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"Christianity in our Time"

FREED-HARDEMAN COLLEGE

"Teaching How To Live And How To Make A Living"

Henderson, Tennessee

FOREWORD

E. Claude Gardner, Dean-Registrar

From first to last, the 1963 lectureship was consistently attended. We evaluate it as another outstanding series. The attendance, participation, spirit and fellowship left nothing to be desired and all that we might expect. We continue to appreciate the presence of teachers, elders and deacons as well as gospel preachers. We are grateful for the many commendations of the program. It has been, and shall continue to be, our purpose to provide sound and solid Bible teaching which is sorely needed in our day. We continue to stress the great fundamentals of the Bible and to press for a restoration of New Testament Christianity. It is good to have so many faithful brethren come and make known their support of our plea for the "old paths."

Our students profited immensely by the lectures. We are thankful to all the participants who were a blessing to the students and to all of us. Many of our students, no doubt, were influenced to come by you, and for this we are appreciative. We hope you will continue to encourage many more young people to enroll with us.

We record with pleasure that the 40-Year Alumni Dinner was a wonderful success. Many honorees were present and everyone seemed to enjoy themselves visiting with old friends and classmates.

Our thanks to J. Walker Whittle and the Phi Beta Lambda for again producing the outlines.

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WHAT IS YOUR LIFE?

James 4:14

Norman Hogan

INTRODUCTION:

1. All are interested in life; as used here, the word life refers to one's living existence and this lesson involves this existence and what we will do with it.
 - a. Cf. Lk. 16:25 and Acts 17:25 for meaning of life as used here. Acts 17:25 also shows life is a gift of God and we should so consider it. cf. James 1:17
2. This text--this topic--a most vital one.
 - a. Viewed from standpoint of time, life is so brief. Job 14:1; Job 7:6; 1 Pet. 1:24
 - b. Christ has told us what life is not--Luke 12:25. This rules out the materialistic concept which is so prevalent today; it shows our emphasis on things and our selfish, self-centered concept of life is wrong.
 - c. Convinced man's life consists more than the abundance of the things he possesses, we now turn to a positive approach to our subject.

DISCUSSION: Four Things Which Are Necessary For A Full And Useful Life

I. The Proper Objective

- A. One needs a goal---cf. Phil. 3:13ff
 1. "Half the wrecks upon life's ocean
If some star had been their guide
Would have safely reached the harbor
But they drifted with the tide."
 2. Too many go through life without chart or compass; with little knowledge of where they have been, not much more of where they are, and faint acquaintance of where they are going.
 3. We shouldn't be content to drift with the tide of popular opinion but should launch out as dedicated servants of Christ.
- B. What should our life's objectives be?
 1. The overruling goal in life should be the desire to

spend eternity in heaven. We must remember that our earthly existence is only temporary. 1 Pet. 2:11-12

a. The beauty of heaven is shown in such passages as: John 14:1-3; Heb. 11:10; 1 Pet. 1:4; Heb. 4:9; Rev. 21 & 22, etc. But, it isn't enough just to read about, sing about, and talk about heaven. We must strive to enter in. Lk. 13:24

2. This goal---of going to heaven--will help us have another--that of Christian service--to God, Christ, our fellow men.

a. Matt. 20:25-28; Gal. 5:13

b. Must learn to serve rather than seeking to be served; must forget about popularity (even among preachers) and see the need of devoted service.

11. The Spirit of Perseverance ---steady persistence in a course or action. Once we define our goal (going to heaven and Christian service) we need to have the determination to stick with it. cf. Lk. 9:63

A. Only way to succeed is to stay on the job--success isn't achieved accidentally. It is one thing to start something, another to stay with the job; it is fine to be a promoter of big things but we must not overlook the small things which are important.

B. No one respects a quitter and while one may have his goals out of reach, the two in this lesson are not.

1. Luke 9:23 shows need of daily cross bearing.

2. Noah and the Ark illustrates trait of perseverance.

III. An Optimistic Attitude That Takes Advantage of Opportunities.

A. Contrast the optimist and the pessimist.

B. While one certainly must be realistic, the optimist does not despair in the face of strong odds.

1. Optimist will face life with a smile. "The poorest way to face life is to face it with a sneer." T. Roosevelt

2. "It matters not how long we live, but how" Philip James Bailey. This is illustrated with such literary figures as Keats, Byron, and Shelly with their great influence even though their lives were short. The supreme example is Christ and his personal ministry.

C. The optimist, not the pessimist, takes advantages of opportunities. The failure to take advantage of our opportunities is to be wasteful of time.

1. "Dost thou love life, then do not squander time for that is the stuff life is made of" Benjamin Franklin.
a. Cf. Eph. 5:15-16
2. "Four things come not back: The spoken word; the sped arrow; time past; and the neglected opportunity" Omar Iban, Calif of Moslem Empire, 1634-1644.
3. Illustration from Booker T. Washington in 1895 speech at Atlanta Exposition on "Let down your bucket where you are." Washington's Up From Slavery, p. 219-220
4. Paul to Timothy: "stir up the gift..." 2 Tim. 1:6.
see 1 Tim. 4:14
5. Parable of Talents, Matt. 25:14-30

IV. The Development of a Christ-Like Character

- A. Luke 2:52--the development in a four fold manner.
- B. The compassion of Christ is so much needed in our lives.
Matt. 9:36; Luke 7:11-15; Mark 1:41; Luke 15:20; Luke 10:33;
1 Pet. 3:8-9

CONCLUSION:

James 4:14; Luke 12:15; Col. 3:1-2; Psalms 23:4-6 ...will dwell in the house of the Lord forever."

WHEN DISAPPOINTMENTS COME

Deut. 31:1 ff; II Cor. 4:17.

Albert Lemmons

INTRODUCTION:

1. To strip away all mystery from life would be undesirable, even if it were possible.
 - a. The being of God must soar up into infinitude, far beyond the power of human thought and comprehension.
 - b. It is better to say with the psalmist in 97:1-2, the Lord reigneth; let the earth rejoice
2. We are often made to ask, "Why do disappointments come?" As Moses was denied the privilege of entering Canaan, so disappointments come to each of us. They may come in different forms and in varying degrees, but each must encounter these in order that his life may be properly proportioned.

DISCUSSION:

- I. MOSES WAS A MAN OF TREMENDOUS COURAGE, OUTSTANDING NOBILITY AND PURPOSE.
 - A. God called Moses to lead the children from Egypt through the treacherous wilderness unto Canaan.
 - B. He had borne patiently with the Israelites, opposition, treachery and ingratitude.
 - C. Now he was on the border of the Land of Canaan. His thankless task was almost completed. Then came the great disappointment of his life when God said, "Thou shalt see the land before thee, but shalt not go thither in the Land which I give to the children of Israel." His hopes were all shattered.
 - D. This disappointment is doubtless extraordinary. Yet on a smaller scale they come to each of us, affecting all sides of life.
 - E. There are times when these experiences seem to heap one upon the other. We find life somewhat different than we had always hoped. We must face the reality.

II. THE NATURE OF THEIR COMING (DISAPPOINTMENTS).

- A. They nearly all always come very suddenly.
 - 1. This makes them more difficult to bear.
 - 2. You're enjoying a good life, when suddenly disappointment breaks in upon us, before we know where we are or what to do.
 - 3. News comes to us and we know that henceforth life will never be the same again.
- B. If only we had been warned, the suddenness of the blow might not have been so tragic.

III. HOW ARE WE TO REGARD DISAPPOINTMENTS?

- A. Miss Haversham, one of the characters in Dickens', Great Expectations, shows the seriousness of the wrong attitude. She completely withdrew and thus her frustration became the end of her world.
- B. Clearly, that method of treating disappointment will not do, and yet there are some people who, as children of God, react to disappointment in the same way.
- C. Once we grasp one fundamental principle, we will be able to regard these matters in a better way. The principle is: This is God's world and he is here. And because of the sin of this world, omnipotence feels no strain. God forsakes not his people.
- D. We must understand that God allows disappointment to come, but he never allows anything to frustrate his purpose of love for us.
 - 1. Therefore, in some way, our disappointment may be His appointment.
 - 2. It may take us years before we can understand, and it may be according to the song "Not now but in the coming years, it may be in a better land, we'll know the meaning of our tears, Someday we will understand.
 - 3. We may be quite certain that our experience does not mean that God has forsaken us, or has ceased to love us, but that in this, He is owning us.

IV. WHY DO THESE HAVE TO COME (DISAPPOINTMENTS)?

- A. We must forget there are no signposts on a straight road.
- B. God can send us rebuffs to prevent us from making serious mistakes. (Ill. of a blind man who was not embittered who said, "God's will is the very perfection of all reason.")
- C. William Penn said of disappointments, "To repine at them does not mend the matter, it is only to grumble at our creator. But to see the hand of God in them, with a humble submission to His will, is the way to turn our water into wine and engage the greatest love and mercy to our side".
 - 1. Blind chance is not the explanation in the life of the Christian.
 - 2. We should ask what is God trying to tell me and where is he trying to lead me.
 - 3. G. H. Jowett has said, "We live by disappointment as well as by attainment. The cloudless skies make a Sahara. We cannot live by success alone."
- D. The illustration of a woman who suddenly lost her husband. She said, "I must not forget that there lies the will of God."

V. THE FRUIT OF DISAPPOINTMENT.....

- A. Sometimes disappointments have been the turning point in the lives of people.
 - 1. At age 48, Victor Hugo in banishment did his greatest work. We are made to ask, Was this disappointment his appointment?"
 - 2. It was in a great disappointment that David learned a great truth.
- B. The apostle Paul stated, "I have learned in whatsoever state I am, therewith to be content."
 - 1. He had an inward self-sufficiency.
 - 2. It was not the circumstances that were his sources of satisfaction, but rather that wherever he was, there the will of God was being done through him.

His disappointment did not pull him down. His point of contentment was that he was not disillusioned by his disappointments, and he lived beyond the range of their depressing him. And thus, with a beaten body, or a cold prison cell, the will of God was being done through Paul.

- C. After our disappointments, "God comforts us not to make us comfortable, but to make us comforters," said Alexander Nowell.

CONCLUSION:

We have the grand assurance in Scripture that all things do work together for the good of those who love the Lord. And the "all things" include disappointment.

1. Our life must be lost in a cause that is greater than we. And in losing our life in a cause bigger than we are, we are finding the true meaning of life and thus in disappointment we will not be lost in delusion, for our trust is in one who leads us on a plane that surpasses this existence.
2. The path that many times is rough here is that which leads to the great pinnacle, to the crowning of the faithful in Heaven.
3. Our disappointments are stepping stones from our earthly cross to our Heavenly crown.
4. In Matthew 11:28, Jesus beckons, "Come Unto Me (those with sin and disappointment), and I will give you rest."

THE MAN OF PRAYER

James Moffett

INTRODUCTION

1. Jesus said many things about prayer (Luke 18:1).
 - a. He spoke of the nature of prayer.
 - b. He spoke of the aim of prayer.
 - c. He spoke of the method of prayer.
2. The Lord had much to say about prayer, but he can also be considered as, "Jesus, the man of prayer."
3. It is to the prayer life of Jesus, its reflection in the early Church and its application to us that we turn.

DISCUSSION

- I. There Are Some Seventeen References To The Lord's Active Prayer Life.
 - A. These may be grouped under four headings:
 1. His prayers at the great events of His life:
Luke 3:21; 6:12; 9:29; 22:39-46; 23:46.
 2. His prayers in the course of His ministry:
Luke 5:16; 11:1; John 12:27; Mark 6:46.
 3. His prayers at His miracles:
Mark 1:35; 6:41; 7:34; John 11:41.
 4. His prayers for others:
John 17; Luke 22:32; 23:34.
 - B. These examples are important because they reveal that Jesus really prayed.
 1. He taught by praying, to pray.
 2. It was when He was praying that one asked, "Lord, teach us to pray" (Luke 11:1).
 3. Jesus' prayer produced the request for instruction in how to pray.

II. Jesus' Belief and Practice of Prayer Reflected In The Early Church.

- A. The early Christians like Jesus had much to say about prayer.
 1. Some references are:
Romans 12:12; Philippians 4:6; Colossians 4:2;
1 Thessalonians 5:17; Hebrews 4:15,16; James
5:13; 1 Peter 3:21; 1 John 5:14,15; Jude 20.
 2. The early Christians were taught to pray.
- B. They, like Jesus, not only said much about prayer, but they, like Jesus, were men of prayer.
 1. Some references are:
Acts 2:42; 6:4,6; 12:5; 16:25; 27:35; Philippians
1:4; Colossians 1:3; 1 Thessalonians 1:3.
 2. The early Christians did what they taught, they prayed.

III. What Should Be the Attitude of Twentieth Century Christians Toward Prayer?

- A. This is a proper question when we consider Jesus taught and prayed, and the early Church prayed and taught.
- B. No group of people should put more emphasis on prayer than we do.
- C. The return to the "ancient order of things" will produce men of prayer.
- D. Three practical suggestions that will help us become, like the man of prayer, men of prayer.
 1. Meditation.
 2. Prayer lists
 3. Prayer "workshops".

CONCLUSION

1. We believe the Bible to be our guide.
2. It reveals to us what Jesus taught and practiced with reference to prayer.
3. It shows His first followers did like He did.
4. Therefore, the spirit of the Man of prayer must be in us today (Luke 18:1).

SOLOMON'S PRESCRIPTION FOR FAITHFULNESS

(Proverbs 22:6)

Jimmy Falkner

INTRODUCTION:

1. This is a general rule. It most likely has its exceptions like all rules. However, this does not discredit the rule.
 - a. Illustrate:
 - (1) "It is appointed unto men once to die." (Heb. 9:27)
 - (2) But Enoch and Elijah did not die.
 - (3) This does not prove the general rule false.
 - b. Remember that the Bible teaches the possibility of apostasy even after one has properly been taught.
 - (2 Peter 2:20-22)
 - (1) To suppose that a child under no circumstances would depart from right training would prove this Bible teaching false.
 - (2) We do not weaken the statement when we recognize its proper relationship to other teachings.
 - (3) This statement is designed to make us see the importance of proper training.
2. One who as a parent obeys this maxim has delivered his soul from responsibility.
 - a. It is very disappointing to parents to see their children depart from proper training regardless of the reasons why
 - b. But if there is any consolation, it is in a knowledge that such a departure was in spite of proper training instead of because of improper training.

DISCUSSION:

I. Observations of this rule.

A. The word "train".

1. In its original meaning meant to drag or to pull.
 - a. Emphasizes "effort," the expending of energy.
 - b. Emphasizes that often the load might have to be pulled even without the help or willingness of the load.
 - c. Emphasizes leadership and following. The parent must get in front of the load and lead it. Many of us do no more than "push" our children all their lives.
 - d. Illustrate: An automobile that is pushed has to have another driver besides the one who pushes it otherwise it will veer off course. But one that is towed needs only the driver that is in front to lead it in the same direction.

2. A second meaning is: an orderly arrangement--suggesting that proper training is not the haphazard, slipshod method that many employ, but the systematic, orderly teaching and training program planned carefully for our children.
3. Third meaning: a connected succession or series, a sequence suggesting that training children is a well ordered, progressive process that must develop with the child.
4. Fourth meaning: to form by instruction, discipline, drill, etc.
 - a. Training includes right instruction.
 - b. Training includes discipline--"train up"--this is more than mere instruction. A bean vine runs its tentacles along whatever might be in its path. If the tender arms are placed around the pole, it will "grow up" the pole, but if left alone will run along the ground or wind itself around its own vine in disorderly fashion. So is a child. We must "train him up."
 - c. Training includes experience. We must give the child experience. We do not teach a girl to cook and keep house by letting her read books.
 - d. Training includes example. Parents must set the example before children. One cannot teach his child against smoking and drinking and do this before him.

B. "In the way that he should go."

1. Not necessarily the way we want him to go. Every child is an individual and must have individualized, personal training. Not all can be poured into the same mold and fashioned exactly the same.
2. Not necessarily in the way that we went. Perhaps many attempt to train children in same fashion they were trained.
3. Not necessarily in the way that we didn't go. Many are attempting to give their children all the liberties they didn't enjoy, to realize thru their children the ambitions they never accomplished.

In what way should he go?

- A. In the way of an honest and honorable profession. (Eph. 4:28) (Rom. 12:17)
1. Honesty is reflected in the little things of life.
 - a. Handling of money--supposing your child is given too much change in buying merchandise.
 - b. Taking liberty to pluck neighbors' flowers, break his window without restoring.

- c. Cheating on tests, examinations. Misrepresenting books read, articles plagiarized.
 - d. All these little strands will be woven into the pattern of a child's character as he reaches toward adulthood.
 - 2. A profession that does not conflict with one's duties to God, family, conscience.
 - a. A profession that does not put God in second place. (Matt. 6:33)
 - b. A profession that does not destroy family life. A preacher can even allow this to happen. This is a violation of very passage under consideration. (Pv. 22:6) (Eph. 6:4)
 - c. A profession that does not violate Christian conscience; one good within itself. (Rom. 14:23)
- B. In the way of Scriptural Christian marriage.
- 1. One of our greatest obligations to children is to see our children successfully married.
 - a. We cannot choose the companion. But we can help to choose the environment and people from whom the marriage may come in many instances. (1 Cor. 15:3)
 - b. Do you want your child to be a faithful Christian capable of rearing children to Christian standards? Then teach your child to marry a Christian.
 - c. Even among church members one must exercise a choice of wisdom.
 - 2. Teach your child scriptural marriage.
 - a. Show him clearly what constitutes scriptural marriage, and adulterous marriage. (Matt. 19:9)
 - b. Teach him of marriage responsibility. Lifetime contract.
 - c. Teach limitations Lord places on marriage. (1 Cor. 7:10,11,39)
- C. In the way of Godly Education.
- 1. Our greatest threats today are Atheism and Skepticism.
 - a. Woolsey Teller, secretary for American Association for the Advancement of Atheism says that belief in God is "ghost believing." "He is conducting a war of germs on you. Do you think he is worthy of your thanks, worthy of your gratitude, worthy of your worship? It all boils down to this: he is not worthy of anything, because he doesn't exist."
 - b. Harper's Magazine as early as 1934 in quoting a Dr. Leuba said, "Seven out of every ten scientists disbelieved in or had doubts as to the existence of God."
 - c. The folly of training and educating our children to adulthood to believe in God and Christ and then turning them over to infidels to wreck their faith.

2. Christian education is a must. Why discontinue it at the most crucial age, college level?
3. What advantage to Atheism? What son has been improved to learn that his daddy came from an ape-like creature?

D. In the way of Christ and Christianity. (John 14:6)

1. The sum total of all Christian parents' interest, instructions, and deeds are that their children might become and be Christians.
2. I had rather my child would be a Christian than be popular, rich, educated, successful in the world, or president.
3. I had rather my child had died in infancy than to reach adulthood and not become a Christian.
4. Be a Christian who will add strength to the church. One who will support the church in all of its worship and work. One who can strengthen others and who can be a blessing to all those whose lives touch him.

CONCLUSION: When he is old, he will not depart from it.

- I. Christianity will sustain a man from child-hood to old age. It is good for any time and age.
- II. There is no need for departure. The path of the righteous grows brighter each day. (Pv. 4:18)
- III. What greater comfort could the old man have than his hope in Christ, now that youth and life and health and physical strength are fled away?

CHRISTIANITY, A REVOLUTIONARY MOVEMENT

Clinton W. Whitten

I. Introduction

- A. Text: Acts 17:6, "These that have turned the world upside down are come hither also."
 1. A charge by enemies of Christianity.
 2. Unwittingly a testimony to its revolutionary power.
 3. Apostles were trying to turn the world "right side up".
- B. Definitions of "revolution", "revolutionary":
 1. Various are found:
 - a. "Rotation of a body"
 - b. "Political overthrow"; cf. "American Revolution", "French Revolution", "Russian Revolution".
 - c. "A total or radical change"; cf. "the Industrial Revolution, "a revolution in thought".
 - d. How Christianity fits the latter definition.

II. How is Christianity Revolutionary in nature?

- A. A comparison and contrast with Communism:
 1. The teachings of Christ--not Karl Marx.
 2. The Creed, the New Testament--not the Communist Manifesto
 3. The aim, to save through love not to enslave through fear, greed or hate.
 4. Both strive for men's minds and demand dedication and sacrifice.
 5. Both aim for world conquest; see, the Great Commission.
 6. Castro began with "12 men in a swamp"; Jesus began with 12 men by a lake or mountainside.
 7. The organization is the church--not the Communist Party.
- B. Christianity was a revolution in its break with Judaism:
 1. Matthew 9:16-7, No new cloth in an old garment or new wine in old bottles,
 2. Hebrews 8:13, "A new covenant; he hath made the first old."
 3. Colossians 2:14-5, "...took it out of the way (the old law) nailing it to his cross."
- C. Christianity was revolutionary in its overthrow of paganism and idolatry:
 1. The nature of paganism described: Romans 1:22-32,
 2. It was overthrown in the lives of the Corinthians: I Corinthians 6:9-11,

3. It was overthrown in the practice of the Thessalonians:
I Thessalonians 1:5-9, etc.

D. Christianity effected revolutionary changes in the personal lives of all true converts:

1. Pentecostians demonstrated, Acts 2:37-8, 41-7,
2. Doctrines of the "new birth" and "new creature" imply this, See John 3:1-5, 2 Corinthians 3:17,
3. The "transformed mind", an illustration, Romans 12:1-2,
4. See also: Acts 4:13, 19-20, 32-7, etc.

E. The rapid growth of early Christianity was revolutionary in nature:

1. "3000 added", Acts 2:41,
2. "...the number of the men was about 5000", Acts 4:4,
3. "...a great company of priest were obedient...", Acts 6:7,
4. "...all they which dwelt in Asia heard the Word of the Lord, both Jews and Greeks." Acts 19:10,
5. "So mightily grew the word of God and prevailed." Acts 19:20
6. 20,000 Christians were in Ephesus in the 2nd Century,
7. Phillip Schaff estimates that 10% of Roman Empire (12,000,000) and Jesse Lyman Hurlbut, 50% (60,000,000) in early fourth century professed Christianity.

F. The fact that Christianity drew forth such severe persecution is a testimony to its revolutionary character.

III. Christianity must recapture the revolutionary impetus today:

- A. It must--to be a match for rampant evils--moral, religious and political--in our world today,
- B. It must--to successfully overcome frustrations, fears and worries in the lives of individual Christians,
- C. It must--if Christianity is to regain the initiative it once had,
- D. It can do this through:
 1. A fearless and uncompromising proclamation from the pulpit,
 2. Congregational support of the preaching of the "whole counsel of God",
 3. A re-dedicated and re-consecrated membership in the church as shown through faithfulness, worship, study, prayer, work, sacrificial giving, service and evangelism,
 4. "Before a spiritual revolution can take place in the world, it must first take place in the lives of individual Christians."

CHRISTIANITY VERSUS WORLD RELIGIONS

Charles Chumley

INTRODUCTION:

Our purpose in this study is to consider briefly the relationship of Christianity to certain of the so-called "world religions." Since the course we have outlined will take us into the area of study designated by some as "Comparative Religion," we need to keep in mind at all times the thought of the following concise statement:

"The science of comparative religion is perhaps the latest born of all sciences. Largely in consequence of this fact, our knowledge of what it really proves is still far from definite, and men draw most contradictory conclusions on this point. As in the case of all new sciences in the past, not a few people have endeavored under its shelter to attack Christianity and all revealed religion. These assaults already give signs of failure -- as in similar cases previously -- and a new evidence of Christianity is emerging from the conflict." (International Standard Bible Encyclopaedia, vol. II, p. 691)

The theme of our study is "Christianity Versus World Religions," and we confidently believe that as we proceed we shall discover that the relationship between Christianity and world religions is one that can best be described not by the word "comparison" but by the word "contrast."

DISCUSSION

I. Christianity is superior to the world religions in origin.

- A. The world religions - Hinduism, Buddhism, Confucianism, Mohammedanism, etc. - are the outgrowths of the faltering efforts of human philosophers to find the truth.
 1. The origins of Hinduism, really a social system rather than a religion, are shrouded in mystery. The content of this "religion" has "altered from age to age and has differed according to community." (Archer, Faiths Men Live By, p. 182)
 2. Guatama, an Indian prince, assumed the name "Buddha," the "enlightened" and became the founder of the religion known as "Buddhism," which was, in its early stages at least, an outgrowth of Hinduism.

3. Confucius, founder of the religion which bears his name, turned his mind to learning at the age of fifteen. Freed from the cares of office, he became a teacher and a great moral and political philosopher.
4. Mohammed, the founder of Islam, or Mohammedanism, labored against great odds at first to gain converts. He later abandoned the use of persuasion and resorted to the use of force.

B. Christianity is a religion revealed by God. It is "supernatural in its origin, in its content, in its growth, and in its Saviour. We may almost say that the line of demarcation between evangelical Christians and their opponents is in the affirmation of supernaturalism." (Hamilton, The Basis of Christian Faith.)

II. The growth of Christianity, unlike that of the world religions, cannot be explained in terms of natural causes.

A. The growth and development of world religions can be explained on the basis of natural causes.

1. Hinduism holds its adherents by a system of castes. It is spread by inheritance or by a Brahmin who, upon entering a new locality, divides the people into castes and declares the local deity to be a Hindu god.
2. Buddhism spread because it was backed by political power, because it adapted itself to the religion of the country where it went, because it offered men in way whereby they could earn salvation by observing certain rites and ceremonies, and because it satisfied man's natural inclinations toward laziness by making it a virtue.
3. Confucianism spread by means of state education and family discipline.
4. Mohammedanism was almost from the beginning a religion that was spread by force at a time when there was insufficient military power to check it. It also appealed to man's lower sensual nature, holding out offers of all kinds of sensual delights in heaven.

B. Christianity owes its growth to none of these natural causes but to man's sincere conviction that the message of the gospel was true and to the power of God working in man.

1. Christianity was spread by personal contact as individual Christians taught the truth to those who were not Christians. (Acts 8:4).
2. They were prompted in their course by the sincere conviction of the truth of the gospel and by the power of God working in them. (Phil. 2:12,13; Heb. 2: 1-4)

III. Christianity is superior to the world religions in doctrine.

- A. The world religions contain some elements of truth, but these elements are overshadowed by much that is false and degrading.
 1. Hinduism teaches that the caste system is holy; that, following their lives on earth, people may be reborn as a person or as an animal or as a plant (If their actions have been good, they experience a good birth a Brahmin, for instance. If their conduct has been evil, they attain an evil birth, such as a dog or a hog.); that salvation lies in the abolition of desire.
 2. Gautama taught that birth, growth, decay, and death all cause sorrow. The action of the outer world upon man excites delight or desire, and these alike are the cause of sorrow. The annihilation of all thirst and lust of life is deliverance from sorrow. The way of deliverance is found in the observance of eight 'right' thoughts and actions. All of these 'right' things, however, are really wrong things.
 3. Confucius made no claim to have supernatural knowledge or power, and he did not teach religion as such. Follow - his death, people began to study his writings more than before, and with the passing of time, they made a religion of his teaching. There sprang up around his system of ethics the worship of heaven, the powers of nature, Confucius himself, the imperial ancestors, and in addition, the worship of the ancestors of each individual family. Confucianism is a ceremonial religion. It fosters polygamy and the system of concubinage. The works of Confucius teach many virtues, but the maxims do not have much hold upon the hearts and lives of the people.
 4. Mohammedanism upholds the doctrine of the "oneness and aloneness of God," whom Mohammed called Allah (He conceived of God as a great human being with hands, eyes, and human attributes.), the doctrine that Mohammed was his prophet, and the doctrine that believers were to be rewarded with a material paradise abounding with all sorts of sensual delights and unbelievers were to be tortured in a very material hell.

B. Christianity lifts man up and points him to the way of holiness that leads home to heaven.

1. The Bible presents a sober account of the creation, it condemns sin in every form, it calls for the care of the widow and orphan, it sets forth a righteous scheme of redemption, it reveals a living and personal God, and it holds forth a certain and glorious future hope.
2. In contrast with the uncertainty and confusion of the so-called world religions, Jesus Christ, the Son of God, tells us, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14:6)
3. The sacred books of the East do not tell us of any of the founders of the world religions who were willing to deliver their followers from the miseries of which their writings speak by voluntarily sacrificing themselves on their behalf and then rising from the dead to become their support and guide. This is the truth of God's word. (1 Cor. 15: 3,4 Rom. 5:8,9)
4. None of these works demand an inward change on the part of man. At best they call only for outward reformation. Christ tells men, "Except one be born anew, he cannot see the kingdom of God." (John 3:3) The Apostle Paul declares, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent. . . ." (Acts 17: 30)
5. In contrast with the pessimistic doctrine of annihilation, the Bible holds forth to the Christian the hope of a dwelling-place of perfect bliss in his heavenly Father's eternal home.

IV. Christianity is superior to the world religions in influence.

- A. The cold, empty doctrines of the world religions have had their tragic impact upon the lives of millions of people.
 1. Although the few have satisfied themselves by meditating upon philosophical ideas, the many, burdened by the consciousness of sins believed to have been committed in some earlier existence or terrified by demons, find little occasion to smile or to be happy.

2. These people in their superstition regard animals as the reincarnation of some former human beings, or they think of them as possessed of some supernatural powers.
 3. They pass the time of their lives without help and without hope.
- B. The influence of Christianity may be seen wherever it has gone. It blesses little children (Matt. 19:14); it makes young men strong (1 John 2: 14); and young women pure and chaste (Titus 2: 4,5); it protects the widow, honors the aged, and offers eternal life to all who will believe and obey the Lord Jesus Christ.

CONCLUSION:

Any effort at a comparison between Christianity and world religions becomes instead a study in contrasts which emphasizes the superiority of Christianity and vindicates its claim to be the only true religion -- the result not of long years of evolutionary development but of a revelation from God.

CHRISTIANITY FOR OUR DAY

Waldon E. Tarpley

INTRODUCTION:

Christianity has been defined as the reproduction of the life of Christ in the human heart. "The body of Christians, the religion which includes the gospel of Jesus Christ; the gospel about Jesus Christ." --Webster-- "Christianity is the revelation of God through Jesus Christ whereby reconciliation and a new spiritual life in fellowship with himself are brought to mankind." --G. P. Fisher.

- A. Christianity is the reproduction of the life of Christ in the human heart. (2 Cor. 3:18; Col. 3:10.)
- B. Christianity is characteristic of the body of Christian believers or the body of Christ.
- C. Christianity is the religion of Christians.
- D. Christianity is the religion of the gospel of Jesus Christ.
- E. In the gospel of Jesus Christ we have Christianity revealed, or the "righteousness of God revealed". (Rom. 1:17.)

DISCUSSION:

I. CHRISTIANITY FOR OUR DAY

- A. Christianity for our day must be apostolic Christianity.
- B. The first preaching of apostolic Christianity found in Acts 2:42.
- C. The actual beginning of Christianity related in Acts 2.
- D. The apostles doctrine which came from Christ through the apostles is the rule of faith and practice among those who practice Christianity.
- E. The practice of human theories is not the practice of Christianity. The teaching of human theories is not the teaching of Christianity.
- F. The teaching of human plans, traditions, or ideas will not make Christians.

II. A DESIRE ON THE PART OF SOME TO CHANGE CHRISTIANITY

- A. Changes in clothing, hair-do, automobiles. The atomic age. The desire to place everything in orbit.
- B. There are methods, ways and means of doing things, and carrying out commands, but there is no way to change the principles of christianity as revealed in the New Testament without changing the very gospel in which those commands are revealed.
- C. We have no right to change acts of worship. (A recorded service accompanied by modern jazz.) (A friend who wanted to be a member of a church that would not be a parasite on the community.)

III. SHOULD WE PREACH THE "PLAN" OR THE "MAN"?

- A. Denominationalism emphasizes the "man" (Christ) to the exclusion of the "plan". It is possible to emphasize the "plan" and exclude the "man". There are those who reject Christ and the plan. To reject both is to be lost. (Jno. 12:42,43,48.)
- B. There has been criticism directed toward gospel preachers who emphasized the plan of salvation. Most discussions with denominational people begin and end with baptism.
- C. In the days of Nehemiah, while the walls of Jerusalem were under construction, the people would rush to the point at the sound of the trumpet that needed defending. We have emphasized baptism, the church, vocal music in worship, as well as other points, and the reason has been that these points have been the points of attack. The point of attack is where the defense must be made. (Nehemiah 4:19,20.)

IV. WHAT DID PREACHERS PREACH IN APOSTOLIC TIMES?

- A. Paul an example.
 - (1.) Paul preached Christ, (1 Cor. 2:2.) but what does it mean to preach Christ?
 - (2.) He preached Christ crucified.
 - (3.) He preached the gospel. (1 Cor. 1:17,23.)
 - (4.) Paul preached the cross of Christ. (1 Cor. 1:18)

- (5.) In preaching the gospel of Christ, Paul preached the death, burial, and resurrection of Christ. (1 Cor. 15:3,4.)
- (6.) They preached the commands of Christ and the promises of his gospel throughout his epistle.

B. Peter an example.

- (1.) Peter preached the death, burial, and resurrection of Christ, faith, repentance and baptism, the facts of the gospel, the commands of the gospel as well as the promises of the gospel. (Acts 2:21-40.)

C. Philip an example.

- (1.) Philip preached Christ. (Acts 8:5.) He preached the things concerning the kingdom of heaven, the name of Jesus Christ, baptism. (Acts 8:12.)

V. TRUE CHRISTIANITY HAS CHRIST AS ITS EXEMPLAR

A. In all matters of importance Christ left us an example. (1 Pet. 2:21-24.)

- (1.) Christ made the will of his father his supreme rule of conduct. (Jno. 4:34.)
- (2.) He did the Father's will in even the most minute and circumstantial events of his life. (Matt. 3:15.)
- (3.) He set an example in meeting and overcoming temptation. (Matt. 4:1-11.) He attached the highest authority to the written word.
- (4.) His entire personal consecration to God, even to the point of giving his own life.

CONCLUSION:

Christianity for our day is salvation by the gospel of Christ, faith in Christ, by the blood of Christ, by the grace of God, by working out your own salvation with fear and trembling. (Rom. 1:16; Rom. 5:1; Col. 1:14; Eph. 2:8,9; Phil. 2:12.)

RELIGIOUS UNITY

John Allen Chalk

INTRODUCTION:

1. The December 14th, 1960 proposal by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church of the U.S.A., for union of four major protestant groups in this country led me to several reflections.
2. The common attitude that religious diversity has much merit seems to be declining at last.
3. Due to our incessant plea for religious unity this proposal should have our attention and scrutiny.

DISCUSSION:

I. WHY CONSIDER RELIGIOUS UNITY?

- A. Jesus declared it necessary to assist in prompting belief in Him. John 17:20,21
- B. Because of the numerous N.T. exhortations to be united. 1 Cor. 1:10; Eph. 4:4-6, etc.
- C. In Dr. Blake's proposal is another answer, "Americans more than ever see the churches of Jesus Christ as competing social groups pulling and hauling, propagandizing and pressuring for their own organizational advantages."
- D. Oscar Cullman, Professor of N.T., Sorbonne, Paris, answers, "What does the New Testament say about the unity of the church? If we ask the question from this point of view, then it is clear that we cannot be satisfied with the radical division of the church in the present day."
- E. Geoffrey Bromiley, Professor of Church History and Historical Theology, Fuller Theological Seminary, writing in 1960 said about unity, "There must be no antinomian acquiescence in divided or competitive Christian bodies. To this extent, it is right and necessary that there should be an active pursuit of practical unity...."

II. WHAT PROPOSALS FOR UNITY HAVE BEEN MADE?

- A. The Lambeth Quadrilateral proposal of 1888 stated the Anglican viewpoint of essentials for unity.
 1. "The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith."

2. "The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith."
3. "The two sacraments ordained by Christ Himself-Baptism and the Supper of the Lord..."
4. "The Historic Episcopate...."

B. Dr. Blake's proposal centers around four main points.

1. Apostolic Succession of Bishops.
2. Confessional belief in the Trinity.
3. Two Sacraments.
4. Equal powers to ministers and laymen in church government.

C. James O'Kelley and others withdrew from the Methodist Episcopal Church, December 24, 1793, and later (1794) postulated the "Five Cardinal Principles of the Christian Church."

1. "Christ is the only head of the church."
2. "The name Christian is the only acceptable name."
3. "Christian character is the only test of church fellowship."
4. "The Bible is the only rule of faith."
5. "The right of private judgment is the privilege of all."

D. The plan offered by the Springfield Presbytery June 28, 1804.

1. "We will, that this body die, be dissolved and sink into union with the Body of Christ at Large; for there is but one Body, and one Spirit, even as we are all called in one hope of our calling."
2. "We will, that the people henceforth take the Bible as the only sure guide to heaven."

E. Thomas Campbell's plan was published in his Declaration and Address." That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as having that due measure of Scriptural self-knowledge described above, do profess their faith in the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the work of God.

Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the opinion or inventions of men."

III. THE INFALLIBLE ROAD TO RELIGIOUS UNITY.

- A. The Bible our full and complete religious guide, 2 Tim. 2:15,17; 2 Pet. 1:20,21.
- B. Christ's Body the Church. Eph. 1:22,23; Col. 1:18.
- C. Biblical officers for the Biblical Church. Phil. 1:2.
- D. Biblical conditions or terms to be met for remission of sins and church membership. Mk. 16:16, Acts 2:38,47.
- E. Beautiful Christians lives shaped by the Master's will. 1 Cor. 11:1.

CONCLUSION:

- 1. The pleas for religious unity is not the desperation plea of a minority group of radicals.
- 2. It is the sincere desire of all students of God's Word.
- 3. It is the humble prayer of all New Testament Christians.

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THE "WHY" OF THE GREAT COMMISSION

Jimmy Allen

INTRODUCTION:

Maurice Hall, of the Michigan Christian College in Rochester, Michigan, frequently signs his letters with "Yours for the preaching of the gospel to the whole world in our generation." He believes it can be done. If you associate with him, he will convince you of its possibility. But, why should we be concerned in preaching the gospel to the whole world? Sound reasons must be given to justify so much time, work, and expense.

I. HEAVEN'S CONCERN FOR THE LOST

A. God is concerned

1. He is called "our Savior" - I Tim. 1:1
2. How does He save?
 - a. By His love - Jno. 3:16, Rom. 5:7-8
 - b. By His grace - Eph. 2:8-9, Tit. 2:12
 - c. By His mercy - Titus 3:5
 - d. By His patience - 2 Peter 3:9, Rom. 2:4

B. Christ is concerned

1. He, too, is our Savior - Mt. 1:21, Lk. 2:10-11
2. How does He save?
 - a. By His blood - Rev. 1:5, Matt. 26:28
 - b. By His gospel - Rom. 1:16
 - c. By His authority - Matt. 28:18-20, Rev. 1:18

C. The Holy Spirit is concerned

1. What does He do?
 - a. He convicts us of our sins - Jno. 16:8
 - b. He invites us to come - Rev. 22:17
 - c. He takes up his abode in our lives when we do come - Acts 2:28, 5:32, Rom. 8:9
 - d. He helps us in the living of the Christian life - Rom. 8:26

(1) Note: He is an advocate or intercessor. See I Tim. 2:5. The Holy Spirit intercedes with reference to assistance. Christ intercedes with reference to guilt.

D. The Angels are concerned

1. They rejoice when the lost are saved - Lk. 15:7,10. This proves that they know who is saved and who is lost. They also know the precise moment when a lost man is saved.

2. Their concern is seen in Heb. 1:14, Matt. 18:10, Acts 8:26, 10:3-7.

E. If we are going to be like God, Christ, the Holy Spirit, and the angels, we, too, must be concerned about saving the lost.

II. WE ARE COMMANDED TO PREACH THE GOSPEL TO THE WORLD

- A. Proof--Matt. 28:18-20, Mark 16:15-16, Luke 24: 46-47
- B. What does this mean? The whole world, every nation, every creature.
- C. There is a great deal more on our responsibility here than our duty to be baptized.
 1. About 10 verses to one.
 2. Suppose a preacher in a meeting failed to preach baptism? What would you think? Suppose he failed to preach on our duty to teach others?
 3. Perhaps we need to get our emphasis more Biblical centered.

III. FOR SELF PRESERVATION

- A. Apply this rule in the physical realm. Surely, no one wants to be hurt spiritually.
- B. Dan 12:3, Ezek. 3:16-21
- C. Gen. 43:3 - Must take our brother to heaven to see God's face.
- D. The way to heaven is narrow (Matt. 7:13-14). It is so narrow that one man can't go in alone. If we go to heaven or hell, we will take someone with us.
- E. An alcoholic can stay sober in helping others to find redemption from whiskey. We can stay saved in helping to save others.
- F. The ones who are most in danger are those who will not work. Your shirkers, not your workers, are your biggest problems.
- G. We sin if we fail - James 4:17.

IV. BECAUSE OF THE GOLDEN RULE

- A. Matt. 7:12 ...Make the application.

V. TO BE LIKE THE NEW TESTAMENT CHURCH

- A. Expressions we have used across the years - "Speak where the Bible speaks: remain in silence where it is silent." "Call Bible things by Bible names." "Express Bible thoughts in a Bible manner." "Restore the church in its ancient purity and simplicity."
 - 1. These are good. I subscribe to them whole heartedly because they set forth Biblical truth (1.Peter 4:11).
 - 2. But, are we living up to these statements?
- B. We have done well in restoring New Testament church organization. Incidentally, the organization of the churches has not changed in the last fifteen years, all argument to the contrary notwithstanding. We have done well in restoring the plan of salvation and scriptural worship, (at least in the externals).
- C. What about a restoration of New Testament evangelism?
 - 1. Look at the early church - Acts 2:41, 5:15, 6:7, Col. 1:23
 - 2. It was like a mustard seed which became a tree. It was like a little stone which became a mountain.

VI. TO SAVE US FROM NATIONAL DESTRUCTION

- A. A principle found in the Bible - "The iniquity of the Amorites is not yet full." - Gen. 15:16. What does this mean?
- B. Biblical illustrations
 - 1. Sodom and Gomorrah
 - 2. Ninevah - See Zephaniah and Nahum
 - 3. Babylon - See Isaiah
- C. Today
 - 1. Look at the godlessness in the USA, France, and England. How long will we stand?
 - 2. But, someone might reply by saying, "Look at Russia."
 - 3. God used a nation more wicked than Judah to punish her. This is the problem in Habakkuk.
 - 4. It is the salt that preserves. See Prov. 14:34.
 - 5. God is not concerned with saving America so we can get fatter and enjoy more luxury.

VII. BECAUSE OF THE VALUE OF A SOUL

- A. See p. 5 in "Let's Go Fishing for Men" by Homer Hailey.
- B. Scale of the Apothecary. Put the soul of man on one side and the world on the other.
- C. The soul is indestructible. No fire can consume it, no water can drown it, no rocks can crush it, no walls can impede it, no bullet can kill it, and no time can exhaust it. Longfellow wrote:

"Life is real, life is earnest
And the grave is not its goal
Dust thou art and to dust returnest
Was not spoken of the soul"

- D. How long is eternity?
- E. The purchase price of a soul shows its importance
Acts 20:28.

CONGREGATIONAL DEVELOPMENT,

Cleon Lyles

INTRODUCTION:

DEVELOPMENT MUST BEGIN WITH THE ELDERS

- A. The fact one is selected to serve as an elder does not mean he ceases to grow
 - 1. Too many take the selection as an appointment to roam the halls. They become executives who look on while others work. They teach no classes.
 - 2. He needs to continue to increase his knowledge of God's word. Pitiful how little some elders know
 - 3. He needs to grow in knowledge of how best to serve the congregation. To do this he must know his people.
 - 4. He needs to understand the church he serves.
 - (a) Its strength and possibilities
 - (b) Its needs
 - 5. He should take advantage of every opportunity to learn from others. Many never have any knowledge beyond one church.
 - 6. It is his business to lead in development. Too many churches forced to push the elders if development is experienced
- B. The elders should be an example to the people he is trying to lead
 - 1. In purity of life
 - 2. In visiting, giving, enthusiasm, and growth
- C. We have too few salesmen and too many professional men serving as elders

DISCUSSION:

I. DEVELOPMENT MUST CONTINUE WITH THE PREACHER

- A. He is first a preacher
 - 1. May go to extremes
 - a. Refuse to do anything but pulpit work
 - b. Do so much personal work he neglects his preaching

2. Building sermons
 - a. Types of sermons--depends on needs
 - (1) Sermons for gospel meetings
 - (2) Special sermons for special purposes--
Budget, Bereaved, Funeral, Expansion,
Personal, Duties, Personal evangelism,
 - b. Should know his message and his audience
 - c. Never make a sermon for the purpose of getting even with someone
 - d. Be fair in his preaching
 - e. Be careful about illustrations--wrong story or harm
 - f. Preach convictions, but know when
 - g. Learn to "shift gears"--do not become a "harry" or "hobbyist"
 - h. Be careful of delivery--be sincere--never rant or become angry

B. Preachers need to avoid these dangers:

1. Arguing something know little or nothing about
2. Letting someone else do our thinking
3. Becoming conceited
4. Trying to take a shortcut to notoriety
5. Becoming sour
6. Disturbing churches

C. A preacher must lead in a program of development

1. Cannot wait for others--ways of helping others lead
2. Do not refuse because of ignorance of others
3. Will usually know more about this work than anyone else. Can help others without usurping authority

II. DEVELOPMENT THROUGH THE BIBLE SCHOOL

A. The teacher

1. Qualifications
2. Opportunities for growth

Personal study	Special Classes
Library	Training series
Meetings	Cooperation with director
3. Keeping records
4. Visiting
5. Presentation of the lesson
6. Good example
7. Know plans of church and then to students. We depend too much on the pulpit

B. Helping the teacher

1. Proper rooms
2. Classroom equipment
3. Selection of literature and aids
4. Proper supervision
5. Encouragement

III. DEVELOPMENT THROUGH THE DEACONS

- | | |
|-------------------------|------------------------------|
| A. Their work | C. Organization of work |
| B. How we can help them | D. Calling for reports, etc. |

IV. PROGRAMS OF DEVELOPMENT

A. Program of visitation

1. Who should visit--dangers
2. Getting others to help
 - a. How the preacher can help
 - b. Methods--reports--someone responsible
 - (1) Zone system--teams--registration
 - c. Having something to give those visited
 - d. Have purpose for calling--state purpose quickly
 - e. People who need to be visited

Sick	Prospects
Shut-ins	Careless
New comers	Building Bible School
New members	
 - f. Instructions to visitors
 - g. Keep records--class check
 - h. Courses of study for personal workers

B. Worship

- | | |
|-----------------------|---------------------------|
| 1. Dignity | 5. Why some do not return |
| 2. Announcements | 6. Ushers |
| a. By whom | 7. Song director |
| b. How | 8. Presenting the lesson |
| 3. Order of Worship | |
| 4. What people expect | |

C. Gospel meetings

1. Selection of preacher
2. Getting ready for the meeting
 - a. Types of advertising
 - b. Prayer meetings
 - c. Special sermons
3. Conducting the meeting
4. Cooperation between visiting and local preachers
5. Visitation
6. After the meeting
7. Booking meetings ahead

D. Missionary work

1. What it will do for local work
2. Too much or too little dangers
3. Selection of place
4. Selection of man
5. Keeping in touch
6. Keeping congregation informed
7. Cooperation with other churches

E. Benevolence

- | | |
|--|-------------------------------|
| 1. Local opportunities--
Dangers to avoid | 3. First work of early church |
| 2. Other opportunities | 4. A much neglected work |

F. Publicity

1. Newspapers--radio--television
Keep sending--two lines beats nothing
2. Someone responsible
3. Favorable and unfavorable
4. Signs
5. Other opportunities

G. Building programs

1. Location--size--type
What should be included in the building
2. Getting the church ready--preaching
How elders and deacons can serve
3. Financing
Sound judgment--business ability
4. Plans for expansion
5. What we face after the building is erected
6. What we face when out of debt
7. Why most preachers move after building is completed

H. Bulletin

- | | |
|-------------|-----------------|
| 1. Types | 3. Value |
| 2. Contents | 4. Distribution |

I. Counseling

- | | |
|---------------------|-------------------------------------|
| 1. Its value | 3. Problems we face |
| 2. People trust you | 4. Don't take problems to
pulpit |

CONCLUSION

Other opportunities for special service

- | | |
|---------------------------------|----------------------------|
| 1. Cottage classes | 6. The church secretary |
| 2. Ladies classes | 7. The associate minister |
| 3. Training classes | 8. Conservation of members |
| 4. Correspondence Bible courses | 9. Handling problems |
| 5. The church office | |

GOD'S PURPOSE IN THE CHURCH

Earl West

Lecture I

INTRODUCTION

- I. The New Testament age is the climax reached after a long series of divine revelation. (Heb. 1:1-3)
 - A. The age witnessed events of great significance.
 1. Christ died for our sins, arose again and took his seat on David's throne. (Acts 2:22-37)
 2. The nascent church spread its leaven through the society of the Roman world.
 - B. The age was new but not unknown.
 1. Isaiah spoke of it. (Isa. 2:2-4; 9:6,7)
 2. Daniel foresaw it. (Dan. 2:44)
 3. This was the revealing of the mystery. (Eph. 3:1-6)
- II. Everything which happened before this age found its real meaning in the stirring events of the New Testament age. It is our object here to follow Paul's explanation of how the eternal purpose of God was fulfilled in the New Testament Church.

DISCUSSION

- I. God's hidden purpose was to bring the universe (in heaven and on earth) into unity in Christ. (Eph. 1:10)
 - A. Two sources of disunion were the law and sin. (Eph. 2:11-21)
 1. Sin had from the beginning separated God and man. (Isa. 59:1-2)
 2. The law had driven man into two camps.
 - B. Christ is the source of harmony.
 1. He made peace between the Jew and Gentile. (Eph. 2:17)
 2. Through His death on the cross He brought God and man together.
 - C. This reconciliation took place in the church.
 1. Jews and Gentiles fellow-citizens now.
 2. Man here has access to the Father in the Spirit.

II. God's further purpose in the church is to give expression to the glory of Christ. (Eph. 3:21)

A. Ephesian Christians put the glory of Christ on public exhibition. (Eph. 1:15,16)

1. Accomplished by their faith to Christ.
2. Accomplished, further, by their love toward one another.

B. The church moves under the authority of Christ.

1. Christ is the Head of the church. (Eph. 1:22,23)
2. Christ and the church are related as husband and wife. (Eph. 5:25-27)
3. Makes known the wisdom of God. (Eph. 3:8)

CONCLUSION

Let God be praised in all ages through the church.
(Eph. 3:21)

THE PRIMACY OF JESUS CHRIST

Earl West

Lecture II

INTRODUCTION

1. The life of Christ is one of unparalleled greatness. His superlative virtues are indescribable. We stand in awe before them.
 - A. Against the background of the ages He stands alone.
 1. Abraham was great in faith, but fell at times with personal weaknesses.
 2. Moses left a name carved in the monuments of time, but who failed frequently.
 - B. God has elevated His Son to a position of primacy. (Phil. 2:5-10)
 1. He is on the right hand of God (Acts 2:25-37)
 2. All nations subject to Him.

DISCUSSION

- I. By His superlative gifts to man Jesus has put His primacy on public display.
 - A. He has given man every spiritual blessing. (Eph. 1:3)
 - B. He has provided for the remission of his sins. (Eph. 1:7)
 - C. He has given him to know God's hidden purposes. (Eph. 1:9)
 1. It is theirs to know the mystery. (Eph 3:1-6)
 - D. He has given man the Holy Spirit as an earnest. (Eph. 1:13,14)
 - E. He has given him free access to God. (Eph. 3:11,12)
- II. The primacy of Jesus moves in every area of human life.
 - A. It extends into the realm of natural, created things. (Eph. 1:22,23) (Col. 1:16,17 2:9,10)
 - B. Christ possesses a primacy over the church. (Eph. 1:22,23) (Col. 1:18)
 - C. Jesus enjoys a primacy in men's approach to God.
 - D. Jesus knows a primacy in God's approach to man.

THE CHRISTIAN'S MATCHLESS HERITAGE

Earl West

Lecture III

INTRODUCTION

- I. The Christian can look both to the past and future to discover that God has adequately provided for his happiness.
 - A. In the past God directed events to prepare the way for the coming of Christ and the salvation of the world.
 - B. In the future God has secured for the Christian an eternal home of the soul. (1 Pet. 1:3-5)

DISCUSSION

- I. The life of the Ephesians before this conversion.
 - A. They were in a state of spiritual death.
 1. This is a state of sin.
 2. This is a state of subjection to Christ.
 3. This is a state of condemnation. (Eph. 2:1-3)
 - B. This state implied relations.
 1. To the church; they were strangers and aliens.
 2. To God; they were "far off".
 3. To the promises; excluded, so without hope.
- II. The divine provision to remove this alienation was the blood of Christ.
 - A. The effects of the blood of Christ reached in two directions. (2:13-18)
 1. It abolished the law so removed the wall of partition between Jew and Gentile.
 2. It was "for sin" so served to reconcile God and man.
 - B. On the divine side conversion is the exertion of divine Power.
 1. Same power that raised Jesus from the dead raises sinner from the dead. (1:16-19)
- III. The consequences of this reconciliation with God is expressed in two ways.
 - A. He possess a rich and glorious heritage.
 1. All are fellow citizens with the saints.
 2. All are members of the family of God.
 3. They are portions of the temple in which God dwells through His spirit. (2:19-22)

- B. Christian possesses responsibility for a higher walk of life than known to the Gentiles.

(4:17-5:2)

1. As Gentiles they had walked in vanity, with their understanding darkened, hearts hardened, and working uncleanness.
2. As Christians, they put away the old man, put on the new and walked in kindness and love.

THE GLORY OF THE APOSTOLIC MINISTRY

Earl West

Lecture IV.

INTRODUCTION

- I. Paul's preaching in the first century has in every age set a high standard for men who aspired to preach the gospel.
 - A. We are struck with the selflessness of Paul's ministry. There was an absence of desire for personal glory and prestige.
 - B. The content of Paul's message centered around Christ and him crucified. (1 Cor. 2:1-5)

DISCUSSION

- I. The goals of Paul's ministry are inextricable a part of man's spiritual progress.
 - A. Paul's ministry looked to the revelation of the mystery.
 - B. The development of the saints to fullgrown spiritual manhood was also an object of Paul's ministry.
- II. Paul's attitude toward his ministry reveals the depths of the apostle's spiritual qualities.
 - A. He regarded himself as a "prisoner" of Christ Jesus. (Eph. 3:1)
 - B. He felt the deepest gratitude for it.
 1. The apostle's humility shines brilliantly. (Eph. 3:14; 3:8)
 - C. His ministry led to the deepest concern for others.
 1. What knowledge Paul wanted for the Ephesians. (Eph. 1:17-19)
 2. Paul's prayer for their spiritual depths. (3:14-21)

(Outlines submitted ; we not followed exactly)

THE PARABLE OF THE TARES
Matt. 13:24-30: 36-43

C. E. McGaughey

INTRODUCTION:

The Parable of the Sower and the Parable of the Tares are the only two explained by the Lord. It is exceptionally good for us that the Lord did give an explanation of the Parable of the Tares for, as all students of church history are aware, there has been much difficulty among the followers of Christ over the construction many have tried to place on one of the statements in it made by the Lord. We shall notice this statement as we come to it.

DISCUSSION:

- I. "The kingdom of heaven is likened unto a man that sowed good seed in his field." vs. 24
 - A. "He that soweth the good seed is the Son of man." vs 37
 - B. "The good seed, these are the sons of the kingdom." vs 38
 - C. "The field is the world."
 1. These words bring us to the very heart of the controversy referred to in the introduction.
 2. That Christ meant the world in its most extensive sense is suggested by these reasons:
 - a. In giving the commission to His disciples, through whom He was to sow the seed, He said, "Go ye into all the world." Mark 16:15-16
 - b. He does not say that the "field is the church," "but that the field is the world."
- II. "But while men slept, his enemy came and sowed tares also among the wheat, and went away." vs. 25
 - A. This was based on that which could have happened many times. "The enemy that sowed" the tares, we learn, "is the devil."
- III. "But when the blade sprang up and brought forth fruit, then appeared the tares also." vs 26
 - A. In the world, there is much that Satan has done that looks like the true church and is difficult to distinguish from the true church and true Christians. The devil has his counterfeits on every hand.

- IV. "And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?"
- A. The servants may be the same as angels mentioned in the parable who did the uprooting of the tares at the end.
- V. "And he said unto them, An enemy hath done this." Here, the Lord recognized the power of Satan to do evil.
- VI. "And the servants say unto him, Wilt thou then that we go and gather them up?"
- A. So grievous was the work of the devil that the servants would have rooted up the tares immediately.
- B. It has never been right for Christians to root up the evil of the world by physical violence and neither are angels thus to do.
- C. The Catholic church has tried to justify its punishment and slaughter of heretics but no twisting of the Scriptures can justify such practices.
- VII. "But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them."
- A. The Lord says, "Not now." But that does not mean never for the next verse shows that a judgement is coming later.
- B. The church must lie in the midst of a wicked world and all evil will not be destroyed until the end.
- C. The work of Satan will continue to trouble men until the judgement day arrives. All that live godly will suffer persecution. 2 Tim. 3:12
- VIII. "Let both grow together until the harvest."
- A. Both are to grow, evil and good, till they come to a head, till they are ripe, one for destruction, and the other for full salvation.
- B. "And the harvest is the end of the world."
- IX. "And in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."
- A. The reapers are the angels. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity."

- B. "They shall gather out of his kingdom." The term 'kingdom' is usually limited to the church, but inasmuch as 'all authority hath been given unto me in heaven and on earth.' Matt. 28:18, his kingdom in reality includes the whole earth, and in one of the parables, that of the pounds (Luke 19:14), the term is used to include both his willing subjects and those 'will not that this man reign over us! We can only determine by the context whether it has a wider application than that of the church. Two reasons force us to conclude that in this parable it has a wider application.
1. "The field in which both the good and the bad were sown and the kingdom out of which they were gathered are the same; but the field is the world, and therefore, the kingdom is the world:
 2. "The good seed represents 'the sons of the kingdom' those who accepted and submitted to the reign of Christ over the world. The tares represent all the children of the wicked one within the field, that is, all the wicked in the world." (H. Leo Boles: A Commentary on the Gospel According to Matthew, 1955, pp. 300,301).
- C. "And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." This same truth is taught in 2 Thess. 1:7-8.
- D. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "In the kingdom of their Father" means the heavenly state. 1 Cor. 15:24 and 2 Peter 1:11.
- E. Some observations:
1. "We have here a clear contradiction of the millenarian theory that there are two resurrections, one of the righteous, another of the wicked, a thousand years apart:
 2. "Neither is there any teaching that God will first destroy the wicked, and allow the saints to reign a thousand years before the final judgment. In the parable, the wicked and righteous will both continue undestroyed until the final judgment when the separation will take place.: (Boles: Op. Cit., p. 301).

CONCLUSION

This parable in no way conflicts with the teachings of the Scriptures on church discipline. One deals with the wicked in the world and the other with the wicked in the church. The elders supervise the church. Acts 20:28.

THE BARREN FIG TREE

Luke 13:6-9

C. E. McGaughey

INTRODUCTION

- I. From the context, this parable seems to have been given to a mixed Jewish audience of disciples and the multitude.
 - A. Jesus had just pointed out the blindness of His enemies who thought they could read the signs of the weather but were unable to see the signs of His Messiahship.
 - B. Information of the slaughter in the temple by Pilate of a number of Galileans had just been received.
 - C. The implication by those bringing the news was that their death was a punishment of their sins. Christ immediately sought to correct this fallacious conclusion and give another example of tragedy and warned his hearers that they too were sinners and would be punished unless they turned from their sins. (Luke 13:1-5)
- II. Still further to impress this admonition to repent He related the parable of the Barren Fig Tree.
- III. The background of such a parable
 - A. Fruit trees were greatly valued in Palestine and it was a serious thing to cut one down.
 - B. The fig tree was especially valued because of the preciousness of its fruit.
 - C. To secure the best of fruit the fig tree was given special attention.
 - D. They were usually grown in good soil, in vineyards, along with other fruit trees and vines.

DISCUSSION

I. The Parable Told:

- A. "And he spake this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none."
 1. Here we find a man planting a fig tree in a choice field, in fertile ground and in a place where it was well protected. Naturally, he expected the tree to bear fruit. He had a right.

2. To his surprise, however, when he came looking for fruit, he found none. This must have been a bitter disappointment to him.

B. "And he said unto the vine dresser, Behold, three years I come seeking fruit on this fig tree, and find none: Cut it down; why doth it cumber the ground?"

1. The "vinedresser" was one whose duty it was to take care of the vines. Since the tree was in the vineyard, it would naturally be his duty to see about the tree also.

2. For three years the owner had sought fruit on the tree but every year he had been disappointed.

3. The land was cumbered with it and something else could be produced upon the plot that this tree occupied.

4. Growing impatient, he instructed the caretaker to cut it down, so that it would not longer take the strength and nourishment which should go to the vines and other trees.

C. "And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit thenceforth, well; but if not, thou shalt cut it down."

1. The vine dresser begged his master to wait for another year until he could dig around it and manure it and thus by special attention, see if it could not be induced to bear fruit, agreeing that if he did not succeed, the useless tree should be cut down.

II. The Parable Explained:

A. Using the key furnished us by taking into account the circumstances under which the parable was given its meaning is not difficult.

1. The fig tree represents the Jewish nation.

a. Israel had been placed, even as a fig tree, in the midst of the nations, to bring forth fruit unto God by serving Him and honoring Him.

2. The vineyard suggests the great privileges with which Israel had been surrounded. God's providential care had been given it and it had been given God's revelation.

3. The coming of the owner looking for fruit suggests God's expectation of fruit from Israel after all of His nurture and care of them.

4. The three years of waiting reminds us of the patience of God during the whole course of history of the Jewish

nation, resulting in their spiritual barrenness and God's disappointment.

5. "Cut it down," symbolizes the removal of these special privileges and the impending destruction waiting Israel.
6. The delay in carrying out their destruction and the entreating of the keeper of the vineyard suggests the mediation of Christ that resulted in additional grace and longsuffering for the Jewish nation, with the agreement that punishment was due if they continued to be barren.

III. Lessons:

- A. It is quite evident that the primary lesson of this parable was for Israel but for those of all time, many lessons can be learned.
 1. As the Jews had been placed in favorable circumstances for fruit bearing, so have we.
 - a. The privileges of the Jews were small in comparison with those which we enjoy.
 - (1) Though they did have the Scriptures, they lived under a system mainly typical, prophetic and paratary. They lived in the shadows.
 - (2) We live in the full sunlight of the gospel of Christ. They had the prophets but we have the Christ.
 - b. We have been placed in a needy old world but with a gospel that meets those needs fully.
 - (1) The world is waiting for what we have.
 2. If God expected fruit of the Jews because of their advantages and the care He had given them, certainly He has more right to expect fruit of us.
 - a. A character like His.
 - (1) Bearing fruit of the Spirit. Gal. 5:22
 - (2) Possessing the Christian graces. 2 Peter 1:5-7
 - (3) Showing forth the excellencies of God. 1 Pet. 2:9
 - b. A service like His.
 - (1) Jesus went about doing good. Acts 2:38
 - (2) He sought the lost. Luke 19:10
 - (3) Carry on His work.
 - c. An obedience like His.
 - (1) Doing always the things well pleasing to Him.
 - (2) "I came not to do mine own will but the will of Him that sent me."
 - d. A generosity like that of the Lord. 2 Cor. 8:9
 3. A barren tree is disappointing to God.
 - a. Illustration of a tree cursed. Matt. 21:19
 - b. Are we disappointing to Him?

4. As God promised and did punish the Jews for not bearing fruit, so will he do to us if we are barren.
 - a. John 15:2,6-8
 - b. Matt. 7:19
 - c. Not only is this true of individuals, but of entire churches. Hear Christ to the church of Ephesus.
Rev. 2:5

5. Even a barren fig tree can become fruitful.
 - a. God gave the Jews additional opportunities but they failed to take advantage of them.
 - b. Today, He offers us further opportunities. If we are conscious of neglected opportunities and barrenness in the past, let us now resolve to take advantage of these new opportunities.
 - c. A failure to use aright the long suffering of God will bring tragedy to us as it did to the Jewish nation.
 - (1) Now is the time to repent and bear fruit.

CONCLUSION

- I. May these lessons linger with us.
- II. God help us to see our own barren life.
- III. May the future find us becoming more fruitful.

PARABLE OF THE FISHING NET
Matthew 13:47-50

C. E. McGaughey

INTRODUCTION:

- I. Where: This seems to have been spoken while Jesus was in a house at Capernaum, and at the same time the parables of the Hidden Treasure and the Pearl of Great Price were given. vs. 1
- II. To Whom Spoken: To the disciples. vs. 36
- III. Similar to the Parable of the Tares:
 - A. The Tares shows that the church will have to remain in a world that has tares in it, even that which pretends to be much like the church even until the end. The Parable of the Net shows that even in the church there will be much that is unclean until the end.
 - B. The Parable of the Tares and the Net both show that a judgment day is coming.
 - C. The Tares shows that the church will be separated from the wicked of the world at the last day and the Net shows that even in the church, the good and bad will be separated at the end.
- IV. The Image:
 - A. The disciples were thoroughly familiar with the figure used in the parable, some of them having been fishermen themselves.
 - B. Must have been easy for the apostles to understand this parable for Jesus had said, "Come ye after me, and I will make you fishers of men." (Matt. 4:19)

DISCUSSION

- I. The Story:
 - A. In this parable the kingdom of heaven is likened unto a net
 - B. The sea represents the world, the place in which the church preaches the Gospel.
 - C. "Gathered every kind."
 1. As the net gathers every kind of fish, so the kingdom of God gathers into its fold both good and bad.

2. "As the servants who were sent to invite guests to the marriage supper (Matt. 22:10), 'gather together all, as many as they found, both good and bad'; so here fishers take fish of all kinds within the folds of the net;--men of every diversity of moral character have the Gospel preached to them, and find themselves within the limits of the visible church." Richard Chenevix Trench: Notes on Parables of Our Lord, 12th Edition, p. 117, 1869, Appleton Co., New York.

- D. "Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away."

II. Lessons:

- A. There will be a mixture of good and bad in the church until the end.
 1. We must not be content to be inclosed in the gospel net.
 2. This is no excuse for laxity in church discipline.
 3. This parable can keep the leaders in the church and all the members from becoming discouraged when the bad is discovered in the midst of the good.
- B. This Parable suggests the vast territory to be worked by the church.
The net was not cast into a single stream, as hitherto under the law, but now into the broad sea of the world itself.
- C. The parable of the Net shows that there is to be an absolute separation of the good and bad of the church at the last judgment.
 1. In the Tares, He had already shown that there was to be a separation of the good and bad in the world at the last judgment, but now He shows that this separation is to be wrought in the church also. (The angels shall come forth and sever the wicked from among the righteous)
 2. The solemn part of the lesson is, that those who are to be separated from each other were together in the church.
- D. This parable suggests the future happiness of the righteous and points out that the wicked of the church shall be punished along with the wicked of the world with a terrible punishment.

CONCLUSION:

This parable suggests that since God is to judge His own people, the men of the world cannot expect to escape.

"For the time is come for judgment to begin at the house of God; and if it begins first at us, what shall be the end of them that obey not the Gospel of God?"

I Peter 4:17

PARABLE OF THE TALENTS

Matthew 25:15-30

C. E. McGaughey

INTRODUCTION:

- I. As the parable of the Ten Virgins urges watchfulness, so this parable emphasizes faithful service while we watch.
- II. It definitely serves the relationship of our faithfulness to the attitude we have toward our master.
- III. It shows that our final reward is directly connected with our faithfulness.

DISCUSSION:

- I. "For it is as when a man, going into another country, called his own servants, and delivered unto them his goods."
 - A. "Going into another country."

It was "a far country" into which Jesus was about to go.
 - B. "Called his own servants." Christians belong unto another. I. Cor. 6:19, I, Pet. 1:18.
 - C. "And delivered unto them his goods." All Christians have a spiritual vocation, and are intrusted with gifts, more or fewer, for which they will have to render account, the parable is applicable to all.
 - D. "And unto one he gave five talents, to another two, to another one: to each according to his several ability; and he went on his journey."
 1. "According to his several ability."

How fair our Master is to deal with us according to our ability.
 - E. "Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two."
 1. Here we find what two of the servants did with the goods delivered them after the master was gone. They were faithful and gained according to their ability.
 2. This shows that according as we have received, it is to be expected of us.
 - F. "But he that received the one went and digged in the earth and hid his Lord's money."

1. As the other two were faithful, so this one is unfaithful.
 2. This is a very appropriate image of one failing to use divinely imparted gifts.
- G. "After a long time the lord of those servants cometh, and reckoneth with them."
1. The faithful servants come forward joyfully with boldness, indicating that at the judgment some will be able to come with happiness into the presence of their Lord, confident of his approval.
 - a. "I have gained."
 - b. "Well done."
 - c. "Thou has been faithful over a few things."
 - d. "I will set thee over many things."
 - e. "Enter thou into the joy of thy Lord."
- H. "The wicked and slothful servant gives an account of his stewardship." "I knew thee that thou art a hard man, reaping where thou didst not scatter."
- J. His guilt
1. He had not wasted his master's goods like the Unjust Steward.
 2. He had not spent all his portion in riotous living, like the Prodigal.
 3. Nor was he ten thousand talents in debt like the Unmerciful Servant.
 4. He hid his talent.

The warning we have here is for them who hid their talent, who being equipped for a sphere of activity in the kingdom of God, do not yet choose to do anything about it.
 5. He accused his master.

How unfortunate that many in the church think of God as a hard master instead of a gracious and kind Father, merciful to us, instead of a cruel tyrant.
 6. He robbed the master of that which was justly due him.
 - a. In saying, "Lo, there thou hast is thine," he was mistaken. He merely thought he was returning unto his master his own. That which is not used and hidden away is never as good as when first given. Through disuse it wastes to come extent.
 - b. That which was the master's should have been an increase and since he did not get it, he was actually robbed of that which was his own.
- K. The Master answers His steward.
1. His lord answers him on his own grounds, and making his own mouth condemn him.
 - a. He called him a wicked and slothful servant.

- b. Suggests what should have been done, even if the wicked words had been true.
- c. His doom.
 - (1) Loss of what he had.
 - (2) He was cast into outer darkness.
Shows that unprofitable servants are cast into hell itself.

THE PARABLE OF THE SOWER
Matthew 13:1-9, 18-23

C. E. McGaughey

INTRODUCTION:

1. This seems to be the first parable given by Jesus. Indicated by the question asked by the disciples. "Why speakest thou unto them in parables?" Matt. 13:10
2. Circumstances of the giving of these first parables. Great multitude stood on the shore of the Sea of Galilee and Jesus sat in a boat close to the shore.

DISCUSSION:

I. "The Seed is the word of God." Luke 8:11

- A. The comparison of the relations of the teacher and the taught to those between the sower and the soil, and of the truth communicated to the seed sown is frequently found in the Scriptures. I Peter 1:23 James 1:21

II. The Sower.

- A. The Sower is not mentioned but since in the parables of the Tares, the one sowing the good seed is the Son of Man, Christ could be the sower. Yet, anyone else who sows the seed is the sower.

III. The response of soil to the seed sown in it.

- A. This is the main part of the parable.
- B. There are four types of soil showing that the audiences then and for all time are divided into groups.

IV. The Four Soils.

- A. The Wayside Hearer.
 1. Explanation of Jesus: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart.
 2. Why this heart does not respond.
 - a. It understands it not
 - b. Men are to blame for they allow their hearts to become hard.
- B. The Rocky Ground Hearer.

1. The "stony places" here are to be explained by the "rock" in Luke.
2. Explanation of Jesus: "And these in like manner are they that are sown upon the rock, who when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble, and in time of temptation fall away."
3. What was wrong with them?
 - a. "Hath he not root in himself."
 - b. Some precautions against this mistake.
 - (1) Hearers should be taught to consider the seriousness of Christianity.
 - (2) The understanding must be reached as well as the emotions.
 - (3) Those who come into the church should be encouraged to heed the words of Paul in Col. 2:6.

C. The Thorny-Ground Hearer.

1. It is not here, as in the first case, that there was no soil, or none deserving the name--nor yet as in the second case, that there was a poor or shallow soil. Here there was no lack of soil, it might be good soil, but what was deficient was a careful removal of the thorns.
2. What was the Difficulty?
 - a. The cares of the world.
 - b. The deceitfulness of riches.
 - c. The lust of other things.
 - d. The pleasures of this life.

D. The Good-Ground Hearer.

1. Who is the fruitful hearer?
 - a. It is the person who is willing to hear with an open mind.
 - b. This fruitful hearer not only heard with open mind, but having heard the message he kept it.
 - c. The fruitful hearer obeyed what he heard.
 - d. This fruitful hearer bears fruit with patience.

CONCLUSIONS:

1. These four conditions of the heart need not remain the same.
2. We are warned to "take heed how ye hear."

Application for Admission

FREED-HARDEMAN COLLEGE

Name (Mr., Mrs., Miss) _____
(Last) (First) (Middle)

Permanent home address _____
(Street or R.F.D.) (City) (County) (State)

Place of birth _____ Date _____ Sex _____ Race _____

Church preference _____ Member? _____

Married or single? _____ If married, number of children _____

Are you a veteran? _____ Do you expect to attend under "G. I. Bill"? _____

Father's name _____ Living? _____

Mother's name _____ Living? _____

Legal guardian, if not father _____

Occupation of father or guardian _____

I was (or will be) graduated from _____ High School
at _____ on _____ 19____
(City) (State)

Have you attended college? _____ If so, where? _____

I wish to enter Freed-Hardeman College _____
(Month) (Day) (Year)

In what course of study are you interested? _____

Name and address of principal _____

Minister's name and address _____

One other reference (please give address) _____

Name and address of Newspaper _____

I enclose \$10.00 for a room reservation ☐, or for an apartment (for the married) ☐. (If you cannot enroll, this fee will be returned if it is requested 30 days before entering date.)

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I have requested the principal of the high school from which I graduated (or Registrar of college attended) to send a copy of my transcript to: Registrar, Freed-Hardeman College, Henderson, Tennessee.

Signature of applicant _____

Date _____