be baptized for the remission of sins.

(3) Saul was a believing penitent man; so he was told only to be baptized and wash away his sins.

(4) They were given different answers to the same question, because they were at different places on the road to salvation. Different answers to the same question in making an earthly journey are expected. For instance, "How far is it to Los Angeles?" The answer: "Twenty-one hundred miles." Later, you are told, "Fourteen hundred miles." And still later, the answer is, "Seven hundred miles." It is just as understandable why three different answers were given to the question, "What must I do to be saved?" But all did the same things and traveled over the same road. All were converted alike. The Bible does not contradict itself!

Review Exercise

1. What does the word "what" suggest in the textual question?

2. What does the word "must" suggest in the question?

3. What does the pronoun "I" suggest in the question?

4. What is the plainest and surest way to answer the question in the text?.....

5. How many times is the question in the text substantially found in the New Testament?.....

6. Why would the answer given to the rich young ruler not be given today?
 Scripture:

7. What did Peter tell the people on Pentecost to do to be saved?.....
 Scripture:

8. Peter did not tell the people on Pentecost to believe, because

9. If "for" in Acts 2:38 means that baptism is "because of" the remission of sins, then the same word in Matt. 26:28 would teach that Christ died.....

10. The conversion of Saul, later called Paul, is mentioned in

11. Ananias answered the question for Saul by saying
 Scripture:

12. The jailer was told to believe, because.....
 Paul then preached to him so.....
 The jailer then did two other things:.....

13. The jailer, the people on Pentecost, and Saul were
 give different answers to the same question, because

14. Acts 16:33 teaches that all the jailer's house were
 baptized. Acts 16:34 teaches that all the jailer's house
 believed. So we ask, "Could infants have been
 baptized?"
15. (T or F) An approving conscience does not signify
 forgiveness, because Paul had such while he was perse-
 cuting Christians (Acts 23:1).
16. (T or F) Jesus appeared to Saul, later called Paul, to
 convert him rather than to qualify him for the apostle-
 ship (Acts 26:16).
17. (T or F) At the time Saul was baptized his sins had
 already been washed away.
18. (T or F) Repentance and baptism are for different
 purposes (Acts 2:38).
19. (T or F) The word "do" in the textual question sug-
 gests activity on the part of man in being saved.
20. Thought question: Is it difficult to understand what
 to do to be saved? If not, why is it that so many people
 do not understand?

"WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?"—Rom. 8:35

1. This question is of the utmost importance to **the** Christian. It is a vital question because it has to do with the possibility or the impossibility of the Christian's ever being lost under any circumstances. The destiny of souls may be determined by the way the question is answered, for the way it is answered may determine the way some will live.

2. The phrase, "the love of Christ," can carry two meanings, as follows:

(1) Christ's love for man. If one wishes to contend for this meaning, it still does not prove the doctrine of the impossibility of apostasy. God loved the whole world (Jno. 3:16) and Christ died for all (Heb. 2:9), but all will not be saved (Matt. 7:13, 14); therefore, Christ's love for man is no proof of man's salvation.

(2) In this passage the phrase evidently means man's love for Christ, for no one would think that the rigorous things mentioned in the context would keep Christ from loving us; whereas some might think that the hardships we endure for Christ might cause our love for him to cease.

3. No external power can destroy our love for Christ.

(1) It is to be observed that the evils mentioned in the context (ver. 35, 38, 39) are things that strike at man from without. Nothing is said as to how an inward, corrupting influence might affect man's love. No persecutions or other outward powers can force one to cease loving God.

(2) Only the conditions of man's own heart can cause him to quit loving the Lord. If he quits, he does it because of sin, an inward influence, and not because of any outward force or power. Whenever one is robbed of love for God, it is always an inside job. Jesus stated

this: "And because iniquity shall abound the love of many shall wax cold" (Matt. 24:12). What caused it? Iniquity! And that is an inside job.

4. Man can quit loving God.

(1) The fact that we are commanded to continue in God's love is proof that we can quit loving him. In the Bible we read: "Continue ye in my love" (Jno. 15:9). "If ye keep my commandments, ye shall abide in my love" (Jno. 15:10).

(2) Members of the Ephesian church had departed from their first love. Jesus said to them, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). The Master admonished and threatened them: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). He said this because they had left their first love. As previously seen, the thing that kills love is sin (Matt. 24:12.) Love is a living thing, and any living thing can die. Love for God and sin cannot grow in the same heart. Sooner or later, one must crowd out the other.

5. Another proof text used by our friends to try to support the once-saved-always-saved doctrine is Jno. 5:24:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

(1) It is contended that the believer now has eternal life in its actuality rather than in promise; hence, it is impossible for him to be lost. One Scripture does not contradict another, so what is the explanation? Christ's statement concerning his shed blood will help: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). Jesus spoke as if his blood had actually been shed, while it still flowed in his veins; it was to be shed in the future. Likewise, in Jno. 5:24 Jesus apparently carried himself forward to the judgment day, and spoke as if it were

present. The believer enjoys the promise of eternal life and will receive it; or, carrying himself forward to the judgment, the believer "hath eternal life."

(2) The Bible teaches in many places that the believer on this earth does not now have eternal life in its actuality; for instance: We are now in hope of eternal life (Tit. 1:1, 2), and we do not hope for what we already have (Rom. 8:24). The Lord will render eternal life (Rom. 2:6, 7). Eternal life is to come in the end (Rom. 6:22). The righteous will receive eternal life at the time the wicked receive eternal punishment (Matt. 25:46). Eternal life is to be received in the world to come (Mk. 10:30).

6. Likewise, I Jno. 3:9 is used in an effort to prove the doctrine of the impossibility of apostasy: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

(1) John says the "born of God doth not commit sin; for his seed remaineth in him." The seed is the word of God, a restraining influence (Lk. 8:11). But bear in mind that the devil can steal the word out of a person's heart (Lk. 8:12), and then he is robbed of that power which guards him against sin.

(2) John states the born of God "cannot sin"—not because it is impossible, but—"because he is born of God." As an example, a criminal says to a Christian, "Let us rob a bank." The child of God replies, "I cannot." Well, he could, but he cannot afford to, because he is a Christian. Likewise, a Christian cannot sin—cannot afford to—for he has a higher calling.

(3) John does not teach sinless perfection in I Jno. 3:9, because he plainly teaches in other verses that a Christian can sin: I Jno. 1:8, 9; I Jno. 2:1.

7. Many passages positively teach that a Christian can so sin as to be eternally lost.

(1) Paul knew that it was possible for him to be a castaway. To prevent it, he kept his body in subjection (I Cor. 9:27).

(2) A child of God can quit believing, and when he does he will start departing from God. The evidence is certain: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

(3) Paul taught the Galatians that they could fall from grace: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

(4) A Christian can so sin as to be in a worse condition than he was before he became a Christian (II Pet. 2:20-22), which is proof that he has gone back into a lost condition or it would not be worse.

(5) We learn from the parable of the sower that the stony ground hearer and the thorny ground hearer failed to produce fruit (Matt. 13:3-8, 18-23), and consequently were lost (Matt. 7:19).

(6) It is evident from the parable of the vine and branches that a branch in the vine or a disciple in Christ can be eternally lost. We cannot say the person was not in Christ to begin with, because he was a branch in the vine. Hear Christ: "Every branch in me that beareth not fruit he taketh away. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (Jno. 15:2-6).

(7) The parable of the talents teaches that one of the Lord's own servants can be lost (Matt. 25:14-30), so it is not impossible.

(8) Christ stated that he will gather out of his kingdom those who do iniquity and will cast them into a furnace of fire (Matt. 13:41, 42); therefore, a child of God can so conduct himself as to be eternally lost.

8. In view of the foregoing evidence we should take to heart these commands and exhortations: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

Review Exercise

1. Why may the answer to this question determine the destiny of souls?
.....
2. What two meanings could be carried by the phrase, "the love of Christ?" (1)
..... (2)
3. What is it that causes men to quit loving the Lord? (Matt. 24:12).....
.....
4. Which church mentioned in the Revelation letter had left its first love?.....
5. Why did John say "the born of God" does not commit sin?
.....
6. What did John mean when he said the "born of God" cannot sin?
.....
7. Quote a passage from John showing that a Christian can sin.....
.....
8. Give four reasons why we know that the Christian does not now in this earth possess eternal life in its actuality.....
.....
.....
.....

9. Quote a Scripture proving that Paul knew that he could become a castaway.....

10. We know that a child of God can quit believing, because the Bible says: ".....

"
11. The contention that if one is lost he never was saved to begin with is seen to be false from the parable of the vine and branches, because.....

12. The parable of the talents teaches.....

13. In Matt. 13:41, 42 we learn.....

14. The exhortation in I Cor. 10:12 is.....

15. (T or F) The statement, "ye are fallen from grace," is found in the Bible.
16. (T or F) Peter taught that a Christian can so sin as to be in worse condition than he was before he became a Christian.
17. (T or F) All classes of hearers in the parable of the sower were saved.
18. (T or F) The evils spoken of in Rom. 8:35, 38, 39 are the things that strike at man from without.
19. (T or F) We are not commanded to continue in the Lord's love.
20. Thought question: What practical things can we do to safeguard us against falling?

"IS CHRIST DIVIDED?"—I Cor. 1:13**1. Paul addresses this question to the members of the church at Corinth.**

(1) It was a timely question, because the church was riven and split by parties (I Cor. 1:12). Three of the four groups manifested a sectarian, denominational spirit, even though this was years before denomination-ism with its many bodies, faiths, and creeds **gradually** developed.

(2) Paul condemns their party spirit with biting irony and taunting ridicule. His questions reprove with sarcasm. "Is Christ divided?" Of course, not! Then why are you divided? "Was Paul crucified for you?" Certainly not! Then why look to him as your liberator? "Were ye baptized in the name of Paul?" Of course, not! Then why be a "Paulite?" Paul besought them to speak the same thing and to have no divisions among them (I Cor. 1:10). He told them that division was carnal: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:3).

(3) This question is especially appropriate and challenging today in view of the existence of hundreds of denominations with their different names, conflicting creeds, and contradictory doctrines. Yes, "Is Christ divided?"

2. Jesus promised to build only one church.

(1) He said, "I will build my church" (Matt. 16:18). How many? Let us spell it: C-H-U-R-C-H—and that is one.

(2) One is all we need. A little boy in a divided religious home asked, "Does God do all things well?" The mother replied, "Yes! He most certainly does."

The little fellow inquiringly continued, "Then why didn't God make just one church so we could all go to church together?" So common sense cannot endorse the divided state of religion. But God is not responsible—"For God is not the author of confusion, but of peace" (I Cor. 14:33). Christ is not divided!

3. Christ prayed that all who believe on him may be one: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 17:20, 21).

(1) This prayer was not an act of showmanship, a hypocritical appeal to the grandstands. It was the sincere desire of His heart. But the man who says that Jesus is the author of many churches, doctrines, and divisions actually accuses the Saviour of hypocrisy; for if our Lord prayed for oneness and then created many churches to bring about division, he was guilty of the blackest and grossest sort of hypocrisy. Sectarians pray for division. They thank God for many churches and doctrines so that every person may pick out the one of his choice. How different from the spirit of Christ.

(2) Why be one? "That the world may believe that thou hast sent me," is what Jesus said in the prayer. If unity promotes faith, then division promotes infidelity. Division is doubtless responsible for much of the infidelity in the world today. A heathen in China said to a missionary, "Why don't you Christians go back to America and agree among yourselves? Then come to us and we shall pay more respect to what you say." Christ is not divided!

4. The Bible teaches repeatedly that there is one body.

(1) Read Eph. 2:16; Eph. 4:4; I Cor. 12:20; Rom. 12:4, 5.

(2) The Bible further teaches that the body is the church (Col. 1:18; Eph. 1:22, 23). One body, one church. This is in perfect agreement with Christ's promise, "I will build my church," not churches (Matt. 16:18). How perfectly this agrees with the Scripture, "The Lord added to the church," not churches (Acts 2:47). Christ is not divided!

5. The Bible teaches oneness and unity in several figures of speech.

(1) There is the one vineyard instead of many vineyards (Jno. 15:1).

(2) There is the one vine and its branches rather than many vines and their branches opposing each other (Jno. 15:1-6). For proof that the branches are men instead of denominations, listen to Jesus: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (Jno. 15:6)—"a man. . . is . . . a branch."

(3) We see one house or family rather than hundreds of families with each claiming the same Father (I Tim. 3:15).

(4) There is the one fold and one shepherd instead of many folds and many shepherds (Jno. 10:16).

(5) The church is also presented in the figure of a human body with Christ as the head and all the redeemed as members of the body (I Cor. 12:12-27). One head and one body rather than a monstrosity with one head and many bodies! Christ is not divided!

6. The contention that God promotes division by calling one man to deny what he calls another man to affirm indicts God as a hypocrite.

(1) If a preacher should preach one doctrine one time and the very opposite the next time, you would say that he is a hypocrite.

(2) Then what does it make of God if he is the origin of all these contradictory doctrines, as denominational preachers claim? The answer is obvious. But God is not a hypocrite. He should not have to take the rap for denominationalism. God teaches "one body," "one faith," "one baptism" (Eph. 4:4, 5), and that we should "walk by the same rule" (Phil. 3:16). Christ is not divided!

7. Many persons attempt to justify sectarianism by saying that we cannot see the Bible alike.

(1) Can we? Yes, we can surely obey I Cor. **1:10**: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In matters of opinion, we cannot see alike; in matters of faith, yes.

(2) The rule for unity is: Preach only what is revealed (Gal. 1:8, 9), preach all that is revealed (Acts 20:26, 27), and neither add to nor subtract from it (Deut. 4:2; Rev. 22:18,19).

(3) Then why are we divided? Because preachers and churches have advocated items of faith not in the Bible. We are agreed on immersion (Rom. 6:3, 4), baptism of believers (Mk. 16:16), the name "Christians" (Acts 11:26), and the Lord's supper on the first day of the week (Acts 20:7), because such are in the Bible. But we are divided over sprinkling, infant baptism, human names, and the Lord's supper quarterly or annually, because these things are not in the Bible. We are agreed in the Bible. We are divided out of the Bible. Sectarianism is wrong. Thus, let us be sure that we are not a party to it. Christ is not divided!

Review Exercise

1. Why was the question in the text a timely one?.....
.....
2. What three questions of ridicule did Paul ask in I Cor. 1:13 to reprove the Christians? (1).....
.....
(2).....
(3).....
3. Why are the questions in I Cor. 1:13 appropriate today?
4. Why did Jesus pray for us to be one?.....
.....
5. Where can man enjoy reconciliation unto God? (Eph. 2:16).....
6. To how many churches does the Lord add the saved? (Acts 2:47)
7. What did Jesus say about oneness in Jno. 10:16?.....
.....
8. Spell out in letters how many churches Jesus promised to build.....
Scripture:
9. Jesus identified the branches in the parable of the vine and branches, saying,

10. The figure of a human body and its head teaches

11. The contention that God calls one man to deny what he calls another to affirm indicates God.....
12. "For God is not the author of confusion,.....
 " Scripture:
13. List the "ones" in Eph. 4:5:

14. The rule for unity is:

15. (T or F) The religious world is not divided over what is in the Bible, but over what is out of the Bible.
16. (T or F) Phil. 3:16 teaches that men may walk by their own rules.
17. (T or F) Division in religion is not carnal.
18. (T or F) I Cor. 12:20 states there are many members but only one body.
19. (T or F) The oneness of God's people is taught in the figure of one vineyard instead of many vineyards.
20. Thought question: Do the doctrines and practices of most religionists contradict the prayer Jesus prayed in Jno. 17:20, 21? If so, can they sincerely pray the prayer Jesus prayed?

"WHEREFORE THEN SERVETH THE LAW?"—**Gal. 3:19****1. "The law" spoken of in the question is the Jewish or Mosaic law.**

(1) The phrase "the law" without some descriptive addition, however, was never used during the life of Moses.

(2) But when Christ's teachings began to be preached and to be contrasted with the Mosaic system, the phrase "the law" became very common and invariably denoted the whole Mosaic law. In this usage, it occurs about one hundred and fifty times in the New Testament.

(3) To be more understandable, we mention that when the term "the law" has such a distinguishing epithet as "the law of faith," "the royal law," "the law of liberty," or "the law of Christ," it is very evident that the Mosaic law is not intended. But when we find the term "the law" used without any restrictive definition as "if ye be led by the Spirit, ye are not under the law," "the law was given by Moses," or "ye are not under the law, but under grace," it is obvious that such has reference to the law of Moses.

2. The question was asked in view of the faulty nature of the law.

(1) The law was faulty: "For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:7).

(2) Paul also declared that the law was weak: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). One evident weakness was no complete forgiveness of sins. The many sacrifices offered continually upon the altar of God resulted only in the moving forward of sins year by year and a constant consciousness of sin (Heb. 10:1-4). The primary deficiency

of the law was that it could not give righteousness and eternal life. "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21).

(3) In view of the foregoing facts then why was the law given? Is the law to be esteemed as worthless and regarded as nothing? No! It was given for great and important purposes, as we shall see.

3. The law was given because of transgressions:

"Wherewith then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3:19). Sin was a common characteristic of the human family. Nations had turned to idolatry which threatened to defile and pollute the whole world. Giving the law was an effort on the part of God to curb the threatening influx of idolatry and to preserve a nation of people in faith till the promised seed (Christ) should come (Gal. 3:19, 16). So the law of Moses contained stricter laws and more severe penalties in the interest of keeping these people loyal to God. For Christ to accomplish his purpose as a redeemer, it was necessary that he be born into a nation that believed in and worshiped God rather than into a world that was completely over-run by idolatry.

4. The law served the needed purpose of keeping Abraham's posterity a separate and distinct race until the promised seed (Christ) should come:

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" Gal. 3:16-19).

(1) This was essential, for God had promised Abraham that of his descendants one would come to bless the whole world (Gen. 12:3). That one was Christ (Gal. 3:16).

(2) This characteristic exclusiveness of the Mosaic dispensation has been called "the middle wall of partition," for it separated the Jews from other nations (Eph. 2:14).

5. The law was also a means to the end of fulfilling an earthly promise God made to Abraham: "And I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:2). The law was an outgrowth of this promise, and was given 430 years after the promise was made (Gal. 3:16, 17). That the promise might be kept, God gave them a government, the law of Moses, which guided and protected them religiously and politically.

6. The law also showed the exceeding sinfulness of sin: "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment [the law] might become exceeding sinful" (Rom. 7:13). The law, being a perfect code of morality, revealed the sinfulness of man in contrast with the holiness of God. This clarified man's need for a divine remedy.

7. Another function of the law was to be "a shadow of good things to come" (Heb. 10:1).

(1) The Lord used this system to picture in types and figures the more glorious system which was to come. "Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11).

(2) Note: The wanderings in the wilderness were symbolic of God's people under the New Testament. The tabernacle and the temple were types of the church under this dispensation. The sacrificial lamb under the law was but typical of the Christ, the Lamb of God. Hagar, Ishmael, Sarah, and Isaac are used by Paul to illustrate the two systems (Gal. 4:22-31). Moses was a

type of Christ who was to come (Deut. 18:15; Acts 3:22, 23). Surely, he who would understand the Christian religion must understand the law of Moses.

8. Another object of the law was to be a schoolmaster or tutor, by which man could be brought to Christ: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). The world was not prepared to receive Christ and his gospel. This schoolmaster was to train and educate men and lead them to Christ. Man, by allowing the first covenant to tutor him, became prepared for the second.

9. It is very understandable why the law, having served the purposes intended, ceased.

(1) It was to last only "till the seed should come to whom the promise was made" (Gal. 3:19). "The seed" was Christ (Gal. 3:16) who terminated the law by nailing it to the cross. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). "He taketh away the first, that he may establish the second" (Heb. 10:9).

(2) Under the present dispensation, which is a better one (Heb. 8:6-13), we must obey Christ instead of Moses (Matt. 17:5; Heb. 1:1, 2; Acts 3:22, 23). May we ever give an attentive ear to Jesus.

(3) Inasmuch as the law has ceased, no one today should attempt to go back to it as a rule of faith. He who does is fallen away from grace. The Bible says, "Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). The Mosaic religion belongs to the past.

Review Exercise

1. What is the meaning of the phrase "the law" as found in the textual question?.....
2. How many times does the term "the law" occur in the New Testament?.....
3. What do we learn about the law from Heb. 8:7?.....
.....
4. What was the evident weakness of the law as taught in Rom. 8:3?
5. Why was the law given? (Gal. 3:19)
6. How long was the law to last (Gal. 3:19).....
.....
7. What was the characteristic exclusiveness of the Mosaic law called?
8. Giving the law was an effort on the part of God to curb..... and to preserve a nation of people.....
9. It was necessary that Abraham's posterity become a separate race because
-(Gen. 12:3).
10. Rom. 10:3 teaches that the law showed.....
.....

11. Heb. 10:1 teaches that another function of the law was
12. The things written in the Old Testament were written for Scripture:
13. Another object of the law was.....
..... (Gal. 3:24).
14. Col. 2:14 teaches that the law ended at.....
15. (T or F) Heb. 8:6-13 teaches that the present dispensation is better than the law.
16. (T or F) He who attempts to be justified by the law is fallen away from grace.
17. (T or F) The Bible says nothing about taking away the first (law) and establishing the second.
18. (T or F) Moses was not a type of Christ who was to come.
19. (T or F) The sacrificial lamb under the law was but typical of the Christ, the Lamb of God.
20. Thought question: Is there any point in Bible study more needed today among the masses than the knowledge that the law of Moses is now an abrogated law?

"AM I THEREFORE BECOME YOUR ENEMY BECAUSE I TELL YOU THE TRUTH?"—Gal. 4:16

1. Introductory thoughts.

(1) The Galatian letter was written by Paul to the churches in Galatia to root out the erroneous doctrines introduced by the Judaizing teachers and to indoctrinate them in their earlier faith. They were returning to the Mosaic law for justification (Gal. 5:4), and were being seduced to recognize circumcision as a principle of faith (Gal. 5:2, 6).

(2) Paul describes their perverted state in Gal. 1:6, 7; 3:1; 4:9; 5:7. He was afraid he had bestowed upon them labor in vain; so he said to them, "I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:11).

2. The question, in the above-mentioned setting, proves that children of God should be rebuked, when needed, as well as alien sinners.

(1) The most of the New Testament was written to instruct, rebuke, and encourage Christians, rather than to instruct aliens.

(2) Peter rebuked Simon who, a short time previously, had obeyed the gospel (Acts 8:18-23).

(3) Paul rebuked Peter to his face (Gal. 2:11, 12).

(4) John even went so far as to mention in a letter the name of Diotrephes and the sin he had committed (III Jno. 9).

(5) Paul gave this instruction to Timothy: "Them that sin rebuke before all, that others also may fear" (I Tim. 5:20).

3. The question further proves that the preaching of truth may make enemies. Examples are many; for instance:

(1) Moses tried to be a friend to Pharaoh by telling him the truth, but Pharaoh hated him for it (Ex. 10:28, 29).

(2) Elijah was pursued by the hatred and enmity of

wicked Jezebel because he was a stalwart defender of the truth (I Ki. 18:17—19:3).

(3) Herod and Herodias so despised the truth that they had John the Baptist beheaded for preaching it (Matt. 14:1-12).

(4) The enemies of Christ so feared the truth of his resurrection that they bribed the soldiers on guard to falsify (Matt. 28:11-15).

(5) Jesus forewarned the apostles, "And ye shall be hated of all men for my name's sake" (Matt. 10:22).

(6) Ahab said of Micaiah, "I hate him; for he doth not prophesy good concerning me, but evil" (I Ki. 22:8). Some people today hate gospel preachers for the same reason. The only difference between them and Ahab is that they are not honest enough to admit the real cause of their opposition to God's messenger. Very few people are honest enough to say, "I do not like that preacher because he tells me the truth"; instead, they hypocritically attribute their dislike to some pretended reason.

(7) This cry has been heard in every age, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:10). The greatest fault in the religious world is man's efforts to change the Bible to fit himself rather than change himself to fit the Bible.

4. Men have fought truth for at least two major reasons:

(1) Some have been unconscious enemies of truth. They fought it ignorantly. Paul is an outstanding example of fighting truth unknowingly (Acts 26:9; I Tim. 1:13). But those who seek truth will find it as Paul did (Matt. 7:7, 8). Others remain blinded by error, because they do not love truth (II Thess. 2:10-12).

(2) Others have knowingly fought truth. Jesus explained the cause by saying, "Men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). Creatures of darkness, physical and spiritual, despise

light. Did you ever roll a rotting log over in the forest? Do you recall seeing those little creatures run in every direction? Why? They were creatures of darkness running from and fighting light. Likewise, some people have preferred darkness to light, error to truth, because they were creatures of darkness, "because their deeds were evil." But no matter how much truth is fought, it shall survive. It can be crushed to the ground, but it shall rise again.

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshippers.

—William Cullen Bryant

5. The question and its context also confirms the fact that truth must be preached at the expense of making enemies. A compromising attitude toward preaching leads to apostasy. Paul gives in II Tim. 4:3, 4 the steps in the development of apostasy: "Will not endure sound doctrine"—an attitude; "heap to themselves teachers"—segregation of teachers; "turn away their ears from the truth"—will not have it; "shall be turned unto fables"—out, gone, and it all began with an attitude. It is urgent that we realize this. There are some attitudes today, which, if universally accepted, would weaken and eventually destroy the church. For instance :

(1) "Preach the Bible, but let everybody else alone." This is an impossibility. You could not preach the first verse in the Bible, for it refutes the atheist. If you read Ex. 20:3, it would condemn the heathen. If you preached Heb. 11:6, you would bother the moralist. Suppose the commander of the army were to say, "Boys, shoot, but be sure that you do not hit anybody." Such tactics would bring defeat. A few years ago, an elder of a church said, "The trouble here is that our preacher is a professional ballplayer. He winds up on Sunday morning and throws a curve around everybody in the house."

Well, it is a mighty poor preacher who cannot hit some of us sinful creatures once in awhile. We are reminded of the preacher who would preach on neither heaven nor hell, and they said it was just because he had friends in both places.

(2) Another attitude is: "Don't preach a negative gospel." The person who lays down this rule violates his own rule by using a negative. It also indicts God, for he did not follow it. Eight of the ten commandments are negative (Ex. 20). Paul said, "Reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2). Two out of three are negative. Paul, in giving the works of the flesh, names seventeen negatives (Gal. 5:19-21). In naming the fruit of the Spirit, he lists nine positive qualities (Gal 5:22, 28).

(3) Here is something else: the attitude which attempts to please the people instead of save the people. Paul's statement to the Galatians is very appropriate and needs to be read and re-read today: "For do I now persuade men, or God or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). This attitude of attempting to please the people instead of save the people is partially responsible for the moral decay in our land. Standards have been lowered in an effort to draw the crowds. One preacher lowers the standard in an appeal to the crowds and draws a certain number. The preacher on the next corner sees what is happening, and he lowers the standard even lower, in an effort to appeal to the multitudes. So denominationalism is in a mad race to see which one can make religion the easiest instead of the safest. Remember: as the pulpit goes, so goes the church.

Review Exercise

1. Why was the Galatian letter written?.....
.....
.....
2. What was the doctrinal condition of the church in Galatia?.....
.....
3. How did Paul feel about his labors among the Galatians?
.....
4. What was the instruction of Paul to Timothy in I Tim. 5:20?
.....
5. What did Ahab say of Micaiah?.....
.....
6. What was the cry in Isa. 30:10?.....
.....
7. What did the enemies of Christ do in an effort to suppress the truth of Christ's resurrection?.....
.....
8. Paul described the state of the Galatians in chapter 1, verses 6 and 7, by saying.....
.....
.....
9. Elijah became the enemy of wicked Jezebel because
.....

10. Herod and Herodias had John the Baptist beheaded because
11. Give the two major reasons why truth has been fought.
- (1)
- (2)
12. Give the steps in the development of apostasy.....
-
-
-
13. Give three hurtful attitudes toward preaching.
- (1)
- (2)
- (3)
14. Some have been blinded by error because
..... (II Thess. 2:10-12).
15. (T or F) Some have loved darkness rather than light because their deeds were evil.
16. (T or F) Jesus never forewarned the disciples of the hatred they would suffer for his name's sake.
17. (T or F) It is impossible to preach the whole Bible and leave everybody else alone.
18. (T or F) God did negative preaching by giving eight of the ten commandments in negative form.
19. (T or F) Paul said that if he pleased men he would not be the servant of Christ.
20. Thought question: To what extent should we stand behind preachers who preach the whole truth?

"HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?"—Heb. 2:3

1. Man is warned against letting the Lord's word slip (Heb. 2:1).

(1) The phrase "Let them slip" (Heb. 2:1) is rendered in the American Revised Version, "Drift **away** from them." We¹ should not allow the things we have heard to slip or glide by us without profit. In every situation of life, at all times, and in all places, we should not suffer the Word to slip. Man's first duty is to seek the kingdom of God (Matt. 6:33; Eccl. 12:13). We should count all things loss to gain Christ (Phil. 3:7,8).

(2) The danger of permitting salvation to slip may arise from many sources: lack of understanding (Matt. 13:19); the cares of the world (Matt. 13:22)—expressed in the Bible as seeing some land, proving some oxen, marrying a wife (Lk. 14:16-20); the deceitfulness of riches (Matt. 13:22; I Tim. 6:9, 10); tribulation or persecution (Matt. 13:20, 21); prejudice (Matt. 13:15); love of the world (I Jno. 2:15-17); love of pleasure (II Tim. 3:4; I Tim. 5:6; compromise or a desire to please men (Gal. 1:10); and a lack of love for the truth (II Thess. 2:10-12).

2. The inspired writer, in his warning against the peril of neglect, mentions two truths (Heb. 2:2).

(1) "The word spoken by angels was steadfast." It was not fluctuating or wavering, but was fixed and settled. It was definite.

(2) "Every transgression and disobedience received a just recompense of reward." "Transgression" is the going beyond, sin of commission (I Jno. 3:4). "Disobedience" is the refusal to comply with a command, sin of omission (Jas. 4:17). Both classes of sin received a just recompense of reward. They were justly punished. "If God spared not the angels that

sinned. . . and spared not the old world. . . bringing in the flood upon the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (II Pet. 2:4-6), then we should not be so blind nor naive as to think we can neglect the great salvation, God's plan to save, and escape condemnation.

3. Even though this salvation is great, it will not save man unless he is disposed to listen (Heb. 2:3).

(1) The blessing to be effectual must be appropriated. A book may be helpful, but it directly benefits only those who read it. The shining of the sun drives out the darkness; but for us to see, we must open our eyes. Vegetables in the garden will not sustain life; they strengthen only those who eat and digest them. Medicine in the bottle will not cure; its actual help is found in taking it.

(2) So it is with the truths of Christianity. They came from Christ and have been confirmed (Heb. 2:3); but they will not save, if we neglect them. Christ did his part in giving the Word to us; man must do his part in obeying it (Heb. 5:8, 9).

4. The question carries its own answer: no escape for those who neglect the great salvation (Heb. 2:3).

(1) Not atrocious criminals only are in danger of condemnation, but all who merely neglect salvation. There is no more escape for the negligent than there is for the thief, murderer, atheist, or scoffer. Neglect alone will destroy a man. A sick man need not blow out his brains to destroy himself; he can do it by simply neglecting the means of cure. A man floating in a row boat above Niagara Falls need not make an effort to destroy himself; he can do it by merely neglecting to use the oars.

(2) Neglect has the power to ruin every earthly thing of value. It will destroy teeth, wreck health, break friendships, convert a beautiful farm into weeds and

briars, ruin a business, and transform a beautiful house into a shack.

5. Simple neglect will condemn many at the judgment.

(1) The negligent build on the sand; the attentive build on the rock (Matt. 7:24-27).

(2) Peter asks a question concerning the destiny of those who neglect obedience to the gospel (I Pet. 4:17). The answer is found in II Thess. 1:7-9.

(3) The one-talent man's condemnation came as the result of his neglect (Matt. 25:24-30).

(4) In the picture of the judgment, we see some condemned because of negligence (Matt. 25:41-46).

6. The Christian is commanded to give diligence to make his election and calling sure (II Pet. 1:10).

(1) He is required to work out his own salvation (Phil. 2:12) and to press onward in his calling (Phil. 3:13, 14). Good resolutions alone will not suffice. The road to hell is paved with good intentions.

(2) We seldom read of the resolutions and intentions of the apostles, but we have a whole book on their acts, Acts of Apostles.

7. Many, like Felix, neglect to obey because they are waiting for a more convenient season (Acts 24:24, 25). It does not come. "Now" is the great word in the Bible. "Today if ye will hear his voice, harden not your hearts" (Heb. 4:7).

Catch, then, O catch the transient hour;
Improve each moment as it flies;
Life's a short summer—man a flower.

—Samuel Johnson

Review Exercise

1. What is the warning in Heb. 2:1?.....
.....
2. What is man's first duty?.....
Scripture:
3. What does transgression mean?
4. What three examples did Peter give in II Pet. 2:4-6 to show that man cannot neglect the great salvation and escape condemnation?.....
.....
5. Where did Jesus say the negligent built?
6. What question did Peter ask in I Pet. 4:17?.....
.....
7. What did neglect do to the one-talent man?.....
.....
8. Give four secular examples stated in the lesson to prove that for a blessing to be effectual it must be appreciated.
 - (1)
 - (2)
 - (3)
 - (4)
9. Give four things from nature that neglect has the

power to ruin.....
.....

10. The Lord will remind some at the judgment of their negligence by saying
.....
..... (Matt. 25:41-46).

11. Quote II Pet. 1:10.....
.....
.....

12. Quote Phil. 2:12.....
.....
.....

13. Quote Phil. 3:13, 14.....
.....
.....
.....

14. The great mistake of Felix was.....

15. (T or F) Heb. 4:7 teaches that today is the time to hear the Lord.

16. (T or F) II Thess. 1:7-9 teaches that man will be condemned if he does not obey the gospel.

17. (T or F) Omitting a duty is not sin.

18. (T or F) The cares of the world cannot choke out a Christian.

19. (T or F) Prejudice can keep man from being saved.

20. Thought question: What signs of man's neglecting salvation do we see on the Lord's day as we drive to worship?

"WHO IS A WISE MAN?"—Jas. 8:13**1. This is an interesting question.**

(1) Man's interest in wisdom dates back to Adam and Eve. The serpent used the promise of such to tempt Eve (Matt. 3:4-6).

(2) There is a distinction between education and wisdom. Both a parrot and a fool can be educated. But wisdom is "the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct."—Webster. The only true wisdom is that which descendeth from above (Jas. 3:15, 17). The man who has it is definitely described and identified in the Scriptures, as we shall see.

2. One who lives a good life.

(1) James answered the question, "Let him show out of a good conversation ["show by his good life," A. S. V.] his works with meekness of wisdom" (Jas. 3:13). It is wise to be good; it is foolish to be evil.

(2) We see from this verse that genuine wisdom is always accompanied with meekness. Some overbearing and blustering men who pass for great scholars may have learning; but they have not wisdom, because they have not meekness. Knowledge may be proud and conceited that she has learned so much; but wisdom is always meek and humble that she knows no more. God has said, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness" (I Cor. 3:18, 19).

3. One who respects parents: "A wise son heareth his father's instruction" (Prov. 13:1). "A fool despiseth his father's correction" (Prov. 15:5).

(1) Children are commanded to honor their parents: "Honor thy father and mother; which is the first commandment with promise" (Eph. 6:2). This was one of the Ten Commandments (Ex. 20:12).

(2) The aching heart of many an aged parent is crying out today:

*Take my withered hands in yours; hold them close and strong;
Cheer me with a fond caress; 'twill not be for long;
Youth immortal soon will crown with its wreath my brow.
As I've loved and petted you, love and pet me now.*

Love And Pet Me Now, T. B. Larimore

4. **One who hearkens to counsel:** "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise" (Prov. 12:15). The fool will not listen, but the wise will. No one can tell the fool anything. He has to learn the hard way. The Bible speaks of unreasonable men: "And that we may be delivered from unreasonable and wicked men" (II Thess. 3:2). Fools fall in that class. They are completely devoid of reason.

5. **One who refraineth his lips:** "He that refraineth his lips is wise" (Prov. 10:19).

(1) Why? Because "in the multitude of words there wanteth not sin." A fool is soon recognized by his speech: "Even a fool, when he holdeth his peace, is counted wise" (Prov. 17:28). "A fool uttereth all his mind" (Prov. 29:11). So it is not wise to always say what you think.

(2) **The wise man refrains from cursing (Ex. 20:7), filthy speaking (Col. 3:8), railing (I Tim. 6:4, 5), hasty words (Jas. 1:19), deceit (Jer. 9:8), flattery (Prov. 26:28), and gossip (Lev. 19:16).**

(3) **One of the most common sins of the tongue, and one of the most dangerous to society, is gossip. Gossip does a devilish work that cannot be recalled. A preacher more than three hundred years ago asked a woman to do a strange thing: to scatter some feathers down a certain street. When she returned, he then said, "Retrace your steps and gather up one by one all the feathers you have scattered." The woman replied, "That is impossible. The wind has scattered them in all directions." The preacher then got to the point: "So it is with your words of slander; they are like the feathers the wind has scattered, for it is impossible to call them back."**

(4) **May each say, "I will take heed to my ways,**

that I sin not with my tongue" (Psa. 39:1). This will always be true: "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles" (Prov. 21:23). So the conclusion is: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (I Pet. 3:10).

6. One who wins souls: "He that winneth souls is wise" (Prov. 11:30).

(1) Why? Because he is working with the most valuable material (Mk. 8:36, 37) that will last the longest (Eccl. 12:7). Everything else perishes. There is in the Tate Gallery in London one of the last and most notable paintings of Frederick Watts. A shrouded form lies upon a bier in the middle of the room. On a table nearby is an open book, and against the table leans a silent lyre. In one corner of the room is the rich mantle of a nobleman, and in the other corner a lance, shield and several pieces of armor with roses strewn over them to show that the rich arts and tastes of life were mingled with the sterner duties of the world. But now all is over. The still form cannot read the book, nor seize the lance, nor touch the lyre, nor don the mantle, nor catch the fragrance of the roses. All is over. On the wall in the background are these lines: "What I spent I had. What I saved I lost. What I gave I have." What we give of our time, money, enthusiasm, tears, and labors to the salvation of souls is ours and ours forever. Everything else perishes (I Tim. 6:7).

(2) It is understandable why Jesus commanded us to preach the gospel to every creature (Mk. 16:15). May we do so lest we go before him in judgment with our hands stained with the blood of the lost (Ezek. 33:8, 9).

7. One who fears evil and departs from it: "A wise man feareth and departeth from evil" (Prov. 14:16). He knows what evil has done and will do. Sin is the most deceitful power with which we must deal. God has said, "But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Sin offers one thing, but gives

something else. We should be cautious of evil. Do not be the fool who says he'll try anything once.

8. One who hears and obeys the Lord (Matt. 7:24-27).

(1) This is man's whole duty in life: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is whole duty of man" (Eccl. 12:13). Our present troubles are only the outward symptoms of a deep-seated cause: a false view of the ends of living. Men think they are here only to eat, drink and be merry. The sterner calls of duty go unheeded.

(2) He who hears only is deceiving himself (Jas. 1:22-25). A skeptical soap-maker said to a preacher with whom he was walking, "The gospel you preach has not done much good in the world, for I see lots of wicked people." Then they came to some children who were playing in the mud, and they bore the evidences of it. The preacher said, "Your soap has not done much good, for there are still dirty people." "Well," answered the soap-maker, "soap cleans only those who use it." The preacher replied, "You are exactly right. So it is with the gospel. It blesses only those who obey and use it."

9. A prepared man. It is wise to be prepared. It is foolish to be unprepared.

(1) The wise man anticipates the storm and builds upon the rock (Matt. 7:24-27).

(2) He anticipates the coming of the bridegroom, so he fills his vessel with oil (Matt. 25:1-13).

(3) His philosophy of life is like that of the ant rather than the grasshopper (Prov. 30:25). The wise make preparation now rather than wait until tomorrow which does not come.

Tomorrow, and tomorrow, and tomorrow,
 Creeps in this petty pace from day to day,
 To the last syllable of recorded time,
 And all our yesterdays have lighted fools
 The way to dusty death.

—*Macbeth*, Shakespeare

Review Exercise

1. How far back does man's interest in wisdom go?.....

.....

2. What is the attitude of a wise son toward his father?

.....

Scripture:

3. What is the difference between a fool and a wise person as related in Prov. 12:15?

.....

.....

4. Who "uttereth all his mind"?

5. What does a wise man win?

6. What is the attitude and behavior of the wise man toward evil?

..... Scripture:

7. How does the wise man build (Matt. 7:24-27)?.....

.....

8. What is man's whole duty in life?.....

.....Scripture:

9. True wisdom descendeth from

Scripture:

10. Prove from the Bible that genuine wisdom is accompanied with meekness.....

.....

11. A fool is counted wise when.....

.....

12. He who hears only is.....

(Jas. 1:22-25).

13. Quote Ex. 20:7.....

.....

14. Quote Lev. 19:16.....

.....

15. "I will take heed to my ways that I sin not.....

....."

Scripture:

16. (T or F) A fool despises his father's correction.

17. (T or F) "The first commandment with promise" is to honor father and mother.

18. (T or F) James taught that the wise man is never slow to speak.

19. (T or F) No man can be hardened through the deceitfulness of sin.

20. Thought question: Do college degrees necessarily mean that one is wise?

"FOR WHAT IS YOUR LIFE?"—Jas. 4:14**1. Introductory thoughts.**

(1) Life may be defined as the opposite of death; but human life is surely far more significant than a mere existence.

We are not here to play, to dream, to drift
 We have hard work to do, and loads to lift
 Shun not the struggle; face it, 'tis God's gift.
 Be strong.

(2) Human life should be defined in terms of preparation and service rather than by the ticking of the clock. Methuselah was 969 years old when he died, but he may not have ever lived at all in the sense of real living. Let us distinguish between existing and living.

2. Life is a gift.

(1) God created man and gave him life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). In recognition of man's Creator, Solomon said, "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). If God did not create man, who did? He certainly did not create himself.

(2) Man is the creation of an intelligent First Cause, rather than the product of blind chance. Mr. Ingersoll, the infidel, after looking at a globe, once said, "That is good. Who made it?" The reply was, "No one made it; it just happened." How preposterous! This old world did not just happen!

(3) Since God has given us life, then it is reasonable that we be held responsible to him for the way we live it. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the

whole duty of man" (Eccl. 12:13). He desires that we live to his glory. Remember the words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). The day will come when we shall have to face him with our record (Rev. 20:12).

3. Life is a preparation.

(1) It is a period of time in which man should prepare to meet God. This was true in Old Testament times when the Israelites were commanded: "Prepare to meet thy God, O Israel" (Amos 4:12). It is true today, for we are taught: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Life has been compared to a dressing room. Just as one in his dressing room prepares to go out into the activities of the day, so in this life man dresses and prepares himself to move into eternity.

(2) There is but one way to prepare to meet God and that is through Jesus (Jno. 14:6; Phil. 1:21).

4. Life is a period of building.

(1) Consciously or unconsciously, every responsible being is building on either the rock or the sand (Matt. 7:24-27).

(2) The foundation of any house, institution, or being is extremely important. The world needs to learn that man cannot build a strong life on a weak foundation; therefore, "Let every man take heed how he buildeth" (I Cor. 3:10).

5. Life is a conflict or war.

(1) There is no neutrality in this struggle which rages between the forces of Satan and the forces of God. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the

one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

(2) There is a constant war within man. "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Even Paul had to buffet his body and keep it in subjection (I Cor. 9:27).

(3) The Christian is commanded to put on the whole armor of God (Eph. 6:11-17), and to endure hardness as a good soldier of Christ (II Tim. 2:3). Let us ever remember that the sword of the Spirit, our offensive and defensive weapon, was given to cut rather than to spread butter (Heb. 4:12; Acts 2:37). May we learn to use it effectively (II Tim. 2:15).

6. Life is a multiplicity of choices.

(1) Man is different from the other creatures. He has been given the ability to make decisions, and his whole life is filled with them. His decisions are vitally important, vital to both his temporal and eternal welfare. Napoleon said, "In every battle there is a crisis, ten or fifteen minutes only, on which the outcome depends. To make proper use of this short space of time means victory; its neglect, defeat." So it is in the battle of life. A decision often decides a destiny.

(2) Our most important decisions concern right and wrong, truth and error, God and Satan (Josh. 24:15).

Once to every man and nations comes
the moment to decide,
In the strife of Truth with Falsehood,
for the good or evil side.

—*The Present Crisis*, Lowell

(3) We have the example of Moses to inspire us to forsake sin and follow righteousness (Heb. 11:24, 25).

(4) We should use Matt. 6:33 as the guiding principle in every decision: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

7. Life is something we must live a little at a time.

(1) "Sufficient unto the day is the evil thereof" (Matt. 6:34). This is the only way we can live it. We cannot live yesterday, for it is past; neither can we live tomorrow, for it has not come.

(2) Life seems unbearable to some people, because they try to live too much of it at once. They view life in the lump. In McGuffey's old reader there is a story of a clock which suddenly stopped. From the dialogue which followed, it is learned that the clock became discouraged at having enumerated the number of times it would have to tick in a year: 31,536,000 times. Just too many ticks! But when it was explained that it would have to tick only one tick at a time, the clock regained its morale and began running again. This is a lesson for us. No man is under obligation to carry the burdens of all the future and to solve in one day the problems of a lifetime. We are under obligation to do well only at the present. And the best preparation any man can make for the future is to do now what needs to be done today.

8. Life is a vapor: "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). This is James' answer to the question in its setting. Man's earthly life is fleeting (Job 14:1, 2; Prov. 27:1; Psa. 90:10). So in view of life's brevity, we should pray the prayer of the Psalmist: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

The clock of life is wound but once, and no man has the power To tell just when the hand will stop, at late or early hour. Now is the only time you own! Live, love, toil with a will; Place no faith in tomorrow, for the hands may then be still.

Review Exercise

1. Since life is a gift, how should man live it?.....
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2. What is the teaching in Amos 4:12?.....
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3. Which Scripture proves that life is a period of building?.....
4. What is the teaching in I Cor. 9:27?.....
.....
5. Of what does the Christian armor consist (Eph. 6:11-17)?
.....
.....
6. What is a good soldier commanded to do?.....
..... Scripture:
7. What did Joshua say about decisions?.....
.....
8. Quote Matt. 6:33
.....
.....
9. God's word is a sword that.....
(Heb.4:12).
10. Prove from the Bible that there is a constant war within man
.....

11. Prove from the Bible that there can be no neutrality in the struggle between the Lord and Satan.....
.....
12. We must all appear before the judgment seat of Christ, that every one may receive.....
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13. Quote Matt. 5:16.....
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14. Quote Rev. 20:12.....
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15. (T or F) Our most important decisions concern making a living.
16. (T or F) Life is something we must live a little at a time.
17. (T or F) The Bible teaches us to take heed how we build.
18. (T or F) Phil. 1:21 solves the problem of life and that in turn leaves no problem in death.
19. (T or F) Solomon commanded man to remember his Creator in the days of his youth.
20. Thought question: What is your life — with emphasis upon "your"? Take the inventory.

"WHAT MANNER OF PERSONS OUGHT YE TO BE?"

—II Pet. 3:11

1. Peter asks this question in view of the day of the Lord and eternity (II Pet. 3:10-13). The context should have a sobering effect upon all. Now, let us study the answer to the question.

2. Steadfast persons.

(1) Steadfastness is one of the conditions of success in every endeavor. A merchant who opens his store every day at a different hour will soon go bankrupt. A fruit tree moved every week from one place to another will never produce fruit. Likewise, the Christian who spends his time jumping in and jumping out, getting hot and getting cold, will never bear fruit or please God. No steadfastness!

(2) The Jerusalem church was steadfast (Acts 2:42).

(3) Paul was steadfast (Phil. 3:8, 13, 14).

(4) The Corinthians were exhorted to be steadfast (I Cor. 15:58; 16:13).

3. Prayerful persons.

(1) A minister observing a man on the road breaking stones and kneeling to get at his work better, remarked, "Ah, I wish I could break the stony hearts as easily as you are breaking these stones." "Perhaps, sir, you do not work on your knees," was the reply. Perhaps all of us need to pray more. What a friend we have in prayer! And how little use we make of it! Prayer is a beautiful and lofty expression of trust, submission, and union with God.

(2) Bead Phil. 4:6; Col. 4:2; I Thess. 5:17, 18.

(3) Christ wanted us to be strong in prayer, and to that end gave us the model prayer (Matt. 6:9-13).

4. Forgiving persons.

(1) Forgiveness is the scent that flowers give when they are stepped on.

(2) Just as long as man sins, there will be a need to

forgive one another. It is commanded (Eph. 4:32; Col. 3:13).

(3) The Lord forgives us just as we forgive others (Matt. 6:12, 14, 15). How important, then, to forgive those who trespass against us! Our willingness to forgive should not be strained at many offenses (Matt. 18:21, 22).

(4) When God forgives, he remembers the sin no more (Heb. 10:17). Those who say they forgive, but cannot forget, simply bury the hatchet with the handle sticking out.

5. Soul-winning persons.

(1) Christ-likeness demands this of us; because Christ came and died for souls (Lk. 19:10; I Cor. 15:3).

(2) Winning souls is a mark of wisdom (Prov. 11:30).

(3) The great commission commands us to be soul winners (Mk. 16:15, 16; Matt. 28:19, 20).

(4) The Golden Rule requires a concern for others (Matt. 7:12).

(5) The gospel spread with amazing rapidity in the first century because of the power of personal evangelism (Acts 8:4; Col. 1:23).

(6) Some person won your soul to Christ; what someone did for you, you can do for others. What we need in the church today is a lot more knocking on doors, and a lot less knocking on each other.

6. Happy persons

(1) A little girl, upon looking at a mule, said, "Grandma, is that mule a Christian?" "No! But why do you ask?" was the reply. The child answered, "Oh, because his face is so long." What a perverted idea of Christianity!

(2) God wants his people to be happy (Phil. 3:1; 4:4; I Thess. 5:16).

(3) Nothing on earth but man can smile. Diamonds can flash reflected light, but what is that compared to the flash of a smile. This is a charm that even flowers cannot claim. It is strictly the prerogative of man.

7. Cooperative persons.

(1) We should be workers together with God (II Cor. 6:1).

(2) The same cooperation that exists among the members of the human body should be found in the church (I Cor. 12:12-27),

(3) The story is told of two donkeys that were tied together, both pulling toward opposite bundles of straw. If one had been willing to give way to the other, both could have eaten well. Neither would give in, and both eventually starved to death. We need to cooperate with each other for the good of all.

8. Sacrificial persons.

(1) Christianity was born through sacrifice. God gave his Son (Jno. 3:16) and the Son gave his life (Rom. 5:8).

(2) Many of the early Christians died for their faith. Paul is a classic example (II Tim. 4:6-8).

(3) Man once offered animal sacrifices to God, but now he must present himself as a living sacrifice (Rom. 12:1).

(4) Read I Cor. 16:2; II Cor. 8:5-7; 9:7.

Give as you would if an angel awaited your gift at the door;
Give as you would if tomorrow found you where giving was o'er.

9. Exemplary persons.

(1) The Lord expects his people to be examples. He said, "Ye are the light of the world" (Matt. 5:14).

(2) Our works preach our faith (Jas. 2:18).

(3) A Christian life is an effective sermon (I Pet. 3:1,2).

I'd rather see a sermon than to hear one any day.
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear.
And the best of all the preachers are the men who live their
creeds
For to see good put into action is what everybody needs.

