

LECTURE PROGRAM

77th Street Church of Christ

7631 1 st. AVE. SOUTH, BIRMINGHAM, ALA 35206



TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
9:00 to 9:50		King Saul Larry Rouse	King David Stanley Adams	King Solomon R. J. Evans
9:55 to 10:40		POWER AND SUFFICIENCY OF THE GOSPEL Bob Bunting	POWER AND SUFFICIENCY OF THE GOSPEL Bob Bunting	POWER AND SUFFICIENCY OF THE GOSPEL Bob Bunting
10:45 to 11:30		THE CHRIST OF MATTHEW Edward Paquette	THE CHRIST OF MATTHEW Edward Paquette	THE CHRIST OF MATTHEW Edward Paquette
7:00 to 7:25	CONGREGATION- AL SINGING Jimmy Bell	CONGREGATION- AL SINGING Jimmy Bell		CONGREGATION- AL SINGING Jimmy Bell
7:30 to 8:20	LUKE 9:23 SELF DENIAL Colly Caldwell	LUKE 9:23 Cross Bearing Colly Caldwell	SOWING AND REAPING Tim Nichols	LUKE 9:23 FOLLOWING CHRIST Colly Caldwell
8:30 to 9:15	BAPTISM OF JOHN Herschel Patton	BAPTISM OF THE HOLY SPIRIT Herschel Patton		BAPTISM OF THE COMMISSION Herschel Patton

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DENYING SELF

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INTRODUCTION:

1. Text: Luke 9:23 (cf. Matthew 16:24; Mark 8:34)
2. Context: A real turning point in the life of Jesus:
 - a. Identification of His divine sonship.
 - b. Prophecy of His death and resurrection.
 - c. Pronouncement upon the relative value of physical and spiritual life.
 - d. Forecast of the coming kingdom.
3. "Denying self" is to cross oneself out of the picture. It is dealing with one's own desires and preferences as if they do not exist. It is unselfishness and self-sacrifice.

DISCUSSION:

1. Biblical precedent: (negative and positive)
 - a. Peter. . . denying Christ.
 - b. Jesus denying Himself
2. Self-denial as a character trait expressed with regard to:
 - a. Material possessions
 - b. Emotional desires
 - c. Personal pride
3. Implications for the Christian:
 - a. Self-denial is surrendering to God my will, my body, my affections (I Corinthians 6:19-20; 2 Corinthians 10:3-5).
 - b. Refusing to deny self is either atheism or idolatry (cf. Matthew 10:33).
 - c. Self-denial is a "life" project; not an "event" project (Romans 12:1-2).

CROSS-BEARING

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INTRODUCTION:

1. Text: Luke 9:23 (cf. Matthew 16:24; Mark 8:34).
2. The cross was probably brought by the Romans from India to be used in putting to death criminals, subversives, and others who should be shamed as well as killed.
3. Jesus probably acquainted with the cross through events in Galilee during his youth.
4. Some religions have come to worship the cross and use it as a symbol.

DISCUSSION:

1. Use of the word "cross" in the New Testament:
 - a. Represents the fulfillment of the Law and terminates its exactments upon men (Galatians 5:11; Ephesians 2:16; Colossians 2:14).
 - b. Represents the mental crucifixion to the world by followers of Christ (Galatians 6:14; Philippians 3:18-20; 1 John 2:15-17).
 - c. Represents sacrifice required in following Christ (Matthew 10:38; Revelation 21:3-4).
 - d. Represents a teaching wiser than the wisdom of men (1 Corinthians 1:17-25; 2:1-16).
 - e. Represents shame (Philippians 2:8; Hebrews 12:2; 1 Peter 4:16).
2. Bearing our crosses may involve:
 - a. Being willing to suffer any hardship for Christ and the gospel.
 - b. Sharing the loads of others.
 - c. Accepting our purpose for living.

FOLLOWING JESUS

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INTRODUCTION:

1. Text: Luke 9:23 (cf. Matthew 16:24; Mark 8:34).
2. Context: Three things necessary to this journey with Jesus:
 - a. Telling our old man "goodbye" (denying self: Ephesians 4:20-24; 2 Corinthians 5:17; Romans 6:6).
 - b. Packing our baggage (taking up our cross; Matthew 10:38).
 - c. Moving out onto the road of life (following Jesus).
3. The root idea in "following" is "imitating."
 - a. To imitate Christ we must know Him and understand Him.
 - b. 1 Peter 2:21-24. . . the basic idea here is doing what He did and being what He was.
 - c. John 21:18-22 ... the basic idea here is allowing Him to lead and being willing to follow wherever He goes.

DISCUSSION:

1. Following Jesus implies that we not stand in idleness.
2. Following Jesus implies that we not turn aside into the world.
3. Following Jesus implies that we not lag behind in fear.
4. Following Jesus implies that we not go before Him in presumption.
5. Following Jesus implies that we not go away in unbelief.
6. Following Jesus implies that we march on with strength and courage.
7. Following Jesus implies that we go with Him whenever, wherever He leads in simple faith asking no questions.

THREE BAPTISMS
(Of John; Of the Holy Spirit; Of the Great Commission)

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INTRODUCTION OF SERIES: Occasion--Subject

1. Other baptisms in New Testament
 - a. Of Suffering: Matt. 20:22-23; "Cup" 26:39; Luke 12:50
 - b. Of Fire: Matthew 3:11-12 (Destruction)
2. Significance of word "baptizo."
 - a. "To dip...to immerse, submerge...to cleanse by dipping or submerging."
 - b. Metaph. "To overwhelm...to inflict great and abounding calamities on one."
 - c. Baptistes--"Used only of John--One who administers the rite of baptism...a baptizer."
--Gk. Eng. Lex. of N.T., Thayer
3. The word suggests a dipping, submerging, immersion or overwhelming.
--These studies: This word with reference to John, Holy Spirit, and The Great Commission.

THE BAPTISM OF JOHN

INTRODUCTION:

1. John: Forerunner of Christ. Isa. 40:3-4; Mal. 3:1. The first to administer water baptism, so called "The Baptist."
2. Texts: Acts 19:1-5; Matt. 3:1-12; Mk. 1:1-8; Luke 3:2-22; John 3:23.

I. NATURE OF JOHN'S BAPTISM

1. Preceded by REPENTANCE. Matthew 3:5-10
 - a. A "confession of sins." Mark 1:5
 - b. Reformation. Luke 3:3-14
2. FAITH - In a Coming Christ.
 - a. John preached - "One *after me*" Mark 1:7; Acts 19:4
 - b. John's mission: Luke 3:3-6
3. "**FOR THE REMISSION OF SINS**" - Mark 1:1, Luke 3:3
 - a. "Unto," Cf Matthew 26:28; Acts 2:38.
 - b. Baptism - The obedience which God required, manifesting repentance, and placed one in the STATE and PLACE wherein God would forgive sins.
4. Was in WATER - "Much *water*," John 3:23

II. SCOPE OF JOHN'S BAPTISM ("The range within which an activity displays itself--length, extent." Webster)

1. Starting place. Luke 3:1-3
2. Ending. When?
 - a. John's death?? Evidently others administered it--Acts 18: 24-26; 19:3.
 - b. Was not binding some 20 or 25 years after Pentecost. Acts 19:4-5
 - c. Scope? From beginning of John's ministry to Pentecost.

BAPTISM OF JOHN

continued

III. THE ERROR AT EPHESUS,

1. Detecting the error
 - a. Paul's visit, finding, and question. Acts 19:1-2
 - (1) Disciples!! Of whom? Jesus. (18:25; 19:2 "*believed*") Paul, at first, observed no wrong.
 - (2) Paul's question--Their answer (vs. 2)
 - b. Their answer suggested ignorance of Holy Spirit.
 - (1) Paul's question ... obviously about miraculous gift, for would have supposed ordinary gift since were "disciples."
 - (2) Evidently not completely ignorant of Holy Spirit ("*there be any Holy Ghost,*" K.J.; "*that the Holy Spirit is given,*" A.S. "*given,*" supplied. Cf. John 7:39. The 12 probably aware of promise (Joel 2; Jesus)
 - (3) Paul questions their baptism for no one could be properly discipled without knowing of Holy Spirit's coming... Promise mentioned by Peter (Acts 2:38), hence were properly immersed.
2. Their baptism
 - a. Believed Christ the promised Messiah yet to be manifested, but not *the* anointed one.
 - b. Not baptism in name of Father, Son, and Holy Spirit, and without the promise *of the* Holy Spirit--hence, re-baptized.
3. Had not the 12, 120, others submitted to John's baptism? Were all these re-immersed? (These were received on basis--submitted to John's baptism while in lawful existence.)
4. The error: The 12 at Ephesus submitted to a baptism that had been abrogated some 20 or more years. . . ceased to be administered by divine authority.

CONCLUSION:

1. John's baptism - good, valid in it's time.
2. It's time is not "now" — hasn't been since Pentecost.
3. Baptism, involving error, unacceptable and equals no baptism.

BAPTISM OF THE HOLY SPIRIT

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INTRODUCTION :

1. Significance of "baptism" (baptizo)--"dipping, submerging, immersion, overwhelming."-- Applied to different things: Suffering, destruction--fire, water, Holy Spirit.
2. This lesson: Holy Spirit (various views)
3. Texts: Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:1-5; Joel 2:28-32; Acts 11:15-16

I. THE PROMISE: To whom? Purpose?

- A. Joel 2:28-32; Acts 2:16-21
 1. To whom? "*all flesh*" -- (Jew and Gentile)
 2. Results: Miraculous powers; "*Whosoever calls... saved.*"
 3. Pentecost — Only Jews. When Gentiles?
- B. Matthew 3:11; Mark 1:8; Luke 3:16
 1. To whom? Pharisees, Sadducees of Jerusalem and Judea. (Not every person...in Holy Spirit and fire, but "men"...Some thus baptized.
 2. Contrast between what John did and what Jesus would do. Emphasis on the ONE administering.
- C. Acts 1:1-5
 1. To whom? The Apostles.
 2. Purpose? John 14:18, 26; 16:12-13. (Guide-reveal). Perform miracles?? See Matthew 10:1-8. Acts 1:7 infers revelation-illumination.

II. FULFILLMENT OF THESE PROMISES

- A. Acts 2:1-16
 1. Terms "*filled with Holy Spirit*" (vs. 4), "*pour out*" (vs. 17,18), "*fell on*" (11:15) = Baptism (11:16); An overwhelming.
 2. The Recipients?
 - a. Apostles: 1:26, "*they,*" "*them*" (2:1-4). To them promised- Acts 1:1-5; Luke 24:49-53.
 - b. "*All flesh:*" A fulfillment (partial) of Joel's prophecy, Acts 2:16, the result of which was salvation for Jew and Gentile (Only Jews on Pentecost).
 - (1) Some say apostles only--ever baptized in Holy Spirit. What about "*all flesh:*"
 - (2) True, only Jews on Pentecost; Others (Gentiles) later.
 3. The Manifestation
 - a. Visible signs; audible sound. Acts 2:2-3
 - b. Tongue speaking, vs. 4
 4. Administered by the Lord (an overwhelming of the apostles in the Holy Spirit for the purposes stated).
- B. Acts 10:34-48
 1. A baptism? Acts 11:15-16. "*As on us;*" Peter reminded--Lord's words. . . "*baptism in Holy Spirit.*" Acts 11:17--"*like gift as he did unto us.*" Mike, in Greek Isos, "equal. . . . same in size and quality"--Vines)

BAPTISM OF HOLY SPIRIT

continued

2. The Recipients?
 - a. Cornelius, house, friends...10:24; "*all them... heard*" vs. 44
 - b. Gentiles: Vs. 45. "*These,*" "*we*" vs. 47. (Fulfillment of Joel's prophecy, 2:16-21; "*salvation*" Acts 2:21; 11:14,18.
3. The Manifestation
 - a. Tongue speaking: 10:45-46
 - b. From the Lord
4. Purpose?
 - a. Salvation to Gentiles
 - b. Show God's sanction... 10:43. (Note "whosoever," then the outpouring.)
 - c. Taught "*they of circumcision,*" 10:45-48. Cause of amazement?? (If promised them Holy Spirit when baptism as Acts 2:38...Laid hands on after baptism and they received ... been no amazement.) --Poured out on Gentiles directly from Lord. "As" on apostles at beginning. (No in-between examples).

III. OBSERVATIONS

1. Baptism of Holy Spirit: A miraculous outpouring--overwhelming--of one in the Holy Spirit for stated purposes.
2. Only two recorded instances. Pentecost - Cornelius. (Differ only in purpose and some visible signs, yet both an overwhelming in Holy Spirit from the Lord for stated purposes.) What about Paul?
3. While tongue speaking manifested in each case, "*baptism of*" is not the same as "*gift of tongues,*" I Cor. 12:10; Acts 8:17-18.
4. There is no "Baptism of the Holy Spirit" today. Inspiration, divine guidance, revelation--no longer needed. Was temporary. (Eph. 4:11-13; 1 Cor. 13:8-10; Jude 3; 2 Tim. 3:16-17). Acceptance by God of "all flesh" been established.

CONCLUSION:

Today, let us rejoice in the fulfillment of the Lord's doing, the salvation and seasons of refreshing from the Lord, through His Holy Spirit which dwells in us and leads us, through the word. Let us walk after the Spirit and not the flesh. Let us obey the Spirit's message.

BAPTISM OF THE GREAT COMMISSION

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INTRODUCTION:

1. Word baptism (baptizo): "To dip, submerge, immerse, overwhelm."
 - a. John's ministry: In water.
 - b. Of Holy Spirit--an overwhelming from the Lord
2. Both baptism of John and Holy Spirit served purpose...ended.
3. Baptism of Great Commission . . . The "*one*" baptism of Ephesians 4:5. Now.
4. Texts: Matt. 28:18-20; Mark 16:15,16; Acts 2:38; 9:6 (22:16); 10:48.
5. The command--baptize, not sprinkle.

I. SCOPE OF THIS BAPTISM

- A. Beginning--Pentecost (Luke 24:45-53; Acts 2:38)
- B. How long? Matthew 28:20
 1. Apostles--others went: Acts 8:5,12,26-38; 9:18; 10:48; 18:8.
 2. Revelation 22:14,17
 3. For "*last days*," Acts 2:17; Hebrews 1:2

II. NATURE OF THIS BAPTISM

- A. Man administered . . . vs Holy Spirit
- B. A baptism (immersion) Romans 6:3-5. In water, Acts 8:36.
Cf. to a birth. John 3:5.
- C. In name of Father, Son, Holy Spirit (Matt. 28:19; Acts 2:38; 19:5)
- D. Subjects: Believers: Mark 16:16 (Rom. 10:17); Rep.-Acts 2:38; Confess, Acts 8:37.

III. DESIGN OF THIS BAPTISM

- A. Salvation
 1. Saved, Mark 16:16
 2. Remission of sins, Acts 2:38; 22:16
 3. "In Christ" (body), Rom. 6:3; Gal. 3:26-27; 1 Cor. 12:13
 4. New Creature, 2 Cor. 5:17 (John 3:5)
- B. An Initiatory Rite, hence, only once.
 1. Change of Relationship
 2. "Out of," "Into."

CONCLUSION: (Opposed, Rejected... Why?)

1. Calvinism--Grace only
2. "Faith only" doctrine. "Not of works" passages (Tit. 3:4-5; Rom. 4:1-8; James 2:21-23)
3. Perverted scripture
 - a. Acts 2:38 "*Because of*"
 - b. I Peter 3:21, "Just a figure-symbol!"
 - c. Thief on cross (Luke 23:43)
4. The baptism of the great commission--the only baptism. Hope for us. A solemn, meaningful, necessary thing.

THE LIFE OF KING SAUL

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INTRODUCTION: Hebrews 3:12; 1 Corinthians 10:12

- A. The life of Saul is one of tragedy. It begins well, but ends in disaster.
- B. By understanding the mistakes he made, the gradual destruction of his faith, and his ultimate judgment of God, we can thus avoid the same end.
- C. We will approach the life of Saul in four general headings:
 - (i) The beginning of Saul's reign,
 - (ii) The early character of Saul,
 - (iii) The fall of Saul,
 - (iv) Saul's descent unto destruction .

I. THE BEGINNING OF SAUL'S REIGN

- A. It was during the life of Samuel, the last judge.
 - 1. Judges 2:11-23 - There was a continuing cycle during the period of the Judges: Faithfulness, Apostasy, Distress, Deliverance.
 - 2. The people were troubled by their disobedience, and were delivered by their willingness to trust God.
- B. It was during a period of faithlessness among the people.
 - 1. I Samuel 8:1-3 - A great problem confronted the people. (Note: All scriptures in 1 Samuel unless otherwise indicated.)
 - 2. 8:5 - Their solution was: "Give us a king!"
 - 3. 8:7-9 - Their solution was no solution at all!
 - a. It left God out.
 - b. It denied personal responsibility.
 - c. It placed trust in a man--the King.
 - 4. This decision left the people ripe for apostasy--for BOTH them and their king.
 - a. 12:14-15 - Samuel warns the people again and again.
 - b. God warns his people today against trusting men above God.

II. THE EARLY CHARACTER OF SAUL

- A. God chose the best man to be king (9:15-16).
 - 1. 9:3-4 - He was willing to serve.
 - 2. 9:6-8; 10:26 - He was devout.
 - 3. 11:6-7 - He was obedient.
 - 4. 11:12-13 - He was merciful.
 - 5. 9:20-21; 10:14-16, 21-22 - He was humble.
- B. Let us see clearly, Saul started out good!
 - 1. 11:15 - During this early period there was much cause for rejoicing.
 - 2. But Saul did not remain faithful. WHY?

SAUL
continued

III. THE FALL OF SAUL

- A. As king of Israel Saul received many blessings from God.
 - 1. As king Saul possessed authority, power and the loyalty of the people.
 - 2. As king Saul could use these blessings for greater service to God or...
- B. As king these same blessings could become a snare to Saul.
 - 1. These blessings, accomplishments, achievements could lead to PRIDE.
 - 2. Galatians 6:2; Romans 12:3 - Pride is an unrealistic view of one's abilities. It is a form of self-deception.
 - 3. 1 Timothy 3:6; 2 Corinthians 12:7 - As Christians pride can enter our lives through our accomplishments--through Good Things!
This is why it is so dangerous.
- C. Saul at Gilgal--a test of faith.
 - 1. Saul faces a major crisis.
 - a. 13:5-7 - The imminent threat of defeat before a great army faced them.
 - b. 13:8 - God's instructions through Samuel seemed to stand in the way of deliverance.
 - c. Will Saul choose to walk by faith, or by sight? Will Saul trust God, or trust self?
 - 2. Saul offers the sacrifice contrary to God's will (13:9-12).
 - a. His decision was not one of faith, but of human reasoning.
 - b. His problem was NOT the circumstances, but that he did not have enough faith to obey God (13:13).
 - c. This is the same challenge we face as Christians today (1 Corinthians 10:13).
 - 3. Samuel reveals the consequences of Saul's disobedience (13:13-14).
 - a. While he must suffer the consequences of his sin, there is still hope if he would repent.
 - b. Unfortunately Saul did not learn from his mistake.
- D. Saul and the Amalekites--the fall completed.
 - 1. 15:3,9 - Saul disobeys God again.
 - a. In doing so he gives the appearance of serving God.
 - b. 15:10-11 - In reality, through pride, he had turned his back upon God!
 - 2. Saul's concern is with pleasing the people, not the Lord.
 - a. In the words of one commentator: "Saul, a man after man's own heart."
 - b. 15:12 - Samuel seeks Saul, but he is busy setting "up a monument in his own honor." (NIV)
 - c. Saul admits his actions were to please the people (15:15,19-20).
 - d. This is a common characteristic of pride (2 Corinthians 10:12,18)
 - 3. 15:15, 19-20 - Saul was concerned mostly with self-justification.
 - a. He was more concerned with WHY he did it rather than WHAT he did (13:11-12, etc. . . .)
 - b. How do we react when confronted with our own sins? Do we look to be approved of men or of God?
 - c. Saul desired to be righteous before men (15:30).

SAUL continued

4. 15:22-23, 35 - The consequences of Saul's pride
 - a. We need to see pride for what it is--Rebellion!
 - b. We must see pride as God sees it. (Proverbs 21:4; 6:16-19; 8:13; 16:5)

IV. SAUL'S DESCENT UNTO DESTRUCTION

- A. The remainder of Saul's is filled with tragedy.
 1. When any man turns his back on God, he can only go down hill. (Romans 1:20-ff)
 2. 6:2,14 - Saul is now an enemy both to Samuel and to God.
- B. Saul's envy of David.
 1. Envy is the uncomfortable feeling that one experiences over the advances or good fortunes of another. An envious person feels that any honor done for another is a gauling dishonor to himself.
 - a. Envy is another product of pride!
 - b. Pride is always competitive. It MUST be the best.
 2. Because of envy, Saul tries to kill David (18:10-11).
 3. Although Saul is temporarily brought to his senses, his envy and fear of David is provoked again (18:28-29; 19:8-10).
 4. Envy is a tool of Satan.
 - a. Mark 15:10 - This motivated the rulers to crucify Jesus.
 - b. James 3:13-18 - Envy can destroy a brother, a family, a church.
- C. The Blindness of Saul.
 1. The final picture we have of Saul is one of a blind man, while groping desperately for direction, he has cut off his only source of light--God.
 - a. Self-deception is the worst product of pride (Galatians 6:2).
 - b. If a man can see where he is, there is hope for repentance. But if he is blind to his condition, he cannot
 2. Saul is repeatedly warned of God, but he is not moved.
 - a. 18:12,16 - Saul recognized God is with David, but he persists in attacking him
 - b. 19:18-24 - Saul and his servants are powerfully shown that God is with David, but again no change is produced.
 - c. Saul is now fighting against God!
 - d. Today many manifest this same attitude when approached with the teaching of God's word (I Timothy 6:3-4; 2 Corinthians 13:5).
 3. Saul now wallows in self-pity, then imagines offences to justify self (22:6-12).
 - a. Many times the proud will falsely attack the righteous in order to justify self.
 - i. III John 9 - Diotrephes used prating words against John.
 - ii. Today men use personality attacks, or labels (such as "anti," "extremist," "radical," etc . . .) instead of appealing to truth.
 - b. 22:13-19 - Saul is moved to commit a foolish and rash act.
- D. The Destruction of Saul
 1. 28:15-19 - Saul, now desperate, consults a witch for direction.
 2. 1 Chronicles 10:13-14 - This action brought about the final destruction of Saul.
 3. 31:4-6 The pathetic end of Saul--suicide.

SAUL
continued

CONCLUSION:
Proverbs 16:18; 15:25

- A. Let each of us realize the danger of pride to the faithful and learn to identify it in our lives.
- B. Let us remember the end of the proud and thus seek to serve one another in humility (1 Peter 5:5).

DAVID: THE OLD TESTAMENT PRODIGAL SON

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INTRODUCTION:

David is perhaps the most written about character in the Old Testament. His life is one that is very typical of many today. His life consists of a series of ups and downs. What is outstanding about David is that he did not allow himself to stay down. He is spoken of as, "a man after God's own heart." (1 Sam. 13:14) He is like many other Bible characters, in his weakness, made into strength. Let us notice some things about this great man of God.

I. NAME. "DAVID"

- A. Meaning--"Beloved of God"
 - 1. Not given to anyone else in the Old Testament, except the king of Israel.

II. GENEALOGY.

- A. Youngest son of Jesse, the Bethlehemite.
 - 1. Youngest of eight brothers. (1 Samuel 16:1,10,11,13)
- B. Lineage is traced in Ruth 4:18-22
 - 1. Perez--youngest son of Judah by Tamar (Genesis 38)
 - 2. Ruth--David's great-grandmother.
- C. Foreign blood in his veins.
 - 1. His mother was likely a Moabitess, like Ruth.
 - a. Because of the fact that David took her and his father and placed them with the king of Moab in I Samuel 22:3,4, when Saul was pursuing him.

III. EARLY LIFE.

- A. Shepherd boy.
 - 1. I Sam. 16:2,3; 1 Sam. 20:6--First hear of David, in connection with a sacrificial feast in Bethlehem. Samuel was sent by God to sacrifice and to anoint David.
 - a. David's older brothers overlooked and David is the Anointed of Israel.
 - b. Why were there two anointed in Israel? Because of Saul's disobedience.
 - 2. Appearance. Bright-eyed, ruddy (red-haired), as was Esau (Gen. 25:25). He was courageous, swift of foot, and very thoughtful and contemplative. A very serious youth. (I Sam. 16:12,18; 17:42)
 - 3. Life as a Shepherd.
 - a. Carried a sling and a club. (I Sam. 17:40,43). He apparently became very deadly with the sling.
 - b. Musical genius. He played the harp (a crude instrument of one string)
 - 1) He invented instruments of music and became famous for it.
 - 2) He was a songwriter and a lyricist.

DAVID

Continued

- c. Awareness of Nature.
 - 1) Shown in his writing of about 73 of the psalms.
 - 2) The psalms show his awareness of the outdoors. (Psalms 8,19,29, and 23)
 - 3) To David, NATURE WAS VOCAL.
- d. Musician for the King. Word spread to Saul of David's talents.
 - 1) Called from his father's flocks to soothe the king with music.
 - 2) All went well for awhile. Saul loved David and made him his personal attache.
 - 3) His first visit with Saul was temporary. (1 Sam. 17:15)
—*“he went to and fro.”*

IV. TIME OF THE PHILISTINE ERA. DAVID, THE CHAMPION.

- A. Israel is camped on one side of the brook and the Philistines on the other.
 - 1. Philistine champion, Goliath, 9 ft. 4 in.
 - a. He taunted the Israelites. No one responded but they instead, they stood and quaked. (Kind of sounds like some in spiritual Israel when faced with a problem!)
- B. Israel's champion, David arrives, with ten loaves and ten cheeses for his 3 eldest brothers, in Saul's army. (1 Sam. 17:13)
 - 1. David hears the challenge and the reward offered and he says he will accept.
 - 2. The story is familiar. He is laughed at, scorned, and derided. He goes out to face Goliath with weapons of little significance. But God is with him. He goes out the underdog shepherd boy, and returns the CHAMPION OF ISRAEL. He knew that God was with him and that he would fight for him.
 - 3. The fear that paralyzed Israel is transferred to the Philistines and they flee in fear. From that day the Philistines regarded David as the king of Israel. (1 Sam. 21:1)
 - 4. Saul was reluctant to give his daughter to David.
 - a. Saul asked 3 times, *“Whose son is this?”* (1 Sam. 17:55,56,58)
 - b. Why? Perhaps he wanted to know more of David's ancestry, or maybe he did not recognize David because he had grown. Also, Saul may have just been unwilling to part with his daughter.

V. SAUL'S JEALOUSY OF DAVID.

- A. Saul eyed David with envy. Saul was a great warrior, but could not handle domestic problems. He had been envious of David as early as 1 Sam. 16:14-23, his jealousy developed into hatred. After David's battle with Goliath, the women began to sing, *“Saul has slain his thousands, and David has slain his ten thousands.”* This began to grind on Saul and he became slowly enraged.
- B. Honor demanded of Saul that he reward David and he made him general over a thousand men and gave him Michal for a wife.
- C. David became close to Jonathan, Saul's son. (1 Sam. 18:1)

DAVID
continued

- D. Saul drives David into exile. Michal and Jonathan help him in his flight
 - 1. David goes to Ramah with Samuel (I Sam. 19:18).
 - 2. He flees to Achish, king of Gath, and dwells among the Philistines, his enemies.
 - 3. He escapes only by feigning madness. (1 Sam. 21:13)
 - 4. He becomes an outlaw and dwells in the cave of Adullam.
 - a. He is joined by 400 men (mostly debtors, and rebels) and his relatives. Gad, the seer and Abiathar, the priest come with him also.
- E. Saul chases David all over the place and was relentless in his pursuit, but David never used any weapon against Saul except, FLIGHT.
 - 1. This hard life seemed to season David spiritually. He seemed to excel in his trust upon Jehovah. He learned many lessons from these hard times. Much like many today. We learn good lessons when we are without, but when we have plenty we forget God.

VI. SAUL DIES.

- A. David mourns greatly over the fallen leader of Israel (2 Sam. 1:19-27) David loved his enemies also. He made no distinction between Saul, the enemy and Saul, the friend.
- B. God assures David of his right to be king.
 - 1. He goes to Hebron and reigns 7 years.
 - 2. He battles with Abner and Ishbosheth for the kingship of Israel.
 - a. Joab, David's nephew, kills Abner and David mourns.
 - b. The Gibeonites kill Ishbosheth and David has them slain.
 - 3. The house of Saul falls. (Mephibosheth, who is crippled, offers no fight and David finally rules over all of Israel, now united.)
 - 4. 2 Sam. 5:1-3--David seals a covenant with the people
 - a. The Philistines are angered and seek to destroy Israel. They capture Bethlehem and become a thorn in the side of the people.
- C. David moves the capital to the ancient city of Jerusalem.
 - 1. The Ark of the Covenant is moved to the city after much difficulty.
 - 2. David wants to build a house to put the Ark into, Nathan tells him he can, and then God tells Nathan that David is a man of blood and he cannot build the house.
- D. David is a victorious king. He eventually subdues or makes treaties with all of the nations round about. He defeats the Philistines and peace seems to be around for a while, but this is deceiving.

VII. CALAMITIES OF DAVID'S OLDER YEARS. Like many of today, David began to think that he had done good in the past, and forgot that he must still serve God. This is a lesson that many in the church need to learn. With age comes more responsibility, not less.

- A. David had conquered all the nations round about, but he could not conquer himself. This is perhaps the most tragic part of David's life. When he was at his highest point, he fell. (*"Let him that standeth take heed lest he fall."* 1 Cor. 10:12) This is so much like we are today.

DAVID continued

- B. Crimes with Bathsheba. (Adultery and murder)
 1. He tarried in Jerusalem, his first mistake. (2 Sam. 11:1-12)
 2. After he sinned with her, a whole year passed before his sin was made public and he confessed. Nathan indicts him with the parable of the Ewe Lamb. The words thunder through David's ears, "*TROU ART THE MAN*" The prodigal son, for over a year is called to his senses.
- C. The Rebellion of Absalom.
 1. David's own son. He usurped that throne of David, by leading the people away. Perhaps Absalom had learned some of his treachery from his father. Perhaps he had lost respect for his father because of his heinous sins. Absalom attempted this 10 years after David's sins with Bathsheba. David has to flee and go into exile.
 2. David and Absalom come to a final confrontation in the Forest of Ephraim. David is too old to take an active part but he orders his officers to spare Absalom's life. Joab treacherously kills him while he is helpless.
 3. David mourns over Absalom. He takes it too far and begins to act as a woman and not a man. Joab rebukes him and brings David back to reality. (2 Sam. 19:5-7)
 4. David returns as the king again.

VIII. CLOSING YEARS OF DAVID'S LIFE.

- A. Last years (approx. 10) are spent peacefully
 1. He disobeys again. He tries to number the people for a census. This displeases God and the people. (2 Sam. 24:3)
 2. At the age of 70 he calls Solomon in and gives him some advice.
 - a. Adonijah and Solomon vie for the throne.
 3. David dies at the age of 70 and is buried in Jerusalem (Neh. 3:16). (Acts 2:29, "*his sepulchre is with us to this day. . .*")

IX.. ESTIMATION OF DAVID IN VARIOUS AREAS.

- A. As a soldier? Excellent. A supreme military strategist. Shown in the fact that he subdued the nations about him.
- B. Poet, Shepherd? Superb. He was quite an eloquent man, and also a protective shepherd in that he slew a bear and other animals that attacked his flocks.
- C. As a king? A great king, but he had a hard time ruling his own family. Like so many, he was able to take care of others business but was also hampered in dealing with his people close to him.
- D. Devoted Father and Son. Extremely devoted. Shown in his sorrow over Absalom and his sense of duty toward his parents when Saul was chasing him.
- E. Loving husband? He left much to be desired in this area. The consequences of his sins with Bathsheba were far reaching. He had no right to Bathsheba in the first place. He had a wife, in fact, he had 5.
- F. Sinner? Like all men he fell. He made mistakes. He was a scoundrel at times, but he did not stay that way.

DAVID
continued

- G. Penitent? Truly penitent, but it took him 12 months of agony before he would admit and repent of his sin. (Psalm 51 and Psalm 32 show his remorse and sorrow and his gratefulness to God for his forgiveness.
- H. Devoted to God and His purposes? Above everything David was with God and sought to do His will at all times. Even though he blundered at times, he still tried.

CONCLUSION:

We have just touched the surface about David, the Man. We could go into the psalms, and find out much more about his inner character. But we will let this suffice. We could also approach this study from the aspect of his being a type of the Messiah but this introduces us to David, the man.

So is the life of David, that great king of Israel who ruled 40 years. He, like us, had many great accomplishments. He also had some great falls. The lesson we can learn from David is that all men fall, no matter how great, and the great problem is not that only. The problem is not so much the fall, but in getting up and going again. Let us, as spiritual Israel, learn the lessons of humility and penitence from this great man. Let us not be too proud to say, "YES, I AM THE MAN!" "I HAVE SINNED." For when we do so, we do not take a step down, but we step up into the company of "*a man after God's own heart.*"

SOLOMON

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INTRODUCTION:

1. Solomon was the son of David; his mother was Bathsheba. I Kings 1:11
2. David had promised Bathsheba (either at the time of Solomon's birth, or on the occasion of Absalom's rebellion and death) that Solomon would succeed him as king of Israel. I Kings 1:17
3. However, Solomon's accession to the throne of his father was challenged unsuccessfully by Adonijah (another son of David). 1 Kings 1:5-27
4. When David placed Solomon on the throne (1 Kings 1:28-40; 2:1-9), he was evidently a young man. I Kings 3:7
5. God appeared to him in a dream and said: *"Ask what you wish me to give you."* I Kings 3:5
 - a. Solomon asked for wisdom. 1 Kings 3:9
 - b. God not only granted that specific request, but also added riches and honor. 1 Kings 3:13
6. It would be utterly impossible to study the life and character of Solomon in one lesson. Thus, we will simply look at some of the high points of his life.

I. SOME OF THE GREAT THINGS WHICH SOLOMON DID

- A. Built the temple. 1 Kings 6:1-9:10
 1. Ready prepared materials were used. 1 Kings 6:7
 2. Took seven years to build. Had a great dedication ceremony.
- B. Several other building projects. 1 Kings 9:15
 1. It took 13 years to construct his own palace.
- C. Had extensive fleet of ships (I Kings 9:26-28; 10:22); many horses and chariots. 1 Kings 10:28-29
- D. Spoke wisdom and answered questions
 1. Three thousand proverbs. 1 Kings 4:32
 2. Three thousand and five songs. 1 Kings 4:32
 3. Range of subjects discussed: 1 Kings 4:34 (Even the Queen of Sheba came to prove him--1 Kings 10)

II. CONSIDER SOLOMON'S WEALTH

- A. On a yearly basis, he received 666 talents of gold. 2 Chronicles 9:13-14
 1. About 960,000 ounces
- B. Did not bother to buy certain items:
 1. Made shields of beaten gold. 2 Chronicles 9:16
 2. Throne. 2 Chronicles 9:17-19
 3. Drinking vessels. 2 Chronicles 9:20
- C. Imported finery from all parts of the world. 2 Chronicles 9:21-22
- D. Those visiting Solomon brought gifts. 2 Chronicles 9:1,9,23,24

SOLOMON,
continued

III. SOLOMON'S APOSTASY

- A. Not only was he married to Pharaoh's daughter (I Kings 3:1), but the Bible says Solomon "*loved many foreign women.*" I Kings 11:1
 - 1. This understatement: I Kings 11:3
 - 2. Note: I Kings 11:3-4 (Two centuries later, Nehemiah pronounced God's sad epitaph on Solomon--Nehemiah 13:26)

IV. PRESENT-DAY APPLICATION: WAS SOLOMON HAPPY?

- A. In man's quest for happiness and contentment today, he usually thinks in terms of wealth and possessions--"If I were wealthy, I would be so happy, etc., etc." (We need to really consider whether this is truly a worthwhile goal.)
- B. Well, being king, Solomon could do just about anything he desired (with all his wealth, power, freedom, etc.). This is precisely what he set out to do. He wrote about it in the book of Ecclesiastes.
 - 1. He experimented with almost everything under the sun. but this non-stop entertainment grew tiresome. Ecclesiastes 2:2
 - 2. He mentions drinking. Ecclesiastes 2:3
 - 3. He built elaborate houses, temples, vineyards; conducted experiments in botanical gardens--rare trees, constructed waterworks to irrigate, etc. Ecclesiastes 2
 - 4. He stated: Ecclesiastes 2:9,10
 - 5. But, unfortunately, Solomon was miserable. Ecclesiastes 2:17
- C. By way of contrast, let us briefly consider the apostle Paul
 - 1. On the surface, he seems to have had every right to be miserable: Had to work at times at old trade, did much travelling by foot or ship, his life was in constant danger (2 Corinthians 11:24-28 — catalogued his "misadventures"), gave up worldly position (Phil. 3:4-11), had what he refers to as a "*thorn in the flesh*" (2 Cor. 12:7), and his enemies made false accusations against him (2 Corinthians 10:10).
 - 2. Yet Paul was happy! Philippians 4:11,12; 2 Corinthians 4:17
- D. Happiness does not come from wealth, position, sexual freedom, or unlimited power and status.
 - 1. Did Paul know something that Solomon, in all his wisdom, didn't? No!
 - 2. Solomon knew the basic formula for happy living, but he ignored it and it literally ruined his life.
 - 3. Thus, we have his final observation of life: Ecclesiastes 12:1,13

CONCLUSION:

May we learn many valuable and meaningful lessons from the life of Solomon.

THE POWER AND SUFFICIENCY OF THE WORD— AS SEEN IN ITS ORIGIN

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INTRODUCTION:

I. The definition of my terms.

- A. By "power" I have in mind the word's ability to accomplish its purpose.
 - 1. Paul speaks of the power of the gospel (Romans 1:16).
 - 2. Paul speaks of the word able to build us up. (Acts 20:32).
- B. By "sufficiency" I mean the word is adequate to accomplish its purpose, or it is enough to do what God wants done by the word.
 - 1. The gospel is the power "*unto salvation.*" It is enough to do this.
 - 2. "*The faith*" has been once delivered (Jude 3), and we cannot preach another (Galatians 1:8,9). These passages affirm the word is enough.

II. The reason for the power and adequacy of the word is seen in its origin. God has spoken. (Hebrews 1:1)

- A. If it is God's word, who can deny its power?
- B. If it is powerful enough to accomplish its purpose, who can deny its sufficiency ?

DISCUSSION

I. There is a reason for facing the question of the inspiration of the word.

- A. How could human beings write various accounts of the deity of Jesus, his humanity, his sinlessness, his relationship to the law and his own teaching; and have no contradiction between their works or within their work?
- B. Inspiration is the only answer, so a study of what the Bible says about the writers being guided by the Spirit is important and expected.

II. The word announces it came from the Spirit of God.

- A. David is described.
 - 1. He spoke by the Holy Ghost (Mark 12:36) -- This is direction.
 - 2. The Holy Ghost spoke by David (Acts 1:16) -- This is agency.
- B. Isaiah. The Holy Ghost spoke by Isaiah (Acts 28:25).
- C. Micah was full of the Holy Ghost (Micah 3:8).
- D. Peter said the prophets were moved by the Holy Ghost (2 Peter 1:21).
- E. The New Testament writers saw themselves as also guided by the Holy Spirit, and their writings were just as much "Scripture."
 - 1. They were guided by the Spirit (Ephesians 3:1-6).
 - 2. Their words are mentioned along with prophets (2 Peter 3:1-3).
 - 3. Luke 10:7 is "Scripture" along with Deuteronomy 25:4. (1 Timothy 5:17,18)
 - 4. What Paul says is "the Spirit speaking expressly." (1 Timothy 4:1-4).

POWER AND SUFFICIENCY, continued**III. The apostles were promised this guidance.**

- A. They were guided in preparation-- "*Take no thought*" (Matthew 10:19)
- B. They were guided in remembrance-- "*In the same hour*"
- C. They were guided in content-- "What to say"
- D. They were guided in manner-- "How"
- E. They were taught (facts previously unknown) (John 14:26)
- F. They were caused to remember (facts previously known) (John 14:26)
- G. They were shown "*things to come*" (John 16:13)
- H. And thus, were guided to ALL truth (John 16:13)
- I. This began to be fulfilled as they "*spoke as the Spirit gave them utterance.*" (Acts 2:4)

CONCLUSION:

- I. The word is so much the book of God that there is no separation between God and the book. To reject Christ is to reject his word (Luke 6:46), and to reject the word and Christ is to be judged by the word (John 12:48).
- II. Hebrews 4:11-13 is interesting along that point. The powerful word and all-seeing God are seen as a unit in this passage.

THE POWER AND SUFFICIENCY OF THE WORD— AS SEEN IN ITS ACCOMPLISHMENTS

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INTRODUCTION:

- I. The power and adequacy of the written word is seen in its accomplishments.
 - A. Nothing is powerful and adequate if it will not do what it should.
 - B. To fail is to deny power.
 - C. Does the word accomplish its purpose?
- II. Clearly the Bible is not meant to be funny, entertaining, scientific, or political. Its purpose is spiritual.

DISCUSSION:

- I. Many passages describe what the Bible will do. Most cannot be named in one lesson.
 - A. Philippians 1:27,28. There is in it the power to unify.
 - B. 1 Thessalonians 4:18. It has the power to comfort saints.
 - C. 1 Thessalonians 4:1-4. It has power to guide our lives in steps of purity.
 - D. 2 Timothy 3:16,17. It is a profitable word in its power to evangelize.
 - E. 1 Peter 2:1-3. It has the power to bring growth.
 - F. Titus 2:11,12. It has power to teach us to deny ungodliness.
 - G. Acts 20:32. It will give us an inheritance.
 - H. James 1:25. It has the capacity to bless the doer.

- II. **All of these accomplishments come under the general theme--"The power to save and to damn."**
 - A. This is what the Bible is all about.
 - B. We emphasize the word's power to save, and feel in damnation the word has failed.
 1. In speaking of "power" Paul 'is in mind both salvation and condemnation (Romans 1:16,17; 2:9,10,16)
 2. The knowledge of Christ is a savor unto both life and death (2 Corinthians 2:14-17)
 3. This great power to save is emphasized by showing the weakness of human wisdom in this area. (1 Corinthians 1:18-25; 2:1-15)
 4. We evidence a lack of confidence in God's wisdom by showing faith in human wisdom. Let us become fools! (1 Corinthians 3:18)

- III. **All the power of the gospel for good in our life is nullified by our rejecting the word.**
 - A. By not receiving the word, it is powerless to bring growth (1 Peter 2:1-3)
 - B. God's grace is received in vain by the unfaithful (2 Corinthians 6:1).
 - C. The word is choked by our materialism (Luke 8:14).
 - D. Christ's work is powerless in my life by my indifference (Luke 7:30; Matthew 23:37)

THE POWER AND SUFFICIENCY OF THE WORD AS SEEN IN ITS ACCOMPLISHMENTS — continued

- E. Yet, in this the word is not actually powerless, but it becomes powerful as a savor unto death to me (2 Corinthians 2:14-17). It becomes a powerful judge able to discern the thoughts and bring condemnation (Hebrews 4:12; John 12:48)

CONCLUSION:

- I. I must be careful in my attitude in receiving the word. (1 Thessalonians 2:13)
- II. Do I treat the Bible as the word of men, or the powerful word of God?

THE WORD OF MEN

Can be partially obeyed
 Obedience can be delayed
 Obedience can be qualified
 Obedience is optional

THE WORD OF GOD

Must be completely obeyed
 Obedience must be immediate
 Obedience must be unqualified
 Obedience is necessary

WHAT IS IT FOR YOU?

THE POWER AND SUFFICIENCY OF THE WORD— HOW IT IS DENIED

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INTRODUCTION:

- I. The power of the word is denied by unbelievers.
- II. I will consider a few ways in which those claiming to be believers deny the power and sufficiency of the word.

DISCUSSION:

- I. The Bible's adequacy and power is denied by Bible additions.
 - A. Every creed ever written, every convention that ever deliberated, every synod that ever ruled, every pope that ever decreed dogma, and every word written by latter day prophets denies the adequacy and power of the Bible.
 1. Why a creed if the apostles were guided to all truth? (John 16:13)
 2. Why the convention if the gospel cannot be changed? (Galatians 1:8,9)
 3. Why the dogma if we must abide in Christ's doctrine? (2 John 9)
 4. Why the synod if Christ has all authority? (Matthew 28:18)
 5. Why the new revelation if the faith has been once delivered? (Jude 3)
 - B. We need to preach again the all-sufficiency of the word of God.
This powerful, profitable word is all we need. (Romans 1:16; 2 Timothy 3:16,17)
- II. **One doctrine undercutting the power of the word is the idea of the direct operation of the Spirit.**
 - A. We need not this "extra something" if the word is powerful and adequate.
 - B. How can the Spirit convict apart from the word, if we cannot even know of sin without the word? (John 16:7-10; Romans 3:20; Romans 7:7; Ephesians 4:17, 5:13).
 - C. Stephen shows the Spirit is rejected by rejecting the Spirit's word.
 1. The audience resisted the Holy Spirit LIKE their fathers (Acts 7:51).
 2. The fathers persecuted the prophets and killed Christ (Acts 7:52).
 3. The audience rejects the law and does not keep it. (Acts 7:53)
 4. If the Spirit was not teaching through the prophets, how could they reject the Spirit by killing prophets?
 5. If the word of Stephen is not the Spirit teaching, what is the parallel between the audience and the fathers?
 - D. The fact that ALL truth came through the apostles shows the Spirit does not act directly.
 1. If all truth came through Spirit guided men, how are you going to receive truth in any other way? (John 16:13)
 2. If ALL truth came through Spirit guided men, what is it you received in another way? It is not truth.

POWER AND SUFFICIENCY OF THE WORD—HOW IT IS DENIED— continued

- E. If the Spirit saves by direct operation, why is the gospel the power to save? (Romans 1:16).
- F. The Spirit testifies in what he has said -- Hebrews 10:15,16.

III. The modern idea that the Bible contains the word of God denies its power.

- A. The only way you can decide what is the word of God and what is not is to sit in judgment on the word. Do we erase miracles? Hard sayings? (James 4:11,12)
- B. The Spirit is sent upon the fact of the resurrection (John 16:16,28; 14:19 -- and the Spirit is sent to guide the apostles as witnesses of the resurrection (John 15:26,27; Acts 1:8,22; Acts 2:32,33).
Three facts:
 - 1. The resurrection.
 - 2. The sending of the Spirit to the apostles.
 - 3. The testimony of the apostles.
 - 4. Which of these can you deny, and still hold the Bible is of God?
 - 5. See I Corinthians 15 for Paul's argument on this.
- C. I Corinthians 7:25 is quoted to show not all is inspired of God.
 - 1. This is the judgment of an inspired man. "*As one that hath obtained mercy*" is used of one inspired (2 Corinthians 4:1).
 - 2. This judgment is the judgment of a Spirit guided man.

IV. The use of materialistic reward motivation denies the power of the word.

- A. Getting people "interested" in the gospel by food, fun and frolic is to deny the power of the gospel.
- B. There is great emphasis upon hearing in the New Testament cases of conversion.
 - 1. "*Hear these words.*" (Acts 2:22)
 - 2. They "*ceased not to teach and preach*" (Acts 5:42)
 - 3. The people "*hearing and seeing.*" (Acts 8:6)
 - 4. "*We are all hereto hear.*" (Acts 10:33)
- C. God's drawing process is a teaching process (John 6:44,45).
- D. Why do we think it is a sin to add to the content of God's word, but no sin to add to the motivating power of God's word?

CONCLUSION:

- 1. Let us never lose confidence in God's word.
- 11. We must make our lives show the powerful word.

THE CHRIST OF MATTHEW EVENTS: A PURPOSE FOR LIVING

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INTRODUCTION:

1. Hebrews 10:5-7, *"To do thy will, O God."*
2. Hebrews 11:6

I. HUMILITY: THE BEGINNING. Matthew 18:1-6

- A. His birth and early years. Matthew 1:22-25; Philippians 2:5-8
 1. Parents. Luke 2:51
 2. Learned. Luke 2:40,52
- B. His baptism. Matthew 3:13-17
 1. *"To fulfill all righteousness."* Matthew 21:25; Luke 7:29,30

II. CHOSE TO SERVE GOD: TEMPTATION. 1 Peter 5:6-9

- A. Resisted Satan. Matthew 4:1-11; James 4:6-8
 1. By every word
 2. Thou shalt not make trial
 3. Thou shalt worship
- B. Them that are tempted. Hebrews 2:18
- C. That we may receive mercy. Hebrews 4:15

III. FULFILLED HIS PURPOSE: A SAMPLING. Matthew 13:51,52

- A. Began teaching. Matthew 4:17
 1. Paul. Acts 9:20
- B. Shared the responsibility. Matthew 10:5
- C. But didn't give it away. Matthew 11:1
- D. Heals their sick. Matthew 14:14
 1. Peter. Acts 3:6
- E. Fulfilled prophecy. Matthew 21:1-5
 1. Acts 2:21; 2 Corinthians 6:17-18; Hebrews 13:6
- F. Faithful unto death. Matthew 27:50; Luke 23:46
 1. Stephen, Acts 7:59; Smyrna, Revelation 2:10

CONCLUSION:

1. Our Lord was faithful. Hebrews 3:1-6
2. Let us learn from Him. Matthew 10:24,25

THE CHRIST OF MATTHEW EVENTS: A GOAL IN LIFE

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INTRODUCTION:

1. Matthew 16:24-27
2. *"For the joy that was set before Him."* Hebrews 12:3

I. SPOKE AS ONE HAVING A GOAL. Matthew 19:26

- A. The sign of Jonah. Matthew 12:38-41
- B. His rebuke of Peter. Matthew 16:20-23
- C. Some things must wait. Matthew 17:9
- D. Confident as He nears It. Matthew 20:17-19
 1. Paul. Philippians 3:8-14; 2 Timothy 4:7,8

II. LIVED AS ONE HAVING A GOAL.

- A. Contentment. Matthew 8:18-10
- B. Ate with sinners. Matthew 9:10-13
- C. Laughed to scorn. Matthew 9:18-26
- D. Upbraids cities. Matthew 11:20
- E. Offended Pharisees. Matthew 15:12-20
- F. Took the time. Matthew 19:13-15

III. SUFFERED FOR HIS GOAL. 2 Timothy 3:12

- A. Deserted and denied. Matthew 26:31-35, 51, 69-75
- B. Gethsemane. Matthew 26:36-45
- C. Unjustly tried. Matthew 26:57-68; 27:11-26
- D. Crucified. Matthew 27:27-66

CONCLUSION:

1. The joy in heaven. Matthew 18:12-14
2. Let us keep our eye steadfast on the goal. Matthew 25:21

THE CHRIST OF MATTHEW EVENTS: THE LAST SUPPER

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INTRODUCTION:

1. An event that should affect us.
2. Our need to fully understand the significance of this event.

I. WITH DESIRE I HAVE DESIRED. Luke 22:15

- A. The Passover meal.
 1. A memorial feast. Exodus 12:11-14
- B. My time is at hand. Matthew 26:18
- C. Until that day. Matthew 26:29

II. THIS DO IN REMEMBRANCE OF ME. Luke 22:19

- A. The bread--this is my body. Matthew 26:26
 1. What do we remember? Romans 12:1-2
 2. A communion (sharing) of the body of Christ. I Corinthians 10:16
 3. This is for our benefit.
 - a. All spiritual blessings are in Him. Ephesians 1:3
 - b. Reminds us of our responsibility. I Corinthians 6:13-20
- B. The cup--my blood of the covenant. Matthew 26:28
 1. What do we remember? Romans 6:23; Romans 5:6-11
 2. A communion of the blood of Christ. 1 Corinthians 10:16
 3. This, too, is for our benefit
 - a. It can convert the sinner: Hebrews 9:13-15
 - b. It produces hope. Hebrews 9:24-28
 - c. It produces boldness. Hebrews 10:17-23
 - d. It places value on the church. Hebrews 10:28-29; Acts 20:28
- C. How can we remember what we don't know? Ephesians 4:20-24

III. WE PROCLAIM HIS DEATH UNTIL HE COMES. I Corinthians 11:26

CONCLUSION:

1. We learn from the events in the life of Christ what the purpose for living is: To do the will of the Father.
2. We learn also from His life where our goal should be: Not in this life, but the next.

SOWING AND REAPING

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INTRODUCTION: Galatians 6:7-10

- A. The text is very familiar, often repeated.
- B. Let us reexamine the text carefully, looking for lessons we may have overlooked due to its familiarity.

I. **"BE NOT DECEIVED: GOD IS NOT MOCKED...."**

- A. Man can be fooled, God cannot.
 - 1. Abe Lincoln: "You can fool all of the people some of the time and some of the people all of the time, but you can't fool all of the people all of the time."
 - a. We might add "...but God can never be fooled!"
 - 2. Man can wink at wickedness, God cannot.
- B. Unpunished wickedness is a mockery to God.
 - 1. Even His chosen Israel was punished. Jude 5
 - 2. Also angels in wickedness could not be overlooked. Jude 6
- C. Therefore rest assured on God's promise. II Peter 3:9
 - 1. His delay is mercy, patience, opportunity.
 - 2. God's workings are not always immediate
 - a. Example: physical promises to Abraham 500 years in completion, His spiritual promises 2000 years.

II. **"WHATSOEVER A MAN SOWETH...."**

- A. We sow in this life to reap in the next.
 - 1. Rich man and Lazarus. Luke 16:25
 - 2. We can't expect all events of this life to reflect rewards and punishments. Cf Matthew 5:45
 - 3. We will receive according to that done in our bodies. 1 Corinthians 5:10
- B. Every man sows his own seeds.
 - 1. Context Galatians 6:1-6
 - 2. Ezekiel 18:20
- C. "Wild Oats" must also be reaped
 - 1. Life cannot be lived flippantly.
 - 2. Matthew 12:36 even idle words—
- D. We reap what we sow in quality, but often more so in quantity.
 - 1. Hosea 8:7 -- Sown wind, reaped the whirlwind.
 - 2. Especially true of our reward, not earned, but salvation is of grace. Luke 17:10

III. **"HE THAT SOWETH TO HIS FLESH ... TO HIS SPIRIT...."**

- A. Questions our goals and ambitions
- B. Romans 2:5-11
- C. II Corinthians 9:6 in reference to giving, liberal sowing reaps greater blessing
- D. Even the "small things" such as idle words will be judged because they reflect a heart that is either after the flesh or after the spirit. Cf Matthew 12:36-37

SOWING AND REAPING

Continued

IV. "THEREFORE LET US DO GOOD"

- A. Time is wasting--the good farmer doesn't waste time.
- B. Cast your eye to the future, consider the fruit of what you presently sow.
 - 1. Cf Galatians 6:9-10 Are we doing good?
 - a. Are we benevolent? Matthew 25:34-40
 - 2. Are we bearing Christian fruit? Romans 12:9-17
 - a. Are we serving to full capacity?
 - b. Procrastinating for a *"more convenient season?"*
 - 3. Parents: our children will be as we make them
 - a. Are we attending worship services regularly?
 - 1. Any interruption allowed? School or play?
 - 2. Services as easily missed as a club meeting
 - 3. How can we teach worship in spirit and truth if we teach by our actions that attendance matters little?
 - 4. Look to the future--will my child be faithful?
 - 5. Can I be an elder, based on the wisdom with which I raise my children?
 - b. Are we encouraging Bible study?
 - 1. Reading Bible stories
 - 2. Make sure lessons are done
 - 3. Discuss Bible subjects. Deuteronomy 11:19
 - c. Teaching Godly principles
 - 1. Responsibility or wild oats?
 - 2. Respect for law, schools, other authorities
 - 4. Husbands and wives--are we building Sound marriages
 - a. Arguments and unresolved problems build up
 - b. Don't wait until too late to seek help

CONCLUSION:

- A. Sobering self examination: What have I sown? What will I reap?