

**TWENTY FOURTH ANNUAL  
"LABOURERS TOGETHER WITH GOD"  
LECTURESHIP, 2016**

# **REMEMBER, AND FORGET NOT**

**NORTHWEST FLORIDA SCHOOL OF BIBLICAL STUDIES**  
**Training Laborers for ...**

## **THE HARVEST**

"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

(Luke 10:2)



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TWENTY FOURTH ANNUAL  
"LABOURERS TOGETHER WITH GOD"  
LECTURESHIP

February 21-25, 2016

THEME:

**REMEMBER,  
AND FORGET NOT**

Editor:  
Sidney White

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## **MAN CREATED WITH THE ABILITY TO THINK**

*Tom House*

1. The subject provides some interesting matters for consideration.
  - a. It presumes that man has the capacity to think; which is obviously true.
  - b. But it also presumes that the capacity to think is always employed.
2. While that statement might be viewed with a sense of humor, it also bears a serious note.
  - a. The principle of reasoning carries certain elements of degree.
  - b. For example, consider some of the idioms one might use when employing the word "think."
    - 1) Some will criticize another's failure by telling them to "think;" or "you weren't thinking."
    - 2) If one is being asked to recall vital information and is having difficulty, he might be told to "think harder."
3. As well, it should be noted that different people possess different levels, or degrees of intellectual capacity.
  - a. Some perceive better by merely listening to certain data.
  - b. Others perceive better by demonstration.
  - c. Most all learn better by having information or demonstration repeated a number of times.
4. The subject also states clear and undeniable truths:
  - a. Man was, in fact, created. Gen. 1:27
  - b. Man was created full grown and capable of reasoning.
  - c. God expected man to properly utilize his capacity to reason. Gen. 1:28-29
    - 1) Man had to properly discern the instruction regarding his responsibility in the garden. Gen. 2:16-17
      - a) He was told to dress and keep the garden.
      - b) He was prohibited from touching or taking fruit from the tree of knowledge.
    - 2) It seems Adam understood God's instruction, for he must have later explained it to Eve.
    - 3) Eve understood the instruction, for she repeated it to the serpent. Gen. 3
5. Seeing that man has been created to utilize the capacity to reason, it will be the design of this lesson to examine the practical and the scriptural aspects of this subject.

## DISCUSSION:

## I. THE SEAT OF REASONING: THE BRAIN.

- A. So as not to be confused, note that the Bible will reference two terms in relation to the source of man's power to reason — the heart and the mind.
1. The heart, as seen in Mark 2:8, is from the Greek word *kardia* which, in reference to reasoning, is defined as "the soul or mind, as it is the fountain and seat of the thought, passions, and is the faculty and seat of the intelligence."
  2. The word "mind" is taken from several Greek words—
    - a. *noema* — that which thinks. 2 Cor. 11:3; Phil. 4:7
    - b. *psuche* — the soul, or the seat of feeling or emotions. Matt. 22:37
    - c. *dianoia* — the mind as a faculty of understanding; and the process by which the understanding occurs is noted by the term *analogizomai*, meaning "to think, to consider or ponder." Heb. 12:3
- B. There was much confusion for centuries as to which organ, heart or brain, was the actual seat of reasoning.
1. The Greek philosopher Aristotle argued that the heart was the center of thought and senses, and that the brain was merely an organ used to cool the heart.
  2. In his book, *The Human Body*, Jack Fincher wrote of a 2nd century philosopher named Galen, who recognized Aristotle's mistake, and noted that the "power of sensations and of movement flows from the brain," and that, "what is rational in the soul has its existence there." (As quoted in *Reason and Revelation*, article by Brad Harrub)
- C. The human brain is approximately 3 pounds of matter consisting of billions of interconnected nerve cells.
- D. Bro. Harrub quotes Eric Kandel's work, "Nerve Cells and Behavior," stating that the brain contains an estimated 100 billion neurons, each of which is a living unit within itself.
- E. He also quotes R. L. Wyson who stated that each neuron is made up of 10 trillion macromolecules, which means that the human mind can store limitless information; millions of times greater than the bits of information one gathers in an average lifetime.
- F. All things said, the human brain could not be a product of accident.
1. Bro. Harrub's article also quotes Robert Jastrow of Nasa, who said, "*Is it possible that man, with his remarkable powers of intellect and spirit, has been formed from the dust of the earth by chance alone? It is hard to accept the evolution of the human eye as a product of chance; it is even harder to accept the evolution of human intelligence*

*as the product of random disruptions in the brain cells of our ancestors... Among the organs of the human body, none is more difficult than the brain to explain by evolution. The powers that reside in the brain make a man different animal from all other animals."*

2. Scientists have discovered there is a vast difference in the number of cells and neurons between humans and other animal brains.
3. It was French physician and mathematician, René Descartes (1596-1650), who coined the phrase 'cogito ergo sum,' which is translated "I think, therefore I am."
- G. Descartes' words could put a strange twist on the subject, however, it still would leave the door open to those who purport evolution.
- H. But upon the examination of the scriptures, the reader will learn from Genesis, that God created man, not to react as a puppet, but as a free-moral agent, capable of reasoning for himself.

## II. MAN WAS MADE IN THE IMAGE OF GOD; A BEING OF REASON.

- A. The very nature of God represents the apex of intellect and reason. Isa. 55:8-9
- B. The Lord, through Isaiah, explained to the people of Israel that they should adapt to His way of thinking.
  1. For them to 'seek the Lord,' obviously required the conclusion which was presented as something possible, i.e. while 'he may be found.'
  2. The process by which the Lord is to be 'found' required the following steps:
    - a. The wicked must 'forsake his way' of wickedness;
    - b. The unrighteous man must abandon his propensity to unrighteous thinking.
  3. These instructions predicate the direction the Lord intends for Israel to go.
    - a. To 'return unto the Lord,' by virtue of a walk of righteous deeds; i.e. their righteousness must be manifest in their actions.
    - b. But even their righteous deeds would depend upon righteous thought; which is indicated by the phrase, 'and to our God.'
  4. The Lord then explains what their turn to Him would demonstrate.
    - a. First, that God wants man, as much as he is capable, to think like Him.
    - b. Second, since it is not possible to know what another is thinking, then such an expectation has to be based



on what information is to be considered, must be revealed. 1 Cor. 2:9-12

- 1) These verses clearly show that man can not and must not presume to know what God wants; for the impossibility is based on man's inability to know another's thoughts.
- 2) God has precisely revealed what He wants man to think and do. 2 Pet. 1:2-3; 2 Tim. 3:16-17,15
- c. It is the case, however, that man can generally perceive what might be the primary rule of another's thought, by virtue of the tendencies of his behavior.
  - 1) The thinking of the people of Noah's day was made evident by the generations of wicked behavior. Gen. 6:5
  - 2) As a contrast, one can perceive the primary rule of the thinking of Job; who was by God's own account was 'perfect and upright,' Job 1:1,8; 2:3,10
- C. Inasmuch as God urged Israel to adapt to His thinking, He urges spiritual Israel to do the same. Phil. 2:5-11
  1. Paul illustrates to the Philippian brethren how the Lord thought.
    - a. Although the Lord occupied the right-hand of the Father's presence, He knew it was not something He had to hold; for He also knew it would be a position He would gladly relinquish to save man.
    - b. Hence, he became as man in the flesh. John 1:14
  2. Note the process of the Lord's thought.
    - a. He was willing to become a servant, and thus 'humbled himself.'
    - b. He became obedient, even unto death.
  3. Paul's point to Christians is that they should learn to think as the Lord, for it likens them to Him.

### III. MAN IS WHAT HE THINKS.

- A. As noted, man has been created with powers of reasoning.
- B. The process by which man reasons is based on the data to which his mind, by way of his sensory perceptions, has received.
- C. In view of such, consider the following questions:
  1. What does one do with the data he receives?
  2. Why does he react to the data in the way he does?
- D. Since the character of man is determined by his actions, and his actions are prompted by his thinking, it is imperative that he receive correct information so as to properly discern the right choice of action.

- E. It is evident that there are countless sources of information about any number of things, many of which are contradictory or are unsustainable.
- F. Consider the following:
  - 1. Man, on occasion, has purposefully been given false information.
  - 2. Man has received correct information, but misread or misapplied it.
  - 3. Man has been known to deceive himself about something, in spite of the information provided him.
  - 4. Some have confused sincerity for sound and reasoned conclusions.
- G. In noting some examples to illustrate the previous observations, consider the question, relating to the examples — ‘what were they thinking?’
  - 1. What was Eve thinking? Gen. 3
    - a. She was given correct instruction from God.
    - b. She was given false information from Satan.
    - c. What influenced her decision?
  - 2. What was Isaac thinking? Gen. 27
    - a. Isaac's vision had dimmed with age, and time had come to present Esau with the patriarchal blessing.
    - b. Rebekah, wanted Jacob to receive the blessing.
    - c. She and Jacob conspired to deceive Isaac by taking advantage of his lack of sight.
    - d. Jacob is disguised as Esau by his smell and by touch.
    - e. Isaac touched and smelled Jacob and was convinced that Jacob was Esau.
    - f. The blessing is given to Jacob as a result of deception.
  - 3. What was King Saul thinking?
    - a. It was known that Saul was a ‘choice young man,’ and not was ‘goodlier’ than he. 1 Sam. 9:2
    - b. But he is remembered for his failure in dealing with Amelek. 1 Sam. 15
    - c. He acknowledged his sin, and his reasoning for his action — he ‘feared the people, and obeyed their voice.’ 1 Sam. 15:24
  - 4. What was Jereboam thinking? 1 Kings 12
    - a. Jereboam reasons that if the people of Israel return to Jerusalem as the Law instructed, he would lose his kingdom. 1 Kings 12:26
    - b. Consequently, he obfuscates the Law by providing, in his mind, what would be acceptable alternatives to God's way.
  - 5. What was the prophet of Judah thinking? 1 Kings 13
    - a. He understood and was determined to precisely fulfill God's instruction.

- b. The old prophet from Bethel lied to him about dining at his home. 1 Kings 13:18
  - c. Consequently, with false information, the prophet from Judah's actions clearly show a deviation from his previous determination—and it cost him his life. 1 Kings 13:24
- 6. What was Saul of Tarsus thinking? Acts 8
  - a. He had wreaked havoc on the early church with threats and persecutions. 8:3
  - b. Later, as the apostle Paul, he commented on his own thinking. Acts 26:9
  - c. Saul had been sincere in his thinking, but with wrong information; until he was taught otherwise. Acts 9
    - 1) His thinking is altered by the experience on the road to Damascus with the Lord.
    - 2) Proper information would be provided to him by the teaching of Ananias.
- H. These examples provide ample provocation to use powers of reasoning properly.

#### IV. MAN IS CREATED TO THINK RIGHT.

- A. The scriptures provide man with proper instruction for his thinking and action.
  - 1. The word will enable man to know the difference in right and wrong. Heb. 4:12
  - 2. The Lord's will urges man to study to know the mind of God, and grow in spiritual knowledge. 2 Tim. 2:15; 2 Pet. 3:18; Heb. 5:14
- B. Although man has been given correct instruction, his tendency is to fail in his compliance, and some will actually become calloused against the Lord's teachings. 1 Tim. 4:2; Heb. 6:4-6; Eph. 4:17-19
- C. The faithful child of God will employ the use of God's will to discipline his thinking. Phil. 4:8; Jam. 1:23-25

#### CONCLUSION:

- 1. If man is a product of what he thinks, it behooves all to have the right information in order to be right.
  - 2. Man has the responsibility to utilize his capacity to reason.
  - 3. Christ asked a group of Jews on one occasion, a most poignant question; "what think ye of Christ?" Matt. 22:42
  - 4. How one reasons through that issue will determine his eternal destiny; don't you think?
-

# REMEMBER AND FORGET NOT

Deuteronomy 9:7

*Sidney White*

1. There are some things we need to remember and some things we need to forget.
2. We sometimes get things in the wrong order:
  - a. We forget things we should remember, and vice versa.
  - b. Israel is being told of some things they should remember, and not forget.
3. This lectureship theme is taken from Deut. 9:7

## DISCUSSION:

- I. **CONSIDER THE BACKGROUND OF OUR TEXT.**
  - A. God had cared for Israel through Joseph in Egypt. Gen.45:7
  - B. God had delivered Israel through Moses from Egypt. Exod. 14:30-31
  - C. Yet they had made false accusation against God. Deut. 1:27
  - D. Moses, to a 2nd generation, "Remember, and forget not."
- II. **CONSIDER THE GENERAL CONTEXT OF DEUT. 9:7.**
  - A. Moses had just rehearsed with Israel their past. Deut. 1
  - B. The 10 commandments are now restated. Deut. 5
  - C. They are instructed to teach their children, and to what extent. Deut. 6
- III. **NOW CONSIDER THE IMMEDIATE CONTEXT OF THE TEXT.**
  - A. Israel is now preparing to enter the promised land. Deut. 9:1a
  - B. Moses reminds them of the circumstances before them. Deut. 9:1b-2
  - C. Moses reminds them that God is the source of their success, and not their own righteousness. Deut. 9:3-6
  - D. Moses again reminds them of their past. vs.7ff
    1. They were a continuously rebellious people. Deut. 9:7, 24
    2. They had provoked the Lord in the wilderness. v.7
    3. They had provoked the Lord at Horeb with the molten calf. vs.8ff. cf. Exod. 19:8; Deut. 9:8. God is ready to destroy them.
    4. They had provoked God at Kadesh-barnea. v.23
    5. Note again v.24.
  - E. Moses made a plea to them as recorded in Deut.10:12-13.

#### IV. CONSIDER SOME OF THE LESSONS THAT CAN BE LEARNED FROM THIS STUDY?

- A. God's mercy is manifested to Israel over and over, even in their state of rebellion. What about God's mercy granted to us on a regular basis?
- B. Pulpit Commentary describes their actions at Sinai as "emotional religiousness, not vital godliness."
  - 1. Do we see the same things happening today in the religious world in general, and among some of our brethren as well?
  - 2. Compare Romans 10:1-3. Paul describes those people as a people having a zeal without knowledge.
  - 3. "Emotion is not devotion" (Pulpit Comm.).
  - 4. A religion without emotion is not New Testament Christianity, but neither is emotion alone New Testament Christianity!
  - 5. There needs to be some excitement, but not at the expense of truth. Note the statement of Paul in Col. 3:23 which includes the word "heartily."
- C. We should learn from the past; our past as well as the past of others.
  - 1. This 2nd generation of Israel should learn some vital lessons from the 1st generation, hopefully not to make the same mistakes.
  - 2. We can learn from that 1st generation as well. Rom. 15:4
  - 3. We should be careful in comparing ourselves with that 1st generation not to develop a self-righteous attitude. Are we any better than they?
- D. How often do we provoke the Lord to anger, maybe even to the point of being ready to destroy us?

#### V. WHAT IS THE SOLUTION TO THE PROBLEM UNDER CONSIDERATION?

- A. We should recognize and accept help from faithful Christians. Heb. 3:13; Gal. 6:1-2
- B. We should recognize the power of the word of God in our lives. Eph. 6:10ff; Matt. 4:1ff
- C. We should recognize the danger involved of forgetting things we should remember:
  - 1. We can become past feeling. Eph. 4:19; 1 Tim. 4:1-2
  - 2. We could begin to follow a strong delusion. 2 Thess. 2:11
  - 3. "The wicked shall be turned into hell, and all nations that forget God." Psa. 9:17
- D. Remember Moses' plea to them (Deut. 10:12-13). Is it any different today?

**CONCLUSION:**

1. The admonition to “remember, and forget not” is just as important to us today as it was to Israel them.
  2. How well do we remember our past and allow that to keep our steps on the right path today?
- 

**REMEMBER JESUS CHRIST WAS RAISED**

2 Timothy 2:8

*Ronnie Whittemore*

1. Nearly every preacher here has held the hands of family members and dear saints as they depart this life. It is a very sobering moment. There are no jokes and no laughter. It is a sad and grieving moment.
2. Let us begin this lesson with some sobering thoughts.
3. Jesus is dead!<sup>1</sup>
  - a. As darkness fell upon the scene at Calvary, the people sensed, Jesus is dead.
  - b. The Roman soldiers who scourged Him, gambled for His clothing, nailed Jesus to the cross and pierced His side, observed that Jesus is dead (John 19:33).
  - c. Pilate, though convinced of Jesus' innocence yet ordered His crucifixion, asked the centurion to confirm Jesus' death, turned his body over to Joseph, believing, Jesus is dead (Mark 15:43-45).
  - d. The scribes, Pharisees, Sadducees, priests and other political rulers who tried so many times to tempt Jesus to sin were rejoicing and declaring, Jesus is dead.
  - e. His own disciples saddened and in despair, seeing no hope without the Master, acknowledged Jesus is dead.
  - f. Joseph of Arimathea, a faithful and rich disciple, took the scarred, bloody and bruised body of Jesus to bury Him in his own tomb (John 19:38-41; Luke 23:55).
4. Jesus' earthly ministry was completed as He stated, “It is finished” (John 19:30).

**DISCUSSION:**

1. **REMEMBER: JESUS HAS POWER OVER THE DEAD.**
  - A. Jesus raised Jairus' daughter (Mark 5:22-43).
    1. Jairus approached Jesus because his daughter was sick and dying.
    2. Before he could reach Jesus with his request, his daughter died.

3. The messenger said, "Do not bother the Master." In other words, it is too late for Jesus to do anything (heal).
  4. However, Jesus commanded the damsel to arise and He raised her from the dead.
- B. Jesus raised the widow's son (Luke 7:11-18).
1. Jesus observed a funeral procession.
  2. He was moved with compassion because He knew and understood the plight of the widow. (This was her only son).
    - a) Jesus told her "weep not."
    - b) He was going to replace her grief with joy.
  3. Jesus exerted His authority to pause the procession when He touched the bier or frame that housed the young man's body borne on the shoulders of 4-6 men.
  4. Jesus raised him from the dead, saying, "Young man, I say unto thee arise."
  5. As a result, the people were filled with awe and said, "A great prophet is risen among us and God hath visited his people."
- C. Jesus raised Lazarus (John 11).
1. Jesus' friend Lazarus was sick, but Jesus delayed going to him to perform a greater miracle.
  2. When Jesus arrived in Bethel, Lazarus had been dead four days and his body was decomposing.
  3. Jesus went to the tomb and called, "Lazarus, come forth" and Lazarus was raised from the dead.
- D. Regardless of the stage or length of death, Jesus had power over the dead.
1. Jairus' daughter was nigh unto death, then she died and Jesus raised her.
  2. The body of the widow's son was being carried in a funeral procession and Jesus raised him.
  3. Lazarus' body was in the tomb for four days, the body "stinketh," and Jesus raised him from the dead.

## II. REMEMBER: THE RESURRECTION OF JESUS IS A FACT OF THE GOSPEL.

- A. His resurrection was prophesied in the Old Testament.
1. In the Garden of Eden (Gen. 3:15), God alluded to Jesus' crucifixion as the means of Satan's bruising his heel.
  2. He alluded to Jesus' resurrection as the means by which Jesus would stomp the head of Satan (1 Cor. 15:55-57).
- B. Jesus promised that He would be raised from the dead.
1. Jesus referred to the Old Testament account of the prophet Jonah being in the belly of the whale (Matt. 12:40).

2. Jesus illustrated His resurrection with the destruction of the temple (John 2:19-21).
3. Jesus specifically told His apostles about His sufferings, death and resurrection (Matt. 16:21; John 10:17-8).
- C. Jesus' resurrection was perfected on the third day.
  1. The Scriptures testify of the reality of His resurrection because the tomb was empty (Mark 16:9; Acts 2:24, 29-30).
  2. His resurrection was seen by a multitude of witnesses.
    - a) Mary Magdalene saw Jesus and reported the news (Mark 16:9).
    - b) Two disciples saw Jesus as they walked through the country (Mark 16:12-13).
    - c) Jesus appeared unto Simon (Luke 24:34).
    - d) Jesus appeared unto all the apostles except Thomas (John 20:19-23).
    - e) Later Jesus appeared unto Thomas also (John 20:26-29).
    - f) Jesus appeared unto all the apostles on other occasions for 40 days (Acts 1:3-8).
    - g) Jesus confronted Saul on the road to Damascus (Acts 9:3-6).
    - h) Over 500 brethren saw Jesus according to Paul's testimony (1 Cor. 15:6).

### III. REMEMBER: OUR BAPTISM IMITATES THE RESURRECTION OF JESUS (Rom. 6:1-11).

- A. In Romans 6, Paul emphasizes the ways in which Christians have a new life in Christ.
- B. Christians are called "new creatures" and our lives are new (newness of life) in many ways.
  1. The condition has changed to being "in Christ" (Gal. 3:24-27).
  2. The value system has changed from a worldly life to a life guided by:
    - a) The beatitudes (Matt. 5:1-12).
    - b) The Christian graces (2 Peter 1:5-11).
    - c) The Fruit of the Spirit (Gal. 5:22-23).
    - d) Other righteous things (Phil. 4:8).
  3. The direction of life has changed from the broad way to the narrow way (Matt. 7:13-14; 16:24).

### IV. THE HOPE OF OUR RESURRECTION RESTS UPON THE RESURRECTION OF JESUS (Acts 17:30-31).

- A. We often emphasize the portion of this passage that deals with repentance.



1. Repentance is important because it is a requirement of salvation (Luke 13:3).
2. No one is a proper candidate for baptism unless he or she repents of sins (Acts 2:38).
- B. However, we should not overlook the reason for God's command to repent.
  1. One day we shall all be raised from the dead based upon the fact that Jesus was raised from the dead.
  2. After our resurrection on the judgment day we all shall give an account unto God.
- C. Let us go back and review the three examples of Jesus' raising people from the dead.
  1. What is the significance of the weeping in these examples?
    - a. When Jesus wept in John 11, the people assumed He did so because of His great love for His friend, Lazarus (John 11:35-36).
    - b. However, when the widow wept and Jairus' wept over their loved ones, Jesus commanded them to "weep not" (Mark 5:39; Luke 7:13).
    - c. So why did Jesus weep?
      - 1) Jesus did not weep because of the death of His friend; He knew he would raise him.
      - 2) Jesus groaned and wept because of the unbelief of His friends and apostles (John 11:114-15, 23, 25, 33, 37, 38, 40).
    - d. Jesus raised Lazarus, as He stated in His prayer to the Father, "That they may believe that thou hast sent me."
    - e. We should be as confident of our own resurrection as we are of this son, this daughter and Lazarus.
  2. What is the significance of Jesus' raising these three individuals from the dead?
    - a. Jesus demonstrated His supreme power over the dead.
    - b. He brought them back from the realm where the spirit dwelt after it separated from the body.
    - c. In each case, there was a period of time between their deaths and their resurrection: Very recent, prior to burial and after four days, respectively.
    - d. Jesus would be raised after 3 days in the heart of the earth, His spirit separated from His body (Luke 23:43; Acts 2:27).
    - e. We should be as confident of our own bodily resurrection from the dead and reunion with our spirits from the hades realm as these three individuals — regardless of the time span.

## V. REMEMBER: THE TRUTH OF THE RESURRECTION DEFEATS ALL ERRORS ABOUT THE RESURRECTION.

- A. The Sadducees denied the resurrection from the dead.
  - 1. The Sadducees confronted Jesus (Matt. 22:23-33).
  - 2. Paul used the Sadducees to create conflict among his accusers (Acts 23:6-10).
- B. Hymenaeus and Philetus taught that the resurrection was past already (2 Tim. 2:17-18).
  - 1. Perhaps these men taught that the resurrection was symbolic only in baptism (raised to work in newness of life).
  - 2. Maybe they denied all future resurrections.
  - 3. But Jesus taught about the resurrection of all from the dead (John 5:28-29).
- C. Hope rests with the promise of the resurrection; otherwise, we are “of all men most miserable” (1 Cor. 15:12-20).

### CONCLUSION:

- 1. Memory is a wonderful and powerful blessing.
- 2. True hope is only found in God who cannot lie and will fulfill His promises.
- 3. We should be completely confident in our own resurrection from the dead because of the power of Jesus’ resurrection from the dead.

### ENDNOTE:

- <sup>1</sup> Stacy, John, *Jesus Bore It All*, Jim Martin Printing, Sesser, IL, 1985, pp. 82-84.

## REMEMBER HOW SHORT MY TIME IS

Psalm 89:47

*Wayne Cox*

- 1. Our subject is one that applies to us all. We live in it, and plan our lives around it.
- 2. Time is a precious commodity indeed. It is far too important to “waste” or “kill.”
  - a. Benjamin Franklin said: “Do not squander time, for it is the stuff life is made of.”
  - b. Another remarked: “When you kill time, remember that it has no resurrection.”
  - c. A song in the early 1970s had the lyrics, “If I could save time in a bottle...” Such is wishful thinking!
- 3. We often plan and live our lives as if time will never end.

- a. James reminds us, "You know not what shall be on the morrow..." He proceeds to liken the brevity of life to a "vapor" that appears for a moment and then vanishes (James 4:14).
- b. Paul reminds us to make wise use of our limited time; he says we should "redeem the time for the days are evil" (Eph. 5:16).
- 4. How crucial then are the words of our text to remind us of how short our time is.

## DISCUSSION:

### I. BIBLICAL CHARACTERS WHO REMEMBERED THE BREVITY OF TIME.

#### A. Ethan — the inspired penman of Psalm 89.

- 1. A musician in David's day, noted for his wisdom in Solomon's reign, is most likely an aged man as of this Psalm.
- 2. Troubles had come to the Jews for their sins; he implored God to intervene, and quickly, for time was running out: "Remember how short my time is" (Psalm 89:47)!

#### B. Moses — the inspired penman of Psalm 90.

- 1. Though during the patriarchal dispensation men lived well into their hundreds, by Moses' time, man's lifespan had been considerably shortened to "threescore years and ten" or perhaps "fourscore" (Psalm 90:10). These were not absolute certainties, but generalities.
- 2. Moses observed that even when life is lived at its longest, "it is soon cut off" (Psalm 90:10). How short my time is!

#### C. Job — the "magnificent man of misery."

- 1. This suffering patriarch compared the short span of life to:
  - a. A weaver's shuttle, rapidly going back and forth (Job 7:6).
  - b. A shadow, here, and then just as quickly gone (Job 14:2).
  - c. A post, or swift runner (Job 9:25).
    - 1) These couriers often carried royal commands in ancient times.
    - 2) They were chosen for their speed.
  - d. Swift ships (Job 9:26), usually made of lightweight papyrus. The ancient "speed boats" of the day.
  - e. An eagle swooping down on its prey (Job 9:26).
- 2. He, in the pit of despair, had resigned himself to an early grave, not knowing the final outcome. How short my time is!

**D. Jesus — the King of kings and Lord of lords.**

1. He, though eternal as God, knew that in the flesh He had only a narrow window of time to accomplish His Father's will.
2. "I must work the works of Him that sent me while it is day: the night cometh, when no man can work" (John 9:4).
  - a. His earthly work was limited to only a little over three years.
  - b. As of John 9:4, He only had about six months left before His death. How short my time is!

**II. BIBLICAL CHARACTERS WHO IGNORED THE BREVITY OF TIME.**

**A. Felix (Acts 24:22-27).**

1. Paul taught this wicked governor the truth, reasoning with him of righteousness, temperance, and the judgment to come (Acts 24:25).
  - a. Since Felix was not righteous, Paul spoke of righteousness.
  - b. Since Felix lacked self-control, Paul spoke of temperance.
2. Roman rulers prided themselves in their ability to control their emotions, but Felix could not hide his fear at the ramifications of Paul's words, and thus "trembled."
3. He, however, delayed in making a commitment to the truth, opting instead for a "convenient season" to hear Paul further.
4. Though the Biblical record is silent, history would lead one to believe that convenient season never came for Felix. Though he did not realize it at the time, how short his time was!
  - a. As the song goes, "There's danger and death in delay."
  - b. A Spanish proverb says, "The road of by and by leads to the house of never."

**B. The rich fool (Luke 12:13-21).**

1. His profession was farming; one year he had a "bumper crop" which made him fabulously wealthy.
2. His problem was selfishness and greed; he gave no thought to others or of his responsibility to God.
3. His penalty was death — that very night. All of his money could not lengthen his life. He found out the hard way just how short his time was!

### III. REASONS WHY WE SHOULD REMEMBER THE BREVITY OF TIME.

- A. Because only God knows how long we have to live; our days are numbered (Heb. 9:27; Job 14:5).
- B. Because our opportunities for service are limited. Since our time is short, we should invest it in the eternal.
  1. Serving God is a wise investment of what time we have:
    - a. Putting God first takes time (Matt. 6:33).
    - b. Worshiping Him and assembling with the saints takes time (Heb. 10:25).
    - c. Studying the inspired Word takes time (1 Tim. 4:13).
    - d. Seeking the lost takes time (Matt. 28:19-20).
    - e. Restoring the erring takes time (Gal. 6:1-2).
    - f. Edifying the saved takes time (Rom. 14:19).
  2. Strengthening our families is a wise investment of what time we have.
    - a. Husbands and wives maturing in their love for each other and fulfilling their God-given roles in the home takes time (Eph. 5:25).
    - b. Fathers and mothers rearing children in a godly atmosphere takes time (Eph. 6:1-2). How quickly children grow and are gone from the home!

### CONCLUSION

1. It has been said, "Life is like a coin. You can spend it any way you want to, but you can only spend it once."
2. How are we spending life? Are we making wise use of the limited time God has given us for His glory?
3. Life is far too short and eternity is far too long to take what time we have for granted!

## FORGET NOT TO ENTERTAIN STRANGERS

Hebrews 13.2

*Aaron Purvis*

1. Many live by the Darwinian philosophy of the tooth and claw. Might makes right — nice guys finish last.
2. Christianity teaches otherwise (cf. Matt. 20:16; 23:11).
3. Hospitality is a Christian duty, the neglect of which leads inevitably to eternal shame.
  - a. Must we show hospitality?
  - b. If so, to whom? Friends only — those we know and trust? Those about whom we know nothing? Those who can give us something in return?

- c. When? If it is convenient? When we feel up to it? Only when an opportunity arises?
- d. To what extent? When the circumstances cost us little or nothing, requiring no great sacrifice? Only if there is no risk or danger in the deed?

## DISCUSSION:

### I. THE PASSAGE.

- A. Forget not (Gk: *mei* + present imperative, “stop forgetting”).
  - 1. The Spirit recognizes human frailty (e.g., forgetfulness).
    - a. We must improve our weaknesses and live disciplined lives in the Lord’s service (1 Pet. 1:13-16; 1 Cor. 9:27).
    - b. A bad memory must be sharpened, especially in areas of Christian duty (James 1:25).
  - 2. Not every Christian duty will come naturally.
    - a. Often, we revert to doing what is comfortable or familiar. If we are not accustomed to being hospitable to strangers, we tend to forget or ignore the commandment, and our conscience is easily ameliorated (cf. Eph. 4:17-19; James 1:24).
    - b. Doing is the divine remedy for forgetting (Jm 1:25).
- B. To entertain strangers...
  - 1. This is from a single Greek word: *philoxenia* (*philo*-love; *xenia*-stranger/guest, anything or anyone that is foreign).
    - a. *Xenophobia* — fear of strangers, anything foreign.
    - b. ASV: “Forget not to show love unto strangers...”
  - 2. “Entertain” involves more than mere amusement. Hospitality.
    - a. Acts 28:7, Publius “lodged” Paul and company for three days (*xenizo*, same used in Heb. 13:2b).
  - 3. Julian, Roman emperor, mid 4th century A.D., despiser of Christianity: “As children are coaxed with cake, so have these Christians enticed the poor to join them by kindness. Strangers they have secured by hospitality. By affecting brotherly love, great moral purity, and honoring their dead, they have won the multitude” (John Abbott, *The History of Christianity*. Portland, ME: George Stinson & Co., 1883, 340).
  - 4. A “stranger,” by definition, is one unknown, about whom we have no previous knowledge or established trust.
  - 5. Answers at least two questions regarding the subject:
    - a. We must show hospitality (cf. Lev. 19:34; Rom. 12:13; 1 Pet. 4:9; Matt. 25:35ff). Elders, whose character should exhibit ideal Christian behavior, are required to be hospitable (1 Tim. 3:2; Titus 1:8).

- b. Directed indiscriminately, to friends, acquaintances, strangers, even enemies (cf. Matt. 5:43-48; Job 31:32).
  - 1) Nabal was a "scoundrel" for refusing hospitality to David and his men just because they were strangers to him (1 Sam. 25:10-11, 17).
  - 2) Luke 6:34-36: "...he is kind unto the unthankful and to the evil..."
  - 3) Though all people should be the objects of our kindness, there is a special emphasis of charity toward our brethren in Christ (Gal. 6:10, cf. "especially"; 1 Cor. 12:26).
- C. Angels unawares...
  - 1. Some misread the passage, supposing it possible today to have dinner with Gabriel, or tea with Michael, without realizing it.
    - a. Angels do indeed operate in the realm of sacred providence (Heb. 1:7,14), and may even be tasked with guardian-like assignments (cf. Dan. 6:22; Acts 12:7; Matt. 18:10 "their angels"; Psa. 34:7).
    - b. Yet, a supernatural angelic appearance today is neither needed (since we have all the guidance we need in the word, Gal. 1:6-9), nor permitted (since the age of miracles has ceased, 1 Cor. 13:8-13).
  - 2. Past tense. Reference not to today. Consider the caliber of company to whom some in the past have shown hospitality:
    - a. Abraham (Gen. 18:1ff)
    - b. Lot (Gen. 19:1ff)
    - c. Manoah (Judges 13:1ff)

## II. THE PRINCIPLES.

- A. Hospitality requires humility (Phil. 2:3-4; Rom. 16:1-2).
- B. Remove all prejudices.
  - 1. John 7:24 — social standing, financial wealth, clothes, clean-cut, skin color, etc.
  - 2. Town drunk, harlot, help in time of need?
  - 3. Isa. 58:7; Good Samaritan (trap?); Acts 10:23.
- C. Doing the right thing often comes with great personal risk/sacrifice.
  - 1. Physical hardship (cf. 1 Pet. 2:18-21; Being taken advantage of is not shameful or wrong) — Josh. 9:1ff
  - 2. Financial sacrifice (Judges 19:16-21; Luke 10:30-37; Luke 7:36ff).
  - 3. Emotional distress (cf. Judges 19:22-30).
- D. The blessings of the gracious guest eclipse the risk of the malignant.
  - 1. e.g., Abraham, Lot, Manoah, Acts 28:2.

2. Rom. 8:18; 2 Cor. 4:17.
3. Create a welcoming space for spreading the Gospel.
- E. Hospitality, if it is not to be forgotten, must become habitual.
  1. Habits are not easily broken.
  2. Arise daily seeking opportunities to practice hospitality.
    - a. Those who wait for opportunities are too unskilled to take them; either they fail to recognize the opportunity or, recognizing it, lack the experience to know what to do with it.
    - b. Those who habitually seek opportunities become experts in their chosen field.
  3. Only the “doer of the work” will be blessed in what he does.
    - 1) Lodge a visiting preacher.
    - 2) Invite church visitors to home or out to eat.
    - 3) Accommodate a person with a flat tire.
    - 4) Put a homeless person up for the night.

### CONCLUSION:

1. Hospitality has become a lost art.
2. It is challenging, for it requires us to become vulnerable.
3. Let us renew our commitment to Christ through engaging in habitual hospitality, for we never know who we might have the privilege of helping.

## REMEMBER WHAT THE LORD THY GOD DID UNTO MIRIAM

Deut. 24:9

*Jimmy W. Bates*

1. Deut. 24:8–9, “Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. <sup>9</sup>Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.”
2. In our text, Moses is exhorting the second generation of Israelites who are about to finally enter the promised land of Canaan, not to make the same mistakes as the first generation who had fallen because of their rebellion against God, but to “take heed” and “observe diligently, and do” what He commanded to be taught by the priests the Levites in relation to the



"plague of leprosy" and in the broader context all the other laws God had given them through Moses.

3. Moses, by inspiration, calls on them to remember an event involving himself, his older sister Miriam, and his older brother Aaron, that is recorded in Numbers 12:1-16.
4. In the New Testament, Paul reminds Christians that we should learn from those Old Testament events (Rom. 15:4), and that they should be examples to us (1 Cor. 10:1-11), not to make the same mistakes they did!
5. The purpose of our study is to call to our remembrance what God did to Miriam and why He did it (Numbers 12), and learn some principles we can apply to our own lives.

## DISCUSSION:

### I. REMEMBER WHAT MIRIAM AND AARON DID (Num. 12:1-3).

#### A. "Spoke against Moses..." (v.1).

1. Sedition — the stirring up of discontent, resistance, or rebellion against established authority (Gal. 5:19-21).
2. Evil speaking motivated by envy (1 Peter 2:1).

#### B. Miriam, the apparent instigator and ringleader:

1. She is mentioned first, and she is the one punished.
2. She apparently influenced Aaron to join her in this sinful sedition, as he was influenced by the people of Israel in making the molten calf (Exod. 32).

#### C. Their criticism of Moses was two-fold:

1. The marrying of an Ethiopian woman (v.1).
  - a. "Cushite" (margin) which would make her a descendant of Ham (Gen. 10:6).
  - b. Bible students differ on whether this referred to Zipporah or another marriage after the death of Zipporah. In the absence of more specific Biblical information, I will stick with Zipporah.
  - c. What was the basis of their objection? One possibility is that it was Zipporah's father that suggested to Moses that he select men to help him judge the people (Exod. 18) and Miriam and Aaron were left out.
2. They wanted equal power and authority with Moses (v.2).
  - a. Their real problem with Moses was not his marriage, but their envy and jealousy of his power and authority.
  - b. Both had elevated positions in Israel: Aaron (High Priest, Exod. 28) and Miriam (Prophetess, Exod. 15:20).
  - c. Jealousy and pride caused them to want more.

- D. The Lord heard their evil speaking against Moses (v.2b).
  - 1. God hear's every utterance and every silent thought. No sin passes God undetected!
  - 2. Moses was the servant of God: to rebel against him was to rebel against God's authority.
  - 3. God will always have the last word! He will defend His servant Moses!
- E. "Now the man Moses was very meek..." (v.3).
  - 1. No doubt Moses had heard of the evil speaking against him.
  - 2. His meekness explains why he took no steps to vindicate himself: he will leave that up to God.
  - 3. Meekness demonstrates controlled strength and courage: this Moses would demonstrate time and again in dealing with the constant murmuring and complaining of the Israelites during the 40 years in the wilderness, as well as major rebellions against his authority and in reality against the authority of God!
    - a. Rebellion of Miriam and Aaron (Num. 12).
    - b. Rebellion of the ten spies and the people (Num. 13-14).
    - c. Rebellion of Korah and his company (Num. 16).

## II. REMEMBER WHAT GOD DID UNTO MIRIAM (Num. 12:4-16).

- A. God defends His servant Moses (vs.4-8).
  - 1. God immediately summoned Moses, Aaron, and Miriam unto the Tabernacle (v.4).
  - 2. God came down in the pillar of the cloud and stood before them and called Aaron and Miriam to come forth (v.5).
  - 3. God commands them to hear His words, as He explains to them how a prophet becomes a prophet (v.6).
    - a. God commonly revealed His message to them in visions or dreams.
    - b. But, with His faithful servant Moses, God spoke to him directly, "mouth to mouth" or face to face (not through anyone else), not dark speeches but plain and clear messages in which God would make himself known to Moses (See Deut. 34:10).
    - c. The authority of Moses as leader of all Israel (faithful in all God's house, see Heb. 3:2), including Miriam and Aaron, rested on the sure foundation of the authority of God.
  - 4. Therefore, why were you not afraid to speak against my servant Moses? (vs.7-8)

- a. Were they not aware of the grievous sin of their rebellion?
  - b. Consider many today who engage in rebellion against God's designated authority, unaware of their grievous sin!
    - 1) False religion — rebellion against the pattern of God's word.
    - 2) Rebellion against God's pattern for marriage and the Home and His designated authority in the home.
    - 3) Rebellion against civil authority; except when it violates God's law.
    - 4) Rebellion against the eldership in the church.
    - 5) Rebellion against the faithful preaching and teaching of God's word.
- B. God's punishment of Miriam's grievous sin of rebellion (vs.9-16)
1. Miriam "became leprous, white as snow:" (vs.9-10)
    - a. No disease was more dreaded than leprosy.
    - b. Without divine intervention, it meant excruciating death.
    - c. What agony must have gripped Aaron when he looked upon his sister white with leprosy, knowing that he also was guilty!
  2. Aaron responds with penitent humility (vs.11-12).
    - a. "Alas, my lord" — acknowledging subordination to the position of Moses.
    - b. Twice acknowledging their sin and foolish behavior, beseeching Moses not to lay this sin upon them.
    - c. Pleaded with Moses not to let Miriam "be as one dead, of whom the flesh is half consumed..." a description of the effects of leprosy.
  3. Moses cried unto the Lord, beseeching Him to heal Miriam (v.13).
    - a. A forgiving spirit; No resentment in the heart of meek Moses.
    - b. Joseph had showed the same forgiving spirit toward his brothers (Gen. 45).
  4. Miriam's leprosy healed, but she was shut out from the camp seven days (vs.14-16).
    - a. God describes her punishment in terms of a father spitting in the face of a rebellious child, showing great contempt for the grievous actions of the child.
    - b. Miriam will suffer the shame and humiliation of being separated from the camp for seven days and then she will be brought back into the camp again.

- c. Not until Miriam was brought back into the camp, did Israel move on in their journey (v.16).
- d. In this punishment we see the justice and mercy of God.

### III. REMEMBERING THE LESSONS LEARNED FROM WHAT GOD DID UNTO MIRIAM:

- A. The grievous sin of instigating and participating in sedition (rebellion against God's established authority).
- B. The sin of evil speaking, jealousy, pride, and envy.
- C. Always remember God sees and hears ALL we say and do!
- D. The importance of meekness and having a "forgiving spirit"!
- E. The necessity of hearing and respecting the word of God.
- F. Good people can and do fall!
- G. Things involved in true repentance.
- H. The justice and mercy of God in redemption.

### CONCLUSION:

1. Peter wrote: *"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: <sup>2</sup>That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour"* (2 Peter 3:1-2).
2. There is a tendency on the part of man to forget! Some things ought to be forgotten. But, the things God has revealed unto us in His word must not be forgotten. They must be remembered and applied to our daily lives to prepare us for heaven.
3. Our preaching and teaching is to remind us and our hearers of the words which were spoken before by the holy prophets (Old Testament), and of the commandment of the apostles of the Lord and Saviour (New Testament).
4. Let us then remember **what God did unto Miriam, and why He did it!**

## REMEMBER THEM WHICH ARE IN BONDS

Heb. 13:3

Dan Sikes

1. One might wonder why discuss this subject since nobody is imprisoned today for their belief in Jesus Christ and Christianity? NOT SO!
  - a. In more than 40 nations around the world today, believers in Christ are persecuted for their faith.

- b. In some of these nations it is illegal to own a Bible, to express your faith in Jesus, or teach your children about Christianity.
  - c. Those who boldly follow Christ, in spite of government edict or radical opposition, can face harassment, arrest, torture and even death.
  - d. Yet, disciples continue to meet for worship, to preach the Gospel of Christ and the church in restricted nations.
  - e. In Muslim countries, radical extremists regularly execute and behead believers in Christ for their faith.
  - f. In view of recent decisions by SCOTUS, and the current anti-Christian sentiment among social and political liberals in America, it may not be long before we are arrested, prosecuted, and imprisoned for "hate crimes" in the United States.
2. Read text: Heb. 13:3
- a. In the context, the Hebrew writer exhorts his readers to discharge a number of personal and social duties required of all faithful Christians.
  - b. In particular, brotherly love (v.1), hospitality (v.2), and sympathy (v.3).
3. "Brotherly love" comes from the Greek *philadelphia* which means the natural affection siblings have for one another.
- a. In scripture, it means the love those who are brothers and sisters in Christ and of the family of God possess for one another (Rom. 12:10; 1 Pet. 1:22).
  - b. This virtue serves to distinguish us from all others, making us a peculiar people (1 Pet. 2:9) and makes us visible to the world (John 13:35).
  - c. Thus, brotherly love ought to be the primary motivation for all of our dealings with others, especially those who are household of God, in view of Jesus love for us when he said "as I have loved you..." (John 13:34).
4. One of the manifestations of brotherly love is seen in our text verse.

## DISCUSSION:

### I. WHO SPECIFICALLY ARE WE TO REMEMBER?

- A. No doubt, the writer has reference to their fellow Christians who were suffering imprisonment on account of their faith, of whom there were almost certainly many at that time.
  - 1. Christians were often persecuted and imprisoned for their faith.
  - 2. Prior to his conversion, Paul was one of those putting them in bonds (Acts 8:3; 26:9-11).
  - 3. Later, he was a prisoner (Phil. 1:12-18; Col. 4:18).
- B. Why would God's children be in bonds to begin with?
  - 1. Daniel was punished for praying to Jehovah (Dan. 6).

2. Shadrach, Meshach, and Abednego refused to worship the king (Dan. 3).
3. John the baptizer was imprisoned and later beheaded for exposing the immorality of Herod's incestuous relation with his brother Philip's wife (Matt. 4:12; 14:2-11).
4. Jesus warned disciples to agree with adversaries quickly lest they "...deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." (Matt. 5:25)
5. Peter and John were cast into a common prison by the High Priest because they healed the sick and cast out demons in the name of Jesus (Acts 5:18).
6. James, brother of John, was imprisoned and killed because Herod wanted to gain favor with the Jews (Acts 12:1-3), Peter also was jailed as a response to the Jew's pleasure (Acts 12:4).
7. Paul and Silas were beaten and jailed in Philippi for preaching Jesus (Acts 16:23).
8. Paul was imprisoned at Rome twice for preaching Jesus and performing miracles (2 Tim. 2:9).
9. Some may have been in bonds because they were slaves (Onesimus, Philemon 1:1-10; 1 Cor. 7:22).
10. Christians may suffer persecution, injustice, and bondage unjustly.
  - a. 1 Pet. 3:14, *"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."*
  - b. 1 Pet. 4:15-16, *"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. <sup>16</sup>Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."*
- C. What about those who are in bonds because of real crimes they've committed?
  1. Christianity teaches compassion for all men (Good Samaritan, Luke 10:33; Gal. 6:10).
  2. But, it also teaches principles of justice and retribution.
    - a. Rom. 13: 1-4, Paul establishes Divine right given to civil authority to punish evildoers.
    - b. 1 Peter 2:13, *"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well."*
  3. These need to be taught the Gospel so that through obedience they can be forgiven of their sins. Through

Christ and the Gospel even the vilest offenders can be saved.

## II. HOW ARE WE TO REMEMBER BRETHREN IN BONDS?

- A. To feel deep compassion for them.
  1. Consider their physical state.
    - a. Prisoners of war; captives in dungeons; those detained in custody for trial; those who are imprisoned for righteousness' sake, or those held in slavery.
    - b. "Bonds" can mean prison, chains, shackles, dungeons.
    - c. Subject to torture, starvation, filth, disease, inhumane treatment, sexual assault.
  2. Think about their mental condition.
    - a. Fear, isolation, mental anguish, guilt, abandonment, hopelessness, humiliation, starvation.
    - b. Hallucinations, psychosis, anxiety, depression, suicidal thoughts.
- B. We are to remember them in our prayers. Peter, Acts 12:5-17
- C. We are to remember them, as far as practicable, with aid for their relief. Heb. 10:34, *"For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."*
- D. By plans made for obtaining and sustaining their fair treatment and freedom. Philemon 1:10-19
- E. They need it, because they are poor and helpless (Matt. 25:35-40).

## III. WHY ARE WE TO REMEMBER THEM?

- A. God, who has been mercifully to us, made our lot different from theirs, has commanded us to sympathize with them.
- B. God so orders it so that while some Christians and churches are in adversity, others enjoy peace and liberty. All are not called at the same time to resist unto blood (Heb. 12:4).
- C. God remembered those in bonds.
  1. Joseph (Gen. 39:1-2; 20-21).
  2. Israel in Egypt (Exo. 3:7-10).
  3. Daniel and three Hebrew children (Dan. 6:16-23; 3:14-28).
  4. Peter (Acts 12:5-7).
  5. Paul and Silas (Acts 16:25-26).
- E. God was merciful to us who were once in bondage under sin (Rom. 6:3-18; Eph. 2:1-6).

**IV. TO WHAT EXTENT ARE WE TO REMEMBER THEM?****A. "...as bound with them"**

1. The Lord intended such unity between the members of His body ("if one member suffers, all the members suffer with it"). 1 Cor. 12:26
2. The New Testament teaches us to identify ourselves with all who are oppressed, and to feel what they suffer as if we endured it ourselves (Rom. 12:15).

**B. "...as being yourselves also in the body."**

1. Makes us aware of our own vulnerability.
2. We are not immune to persecutions; therefore we should be sensitive to the sufferings of others.

**V. CONSEQUENCES OF NOT REMEMBERING THEM.**

James 4:17; Matt. 25:43-46

**CONCLUSION:**

1. The spirit of Christianity is a spirit of love. Faith works by love. True Christianity is the strongest bond of friendship. If it be not so, it has its name for nothing.
2. This brotherly love was in danger of being lost, and that in a time of persecution, when it would be most necessary; it was in danger of being lost by those disputes that were among them concerning the respect they ought still to have to the ceremonies of the Mosaic law.
3. Disputes about trivial matters too often produce a decay of Christian affection; but this must be guarded against, and all proper means used to preserve brotherly love.
4. Christians should always love and live as brethren, and the more they grow in devout affection to God their heavenly Father, the more they will grow in love to one another.

**REMEMBER VASHTI**

Esther 1

Tanya Cox

1. There are many valuable methods of studying Scripture:
  - a. Some enjoy *expository studies*, taking a verse by verse approach to the Bible.
    - 1) Such might be a bit time consuming in longer books.
    - 2) One is not as likely to lift verses out of context by this method.
  - b. Others benefit from studying the Bible in a *topical fashion*.



- 1) Choosing a subject, then looking up every related verse pertaining to it.
- 2) Subjects such as baptism, the Holy Spirit, salvation, and death.
- c. Still others approach learning from Scripture in a *biographical way*.
  - 1) Noting the lives of men and women of God — their successes and failures.
  - 2) They provide for us living illustrations of what to and what not to do in life.
  - 3) Some are well-known, and some are lesser-known.
2. Vashti is not nearly as familiar to us as Esther, but still we can learn much from a study of what we do know about her life.

## DISCUSSION:

- I. **THE CONTEXT OF ESTHER ONE (Esther 1:1-9).**
  - A. Though this lesson concerns Vashti, not Esther, it is helpful before discussing Vashti to consider the context in which she is found.
    1. The events recorded in the book of Esther took place at the zenith of the Persian Empire.
    2. The Jews had endured seventy years captivity at the hands of Babylon.
    3. Babylon, in turn, was overthrown by the Persians who were strangely kind to the Jews.
      - a. Those Jews who wanted to return to their homeland were allowed to do so.
      - b. Those Jews who wanted to remain in Persia were allowed to do so.
    4. Thus, the book of Esther is an account of those who stayed in Persia and God's providential care for them.
  - B. The events unfold with an extravagant banquet thrown by King Ahasuerus that lasted half a year (1:4). No doubt prompted by pride, the king displayed his wealth, his power, and his might.
  - C. This grand feast was followed by one for the people on a much smaller scale, lasting only seven days (1:5).
    1. It was accompanied by much eating and drinking; one could drink as much as he wanted or not drink at all (1:5-8).
    2. Queen Vashti threw a private party for the women in the palace (1:9).
- II. **THE COMMAND OF THE KING (Esther 1:10-11).**
  - A. On the last day of the feast, the drunken king, having displayed just about everything else, wanted to show off his wife (1:10-11).

- B. "She was fair to look on" (1:11).
  - 1. "Fair" not as in average, or so-so in appearance.
  - 2. But "fair" as in lovely, beautiful.
- C. Was this simply another example of an opulent drunk's boasting? Or, was there something more sinister in his demand?

### III. THE REFUSAL OF VASHTI (Esther 1:12).

- A. Whatever the king's request, the queen said "no." "...Queen Vashti refused to come at the king's commandment."
- B. No doubt she knew the potential consequences of refusing, but refuse she did.
- C. Question: Why did she say no? "The text itself does not clearly address why Vashti refused to appear" – nor can we.
  - 1. Various theories have been set forth:
    - a. Vashti was to appear wearing her royal crown (1:11).
      - 1) Rabbinical tradition interprets this as her wearing only the crown—she was to appear in the nude.
      - 2) Response: Tradition from whatever source outside of Scripture is not Scripture.
    - b. Vashti refused – not on the grounds of modesty – but because she was afflicted with a disfiguring illness.
      - 1) Perhaps a disease such as leprosy.
      - 2) One account says the angel Gabriel came and "fixed a tail" on her because she was wicked and vain.
      - 3) Response: Scripture for such?
    - c. Vashti refused because in Persian culture "the queen was to be secluded from the public gaze." Response: Nehemiah 2:6, Esther 1:10; 7:1, and archaeological findings to the contrary.
    - d. Vashti refused because she did not want to be put on display before a group of drunken men.
      - 1) She valued her modesty and would not subject herself to drunken lusting or leering.
      - 2) Such may have been her motive for refusing, and may be correct, but again, the text simply does not say. It should also be observed that many Persian queens were not noted for their morality.
  - 2. All attempts to answer why Vashti did not obey the king are mere assumptions. We could just as easily assume she refused:
    - a. Because she was the daughter of the Babylonian king Belshazzar, whom the Persians murdered and then kidnapped her. They in turn gave her to Ahasureus to marry – all against her will.

- b. Because she was angry at the king for seeing other women.
- c. Because she was enjoying her banquet so much she didn't want to leave her festivities to go to the king.
- D. Whatever the reason, she refused, and her refusal turned out to be something good in the grand scheme of things!

#### IV. THE PROVIDENCE OF GOD (Esther 1:13-22).

- A. The king, snubbed by his own wife, became furious. Vashti's refusal set a dangerous precedent that could lead to other wives also despising their husbands.
- B. Vashti was deposed from the throne; her vacancy opened the throne for Esther.
- C. Whether Vashti's motive for refusing the king was good or bad, either way, God's providence saw to it the Jewish people were protected from genocide and the Messianic line was preserved.
- D. Here is yet another example of Romans 8:28 in action: *"And we know that all things work together for good to them that love God..."*

#### CONCLUSION:

- 1. Whatever happened to Vashti afterwards is also a matter of speculation – Scripture is silent.
- 2. We remember her for saying "no"; whatever her motive, that had to take courage.
- 3. May we have the courage to accept that which is right and refuse that which is wrong and all for the right reasons.

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## REMEMBER YOUR WORK

1 Thessalonians 1:3

Tommy Tidwell

- 1. Paul was reminded of the Thessalonians and what they did while he was there among them. Acts 17:1-9 tells of the short-lived work of Paul among the Thessalonians, and what he strived to do while there!
- 2. Paul preached Christ – this is our work, what the church is here for.
  - a. Some of the Jews believed.
  - b. The majority were devout Greeks; Luke said they were a great multitude; and of the chief women, not a few.

- c. This work was done, seemingly, in the three weeks he was in the synagogue. We do not know how long Paul did work in Thessalonica, but it was not very long.
- d. When you preach Christ, you will arouse opposition and persecution, today as well as then.
- e. "These that have turned the world upside down have come here also."
  - 1) The morality of the secular world is upside down from what God wants.
  - 2) We preach Christ in an effort to set the world right once again.
- 3. He then left Timothy and Silas in Berea and in Thessalonica to do the work that needed to be done. 1 Thess. 3:1-6

## DISCUSSION:

### I. THE GREAT TRIAD OF CHRISTIANITY — FAITH, HOPE AND LOVE.

A. 1 Cor. 13:13, *"Now abides faith, hope and love, these three, but the greatest of these is love."*

B. 1 Thess. 5:8, *"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation."*

C. Col. 1:4-5, *"Since we heard of your faith in Christ Jesus, and of the love which ye have for all the saints. <sup>5</sup>For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel."*

D. 1 Thess. 1:2-3, *"We give thanks to God always for you all, making mention of you in our prayers, <sup>3</sup>Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."*

1. The work of faith that Paul mentions is a faith that is energetic, active, living and productive of good works. A faith that is manifested by works. A faith that shows itself in active exertion, and it shows in the outward walk of a Christian's life.

2. God's work is a labor of love — not just love for God, but a love that causes us to do what we can for our fellow man. Love's work is manifested by self denial. It is spent in the service of others.

3. Patience of hope is the endurance amidst trials and sufferings. The church in Thessalonica was no stranger to persecution and suffering. This hope is what kept them doing what needed to be done. It is not a transient feeling, but being content to wait for things unseen.

E. Faith awaken us to real realities.

1. We see the real things – the eternal things – with the eyes of faith and it gives us the inspiration to discharge the duties of life.
2. The importance of discussing the idea of faith and works once again. A true understanding of faith and works is necessary to overcome the false ideas of faith and works. If anyone adds to God's word any notions created by man, then that one is walking by works of man, not that of God. (i.e. sinners prayer)

**II. REMEMBER YOUR WORK.**

A. We need to spend time remembering. We remember the past, the good days, and, with some of us, the bad days as well. We want to learn from the past so we don't make the same mistakes and sins. We want to remember the good days, so that, if we get away from God, we can remember what we need to do and come back home. There is value in remembering!

B. We are to remember our work in the Lord.

1. We need to remember what the work of the Lord really is! Luke 19:10 says, "I am come to seek and save that which is lost." His mission is our mission, and we need to constantly remember that this is the main, number one work.
  - a. Every other program of work is subservient to this mission.
  - b. Bible school should be to train workers for the Lord.
  - c. Benevolence to members and those outside the church should be with a view to saving souls, and encouraging those in the church.
  - d. Edification should be to encourage others in the work of evangelism, and to encourage us when we grow discouraged in teaching others.
  - e. We grow discouraged about many things – are they the right things? Or are they agendas that we want, rather than what God wants?

**III. JAMES 2 AND HEBREWS 11 TELLS US THAT FAITH AND WORKS ARE NOT INCOMPATIBLE, BUT ARE NECESSARY TOGETHER.**

A. The theme of the book of James is that faith works. James and Paul are on the same page in this matter of faith and works.

1. James 1:2 tells us that the trying of our faith works patience.

2. James 1:5-8 emphasizes that if we lack wisdom, we need to ask of God in faith.
  3. James 1:19-27 tells us that we need to be doers of the word, and then stresses that being doers of the word means bridling the tongue (James 1:26) and visiting (helping, aiding) the fatherless and widows, and keeping oneself unspotted from the world (James 1:19-27).
  4. In James 2 he discusses the fact that we need to treat people the same, whether rich or poor! What will cause men to stop the racism and senseless slaughter in our time? RESPECT!
  5. We could go on through the entire, book, but let us notice that faith and prayer go hand in hand at the end of the book. James 5:13-18.
- B. We see from Hebrews 11 the very same idea.
1. Hebrews 11 tells us that Abel offered a more excellent sacrifice than Cain because of faith.
  2. Enoch walked with God. Noah built the ark. Abraham went out of his homeland unto the land God would give him, because he, by faith, looked for a heavenly country. Abraham and Sarah had a son when it was well past their years (Rom. 4:17-23), and then Abraham was willing to sacrifice him (Gen. 22). Moses spurned Egypt's glory and chose to suffer with the people of God (faith includes suffering).
  3. Hebrews 11:32-40 sums up his entire point.

### CONCLUSION:

1. When we walk by faith, we will remember these things:
    - a. We will suffer and be persecuted for following the will and way of the Lord.
    - b. We will do what God commands. That means be engaged in the work he has commanded us to do. We must continue faithful I that till the end.
    - c. We have many who are watching our walk – both here and now and those who have gone on before.
  2. Brothers and sisters, remember your work!
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## REMEMBER NOW THY CREATOR

Ecclesiastes 12:1

*Kenneth Burleson*

1. *"Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."*
2. There is a great danger in forgetting God.
3. Begin early and it will be easier to maintain a Love for God in your life.
4. Young people have a tendency to walk in the ways of their own hearts and in the sights of their eyes. But they must know that for all those things God will bring them into judgment. Eccl. 11:9
5. There is a grave danger in forgetting God with youth because there is so much peer pressure.
6. Solomon had tried all the worldly things and his conclusion: "For childhood and youth are vanity" (Eccl. 11:10).
7. It does not have to be that way, and it will not be, if the youth will follow the advice of our text.

### DISCUSSION:

- I. **"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH, WHILE THE EVIL DAYS COME NOT, NOR THE YEARS DRAW NIGH. WHEN THOU SHALT SAY, I HAVE NO PLEASURE IN THEM."** Eccl. 12:1
  - A. "Remember now thy creator in the days of thy youth."
    1. It is so important to begin to serve the Lord while you are young. WHY?
  - B. "While the evil days come not." Before they begin to flood your life with the many evils. A long practice of evil habits will cause those evil things to become permanent in your life.
  - C. "Nor the years draw nigh." They will, unless death comes early. This can be sudden with youth. Therefore, make your calling and election sure while you are young. 2 Pet. 1:10
  - D. "When thou shalt say, I have no pleasure in them." The years of regret will come if you have lived your life in vanity. How tragic it is to give the cream of your life to Satan and wait to give the "dregs" of your life to the Lord when it is almost over.
- II. **GOOD EXAMPLES AND BAD EXAMPLES OF YOUNG BIBLICAL CHARACTERS.**
  - A. The good.

1. Joseph — Tempted (Gen. 39:7-12); Imprisoned (Gen. 39:20-23); Interprets dreams of Butler and Baker (Gen. 40:1-13); Interprets Pharaoh's dream (Gen. 41:25-28).
  2. Daniel — not eat king's meat (Dan. 1:8); Daniel interprets the king's dream (Dan. 2:36-43); Daniel continues to worship (Dan. 6:10ff); Cast into the lion's den (Dan. 6:16ff); Daniel remained dedicated, devoted and very determined his entire life.
- B. The bad.
1. The rich young ruler. He was rich and young (Mark 10:17-22); Good question — "What shall I do that I may inherit eternal life?" He did not like the answer. A question that youth needs to ask today.

### III. THE YOUTH OF TODAY ARE FACED WITH A VERY PERMISSIVE SOCIETY.

- A. Sin is permitted by the majority of the adult world.
- B. Consider the following passages: James 4:4; Gal. 6:7,8; 1 John 2:15-17.
- C. Immorality is the standard of the world today.
1. There is no respect for law.
  2. Abortion is a way out, they think.
  3. Dress has gone wild.
  4. Marriage is old fashioned, so they just live together.
  5. There are plenty of illegal drugs and alcohol. Adults are willing to get alcohol for youth.
  6. A rebellious society.
- D. What is behind all this?
1. Mass media.
  2. Lack of teaching, training, and discipline.
  3. Peer pressure to conform. Rom. 12:2
  4. Sin is rampant.
- E. Is there a cure?
1. When parents begin to be parents. Control who their children's friends are. Control their children's dress. Control what they read, what they see on T.V., movies, and control their reading material. Control their time and what they do on the computer.
  2. Let them know that you speak out on what is bad and wrong.
  3. Must decide to obey God's will.

### IV. "LET NO MAN DESPISE THY YOUTH; BUT BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY." 1 Tim. 4:12

- A. This verse of scripture is great advice for young people.



- B. Instead of being a problem to others, be an example to others.
- C. "Let no man despise thy youth..."
  - 1. Do not allow your youthful lust and follies cause you to be despicable.
  - 2. Your conduct can cause you to be despised on account of your youth.
  - 3. Let your life be of such that men will respect you.
- D. "...Be thou an example of the believers..."
  - 1. Be a Christian example. Matt. 5:13-16; 2 Cor. 3:2
  - 2. Teach by life and doctrine. 1 Tim. 4:16
- E. How are young people to be examples?
  - 1. "In word" (speech).
    - a. It reveals the heart. Matt. 12:34,35
    - b. Christians must guard their speech. Eph. 4:29; 5:3,4; Col. 4:16
  - 2. "...in conversation..." (manner of life).
    - a. Your life is being watched by all.
    - b. The impressions you leave with others will either be good or bad.
  - 3. "...In love..." (Christians should be, love demonstrated).
    - a. Love toward God. Matt. 22:36-38
    - b. To our brethren. John 13:34,35; 1 Pet. 1:22; Heb. 13:1; Rom. 12:10
    - c. To neighbors. Matt. 22:39; Rom. 13:10. A neighbor is not just the one next door. Your neighbor is one in need and you are capable of taking care of his need whether it be physical or spiritual.
  - 4. "...In spirit..."
    - a. One must dedicate himself to the service of God. Luke 10:27
    - b. Proper attitude of devotion toward the Christian life.
  - 5. "...In faith..."
    - a. The idea is faithfulness. James 2:18; Psalms 40:10; Lamentations 3:23; John 20:27
    - b. Some are faithless. Matt. 17:17; Matt. 9:19
  - 6. "...In purity..."
    - a. Youth need to purify your hearts and souls early. James 4:8; 1 Pet. 1:22
    - b. Keep oneself pure. 1 Tim. 5:22
    - c. Pure conscience. 2 Tim. 1:3
    - d. Practice pure religion. James 1:27
    - e. Even as He is pure. 1 John 3:3

**CONCLUSION:**

1. If we lose our youth of today, what will the church be tomorrow?
  2. The church and the nation will be, only as strong as the homes that make them up.
  3. It is such a wonderful thing to see young people obey the Gospel and watch them grow, as they continue in faithfulness to God.
  4. Young people, you are a blessing.
  5. Some say, "the youth will be the church of tomorrow." But, if they are Christians, they are part of the church today. Hopefully they will become the leaders in the Lord's church in the future.
  6. Young people, you can have a great influence on your peers, as well as older people.
- 

**SON, REMEMBER**

Luke 16:25

Victor M. Eskew

1. There are times when memory is a blessing.
  - a. Knowing the way to get back home.
  - b. The memories of a deceased loved one.
  - c. The remembrances we have of days of joy in our lives: baptism, birthdays, marriage, anniversaries, vacations, etc.
2. There are times, however, when memory is a curse.
  - a. The apostle Paul referred to himself as "the chief of sinners" (1 Tim. 1:15). *"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."*
  - b. Part of the reason for his referring to himself this way is because of the memories that he had of his past (1 Tim. 1:13). *"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."*
  - c. Perhaps some of us have painful memories of things that we did in the past (i.e., the Ragu commercial).
3. Memory will be a great curse to us if we die in a lost condition.
  - a. This was a lesson a man learned and that Jesus taught to us in the account of "the rich man and Lazarus" (Luke 16:19-31).
  - b. The lesson is expressed in two simple words: "Son, remember" (Luke 16:25). These two words provide the title for this lesson.

## DISCUSSION:

## I. BACKGROUND.

A. Prior to the Lord's account of the rich man and Lazarus, He had done two things.

1. He had taught about money (Luke 16:1-13, esp. v.13).

*"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."*

2. He had stirred up the Pharisees by His teaching (Luke 16:14). *"And the Pharisees also, who were covetous, heard all these things: and they derided him."*

a. The Pharisees are described as being covetous.

1) The word "covetous" is a combination of two words: *philos* (love) and *arguros* (silver).

2) A covetous person is one who loves money.

b. Jesus' teachings about money caused the Pharisees to deride the Christ. They turned up their noses at Him. They sneered and scoffed at His teachings.

3. Jesus did not hesitate to confront these religious leaders.

a. He confronted their hearts (Luke 16:15). *"And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed amongst men is an abomination in the sight of God."*

b. He told them the story of the rich man and Lazarus.

1) The rich man appears to represent the Pharisees to whom Jesus spoke.

2) His words from Luke 16:22b-31 apply to them.

*"...the rich man also died, and was buried; <sup>23</sup>and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

*<sup>24</sup>And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. <sup>25</sup>But Abraham said,*

*Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. <sup>26</sup>And beside all this, there is a great gulf fixed: so that they which would pass from us*

*to you cannot; neither can they pass to us, that would come from thence. <sup>27</sup>Then he said, I pray thee therefore, father, that thou wouldest send him*

*to my father's house: <sup>28</sup>for I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup>Abraham said unto them,*

*They have Moses and the prophets; let them hear them.* <sup>30</sup>*And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.* <sup>31</sup>*And he said unto him, If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."*

- a) They will die.
  - b) The will enter into torments because of their covetousness.
  - c) The will suffer the sting of memory.
  - d) The will not be comforted.
  - e) They had turned from hearing Moses and the prophets.
  - f) They would not be persuaded to repent, even if one were to come back from the dead to warn them.
- B. There are two major lessons for us here.
1. We need to guard our hearts against covetousness (Eph. 5:3; Col. 3:5; Heb. 13:5).
  2. We need to give heed to the Word of God.  
Psa. 119:36, *"Incline mine heart unto thy testimonies, and not to covetousness."*

## II. REFUTATION OF THE DOCTRINE OF "SOUL SLEEP."

- A. The Jehovah's Witnesses and the 7th-Day Adventists teach that the body and the soul of man sleep in death.
1. The spirit, the life element, leaves the body, but the body will "soul sleep" until the resurrection.
  2. "Proof-texts" they use (Eccl. 9:5, 10; Psa. 146:4). *"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."*
- B. Answers:
1. Death is referred to as "sleep" in several passages (2 Sam. 7:12; 1 King 1:21; Psa. 13:3; John 11:11; Acts 13:36; 1 Cor. 15:51; 1 Thess. 4:14; 5:10). *"Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death."*
  2. There are numerous texts that plainly reveal that there is consciousness after death. Luke 16 is one of these texts.
    - a. The rich man is aware of suffering.
    - b. He recognizes Abraham.
    - c. He is able to carry on a conversation with Abraham.
    - d. Abraham exhorts the rich man to remember.
  3. There are times when the Bible refers to perceived or apparent reality.

- a. The sun rises (Matt. 5:45).
- b. A man and a woman being married who are in an adulterous relationship (Matt. 19:9).
- c. The sleep of death and one's apparent inability to think and know.

### III. THE PAIN OF MEMORY FOR THE LOST.

- A. The rich man had been covetous while he lived instead of caring for people like Lazarus. Thus, when he died, he entered into the realm of torments in hades. When he asked to be comforted, Abraham said: *"Son, remember that thou in thy life time receivedst thy good things, and Lazarus evil things..."*
  - 1. First, he could remember.
  - 2. Second, he remembered all of his comforts and luxuries.
  - 3. Third, he remembered the suffering of Lazarus for whom he cared nothing.
  - 4. Now, his memories brought him pain and anguish. His memories would haunt him throughout eternity.
- B. When many wake up in torments upon their death, they, too, will be haunted by their memories.
  - 1. Memories of exhortations to obey the Gospel.
  - 2. Remembrances of exhortations or visits of others to encourage faithfulness.
  - 3. Memories of admonitions to use one's talents.
  - 4. Memories of sermons about what some refer to as "little sins": "stingy" giving, gossip, prejudices, covetousness, dishonesty, immodesty, cursing, poor work ethics, etc.
  - 5. There will be memories of rebuke given about sins involving morality and doctrinal error.
  - 6. There will be memories of the tears of parents, the lessons from teachers, the cries of the preacher, and the visits of caring members, and concerned elders.
- C. Their pain will not only come from their memories of others, but from their own actions or inactivity.
  - 1. I should have. I could have. I wish I would have.
  - 2. I scoffed. I mocked. I rebelled.
  - 3. I put off.
  - 4. I became hardened. I intensified my sins.
- D. The pain will increase again because, even though one can remember all, there is nothing that can be done now to change the person's condition.

### CONCLUSION:

- 1. Our memory is something for which we should be extremely grateful.
  - a. We can remember examples of the past (Luke 17:32).

- b. We can remember blessings of the past (1 Cor. 11:23-26).
  - c. We can remember the teachings of our Lord Jesus Christ (Acts 10:35).
2. Memory, too, can be something that can torment us.
- a. This will be true after death if one is lost.
  - b. My friends, we hope that no one hears the words spoken by Abraham to the rich man: "Son, remember."
  - c. If you do, these words will torment you forever and ever.
- 

## REMEMBER THIS DAY

Exodus 13:3

*Harold Bigham*

1. Birthdays, graduations and anniversaries are special days that we remember. July 4th, Independence Day is a day of remembrance for our nation. As Christians, we remember Jesus' death, burial and resurrection in observance of the Lord's Supper on Sunday, the Lord's Day.
2. Israel was told by Moses to remember the day that God, with a strong hand, delivered them from Egyptian bondage (Exod. 13:1-2). Most likely, Moses spoke to Israel on the first day of their departure. The Passover had been the night before (Exod. 12) and Moses is now giving instructions as they go forth from Egyptian bondage, probably even speaking as they stopped along the way.
3. When they finally arrive in Canaan, Israel was to observe the feast. An annual feast day and offering were instituted to remember Israel's deliverance from the stronghold of Egyptian slavery and bondage (Exod. 13:3-10).
4. Moses instructed them regarding the sanctification of their firstborn and instructed them that in the future when their children would ask about these observances and its purpose that they would relate what the Lord had accomplished. They would state that eating unleavened bread served as a reminder for all that God did for them when he brought them out of Egypt. Exodus 13:11-16)
  - a. Unleavened bread is made without yeast. Leaven was not used the Passover night when Pharaoh told them to leave. They did not have enough time for them to make it and to let the bread rise (Exod. 12:34).
  - b. Paul added that leaven can be a symbol of evil (1 Cor. 5:7).
5. Moses then relates how God led the Israelites as they left the bondage of Egypt (Exod. 13:17-22).

6. Exodus 13:3, *"And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten."*

## DISCUSSION:

### I. REMEMBER THE SANCTIFICATION FOR GOD (Exod. 13:1-2, 11-16).

- A. God commanded Israel that the firstborn be sanctified to Him. They were to be holy and set apart for God's use. God said, "It is mine" (Exod. 13:1-2).
  1. They were separated for God's service and separated from the world.
  2. This sanctification would be a constant reminder to Israel of their deliverance from bondage and service to God (Exod. 13:14-16).
- B. Christians are sanctified and separated to God's service and separated from the world of sin. We belong to God (John 17:17; 1 John 2:15-17; 2 Cor. 6:17; James 4:4; 1 Peter 1:15-16).

### II. REMEMBER THE STRENGTH OF GOD (Ex. 13:3-4,9,16).

- A. Israel was to remember God's strength in their deliverance from Egyptian bondage. God sent ten plagues to show Pharaoh that Jehovah God's strength and power is greater than the idol gods in Egypt. The ten plague of destroying all the firstborn in Egypt caused Pharaoh to let the children of Israel leave (Exod. 12:29-33).
  1. God later reminded Israel of the deliverance from the house of bondage when He gave them the Law of Moses (Exod. 20:2).
  2. God reminded Israel again before entering the land of Canaan that He brought them out of Egypt (Deut. 5:6).
  3. Continuously, God reminded Israel and warned them to not forget of this day (Deut. 6:11-12; 20:1).
- B. Christians are to remember God's strength in our salvation.
  1. We are to remember God's strength in His redemption plan for lost man (Gen. 3:15; Gal. 4:3-5; 1 Peter 1:3-23; Heb. 2:9-10; Luke 19:10; Eph. 1:3-5, 7-11, 19-23; 2:1-22; 3:1-11; 4:1-16; 5:21-32; 6:10-18).
  2. We must remember God's strength in our deliverance from the bondage of sin (Rom. 1:16; 2 Peter 1:9; Rom. 6:6-11, 17-18; John 8:32; 1 Cor. 1:18-31).
  3. Christians are to remember Christ as our Passover and His death, burial and resurrection each first day of the week in observing the Lord's supper as we partake of the

fruit of the vine and eat the unleavened bread (Matt. 26:26-29; 1 Cor. 11:24-25; Acts 20:7).

### III. REMEMBER THE SUPERVISION BY GOD (Ex. 13:17-22).

A. God led Israel on their journey to the physical land of Canaan.

1. God chose the path and led them (Exod.13:18). God did not select the shortest route through the land of the Philistines lest the people become discouraged when they see war and return to Egypt.
2. God in His infinite wisdom knew that the people at this time were not ready to enter the land of Canaan but that they needed a longer trip. They needed restoration from serving the idols of Egypt to serve Jehovah God.
3. God led them in the day by a *pillar of cloud* and by night in a *pillar of fire* (Exod. 13:21; Psa. 78:14).

B. The Christian's journey involves leaving our bondage of slavery in sin to make the journey to the spiritual land of Canaan, Heaven itself.

1. God has chosen the path to Heaven (Matt. 7:13-14, 21-23). This path has trials to refine us lest we become discouraged and return back to the bondage of sin (1 Peter 1:6-7; Gal. 6:9; 2 Peter 3:9).
2. God leads us today only through His Word in our travels to spiritual Canaan Land (Heb. 1:1-2; 1 John 1:7; 2 Peter 1:3; 2 Tim. 3:16-17; Jude 3).

### CONCLUSION:

1. God, through His mighty power and strength, brought Israel out of the house of bondage of Egyptian slavery.
2. We must remember what God has done to bring us out of the slavery of sin so that we might obey Him and be added to the Kingdom of Christ.

## REMEMBER NOT THAT YE WERE PURGED FROM YOUR SINS LEST WE FORGET

2 Peter 1:9  
*Patrick Gray*

1. It had to be something to behold the absolute destruction of the Egyptian economy: Water to blood, Frogs, Lice, Flies, Murrain of cattle, Boils, Hail, Locust, Darkness, Death of the firstborn.



Exodus 7:5, *"And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."*

- a. They went out to enjoy freedom for the first time in their lives.
  - b. No doubt these miracles made such an impression on the minds of the Israelites that they would forever be faithful — forevermore thankful for their new found freedom and knowing that God was with them and was blessing them!
  - c. How quickly they forgot!!!
2. Exod. 14:10-12, *"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. <sup>11</sup>And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? <sup>12</sup>Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."*
  3. Psa. 106:7, *"Our fathers in Egypt did not understand Your wonders; They did not remember the multitude of Your mercies, But rebelled by the sea – the Red Sea."*
  4. After their deliverance we read in chapter 15 the song of Moses and his sister Miriam. Exod. 15:1-2, *"Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. <sup>2</sup>The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."*
  5. It would appear that Israel would remember the wonderful blessing of freedom, but just three days into their journey from the sea we read, *"So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. <sup>23</sup>And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. <sup>24</sup>And the people murmured against Moses, saying, What shall we drink?"* Exod. 15:22-24
  6. The incident at Marah was the second of three instances of murmuring during this two month journey from Egypt to Sinai. The third is found in Exod. 16:1-3, *"And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. <sup>2</sup>Then the whole congregation of the children of*

*Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, 'Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger.'*"

7. There was a fourth instance of murmuring. Exod. 17:1, "*And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.*"

## DISCUSSION:

### I. OBSERVE.

- A. It would appear Israel had served as slaves for too long — instead of using their new found freedom to forge their way in the wilderness and ask such questions as "who will dig the wells we need?" They proceed to turn to Moses and complain — Like Israel, many Americans look to the government for their provisions — the great lesson of the American revolution is that freedom brings great personal responsibility.

1. When the great seal of the United States was being designed, Benjamin Franklin proposed the following design for the reverse: Pharoah sitting in an open chariot, a crown on his head and a sword in his hand, passing through the divided waters of the Red Sea in pursuit of the Israelites. Rays from the pillar of fire in the cloud, expressive of the Divine Presence beaming over Moses, who stands on the shore, extending his hand over the sea, causing it to overflow Pharoah. With the inscription "Rebellion to tyrants is obedience to God!"
2. We see in Israel a total disrespect for all God had done for them as well and a total lack of appreciation. We also see the longsuffering of God on display!

### B. Read Psalm 78:40-54

1. God had anticipated this kind of ingratitude and tendency to forget, so He instituted the Passover, the feast of unleavened bread, and the consecration of the firstborn as three memorials to help His people remember their deliverance from Egypt.
2. We see illustrated in this period of Israelite history the tendency of mankind in general to forget. Peter was concerned with this tendency when he wrote 2 Peter 1:5-11.
  - a. Hath forgotten his conversion.
  - b. Hath forgotten he was set free from slavery to sin.

- c. That he was delivered from the consequences of his sin.
- d. Of the price paid for his deliverance.
- 3. Just as Israel forgot God's mighty works, just as they forgot their deliverance from slavery so we often forget!
  - a. Often it is the pressure of living the Christian life that causes many to forget.
  - b. Matt. 13:20-23, *"But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup>yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. <sup>22</sup>Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful."*

## II. THERE ARE HARDSHIPS ASSOCIATED WITH THE FREEDOM WE HAVE IN CHRIST.

- A. We must bear our cross.
- B. Freedom brings with it great responsibility. Patrick Henry understood this when he said "Give me liberty or give me death."
- C. 2 Peter 1:12-15, *"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. <sup>13</sup>Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; <sup>14</sup>Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. <sup>15</sup>Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance."*
  - 1. Peter reminds us as well that we tend to forget the basic truths which we once knew. LOOK at the drifting we are seeing in many of our churches today. We have forgotten the basic truths of the Gospel.
    - a. "Worship in spirit and in truth."
    - b. "In vain do they worship me."
    - c. "The earth also and the works that are therein."
    - d. "If any man preach any other gospel unto you..."
    - e. "He that believeth and is baptized."
- D. LOOK at the deliverance of Israel from the Red Sea and note the point Paul made in 1 Cor 10 about their baptism, NOTE also how after God had saved them they were lost in the wilderness.
  - 1. 1 Cor. 10:1-5, *"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under*

*the cloud, and all passed through the sea; <sup>2</sup>And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup>And did all eat the same spiritual meat; <sup>4</sup>And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup>But with many of them God was not well pleased: for they were overthrown in the wilderness."*

2. Heb. 3:7-13. We must learn from this the need to be right with God at all times. There is so much in the world to distract us, to mislead us into error, to mislead us in the ways of the world (remember Demas?).

### III. ANOTHER LESSON WE LEARN FROM ISRAEL'S HISTORY IS THAT GOD IS LONGSUFFERING AND ANXIOUS TO FORGIVE. REMEMBER THE PRODIGAL SON?

A. TOO often we see ourselves as hopeless.

B. NOTE, God is powerful.

1. His power can make you what you ought to be (Eph. 6:10).
2. His power can make you whiter than snow – if you are willing to obey. Isa. 1:18, *"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."*

## REMEMBER YOUR OWN EVIL WAYS

Ezekiel 36:31

Tom Snyder

1. Remembering is a theme running throughout the book of Ezekiel:
  - a. Sometimes it is what God remembers or doesn't remember;
  - b. Sometimes it is what man remembers or doesn't remember.
2. There are a number of things connected with the Chebar captives. They were to...
  - a. Remember and repent;
  - b. Remember and consider;
  - c. Remember and shut their mouth (because of shame), Ezek. 16:63;
  - d. Remember and be ashamed;
  - e. Remember and loathe.
3. Let us consider our text that we today might learn some things

## DISCUSSION:

- I. **THEN SHALL YE REMEMBER YOUR OWN EVIL WAYS, AND YOUR DOINGS THAT WERE NOT GOOD, AND SHALL LOTHE YOURSELVES IN YOUR OWN SIGHT FOR YOUR INIQUITIES AND FOR YOUR ABOMINATIONS, Ezekiel 36:31.**
  - A. Remembering is a blessing; just ask someone with some form of dementia that cannot.
  - B. While some memories are with us without choice, others we must work at remembering:
    1. The first eighteen plus years of our lives are spent in school trying to remember facts to help us succeed in life;
    2. God knows this attribute of man and provided schools necessary to live:
      - a. The school of life (sometimes called the school of hard knocks) – pain and pleasure build our knowledge of what we like and dislike. "It is the greatest happiness of the greatest number that is the measure of right and wrong." (Jeremy Bentham);
      - b. The school of revelation – the word of God and the means of teaching and passing the word from generation to generation.
  - C. The plague to remembering is forgetting:
    1. God's word was to be passed on from one generation to the next through the fathers (Deut. 6:7), priests (Deut. 24:8, Ezek. 44:23);
    2. Someone (or ones) failed at their job:
      - a. Jer. 2:32, *"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."*
      - b. Jer. 3:21, *"A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God."*
      - c. Jer. 13:25, *"This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood."*
      - d. Jer. 18:15, *"Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up."*
      - e. Jer. 23:27, *"Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal."*
      - f. Jer. 44:9, *"Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah,*

and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?"

3. What of the Lord's church?

a. It is the fathers (Eph. 6:1), the elders (Acts 20:28) and preachers (1 Tim. 4:6; Jude 5; 2 Tim. 2:2) who are to retain and pass on this saving knowledge;

b. If we experience apostasy whose fault will it be?

4. What results from this absence of knowledge?

a. God is forgotten, and –

b. Your ways and doings become evil.

D. Such is what Ezekiel speaks of.

**II. THEN SHALL YE REMEMBER YOUR OWN EVIL WAYS, AND YOUR DOINGS THAT WERE NOT GOOD, AND SHALL LOTHE YOURSELVES IN YOUR OWN SIGHT FOR YOUR INIQUITIES AND FOR YOUR ABOMINATIONS, Ezekiel 36:31.**

**A. Your own.**

1. It is often easier to see the sins of others than of self:

a. David, 2 Sam. 12:5ff

1) Notice David's reaction to his spiritual recall, Psa. 51:1-5.

2) David knew that God's forgiveness did not come from mere forgetting of his part, he knew God must forget his transgressions.

3) Guilt can be described as: a conscience gone bad with sin.

a) Forgetting will temporarily soothe it, but not repair it.

b) Only repentance can make it whole, Acts 2:37,38.

b. Pharisee, Luke 18:11.

2. There is a time and place to be concerned with the sins of others; but to focus upon other men's sins and not deal with our own is hypocritical, Matt. 23:15.

**B. Your ways and doings.**

1. Our life is made up of ways and doings. If I asked what you did yesterday or 20 years ago, you would, like a computer, pull up things that took place, things that made an impression: your ways and doings. Much like telling a story.

2. Life is described as a tale that is told:

Psa. 90:9, "For all our days are passed away in thy wrath: we spend our years as a tale that is told."

3. From the cradle to the grave we are writing a story. It is not a story of someone else, it is not a fictional story. It is an account of our lives, our ways and our doings.
4. The Bible records many of these tales based on the ways and doings of men:
  - a. Abraham – remembered as a man of faith;
  - b. Israel – remembered as a rebellious nation;
  - c. Moses – remembered as a great leader;
  - d. Joshua – remembered as a strong and courageous leader;
  - e. Samson – remembered as a strong weak man;
  - f. Saul – remembered as a man after his own heart;
  - g. David – remembered as a man after God's own heart;
  - h. See Hebrews chapter 11 for another list of tales told by God, remembered because of faith.
5. What made them what they were? Their ways and doings.
6. The ways and doings of man make him either good or evil. 3 John 11, *"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."*
7. In the times of Ezekiel, their ways and doings were evil, hence the captivity on the river Chebar because of sin.
8. Ezekiel's work is made clear in Ezekiel 16:2, Son of man, cause Jerusalem to know her abominations.
  - a. Israel had conveniently forgotten God and His law and hence they did not understand why Jerusalem was in such peril and they in captivity.
  - b. God, by Ezekiel, in many ways and means took the captives of Chebar on a tour of their ways and doings that they might understand why they were being punished and might change their attitudes.
  - c. Instead of being hardhearted and stiffnecked, they were to "lothe yourselves".

### III. THEN SHALL YE REMEMBER YOUR OWN EVIL WAYS, AND YOUR DOINGS THAT WERE NOT GOOD, AND SHALL LOTHE YOURSELVES IN YOUR OWN SIGHT FOR YOUR INIQUITIES AND FOR YOUR ABOMINATIONS, Ezek. 36:31.

- A. The word "lothe" means: to cut off, that is, (figuratively) detest: – be grieved, lothe self. (Strong's).
- B. The normal thing to do is to love ourselves, Eph. 5:29.
- C. In the days of Ezekiel, this was a perverted love, giving themselves over to all manner of perversities of the flesh, seeking out gods that allow and, in fact, demanded such a lifestyle.

- D. Which sounds a lot like those whom Paul wrote of in Romans chapters 1-3. Which sounds a lot like us today.
- E. We love the things we ought to loathe and loathe the things we ought to love.
- F. One of the problems we face is the love of sin:
  - 1. Jeremiah had to deal with this problem, Jer. 5:30-31.
  - 2. Paul had to deal with some Christians who had an ungodly affection for sin, 1 Cor. 5:1-2.
- G. We sometimes have a convoluted love as did Israel in the days of Isaiah, "...them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20)
- H. The goodness of man is as inconsistent as Ephraim and Judah, "...for your goodness is as a morning cloud, and as the early dew it goeth away." (Hosea 6:4 )

**IV. THEN SHALL YE REMEMBER YOUR OWN EVIL WAYS, AND YOUR DOINGS THAT WERE NOT GOOD, AND SHALL LOATHE YOURSELVES IN YOUR OWN SIGHT FOR YOUR INIQUITIES AND FOR YOUR ABOMINATIONS, Ezek. 36:31.**

- A. Paul shows how to treat sin, Rom. 12:9.
- 1. The tragedy of Israel was that if they had had a hatred for sin in the first place, they would not be loathing themselves now.
- 2. Can we not imagine how some of them felt as they came to a knowledge of their sins with its horrific consequences. Losing a son or daughter to the sword, losing a wife to famine, or parents to some plague. Not a pleasant memory — one which would cause hatred for oneself.
  - a. That was then. What of today?
  - b. What of the spouse that for a moment's pleasure brings destruction to a marriage, or a life-threatening disease home to his wife. How would we feel? Would we now hate this sin more or less than we hate ourselves?
  - c. What of the drunk that drives and causes the death of a mother or father?
  - d. What of the gambler that loses the family's house, car, and income?
  - e. I should hope we would now have an abhorrence for these and like sins.
  - f. Hindsight is painful when we come to the conclusion that we should have had a hatred for sin and not ever brought it into our lives.
  - g. We could learn from the Psalmist when he said, I hate every false way, Psa. 119:104.



- h. We could learn to hate sin as God does: "These six things doth the LORD hate: yea, seven are an abomination unto him" Prov. 6:16.
- B. Sin can only lead to misery. We have so many witnesses we could interview: Adam & Eve, Noah, Lot's wife, Moses, Korah & co., Nadab and Abihu, David, Solomon, Judas.
- C. Sin brings up memories but not in a good way, Ezek. 21:24.
- D. As man forgets God, God forgets man. Ezek. 3:20; 33:13
- E. The day of judgment is not only a day of reckoning, it is also a day of remembering, Rev. 20:12, Luke 16:25.
- F. What is needed is a true covering for sin. Hence we need the blood of Jesus, Acts 2:38.

### CONCLUSION:

1. The captives of Chebar didn't have a very good ending:
  - a. They would be in captivity 70 years.
  - b. The temple was destroyed.
  - c. Friends and family were killed.
  - d. The kingdom was gone.
2. While there was a hope of going back and rebuilding their home, life as they knew it was gone forever.
3. The story doesn't stop there, for there were better times coming. They would not see it, but their seed would see the coming of the Just One with the kingdom of heaven.
4. Sin today can be just as bad as it was then, but we can have a better outcome, Heb. 8:12, 10:17.

## MARY AND MARTHA WHICH ONE ARE YOU?

*Ann White*

1. Mary and Martha were sisters who, along with their brother Lazarus, were friends of Jesus.
2. Martha, the home owner, was given to hospitality. She opened her home to Jesus and his disciples.
3. Martha became busy with the material aspects of life while Mary the spiritual.
4. Luke 10:38-41
5. Luke 10 tells us Jesus entered into a certain village called Bethany.
6. He is welcomed into Martha's home and preparation begins for his comfort.
7. In ancient days, cooking for guests would not have been easy.

**DISCUSSION:**

- I. **"MARTHA WAS CUMBERED ABOUT WITH MUCH SERVING." Luke 10:40**
  - A. Reason she is not sitting at Jesus' feet.
  - B. Martha was not an evil or worldly minded woman; she loved the Lord.
- II. **MARTHA'S GOOD QUALITIES.**
  - A. Martha was a diligent housekeeper.
    1. She kept her house.
    2. Example: The virtuous woman in Prov. 31:27; "She looketh well to the ways of her household, and eateth not the bread of idleness."
  - B. Martha was a wonderful hostess.
    1. She showed respect for Jesus.
    2. In Martha's home Jesus found nourishment, comfort, shelter and companionship.
- III. **MARTHA BECOMES FRUSTRATED AND ANGRY AT MARY.**
  - A. Luke 2:4. The problem becomes obvious as Martha sees it.
  - B. Martha takes her problem to the Lord.
  - C. Can we not do the same?
    1. Matt. 7:7, "Ask and it shall be given."
    2. James 4:8, "Draw nigh to God, and He will draw nigh to you."
- IV. **"LORD, DOST THOU NOT CARE?" v.40**
  - A. Does He care? You'd better believe it. God knows our journey is difficult.
  - B. Let Him gather us up in His arms as He did the children of Israel so long ago.
  - C. He longs to reveal His love.
    1. We will not find it by barging into His presence or being demanding.
    2. We will only find it by sitting at Jesus' feet and remember who He is.
  - D. Martha comes to Jesus with resentment and anger toward Mary.
    1. Material things can "encumber" us and lead to family and church problems.
    2. We can allow feelings of irritation to blossom into angry and hurtful words. Eph. 4:26 and James 4:8.

**V. "MARTHA, MARTHA, THOU ARE CAREFUL AND TROUBLED ABOUT MANY THINGS." Luke 10:40**

- A. Jesus admonished Martha for being troubled, not for serving.
- B. Serving is a good thing, Matt. 20:27-28.
- C. Martha had put importance on the material, Matt. 6:19-21; Matt. 6:24.
  - 1. Man worries about having food, clothing and shelter.
  - 2. Is life not given by God?
- D. Martha is not the 1st woman to know about anxiety.
- E. In a survey that was taken, we find we worry over:
  - 40 % – things that never happen.
  - 30 % — things in the past that cannot be changed.
  - 12% – needless health worries.
  - 10% – petty miscellaneous worries.
  - 8% – over legitimate and real worries.
- F. We can become fretful as Martha did.
  - 1. Fretful is described as being upset or worried.
  - 2. David offers a solution for overcoming fretfulness. Psa. 37:1-7
    - a. "Fret not thyself..."
    - b. "Trust in the Lord and do good..."
    - c. "Delight thyself also in the Lord..."
    - d. "Commit thy way unto the Lord..."
    - e. "Rest in the Lord and wait patiently for him..."
- G. Do we try to carry our burdens alone? 1 Pet. 5:7; Psa.37:23.

**VI. "BUT ONE THING IS NEEDFUL: AND MARY HATH CHOSEN THAT GOOD PART, WHICH SHALL NOT BE TAKEN AWAY FROM HER."**

- A. What is the good part?
  - 1. Mary had two decisions to make that day.
  - 2. Everyday people make choices. Our daily choices affect our lives and the end result of this life is determined by choices we make.
- B. How do we make good choices?
  - 1. Like Mary sitting at Jesus' feet.
  - 2. We pick up the Bible and read it often. Psa. 119:05; Matt. 6:33; Heb. 2:1-3; 1 Peter 1:25

**VII. MARY WAS REWARDED. Luke 10:42**

- A. We need to do as Mary did and make Jesus our #1 priority.
- B. Mary chose to honor Jesus.
- C. Jesus complements Mary, "Mary hath chosen that good part." Luke 10:42

**CONCLUSION:**

1. We need Mary's heart and Martha's hands.
  2. Let us sit at Jesus' feet and learn from him.
  3. Satan is there to devour you at every step of your Christian walk.
  4. Fortify yourself by spending time with God's word.
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**FORGET NOT THE LORD THY GOD**

Deuteronomy 6:12; 8:11

*Brandon Britton*

1. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number" (Jer. 2:32).
  - a. In my estimation, this is one of the saddest verses in all of Scripture.
  - b. It is magnified by the fact that God is commenting on the totality of the world, inhabited by pagans, heathens and non-believers, but His own people, His holy nation, His bride, Israel.
  - c. His bride had forgotten Him although He had provided for her constantly, and provided her with an entire book of Scripture (Deuteronomy) that was focused primarily on reminding her of these things.
  - d. Additionally, He had raised up judges and prophets in every generation to reiterate this fact and repeat these warnings.
2. Deuteronomy is the book of reminding and remembering, literally retelling the Law and reminding them of what God expected of them and had done for them.
  - a. The first generation of Israelites brought out of Egypt has died, so Moses gathers the next generation together to remind them of what God has done for them.
  - b. He also warns them of what God will do to them if they forget Him.
  - c. "Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 6:12).
  - d. "Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day" (Deut. 8:11).
3. Because these things are "written for our learning" (Rom. 15:4), there are valuable lessons for God's people, His bride, His holy nation, the church (1 Peter 2:9), to protect us from ever forgetting God.

**DISCUSSION:****I. WHAT CAUSES US TO FORGET GOD? (Deut. 6:10-11; 8:10-14)**

- A. While there may be many causes and factors, some that God specifies are entitlements, affluence, comfort and ease.
  - 1. He warned that being handed things they did not work for (houses full of good things, wells they did not dig, vineyards they didn't plant) would tempt them to forget Him.
  - 2. He warned that having full bellies, full pantries and comfortable homes would tempt them to believe their work was done and it was time to rest.
- B. It is rare that God's people continue to show faithfulness to Him in times of ease and abundance and the Lord's church in America the past few decades has been the latest example of that.
  - 1. I believe this is why we too have been given warnings and reminders not to fall into the same temptation as Israel.
  - 2. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:9-11).
  - 3. Previous generations struggled to establish congregations, purchase land, construct a meeting house, build up the Sunday school, establish colleges and private schools, whereas recent generations have mostly inherited these things, all while living in the most affluent society in world history, which may explain why it seems the church has forgotten God.

**II. WHAT CONFIRMS THAT WE HAVE FORGOTTEN GOD? (Deut. 8:11,14, 17, 19)**

- A. Moses states that there are clear warning signs that we have forgotten God.
  - 1. Those who do not keep His commandments, statutes and judgments have forgotten God (v.11).
  - 2. Those whose hearts are lifted up with pride and trust in themselves have forgotten God (v.14, 17).
  - 3. Those who serve other gods, be they idols, ideas, people, pleasure or even self, have forgotten God (v.19).
- B. Typically, these three things are intertwined: those who, because of pride, begin to trust in themselves and over time begin to become their own god (Gen. 3:5-6), which leads to them no longer obeying the true God.

1. Acknowledging our dependance upon God is at the heart of faithfulness to Him (Acts 17:27-29).
2. Keeping His commandments is directly linked to our love for Him (John 14:15).

### **III. WHAT CONSEQUENCES COME FROM FORGETTING GOD? (Deut. 8:20)**

- A. Quite simply, those who forget God will perish and suffer destruction.
  1. For Israel, this directly involved being destroyed by enemy nations.
  2. For individuals, it means eternal destruction.
  3. 2 Thess. 1:7-9, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."
  4. It needs to be stressed that forgetting God continues beyond this world; if we live without Him in this life we are choosing to be without Him in the next.
- B. The church receives the same warning as Israel to not forget God or suffer the consequences.
  1. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip How shall we escape if we neglect so great salvation" (Heb. 2:1-3).
  2. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).
  3. The simple warning to the church is, do not forget God or you will depart from Him and be destroyed.

### **CONCLUSION:**

1. What can we do to ensure we do not forget God?
  2. As silly as it may sound, the best defense against forgetting God is having a plan to remember Him.
  3. I believe this is why Jesus intended for His people to gather together regularly: to pray, to continue in His word, to observe a memorial feast (Acts 2:42, 46; 1 Cor. 11:23-26) and to exhort one another (Heb. 3:13; 10:25).
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# REMEMBER FROM WHENCE THOU ART FALLEN

Revelation 2:5

*Jimmy Clark*

1. The book of Revelation is a book about overcoming.
  - a. Trouble from without.
  - b. Trouble from within.
2. The congregation at Ephesus had a wealth of information that came their way (Acts 18:18-21, 24-28; 19:1-20; 20:17-38, Eph. 1 and 2 Timothy, 1 and 2 Peter, Revelation).
  - a. Privileges bring responsibility.
  - b. Past successes do not guarantee future accomplishments.
3. The congregation at Ephesus had faith and its accompanied works (cf. Rev. 2:2-3). They even hated what the Lord hated (cf. Rev. 2:6).
4. Their problem was in the subject of faith working out of love (cf. Rev. 2:4). What was true in time past was lacking in their present service.
5. This is a vital subject for examination concerning the motivation for the lives of Christians today.

## DISCUSSION:

### I. REMEMBERING.

- A. The Bible is explicit about the necessity of love's place in the life of the child of God.
  1. 1 Cor. 13:1-3. There is no plainer set of passages in the New Testament than these to express that any activity without being motivated by love is futile spiritually.
  2. Matt. 22:37-40. Jesus still pointed out that love is the basis of obeying the commandments of the Lord. All commandments are undergirded with this quality.
- B. The Brethren at Ephesus needed the Lord's reminder.
  1. Eph. 4:15. True growth comes when truth and love are combined to draw the members of the body to be a cohesive unit under the Head, Christ.
  2. 1 Tim. 1:3-5. Paul wanted Timothy to understand that any spiritual quality concerning his work or the spiritual activities in obeying the commandments of God is tied to love.
- C. The Burdens seen in congregations today need such reminding.
  1. Heb. 10:24-25. When people see God's design for the assembling of the brethren together, the value should motivate better attendance.

2. 2 Cor. 8:9. The problem of troubles with the contribution is addressed by looking to the love shown by Christ.
3. Luke 7:47. Love is here tied to the proper understanding of how much one believes he needs and appreciates forgiveness.
4. 1 John 4:19. The child's love toward God is due to the child's understanding and appreciation for the love of God toward him/her.
5. Gal. 2:20. Paul is an excellent example of the kind of life lived out of an appreciation for the sacrifice and love of Christ. See also 2 Cor. 5:14-15.

## II. REPENTING.

- A. The Necessity of a change of mind.
  1. Acts 17:30-31. The knowledge of the true and living God is demanded now for all. Ignorance is not ignored. See further in 1 Peter 1:14-16 as the Ephesians would have had this material as well (cf. 1 Peter 1:1 – “Asia”).
  2. 2 Cor. 7:10. Repentance is clearly a salvation matter. The sorrow that produces the repentance cannot be just any kind of sorrow. It must be out of godly sorrow.
  3. 2 Peter 3:9. God's longsuffering takes place to give mankind the time to repent. Where there is no repentance there will be perishing (cf. Luke 13:3).
- B. The Nature of the change of mind.
  1. Mental change is not enough.
    - a. One can see the truths of the Gospel and still not make a change.
    - b. Acts 26:27-28. Agrippa is a great illustration of this principle.
  2. Moving of the emotions is not enough.
    - a. One can be emotionally moved by the truth and still not change.
    - b. Acts 24:24-25. Felix is an excellent example of this principle.
  3. Must have a change of the will to have repentance.
    - a. Repentance must be seen in the fruit of repentance. John the Baptist made this point about repentance (cf. Matt. 3:8).
    - b. The desire of the heart is the issue of life (Prov. 4:23).
- C. Three Noteworthy examples of such.
  1. The People of Nineveh in Jonah's day (cf. Matt. 12:41).
  2. The Penitent Son (cf. Matt. 21:28-32).
  3. The Prodigal Son (cf. Luke 15:17-20).

## III. RETURNING TO DO THE FIRST WORKS.

- A. Fervency of Love's Actions.



1. It is God's desire that love be zealous. Half-heartedness has no place here. 1 Peter 1:22; Rom. 12:9-11
2. It is God's love that is the model of such fervency. 1 John 4:10; Rom. 5:8 (see also John 3:16 in the word "so").
- B. Fullness of Love's Actions.
  1. The quantity that comes from love is unparalleled. Song of Sol. 8:6-7; Gen. 29:20.
  2. The quantity of God's love is seen in His fullness of giving. Acts 14:17; John 13:1; 15:13
- C. Fruitfulness in Love's Actions.
  1. The spiritual life is the heart of the matter. 2 Peter 1:5-8; Col. 3:12-14.
  2. The successful faith is productive when working by love. Gal. 5:6; Gen. 22:2 (cf. James 2:21-24).

### CONCLUSION:

1. One would hope that the congregation at Ephesus would take the message to heart.
2. The Ephesian letter closes with love in the verse (cf. Eph. 6:24).

## FORGET NOT THE LAW OF GOD

Hosea 4:6

*Paul Sain*

1. IF one is not familiar with history – often doomed to repeat it.
2. The history of man proves this fact to be true.
3. The Old Testament is of great value in our lives (Rom. 15:4; 2 Cor. 6:17).
4. The New Testament is the message of salvation for all mankind today.

### DISCUSSION:

#### I. TESTIMONY OF THE SCRIPTURES.

- A. Contrast having a knowledge of the law and being ignorant of it.
  1. David's love of the law (Psa. 119).
  2. Paul's defense of the truth (Phil. 1:7,17).
  3. Truth is essential to salvation (John 8:32; 17:17).
- B. We must search, learn, grow in the knowledge of God.
  1. Study to be approved of God (2 Tim. 2:15).
  2. Search the Scriptures (John 5:39).
  3. Seek things above (Col. 3:1-2; Matt. 6:33).
  4. Intensely pursue righteousness (Matt. 5:6; Psa. 1:2).

- C. Destruction comes when we neglect the law:
  - 1. Condition of God's people when lack of knowledge (Hosea 4:6).
  - 2. Joshua's faithful life and teaching on those of his age compared to the generation that followed (Josh. 24; Judges 1).
  - 3. Nadab and Abihu flaunted the law of God (Lev. 10:1-2).
  - 4. Ones in first century who desired to return to Old Law.

## II. WHY WE MUST NOT FORGET THE LAW.

- A. God has spoken to man – always, in every dispensation.
  - 1. Noah, Abraham, Moses, etc.
  - 2. God speaks to us today through His Son (Heb. 1:1-2).
- B. God shows mankind the ONLY way to heaven through His will / law.
  - 1. Jesus is THE way (John 14:6).
  - 2. Salvation is found IN Christ (2 Tim. 2:10).
  - 3. There are only two alternatives (Matt. 7:13-14).
    - a. Know and obey the truth = salvation.
    - b. Neglect and refuse to obey = destruction.
- C. Correct doctrine is important – vital and saving.
- D. Present and eternal blessings are hinged on knowing and adhering to God's law.

## III. HOW IT IS POSSIBLE TO FORGET THE LAW?

- A. It will benefit all to be aware and thus able to beware of the ways in which one forgets the law.
  - 1. Considering opinion and feeling of more value than truth.
  - 2. Listening to the young and inexperienced instead of mature spiritual ones.
  - 3. Yielding to ones of the new age, new hermeneutic, change-agents mentality.
- B. WHY would one ever want to forget the law?
  - 1. Love for praise of men not the praise of God (John 12).
  - 2. Love for the world (1 John 2:15-17; 2 Tim. 4:10).
  - 3. Love for sinful practices (John 3:19).
- C. We will not forget the law if we:
  - 1. Lay up treasures in heaven (Matt. 6:19-21).
  - 2. Set our affections on things above (Col. 3:1-2).
  - 3. Press toward the mark of the prize (Phil. 3:12ff).

## IV. WHO MAY FORGET THE LAW.

- A. None are exempt – ALL are targets of Satan (1 Peter 5:8; James 4:7).
  - 1. Elders, overseers, shepherds of the flock of God.

2. Preachers, evangelists, teachers of the saving Gospel of Christ.
  3. Young, inexperienced, immature disciples of Christ.
  4. Older, seasoned, mature Christians.
- B. Biblical examples:
1. David
  2. Moses
  3. Noah
  4. Nadab and Abihu
  5. Demas

## V. CONSEQUENCES OF FORGETTING THE LAW.

- A. If we forget or neglect the law of God:
1. Blessings and benefits of knowing and following the law will be lost.
    - a. I deny myself the greatest life possible.
    - b. I refuse to accept the abundant life my Saviour offers.
  2. The Lord will not be with us / sustain us (Matt. 18:20; 2 Peter 2:9).
  3. At death we will have regret and pain over our misplaced priorities.
- B. Ultimate condemnation before God in judgment.
1. We will have no one to blame but ourselves.
  2. God's in His holiness and justness will be forced to condemn the rebellious away from Him, into a lake of fire, outer darkness, eternally.

## REMEMBER THE POOR

Galatians 2:10

*Rick Knoll*

1. The churches of Galatia were being troubled by those who taught a perverted gospel.
  - a. This caused confusion among the brethren.
  - b. It also caused Paul to give a defense of his Apostleship.
  - c. Paul had met in Jerusalem with James, Cephas and John.
  - d. Paul and Barnabas were given the right hand of fellowship.
2. Those who Paul seemed were "pillars" made a request of them.
  - a. "Only they would that we should remember the poor." Gal. 2:10a
  - b. "...The same which I also was forward to do." Gal. 2:10b
3. A study dealing with the poor should be a very important study for us today considering:

- a. It was important enough to mention at this time while addressing what seemed to be more vital issues confronting the church.
  - b. The poor have always been important to God.
  - c. This work is important enough that we should remember the poor also.
4. Our study will focus on this important subject by observing how:
- a. The poor are special to God.
  - b. God always made care available to the poor.
  - c. The New Testament talks about the Poor.
  - d. We are to put into practice what we are commanded to do.
  - e. We are to remember and not forget.

## DISCUSSION:

### I. THE POOR ARE SPECIAL TO GOD.

- A. This is seen in different ways.
  - 1. God has names which show His love for the poor.
    - a. Protector of the poor, Psa. 12:5.
    - b. Rescuer of the poor, Psa. 35:10; 72:4; 12-14.
    - c. Provider of the poor, Psa. 68:10; 146:7.
    - d. Savior of the poor, Psa. 34:6; 109:31.
    - e. Refuge of the poor, Psa. 14:6.
  - 2. God has made promises to the poor.
    - a. To hear the poor, Psa. 69:33.
    - b. He will judge those who oppress the poor, Deut. 27:19
- B. Jesus told his disciples the poor would always be here, Matt. 26:11.
  - 1. The poor always being here indicates our work will never be done.
  - 2. We must look for those opportunities to aid those in need, Gal 6:10.
- C. Being poor is not necessarily brought on by laziness.
  - 1. Some have mistaken ideas what the cause could be:
    - a. Sinful actions of others like extortion, Prov.28:8.
    - b. Natural catastrophes like storms, fire, hurricanes.
  - 2. Suffering Persecution, 2 Cor. 8:1,2; Heb. 10:31-34.
  - 3. Could be as in the case of Jesus, ... but the Son of man hath not where to lay his head. Luke 9:57-58.

### II. GOD HAS ALWAYS MADE CARE AVAILABLE TO THE POOR.

- A. "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 25:11
  - 1. Israel was to watch how they acted toward the poor, Deut. 15:1-11.

2. God means what he says.
- B. The poor were afforded special care.
  1. They were not to be charged interest on loans, Lev. 25:35-38.
  2. They were to be allowed to glean the fields after the harvest, Lev. 19:9-10.
    - a. It was this activity Ruth and Boaz met, Ruth 2:4ff.
    - b. This is the means through which our Savior came.
- C. Other Old Testament passages tell of the care toward the poor and should be considered: Ex. 23:10-11; Deut. 14:28-29; 15:1-4, 12-15; Prov. 14:21, 31; 17:5; 19:17; 22:9; 28:27; 29:7

### III. WHAT DOES THE NEW TESTAMENT SAY REGARDING THE POOR?

- A. Jesus said:
  1. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Matt. 5:42
  2. Love, do good, be merciful. Luke 6:34-36
  3. "...When thou makest a feast, call the poor, the maimed, the lame, the blind." Luke 14:12-14
- B. The apostles and prophets said:
  1. Distributing to the necessity of saints. Rom. 12:13
  2. "...Be not high minded." 1 Tim. 6:17-19
  3. "...Do good and to communicate forget not." Heb. 13:16
  4. Undeiled religion. James 1:27
  5. "...Whoso hath this world's goods ...brother have need,..." 1 John 3:16-19

### IV. PUTTING INTO PRACTICE WHAT WAS PREACHED.

- A. Taking care of the poor is both an individual and congregational responsibility.
  1. Paul was determined to take help to those in Jerusalem. 1 Cor. 16:1,2
  2. The widow gave all she had. Mark 12:41-44
    - a. Poverty is no excuse for not giving or helping the poor.
    - b. The Macedonians. 2 Cor. 8:1-6
- B. Through the collection for the poor in Jerusalem, Paul was able to:
  1. Demonstrate the love toward the Jewish brethren by the Gentiles.
  2. Encourage the Gentiles to give beyond their ability. 2 Cor. 8:2,3
  3. Present the opportunity to encourage the brethren, "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a

year ago; and your zeal hath provoked very many.”  
2 Cor. 9:2

## V. WE ARE TO REMEMBER AND NOT FORGET.

- A. It is our duty, responsibility and obligation to continue to take care of the poor.
  - 1. We are not to stop with just financial help; but especially see that the spiritual is addressed as well.
  - 2. We help the poor to be fed, clothed and sheltered; but, the most important part is to help them to become a Christian.
  - 3. God works through us to lift them up.
- B. We must teach this lesson to our children and grandchildren. Eccl. 12:1
  - 1. Teaching consistently and without respect of persons. James 2:1-4
  - 2. To remind them that we could all be poorer and need someone to remember us.

## CONCLUSION:

- 1. We must not use being poor as an excuse to get out of serving God.
- 2. We must demonstrate our love of our fellow man.
- 3. We must not neglect our duty to love our neighbor. Luke 10:25-37
- 4. We must remember the poor and continue to look for those opportunities: *“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”* Gal. 6:10

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## FORGET NOT TO DO GOOD AND COMMUNICATE

Hebrews 13:16

Jared Knoll

- 1. The word Hebrew may have in etymology derived from the verb *abhar* which means to cross over. It is logical when you consider how Abraham crossed over the river Euphrates in his journey from the Ur of the Chaldees to the land which God led him.
- 2. Ironically, if you will allow the analogy, the Hebrew writer is trying to prevent the Hebrew Christians from “crossing over the river” in leaving Christ for a return to the Law of Moses.

3. He made his case with several points of comparison to illustrate that what we have in Christ is better because it is the substance, not the shadow (Heb. 8:5; 9:9-11; 10:4).
4. After having made his case, he encouraged them to continue in Christ – living by faith and not drawing back (Heb. 10:32-39).
  - a. With such living, there are several practical subjects addressed through the end of the book.
  - b. Four of these practical matters are addressed by other sermons presented during this Lectureship.
  - c. Our lesson addresses a fifth matter of practical Christian living, which is involved in the life lived "by faith" which we must accomplish by not drawing back.
  - d. Let us now consider, "But to do good and to communicate forget not..."

## DISCUSSION:

### I. DEFINING THE TERMS TO BE ACCOMPLISHED.

- A. Let us define "Forget Not."
  1. The Greek is *epilanthanomai* which means to lose out of mind and by implication to neglect.
  2. Consider: Matt. 16:5; Luke 12:6; Heb. 6:10.
- B. Let us define "do good."
  1. The Greek is *eupoia* – well-doing, i.e. beneficence.
  2. The word *beneficence* indicates that what is under consideration to be accomplished is something which benefits others. Synonyms of *beneficence* include alms, contribution, donation, philanthropy.
  3. Consider the Centurion of Luke 7:1-10 or Dorcus in Acts 9:36.
- C. Let us define "communicate."
  1. The Greek is *koinonia* which Thayer defines its usage as "a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship."
  2. It should be noted that both this term and the former have the idea of *beneficence*, however, the former considers the individual effort and this one considers the collective effort.
  3. Consider Romans 15:26 ("Contribution"); 2 Cor. 8:4 ("fellowship"); 9:13 ("distribution").
- D. We don't need to neglect doing good or communicating. We should not forget to be beneficent to others whether individually or collectively.

## II. IDENTIFYING MEANS BY WHICH WE CAN ACCOMPLISH THIS ACTIVITY.

- A. Knowing that it is something we must accomplish without neglect, it would be of assistance to each of us to identify scriptural means by which we can accomplish doing good and communicating.
- B. There is financial good that can be done as it involves this world's goods that can be supplied by the individual and the congregation(s).
  - 1. Consider the words of James as he considers faith and works (James 2:15-16).
  - 2. Consider what John said regarding our love for God and our brethren with regard to this world's goods (1 John 3:17).
  - 3. Consider what Paul said regarding a man providing for his own (1 Tim. 5:8).
  - 4. Jesus condemned the Pharisees for a failure to provide (Mark 7:9-13).
  - 5. We see it accomplished by the church in the first century (Acts 4:34-37).
- C. There is also the good and the communication accomplished that may not involve this world's goods. Let us consider from our surrounding context some things by which we can benefit each other.
  - 1. Lift up the weary arms, make someone's pathway easier to traverse (Heb. 12:12-13).
  - 2. Seek that which makes for peace (Heb.12:14; Rom. 14:19).
  - 3. Watch out for self, but also for each other (Heb. 12:15-17).
  - 4. Respect the honorable institution of marriage (Heb. 13:4).
  - 5. Live without covetousness depending on the Lord (Heb. 13:5).
  - 6. Call attention to God through your worship and service in life (Heb. 13:15).
  - 7. Pray for others (Heb. 13:18).
- D. This we do to our ability (Acts 11:29-30; Prov. 3:27-28).

## III. APPREHENDING MOTIVATION TO ACCOMPLISH THIS ACTIVITY.

- A. Knowing what needs to be done and doing it is two different things. Sometimes the difference between doing and not doing is proper motivation.
- B. It should motivate us to know that when we do good and communicate, God is well pleased.
  - 1. Our text assures us that such is well pleasing to God.



2. The Greek word translated 'good' is a compound word that is only found in our text, however one of the words from which it is constructed is found in Matthew 25:21 and 23 in which it is translated "well done" as Jesus commended the five and two talented servants.
3. It is as doing it unto the Lord (Prov. 19:17; Matt. 25:40).
4. God will not forget our works (Heb. 6:10).
- C. Love as that as God has for us should motivate this activity (1 Cor. 13:3; Heb. 13:1).
  1. We have Christ as an example (John 3:16; Phil 2:4,5).
  2. Even to our enemies (Prov. 25:21-22; Matt. 5:43-48).
- D. Self-preservation should motivate us to accomplish this activity (Psa. 41:1; Prov. 28:27).

#### IV. PERCEIVING CONSEQUENCES OF NEGLECTING TO ACCOMPLISH THIS ACTIVITY.

- A. This may be considered negative motivation, nevertheless, it is essential to consider what the result will be if we do not accomplish the doing of good and the communication which our text enjoins upon us.
- B. If it is the case that God is well pleased when we accomplish it, then it would also follow that God would not be pleased if we failed to accomplish it.
- C. Consider what the Lord said in response to those of Amos' day who had been "selling the poor for silver and the needy for a pair of shoes" and desired to use deceitful balances (Amos 8:4-10).
- D. Jesus condemned the Pharisees as hypocrites because they "devoured widow's houses" (Matt. 23:14).
- E. Paul said if we don't provide for our own, we are worse than an infidel (1 Tim. 5:8).
- F. Certainly we can understand that a failure to do good and communicate causes the displeasure of God, which will result in our souls being lost.

#### CONCLUSION:

1. We have *exposed* the text; we cannot claim ignorance of what God desires us to accomplish as His children living the life of faith.
2. We have identified *various means* by which we can accomplish that which God desires.
3. We have provided *motivation* both positive and negative to spur us to action.
4. The only thing left to be seen is if we will now be motivated to do good and to communicate as God has commanded.
5. May He bless our efforts as to do good and communicate!

## REMEMBER WHAT BALAK, KING OF MOAB, CONSULTED

Micah 6:5  
*Billy Bland*

1. The ability to remember is a great blessing, if one learns from the past.
  - a. We make mistakes, hopefully learn from them, correct them and go forward.
  - b. This ability to remember goes on into eternity. Luke 16:25
  - c. Israel is called upon to remember a specific event in their history.
2. Micah 6:1-8 is very rich and serves as a warning and encouragement to us.
3. In this lesson, attention will be given to the background, the context, and then to the application of Micah 6:5.

### DISCUSSION:

#### I. THE BACKGROUND:

- A. God had chosen Abraham and his descendants, and ultimately Israel, to redeem as His own, and through whom He would bring the Savior of the world.
- B. He brought Israel out of Egypt and developed them as a great nation.
- C. Israel, however, influenced by the nations around her, often departed from God and went into idolatry.
- D. God sent prophets to call them to repent and return unto Him.
  1. Prophets were both “forth-tellers” (speaking forth the Word of God), and “fore-tellers” (telling future events).
  2. Israel was reminded to Whom they belonged, as well as their privileges and their obligations as a result of the covenant with God.
- E. Micah was a prophet who prophesied in the days of Jotham, Ahaz and Hezekiah, kings of Judah.
  1. The time in which he prophesied was about 735-700 B.C.
  2. He was contemporary with the prophet Isaiah.
  3. Micah’s and Isaiah’s works compliment each other.

#### II. THE CONTEXT:

- A. Although Hezekiah was a good king and made great reforms, the people had become *ritualistic* in their worship to God, *materialistic* in their lifestyle and *oppressive* to the poor.
  1. Micah describes their oppression of others. Mic. 2:1-2

2. Even the "heads of Judah" perverted justice. Mic. 3:1-2
3. The judges, the priests, and the prophets were corrupt. Mic. 3:11
- B. Consequently, Jehovah has a controversy with His people.
  1. Calls upon the mountains and the hills to be witnesses of the fact of this controversy. Mic. 6:1-2
  2. With whom is Jehovah in such a controversy? His people! Mic. 6:2-3
- C. God asked, "What have I done unto thee..." Mic. 6:3
  1. This plaintive cry was addressed by God Himself to his sinful people; and it is related to the basic marvel of unbelief (Mark 6:6). What an incredible thing, really, that a people so blessed and honored by God would rebel against him, despise his laws, and revert to the wretched licentiousness of the Canaanite paganism! Isaiah also echoed this same exclamation: "What more could have been done to my vineyard, that I have not done it?" (Micah 5:4 sic. Should be Isaiah 6:4 BB), (Coffman).
  2. God had richly blessed them, but they broke His covenant.
- D. He reminded them that He had brought them out of Egypt, redeemed them, and provided leadership for them in their journey. Mic. 6:4
- E. He calls upon them to remember now what Balak, king of Moab, consulted. Mic. 6:4
  1. They should remember how God would not allow Balaam to curse them.
  2. But also they should remember that Israel departed from God in Shittim by committing fornication and idolatry. Num. 25:1-2
  3. The lesson would be that God protected them, but is righteous in His punishment of them when they depart from His covenant. Mic. 6:5

### III. THE APPLICATION:

- A. Micah proposes the question, what can one do to come before God and be accepted of Him?
  1. Would elaborate sacrificing of animals bring one acceptably before God? Mic. 6:6-7a
  2. What about if one were to offer his firstborn in sacrifice to God? Mic. 6:7b
- B. God did not require such sacrifices!
- C. He has shown them what is good.
  1. They were to *do justly*, and to *love mercy*, and to *walk humbly* with their God.
  2. Sacrifices, while important, are worthless if one's ethics are wrong.

3. One cannot live wrong and worship right! Cf. John 4:23-24, Matt. 15:1-9, Titus 2:11-12

### CONCLUSION:

1. God called upon Israel to remember His righteousness.
2. God had blessed Israel and was righteous in His action toward them.
3. May we remember what God has done for us. Rom. 5:6-8
4. Let us not despise God's goodness. Rom. 2:3-11

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## REMEMBER DORCAS

*Helen Wade*

1. Dorcas is a disciple of Christ and a seamstress, whose story occupies only seven verses in the Bible (Acts 9:36-42), but which teaches volumes.
2. Dorcas' influence and her example had a phenomenal impact on her world in her day, and is still motivating women to action in the church today.

### DISCUSSION:

#### I. WHO WAS DORCAS AND WHERE DID SHE LIVE?

- A. Dorcas was a Jewish woman. Her name in both Hebrew and Greek held special significance which was exemplified in her life.
- B. She was a disciple of Christ, which means a learner, a follower, and who were later called Christians in Acts 11:26. See Acts 8:40.
- C. She lived in Joppa, which is a seaport town on the Mediterranean Sea. Apparently, according to Acts 8:40, Philip had preached in Joppa.

#### II. HER FRUITS OF THE SPIRIT WERE LOVE, KINDNESS, AND GOODNESS.

- A. She was full of good works and almsdeeds which she did, (Acts 9:36). We are told of only one of her talents, but we do not know of all of her good works. 1 Timothy 5:10 tells of "good works" widows can do.
- B. She focused her sewing talents on widows – the needy.

1. She gave much of her time. Her "sewing machine" was quite primitive and time consuming to work with when compared to the sewing machines we are blessed with today.
2. She used her God-given talent.
3. She gave of her financial means in sewing coats and garments.

### **III. DORCAS GOT SICK AND DIED.**

- A. Her death was mourned by those who loved her and those whom she had helped.
- B. Her death presented others with opportunities to minister.
  1. Some bathed her body and laid it in an upper room.
  2. Two men went to find Peter. This was a distance of approximately 11 miles.
  3. Peter came to her house, having been implored not to delay.
- C. Peter raised Dorcas from the dead by the power of God. This resulted in an evangelistic explosion. "And it was known throughout all Joppa; and many believed in the Lord" (Acts 9:42).

### **IV. MANY LESSONS WE CAN LEARN AND HOPEFULLY PUT INTO PRACTICE FROM THE STORY OF DORCAS.**

- A. Dorcas had a "needle in her hand." In Exodus 4:2 Moses was asked, "What is that in thine hand" and Moses said, "A rod." The purpose of this event with Moses was to cause people to believe that God had appeared to Moses. The question for us is "what do we have in our hand" to help us answer the following questions?
  1. What are we doing to relieve the orphans and widows? (Psa. 19:17) Early church was concerned with needs of widows (Acts 6:1-3).
  2. What are we doing to cause people to believe in Jesus? (Matt. 5:16)
- B. In Ecclesiastes 9:10 we are admonished, "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."
- C. We are to be zealous for good works (Titus 2:14), and remember that "faith without works is dead" (James 2:17).

### **V. GOD HAS BEEN CONCERNED ABOUT WIDOWS AND ORPHANS THROUGHOUT THE SCRIPTURES.**

- A. Widows are singled out in the Old Testament and New Testament as women to whom God shows special concern.

- B. Deut. 10:18; Psalm 68:5; Psalm 146:9, Isaiah 1:16-17b; James 1:27

## VI. THERE ARE MANY THINGS WE CAN DO TO HELP WIDOWS AND ORPHANS TODAY.

- A. There are “Dorcas” groups in many congregations today who are working with their “needles in their hands” to relieve the needs of the poor. Though they may not be using their “needles” to clothe widows, they are sewing for orphans and the needy. Of the judgment scene we read, “Then shall the King say unto Him on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; ... I was naked and ye clothed me” (Matt. 18:34,36).
- B. Clothing is being made for children in foreign lands who don’t have the means to buy clothing, such as dresses and pants for children, hygiene packs for young women, caps for small babies, diapers for babies, just to name a few.
- C. In our own neighborhoods, there are widows who may not need clothing, but we can “visit” them in other ways that are helpful, such as visiting just for friendship sake to relieve loneliness, older ones can be given a ride to worship services, trips to the doctor, grocery store, etc. can be provided, just to give an idea. This could provide a possible avenue for leading the lost to Christ.

## CONCLUSION:

1. The bottom line is, we must be working.
2. What are we doing in His Kingdom that would cause our works to be missed and our lives to be mourned because of works we have done.
3. “When you were born you were crying and everyone else was smiling. Live your life so at the end, you’re the one who is smiling and everyone else is crying.” —*Ralph Waldo Emerson*

## REMEMBER LOT'S WIFE

Luke 17:32

*Garland M. Robinson*

1. One verse, three words (Luke 17:32) — “Remember Lot’s wife.”
2. In the context, Jesus is speaking of his 2nd coming and shows where the hearts of people lie concerning it.
  - a. Business is as usual. Nothing out of the ordinary.

- b. As in the days of Noah and Lot, the population did not know until the judgment of God came.
- 3. The world, and the things of the world, holds the attention of the masses!
  - a. The heart of Lot's wife was in Sodom.
  - b. She looked back and paid for it with her life.
  - c. We are told, REMEMBER LOT'S WIFE.
- 4. Mankind looks — rarely for good, mostly for evil.

## DISCUSSION:

### I. DON'T FALL IN LOVE WITH THE WORLD.

- A. Lot's wife did not want to let go.
  - 1. Gen. 19:15-17, *"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. <sup>16</sup>And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. <sup>17</sup>And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."*
  - 2. Gen. 19:23-26, *"The sun was risen upon the earth when Lot entered into Zoar. <sup>24</sup>Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; <sup>25</sup>And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. <sup>26</sup>But his wife looked back from behind him, and she became a pillar of salt."*
- B. The pull of the world is very strong.
  - 1 John 2:15-17, *"Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup>For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup>And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."*
- C. Lesson: Don't love the world. Don't fall in love with the things of the world — the campground where we live.
  - 1. Col. 3:5, *"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."*
  - 2. SONG: *"This world is not my home, I'm just passing through. My treasures are laid up somewhere beyond the blue; The angels beckon me from heaven's open door, And*

*I can't feel at home in this world anymore. ... If heaven's not my home then Lord what will I do?"*

## II. WHY DID LOT'S WIFE LOOK BACK?

- A. We are not told explicitly why she looked back, but she was leaving, what she believed at the time, was the most precious thing in all the world to her.
  1. She *looked back*, she *longed for* what she was leaving, she *lingered to consider* it, and she *died in the process*.
  2. The "Good book" says we brought nothing into this world and it is certain we can carry nothing out. 1 Tim. 6:7
- B. We must grow and develop a heart that looks to "spiritual things, eternal things." We must have "spiritual eyesight."
  1. Do you have spiritual eyesight?
  2. Can you "see" what lies beyond this life and world?
  3. Can you "see" where you will be in eternity?
  4. Abraham saw it.  
 Heb 11:9-10, *"By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup>For he looked for a city which hath foundations, whose builder and maker [is] God."*
- C. How many are near salvation and look back?

## III. LOOKING "TO" THE WORLD AND LONGING "FOR" THE WORLD IS SIMPLE, BUT ETERNALLY DESTRUCTIVE TO THE SOUL.

- A. Tragically, people look for worldly pleasures.
  - 1 John 2:15-16, lust of the flesh, eyes, pride of life.
  1. Gen. 3:6
    - a. Eve "saw" the tree was good for food (*lust of the flesh*).
    - b. She "saw" it was pleasant to the eyes (*lust of the eyes*).
    - c. She "saw" a tree to be desired to make one wise (*pride of life*).
  2. Gen. 39:9, Potiphar's wife "cast her eyes upon Joseph."
  3. 2 Sam. 11:2, David "saw" Bathsheba and lusted.  
(Matt. 5:28; 2 Peter 2:14)
  4. Prov. 7:8, A young man went down the wrong street for the wrong purpose — to catch a glimpse and lust.
  5. 2 Tim. 4:10, Demas loved this present world.
  6. Luke 18:23, A young ruler went away sorrowful, he was very rich.
  7. John 6:66, "...Many of his disciples went back, and walked no more with him."



8. Phil. 3:19, "*Whose end [is] destruction, whose God [is] their belly, and [whose] glory [is] in their shame, who mind earthly things.*"
- B. Instead of looking at "worldly things," we must cast our mind's eye upon "heavenly things."  
(2 Cor. 10:7; 2 John 1:8; Zeph. 2:3)
  1. Rom. 8:6, "*For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.*"
  2. Col. 3:1-2, Set our affection, our mind, on things above, not on things on the earth.
  3. 2 Cor. 4:16-18, The outward man will perish. The hardships we endure are light and only last for a moment. We must look toward those things we can't see with our eyes.
  4. Matt. 6:19, "*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.*"
  5. 2 Peter 3:13, "*look for new heavens and a new earth, wherein dwelleth righteousness.*"

#### IV. WE MUST REMEMBER TO LOOK TO THAT WHICH LEADS TO ETERNAL LIFE.

- A. Look to *Evangelize*.  
John 4:35; Matt. 9:37-38; Mark 16:15-16; 2 Tim. 4:2
- B. Look to *Faithfulness*.  
1 Cor. 15:58; 4:2; Rev. 2:10; Matt. 10:22; Matt. 25:21,23
- C. Look to *build up the church*. Acts 11:23; 16:5;
- D. Look to *serve God*.  
Col. 3:24; 1 Thess. 1:9; Heb. 9:14; Heb. 12:28
- E. Look to *serve others*.  
Gal. 5:13; Phil. 2:4; Rom. 14:19; 15:2; 1 Cor. 10:33
- F. Look to *help widows, orphans, downtrodden*.  
James 1:27; Matt. 25:33-40
- G. Look to *things above*.  
Col. 3:1-2; Matt. 6:19-21; Rom. 8:5-6; 2 Cor. 4:16--5:2
- H. Look to a *home in heaven*.  
Rom. 2:7; 1 Peter 1:4; 2 Cor. 5:1; Col. 1:5

#### CONCLUSION:

1. God punishes sinners — those who do not obey him.
  2. God saves saints — those who obey him.
    - a. Those who obey the Gospel, serve him, faithful to him.
    - b. Those who remember to do his will.
  3. Psa. 119:37, "*Turn away mine eyes from beholding vanity; [and] quicken thou me in thy way.*"
-

## REMEMBER IN TIME PAST

Ephesians 2:12

*Edward White*

1. The apostle Paul is writing to people who had been on the opposite side of Christianity.
  - a. Their lifestyle had been totally opposite of what it is at the time Paul writes this epistle.
  - b. Paul is reminding them of that and wants them to remember what they had done to make this change, lest they forget and go back to their former ways.
  - c. Israel of old (Old Testament) is a great example of people who failed to remember what God had done for them.
2. Paul, of all people, could relate to the past and present, and it appears he never forgot.
3. It would be good for any Christian to pause occasionally and remember how it was before becoming a Christian and remember what he/she has NOW in Christ.
4. Four things the Ephesian church was to remember.

### DISCUSSION:

#### I. "WHO" THEY HAD BEEN:

- A. They had been spiritually dead, Eph. 2:1.
  1. The cause of their dead condition was "trespasses and sins." Eph. 2:1
  2. They were not dead due to the sins of their parents, but dead because of their OWN sins. Ezek. 18:4,20; Rom. 6:23
  3. They were dead because of unlawful acts. cf. 1 John 3:4
  4. The person spiritually dead is separated from his father. cf. Luke 15:24,32
  5. Therefore, sin separates one from God. Isa. 59:1-2
- B. They had been "children of disobedience." Eph. 2:2
  1. They had been disobedient against the law of righteousness. cf. 1 John 5:17
  2. Disobedience or sin is a transgression of God's law.
  3. Although Gentiles, they were still under law or else they would not have sinned, for sin is transgression of law. 1 John 3:4
  4. They were "children of disobedience" because they "walked according to the course of this world." Eph. 2:2; cf. Rom. 12:2; Gal. 5:19-21
  5. They walked "according to the prince of the power of the air." Eph. 2:2
    - a. This prince was (and still is) the devil, cf. John 12:31; 16:11

- b. The leadership of Satan in the wicked world is REAL, cf. Matt. 6:24; James 4:4; 1 John 2:15
- C. They had been people who were "fulfilling the desires of the flesh and of the mind." Eph. 2:3
  - 1. They were disobedient to God's will in order to do their own will. cf. Rom. 8:5-7
  - 2. By fulfilling their own desires, they were placing themselves under the wrath of God. Eph. 2:3; cf. also Eph. 5:6; Col. 3:5-6
  - 3. They were children of wrath by PRACTICE, not by birth. cf. 1 John 3:4
  - 4. Paul also speaks of the wrath of God in Romans 1:18-32.
  - 5. It is truly a "fearful thing" to fall into the hands of the living God. Heb. 10:31
- D. Therefore, the Ephesian brethren were to remember who they were before they became children of God.

## II. "WHERE" HAD THEY BEEN?

- A. They had been outside of Christ. Eph. 2:12
  - 1. They had no knowledge of Christ, thus, they were outside the realm of Christ's blessings. cf. Eph. 1:3
  - 2. Outside of Christ, one is in a lost condition.
- B. Without Christ, they had been "aliens from the commonwealth of Israel." Eph. 2:12
  - 1. The Christian's citizenship is in heaven. Phil. 3:20 (ASV)
  - 2. The Ephesians had been worldly citizens....citizens of the world.
  - 3. There was a time when they were not included together with the Jews, the chosen people of God.
- C. They had been "strangers from the covenants of promise." Eph. 2:12
  - 1. Thayer defines the word "strangers" as "without knowledge of, with a share in."
  - 2. Although the promises God made to Abraham (Gen. 22:15-18) included the Gentiles, it had not yet been made known to them.
- D. In time past they "were without Christ." They "were at that time separated from Christ." (ASV) Eph. 2:12
  - 1. Being "strangers..." they had no knowledge of Christ and therefore did not enjoy the hope the Jews enjoyed.
  - 2. Gentiles only had despair and darkness, because hope in Christ had not been preached to them.
  - 3. Paul had earlier written that "all spiritual blessings" are "in Christ." Eph. 1:3
- E. They had been "without God." Eph. 2:12
  - 1. They were "without God" because sin separates one from God. Isa. 59:1-2

2. Although they worshiped many different gods, they were without the true knowledge of God. cf. Acts 17:16-31; Rom. 1:18-23
- F. The apostle to the Gentiles (Acts 9:15) is encouraging the Ephesian Christians to REMEMBER where they had been and where they are now.

### III. WHAT GOD HAD DONE FOR THEM:

- A. God had made them alive spiritually. "And you did he make alive..." (ASV) Eph. 2:1
  1. God is the author of this new life. Eph. 2:4-6; Rom. 5:6-8
  2. This new life was offered to the Gentiles, as well as Jews, through Christ.
- B. God hath made us (and Ephesians) "sit together in heavenly places in Christ." Eph. 2:6
  1. This resurrection creates a new creature. 2 Cor. 5:17; Col. 3:9-10
  2. The new man, new creature, is IN Christ. Eph. 2:6; Gal. 3:27
- C. Whereas, these brethren had been outside of Christ, they are now IN Christ and Paul did not want them to forget that!

### IV. WHAT THEY "NOW" HAVE:

- A. They have NOW become one body with the Jews. Eph. 2:13-16
- B. Christ came to break down that middle wall of partition between Jew and Gentile and made peace between them. Eph. 2:13-17; cf. also John 10:15, 16
- C. They NOW have hope. Cf. Rom. 8:24-25; Heb. 6:19
- D. They are NOW God's children and members of God's household – God's family. Eph. 2:19-22
- E. They NOW have the privilege of being partakers of God's promise in Christ!

### V. APPLICATION:

- A. We need to remember our spiritual condition before we obeyed the Gospel — lost, no hope, without God, under the wrath of God.
- B. Having obeyed the Gospel, we need to remember WHO we are and WHAT we have in Christ.
- C. Could a failure to remember our past and what the Lord has done for us be the cause of unfaithfulness on the part of many members of the Lord's church today?

**CONCLUSION:**

1. We all need to remember who we were in time past.
2. We all need to remember what the Lord has done for us. Eph. 2:4-9
3. Let us remember and forget not who we are and what the Lord has promised the faithful.

## **THESE STONES SHALL BE FOR A MEMORIAL**

Joshua 4:7

*Ken Butterworth*

1. What an honor to be a part of this great lectureship.
2. What a challenging and thought provoking theme, "Remember, And Forget Not."
3. Our study will involve four "key" phrases:
  - a. Remember, and forget not the ark of the covenant.
  - b. Remember, and forget not what God said.
  - c. Remember, and forget not that God exists.
  - d. Remember, and forget not to teach the next generation about God's ancient memorials and landmarks.

**DISCUSSION:****I. THE BACKGROUND.**

- A. Josh. 4:7, "Then ye shall say unto them, Because the waters of the Jordan were cut off before the ark of the covenant of Jehovah; when it passed over the Jordan, the waters of the Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever."
- B. The context of our study takes place in the year 1406 B.C. The Jewish nation has crossed the Jordan River and entered the land of Canaan.
- C. The Bible plainly teaches that 5,975 years (as of 2016) have passed since Genesis 1:1.
  1. There were 1,656 years between Genesis 1:1 and 5:32 (3960 B.C. – 2304 B.C.). There were 427 years between Genesis 6:1 and 11:26 (2304 B.C. – 1876 B.C.). There were 430 years between Genesis 11:27 and Exodus 12:40 (1876 – 1446 B.C.). There was 1,446 years from the giving of the law until the birth of Christ. There have been 2,016 years since the birth of Christ. Thus, the age of the earth is 5,975 years.

2. Forty years pass from the time the Jews left Egypt until the next generation stood at the brink of the Jordan River preparing to cross over into Canaan (Exod. 12:41; Deut. 34:12). The date is 1446-1400 B.C.
3. The Jews could have entered Canaan two years after they left Egypt, but they had complained, disbelieved God and disobeyed him. Thus, God turned them back to wander another thirty-eight years in the wilderness until that generation died (Exod. 40:17; Num. 1:1; 14:26-35; Deut. 2:14).
4. Before the new generation crossed the Jordan River and enter Canaan, Moses preached a forty day "revival" to them. He explained why their parents and grandparents died in the wilderness. He also rehearsed the law to them (Deut. 1:3, 34:8; Josh. 4:19).
- D. When the Jewish nation crossed the Jordan River and entered the promise land, they set up stones as a memorial. This was to remind them of the time when God cut off the waters of the Jordan River so they could cross over into Canaan.
- E. The Jews were to remember God, his greatness, goodness, mercy, kindness, love, protection, presence, control, and power.

## II. REMEMBER, AND FORGET NOT THE ARK OF THE COVENANT.

- A. The ark was a box which measured 4' x 2' x 2'. It was made from Acacia (shittim) wood and overlaid with gold. It contained the two tables of stones, Aaron's rod that budded, and the golden pot of manna. It was placed in the Most Holy Place and represented the presence of God. Exod. 16:33; 25:16; Num. 4:1-16; 17:10; Deut. 10:2  
Josh. 3:1-6 and Heb. 9:1-5 tell the inspired story of the ark.
- B. God said his priests were to transport the ark by using poles (staves) of Acacia wood.
- C. God had commanded that it not be touched (Num. 4:1-16). Four hundred years later, Uzzah disobeyed this command and it cost him his life (2 Sam. 6:1-5). On another occasion, 50,070 men died just for looking into the ark (1 Sam. 6:19).
  1. The Jews were battling the Philistines and losing. They called for the ark to be brought up in hopes to gain the victory. The ark was captured by the Philistines and kept for seven months (1 Samuel chapters 4-6).
  2. Troubles and plagues fell upon the Philistines for having possession of the ark. They tried setting the ark before their god (Dagon) and this proved to be a major mistake. Their priests finally called for the ark to be taken away.

To transport the ark, they used a new cart and two milk cows (oxen).

3. Twenty years later, David decided to retrieve the ark and bring it back home. David and the Jewish leaders must have thought the Philistines had a great modern way to transport the ark because they also used two milk cows and a new cart instead of the priests carrying it with staves made from Acacia wood as God commanded.
  4. Uzzah and Ahio were driving this new cart when the oxen stumbled (the ark should never had been transported in this way). To prevent the ark from falling to the ground, Uzzah stopped it with his hand and was killed instantly. Why? Uzzah did not follow God after the due order. David became afraid of God that day (2 Sam. 6:9).
  5. David reminded the Jewish nation that God was withholding blessings from them because they had not carried the ark according to his commands (1 Chron. 15:1-15).
  6. Between the time the Philistines captured the ark and David retrieved it, the golden pot of manna and Aaron's rod that budded went missing (1 Kings 8:921).
  7. Question: Did it really matter how this box (ark) was carried? Yes.
- D. LESSONS LEARNED (Rom. 15:4): Remember, and forget not that God means what he says. We must do what God said, in the very way he said to do it. We learn:
1. Just because denominations try something new does not mean we can do it.
  2. Man's way is not God's way.
  3. The importance of teaching God's memorials to the next generation.
  4. Sincerity alone does not make a thing right with God.
  5. It does matter how we do things in religion.
  6. Time does not alter God's law.
  7. God means what he says.
  8. We must not follow blind leadership.
  9. It is a mistake to imitate man-made religions and doctrines.
  10. There is disaster in failing to obey God's specific commands.

### III. REMEMBER, AND FORGET NOT WHAT GOD SAID.

- A. Memory (to recall, remind, reminiscence) can be either a blessing or a heartache. It can be the sweetest word or the most bitter.

1. Job is a great example concerning memory. He lost seven sons, three daughters, and 11,000 animals. He had oozing, boiling sores from his head to his feet. He was covered with worms (maggots) and scraped himself with pieces of pottery in order to get relief. His wife advised him to curse God and die. His three friends told him that his suffering was due to his sins.
2. Job turned his thoughts to “yesteryear” and remembered the good old days (chapter 29). He remembered the time when he had good health, his children were alive, life was good, his influence was well respected, he helped those in need, people sought his advice and wisdom, and he reflected on the goodness and greatness of God.
- B. As we stroll down memory lane, we should remember certain things (Luke 16:25, “Son, remember”).
  1. Remember to worship God; not on Saturday (Ex. 20:8), but Sunday (Acts 20:7).
  2. Remember great servants of God (Deut. 9:27).
  3. Remember those who speak against God’s authority and do not respect his words (Deut. 24:9).
  4. Remember the enemies of God and identify them (Deut. 25:17; Phil. 3:18).
  5. Remember the good days of old (Deut. 32:7).
  6. Remember good and righteous people (Josh. 1:13).
  7. Remember the Lord (Neh. 4:14).
  8. Remember those who attempt to use God’s ways as a means of financial gain (Mic. 6:5).
  9. Remember those among us who have a divided loyalty (Luke 17:32).
  10. Remember Christ, Calvary, and his resurrection (2 Tim. 2:8).
- C. What “God said” is the absolute authority and foundation for everything (Col. 3:17).
  1. The statement, “God said” is found some forty times in the first eleven chapters of Genesis.
  2. What God said is the authority for: judgment, preaching, worship, the one blood-bought church, faith, living, prophecy, creation, the holy scriptures, and salvation.
- D. LESSON LEARNED (Rom. 15:4): Remember, and forget not to fear God and respect his commands.

#### IV. REMEMBER, AND FORGET NOT THAT GOD EXISTS.

- A. There is a God in heaven (Dan. 2:28), he is able to deliver (Dan. 3:17), and he rules in the kingdom of men (Dan. 4:25).
- B. Only a fool denies God (Psa. 14:1).



- C. God challenged people to prove he does not exist (Isa. 41:21). God laughs at man (Psa. 2:4). Why? Because of mortal wisdom in thinking he has it all figured out.
- D. Man (the evolutionary theory) says that millions of years ago in the warm sea, matter turned into an amoeba, then a worm, fish, bird, amphibian, reptile, lower mammal, lemur, and a monkey who imagined God. Therefore, is Jesus the son of a monkey? What fools!
- E. Proofs that God exists: The Bible (Isa. 45:5,12,18). Some 5,500 manuscripts of the Bible have been discovered and they all confirm it to be what it claims to be.
  - 1. Jesus (Matt. 19:4; 24:37-39; Mark 10:6).
  - 2. Logic (Rom. 1:20; Acts 14:17; 17:25).
  - 3. Common sense (Job 38:1-3).
  - 4. The universe (Heb. 3:4).
  - 5. Morals, or the lack thereof (Eccl. 7:29). Atheism is the only other alternative (Psa. 14:1).
  - 6. True science (Isa. 40:22).
  - 7. Inspiration of the Bible (2 Peter 1:20-21; 2 Tim. 3:16-17).
  - 8. The human body (Psa. 139:13-14). Question: Who can look at a baby and deny the existence of God?
- F. LESSON LEARNED (Rom. 15:4): Remember, and forget not that God exists and he writes the names of his faithful children in the palms of his hands (Isa. 49:16).

## **V. REMEMBER, AND FORGET NOT TO TEACH GOD'S MEMORIALS TO THE NEXT GENERATION.**

- A. Joshua 4:7 is a challenging reminder of our responsibility to teach the next generation of God's memorials and landmarks (Josh. 22:28; Hosea 5:10; Psa. 44:1). When the next generation inquires as to why we do the things we do in the church, let us point to God's memorials and say, "This is why because God said so."
- B. "Yea, even when I am old and grayheaded, O God, forsake me not, Until I have declared thy strength unto the next generation, Thy might to every one that is to come" (Psa. 71:18).
- C. Memorials (a memory of something or somebody) to teach the next generation.
  - 1. God (Gen. 1:1). He is the creator and the one true God who made it all.
  - 2. The Bible (2 Tim. 3:16-17). It is God's inspired (breathed) words.
  - 3. The one blood-bought church (Matt. 16:18; Acts 20:28; Rom. 16:16; Eph. 1:22-23; 4:4).
    - a. Man has now established some 60,000 different denominations, but the church of Christ was started

in A.D. 33, in Jerusalem, and was purchased with all the blood of Jesus.

- b. The many man-made “churches” is proof that man did not think God knew what was best for them.
4. Worship (John 4:23-24; Rev. 22:9). When we gather to worship God, remember who we are, where we are, what we are doing, and how we are doing it.
5. The Lord’s Supper and what it represents (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:17-34).
  - a. The observance of it is an appointment to commune with the Master.
  - b. The Lord’ supper is the greatest memorial known to man and is the summation of God’s plan to save man.
6. Marriage (Matt. 19:1-9). It is serious and when you say I do, you really did.
7. Heaven (John 14:1-6). How beautiful and wonderful heaven must be.
8. Hell (Matt. 25:31-46). It is an awful, eternal place of torment for all who disobey God. If hell was preached in our “luxurious cathedrals” the walls would crack!
9. The Judgment day. When all will stand before God (Rev. 20:11-15).
10. Living the Christian life (2 Tim. 2:19). One must be in Christ (2 Tim. 2:10) and then allow Christ to grow in him (Gal. 4:19).
11. The cross of Calvary (Luke 23:33). It is the purchase price for our redemption.
12. Baptism (Acts 2:38). One cannot be taught wrong and be baptized right. Baptism puts one in Christ (Gal. 3:26-27).
- D. LESSON LEARNED (Rom. 15:4): Remember, and forget not God’s eternal memorials and never tamper with them (Psa. 119:89; Pro. 30:6; Rev. 22:18-19).

### CONCLUSION:

1. Joshua 4:7 is an inspired account of the Jewish nation setting up a memorial to remind them of God and his wondrous ways. It is a part of God’s masterful scheme to save man. It serves as a great example for us to remember his greatness.
  2. Remember God’s memorials and then teach them to the next generation.
-

# REMEMBER THEM THAT HAVE THE RULE OVER YOU

Hebrews 13:7,17

*Joel Wheeler*

1. God ordained leadership in the home, government, church for unity and structure.
2. Any organization without leadership is like a head without a body, it cannot survive and be useful.
  - a. God ordain husband/father as leader of the home (Eph. 5:23; 6:1-4; 1 Peter 3:1,5).
  - b. God ordained fathers of the family in Patriarchal age to be the leader of the clan (i.e. Exo. 3:16,17; Acts 7:8).
  - c. God ordained leadership under the Law of Moses, such as Moses, the High Priest, Judges, Kings and even O.T. prophets (i.e. Deut. 34:10; 1 Kings 10:9; Ezek. 33:11).
  - d. God ordained leadership in the church (Heb. 13:7; 1 Thess. 5:12-14; Eph. 4:11-12; 1 Tim. 3:1-7; Titus 1:7-11).
3. "Remember them that have the rule over you" (Heb. 13:7) and "Obey them that have the rule over you" (Heb. 13:17) are scriptures that pertain to the leadership of the church not government rulers.
4. There has been much controversy over the eldership. The question is, "what authority do they have in the church?"
  - a. Some have minimized the need and the work of elders.
  - b. Others have abused the office of the eldership.
5. Our purpose is to examine the leadership of Christ's church and the responsibility that every Christian has towards those leaders.
6. The word "remember" means to "Take knowledge of or to be mindful" (Webster's Dictionary).
  - a. The idea is to take knowledge of the leadership that God ordained.
  - b. Notice the verses used for Remembering God's Servants.
7. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).
8. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb.13:17).
9. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12-13).

**DISCUSSION:****I. TAKE KNOWLEDGE THEY ARE “ELDERS.”**

- A. The word used for elder/elders is *presbuteros* (Strong's Greek Dictionary).
  - 1. Titus was to ordain “elders” in every city in Crete and then gives the qualifications for bishops (Titus 1:5,7).
  - 2. “Elder” implies wisdom, men of experience due to age.
  - 3. Men who are God's leaders of the church must have wisdom and maturity.
- B. The Lord intended for every church to have elders.
  - 1. When Paul was on his first missionary journey, he appoints elders in the churches that he had established.
  - 2. “And when they had ordained them elders in every church” (Acts 14:23).
  - 3. Elders must meet qualifications before being appointed (1 Tim. 3:1-7; Titus 1:7-11).
  - 4. The apostle never said they should have some qualifications and then develop the rest of the qualifications later.
- C. Some modern churches have “term limits” on their elders. Some serve a couple of years and then reaffirmed.
- D. Elders are men of experience.
  - 1. Elders make decisions on the word of God in matters of expediency — they use wisdom and human experience.
  - 2. Young men do not have the experience to guide the church.

**II. TAKE KNOWLEDGE THEY ARE “OVERSEERS.”**

- A. Another term used for the office to lead the church is “Overseer” or “Bishop.”
  - 1. The term bishop is *episcopo* (Strong's Greek Dictionary).
  - 2. The term bishop means “overseer”.
  - 3. Paul told the elders from the church at Ephesus that the Holy Spirit had made them “overseers.”
- B. The word literally means to “superintend.”
  - 1. Superintend: to take oversight, to care with authority, to oversee with the power of direction (Webster's).
  - 2. Often people without knowledge of the word of God tend to bring in new ideas and concepts for the church.
  - 3. Bishops oversee worship, that it is done in spirit and in truth (John 4:24) and decently and in order (1 Cor. 14:40).
  - 4. Some attempt to go beyond what God has authorized in the church, therefore bishops oversee the church.
  - 5. The men who are bishops are not to do so with “authoritarian rule” or being “Lords over the flock” (1 Pet. 5:3).

- C. The qualification of a bishop/elder (1 Tim. 3:3-4) is to "rule" his house.
  - 1. If he cannot "rule" his house, he cannot take care of the Lord's church (1 Tim. 3:4).
  - 2. His children must be in subjection to him, if not he has no influence over the church.
- D. Some individuals have indicated that elders/bishops have no authority. If that is the case, then why are they to "oversee" the church?
  - 1. The elders are to oversee the church because of the dangers of false teachers coming in (Acts 20:29).
  - 2. They were also told to watch and to oversee the church (Acts 20:30).
  - 3. The apostle said that there were "many unruly and vain talkers" and the elders could stop the mouths of the false teachers (Titus 1:5-11).
  - 4. Overseers are to exhort the church (Titus 1:9).
  - 5. Obey them that rule over you (Heb. 13:17).
  - 6. Submit to them (Heb. 13:17).
  - 7. They admonish (1 Thess. 5:12).

### III. TAKE KNOWLEDGE THEY ARE "SHEPHERDS."

- A. The Greek word for Shepherd is *poymane* which means to "tend" "feed" and "guide".
  - 1. They must have the ability to teach and to feed the flock (1 Tim. 3:2; Acts 20:28).
  - 2. The survival of the church depends on how well the shepherds feeds and teaches.
  - 3. Shepherds are teachers.
    - a. Apt to teach (1 Tim. 3:2).
    - b. Spoken unto you the word of God (Heb. 13:7).
- B. Shepherds lead by example (1 Peter 5:3).
  - 1. The church will look to them as examples.
  - 2. These are men of integrity (1 Tim. 3:2-6).
  - 3. Their faith or example follows their teaching (Heb. 13:7).
  - 4. Paul's concern was that the elders were to examine their own lives because of the false teachers that would arise (Acts 20:28-29).

### CONCLUSION:

- 1. God has always required respect for the office one is holding whether in secular government, Priesthood of Israel or Elders in the Lord's church.
- 2. There are those who often criticize the elders for their leadership.
- 3. "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19).

4. There is wisdom in their decisions because they are elders
5. They oversee the church because they watch for the souls.
6. They feed and tend to the church because they are Shepherds.

## THIS DO IN REMEMBRANCE OF ME

Luke 22:19

*Robert R. Taylor / Jr.*

1. Jesus knew men perfectly and knew how prone we are to forget (John 2:24-25).
2. The Lord's Supper is a marvelous monument that says in bold words, "Lest ye forget."
3. Yet men en masse have forgotten both the Christ and Calvary, both the Lord and His Supper.
4. This is sad, and immeasurably so!
5. The assigned text for this study reads in the KJV: *"And he took bread and gave thanks and brake it and gave unto them saying, This is my body which is given for you: This do in remembrance of me"* (Luke 22:19).

### DISCUSSION:

- I. **THIS ORDINANCE IS FOR CHRISTIANS AND THE GOSPEL DISPENSATION.**
  - A. No patriarch, regardless of how faithful and fervent he may have been, ever partook of the Lord's Supper.
  - B. No one under Mosaic mandates was ever commanded to partake of the Lord's Supper from Exodus 20 to Malachi 4.
  - C. John the Baptist never observed it or spoke about it.
  - D. Jesus and His apostles never observed it until the Thursday night, the night of His betrayal and just hours before He went to Calvary.
  - E. This was the one and only time it was observed under the Law of Moses.
  - F. It was instituted by the Lord Jesus Himself and not by one of His apostles or disciples.
- II. **THE NEW TESTAMENT ACCOUNTS OF IT.**
  - A. Matthew's account is found in Matthew 26:26-29.
  - B. Mark's account is found in Mark 14:22-25.
  - C. Luke's account is found in Luke 22:19-20.
  - D. Contrary to the thinking of some, Coffman as an example, Jesus is not speaking of the Lord's Supper in John 6:53-58.
  - E. Luke refers to the Lord's Supper in Acts 2:42 and 20:7.

- F. Paul refers to the Lord's Supper in 1 Corinthians 10:16-17 and 11:20-34.
- G. These are our sources of knowledge about the Bible doctrine of the Lord's Supper.

### III. ABUSES OF THE LORD'S SUPPER.

- A. The Corinthians abused it by mixing it with a common meal. Elaborate on this from 1 Corinthians 11.
- B. Roman Catholics abuse it by contending the bread becomes His actual body and the wine, as they call it, becomes His actual blood. Their doctrinal error turns their people into cannibals.
- C. Protestants abuse it by the infrequency with which they observe it.
- D. It is abused among us when people contend that it may be observed daily, on Saturday night or just occasionally. A preacher in Nashville told me that he thought it could be observed daily or as often as we desire it.
- E. It is abused when people do not partake it in a worthy manner.
- F. It is abused when members of the church deliberately forsake the assemblies on the Lord's Day and the other four acts which are required.
- G. It is abused when non-Christians or non-citizens of Christ's kingdom partake of it feeling sincerely they are worshiping God and honoring His only begotten Son.

### IV. WHAT COMPOSES IT.

- A. Not a hamburger or hotdog bun or a Girl Scout cookie.
- B. No Coke Cola or water.
- C. One absolutely essential element is unleavened bread. Tell why Christ used unleavened bread when He instituted it.
- D. A second absolute element is fruit of the vine or grape juice.

### V. WHAT IS RICHLY REPRESENTED BY THESE TWO ELEMENTS.

- A. The bread richly represents His body.
- B. The cup, contents and not the container, richly represents His precious blood.

### VI. WHAT WE ARE TO REMEMBER.

- A. The sacrifice made for us on Calvary's brutal brow.
- B. The unlimited love that was exhibited by Him on Calvary.
- C. Oh, what a price He paid for our redemption!

**VII. THE WHEN OF ITS OBSERVANCE.**

- A. On the first day of every week (Acts 20:7).
- B. Jews remembered the sabbath day every seventh day.
- C. Christians remember Jesus in the Lord's Supper every Lord's Day.
- D. The Lord's Supper and the Lord's Day have been joined together.
- E. Hence, let no one dare sever the two.

**VIII. SOME PERTINENT OBSERVATIONS.**

- A. The Lord took perishable elements and breathed into them permanence of practice for all of us.
- B. He took elements easily accessible to all, rich or poor, and which could be found worldwide.
- C. The Lord's Supper is somewhat like a golden chain that stretches all the way from Calvary to the Second Advent of Christ to our mundane sphere.
- D. Each Lord's Day observance forms another link in that ever expanding chain. It is now longer than it has ever been.
- E. We should feel great love and loyalty to the Lord's Supper.
  - 1. The late and lamented G. K. Wallace once remarked in a lecture at Freed-Hardeman University that it had been more than fifty years since he had missed it on the Lord's Day.
  - 2. I recall missing it only once or twice since obeying the Gospel, August 10, 1944.
  - 3. To me, it is a marvelous part of Lord's Day worship.
  - 4. Brother Gus Nichols once told us in a lecture at Freed-Hardeman University that after its observance on the Lord's Day, he felt strengthened for the week ahead.
  - 5. What my godly mother taught me before I observed it for the very first time on August 12, 1944.
  - 6. A suggested list of mental actions on our part as we observe it weekly.
- F. Each of us proclaims a great sermon each Sunday as we partake of it lovingly and loyally.

**CONCLUSION:**

- 1. The Lord's Supper should be one of the sweetest and most sublime acts of our worship each Lord's Day.
  - 2. How can any Christian who says he loves the Lord Jesus Christ ignore this day and fail to honor the Lord in observing His Supper plus the other four requirements of true and acceptable worship?
  - 3. It is too great and glorious to treat it with contempt as some do.
-



# A MEMORIAL OF HER

Matthew 26:13

*Clint Harper*

1. Memorials
  - a. God of Abraham (Gen 18).
  - b. The Passover (Exodus 11-13).
  - c. Pillars of stones in Jordan (Josh 4).
  - d. The Communion (Matt. 26).

## DISCUSSION:

- I. The Context: Matthew 26:6-13 and John 12:1-8.
  - A. Where: Bethany, in the home of Simon the leper.
  - B. When: Six days before the Passover.
  - C. Present: Jesus and his Disciples, Simon and Family, Lazarus, Martha and Mary.
- II. **THE DEED: AT THE SUPPER, MARY ANOINTED JESUS.**
  - A. Alabaster box could have been a flask, jar or vial.
  - B. Spikenard was an aromatic ointment probably imported from Arabia or the Far East.
  - C. The estimated value was 300 pence.
  - D. Mary poured it on Jesus' head and feet.
  - E. The odor filled the house.
- III. **THE REACTION.**
  - A. Disciples had indignation (Matt. 26:8).
  - B. Judas said, "Why was not this ointment sold" (John 12:5).
  - C. Likely that Judas "stirred up" the indignation in the others.
- IV. **THE LESSONS.**
  - A. God is more important:
    1. Than family (Matt. 12:37).
    2. Than formalities (Matt. 8:21-22).
    3. Than Traditions (Matt. 15:1-9).
  - B. Encouragement can come from other's lives.
    1. This is one reason for the New Testament (Rom. 1:8).
    2. Paul repeatedly tells others to follow good examples (1 Cor. 4:16; 11:1; Phil. 5:1; Heb. 6:12).
    3. Joseph, Daniel, Hananiah, Mishael and Azariah are all held up as wonderful examples.
    4. What about Joseph the husband of Mary?
    5. What about Barnabas who brought Paul to the apostles (Acts 9:27).
    6. What about the disciples who assisted Paul in escaping from Damascus (Acts 9:25).

- C. No matter how good a deed is, some are going to object.
  - 1. Jesus was accused of associating with Satan (Mark 3:22).
  - 2. Steven was stoned for preaching the truth (Acts 7).
  - 3. Jesus prepared Christians for this reaction (Matt. 5:10-12).
- D. Sometimes opportunities only present themselves once.
  - 1. There was no opportunity to build a second ark for Noah.
  - 2. King Saul was given one chance with the Amalekites (1 Sam. 15).
  - 3. Pilate was given one chance with Jesus (Matt. 27).
  - 4. We are given one life (Heb. 9:27).
  - 5. There is only one Sacrifice (Heb. 9:28).

### CONCLUSION:

- 1. This story should ever remind us that, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

## FORGET NOT THE WORKS OF GOD

Psalm 78:7

*Charles Blair*

- 1. The power of God to reach the souls of man is done through preaching. 1 Cor. 1:18; Rom. 1:16; Acts 17:2; Acts 18:4
- 2. It is in the nature of God to strive to reason with men about His existence and His will for their lives. Isa. 1:18; Acts 17:27
- 3. Men can know there is a God through observing the world around them but the world around us cannot tell us Who God is. This requires God communicating to men Who He is and the demands He makes on the souls of all men. Psal. 19:1-3; Rom. 1:20
- 4. God has provided a means to prevent us from moving away from truth and that means is our minds staying focused on what God has said. 2 Peter 2:2-15

### DISCUSSION:

- I. **WE HAVE EXAMPLES FROM INSPIRED MEN WHO GO BACK TO HISTORY TO ESTABLISH HOW WE GOT TO WHERE WE ARE TODAY:**
  - A. The case of Joshua speaking to God's people at the end of his life. Josh. 23:3,12,13; Josh. 24:14,15
  - B. The case of Stephen delivering his last speech. Acts 7:2-36; Acts 7:51

C. The case of Paul. 1 Cor. 10:1-10; 1 Cor. 10:11

## II. PSALM 78:1-8 DIRECTS OUR ATTENTION TO THE NEED TO TEACH GOD'S CHILDREN THE LAW:

- A. We note here the references to what God has said and thereby through implication what God has done.
  - 1. Verse 1, "My law" and "words of My mouth."
  - 2. Verse 3, heard and known.
  - 3. Verse 5, testimony and law.
- B. God wanted Jewish fathers to know their responsibility in making the nation strong.
  - 1. Deut. 6:1, the call to teach.
  - 2. Verse 7, the call to take what they had been taught and then pass it on to their children.
  - 3. Verse 8, that law carried in a box which they would wear on their head.
  - 4. Verse 9, write that law on the posts of thy house and on thy gates.
  - 5. When you leave the house. God's Word would be the last thing you would see.
  - 6. When you return home, it would also be the first thing you see.
- C. The generation to come would imply those little children growing up in an Israelite home would be told about God.
  - 1. Verse 3 is a tracing back to the source of knowledge.
  - 2. This is what our "fathers" taught us.
  - 3. V.4, we will not hide this knowledge from our children and hence the grandchildren of the "fathers" (verse 3).

## III. THIS TEACHING PROGRAM SAYS PEOPLE COULD LEARN WITHOUT HAVING TO EXPERIENCE IT.

- A. Had this new generation growing up witnessed the plagues in Egypt?
  - 1. They had not.
  - 2. May one believe in the power of God without seeing that power?
  - 3. All those 20yrs old and above were not allowed to enter Canaan because of the sin of unbelief (Heb. 3:18,19).
  - 4. A new generation grew up in the forty years of wilderness wanderings.
  - 5. Their dads and granddads could speak to them about the plagues and their failure to believe in God at the banks of the Jordan.
  - 6. A new generation could come to faith without seeing the plagues in Egypt and the crossing of the Red Sea.
- B. Faith is always based on evidence.
  - 1. Heb. 11:1

2. Evidence can be seen in the case of those who saw Lazarus after he was raised from the dead and the case of Thomas seeing the raised Lord. John 11:45; 20:28
3. Evidence can come from written documents.  
John 20:30,31; 1 Cor. 15:2; Gal. 3:1
- C. One must trust the source, whether spoken by someone or written by someone. Acts 17:11; 2 Peter 3:16
- D. Is it necessary to engage in sin in order to know the end of that journey? Rom. 6:24
- E. We consider the source, accept the truth from that source and then make applications to our own individual lives.

#### **IV. THE SAFEGUARDS BUILT IN BY GOD TO ASSURE HIS PEOPLE OF HIS POWER TO GET THEM HOME TO HIM, REST IN THE FACT THAT THEY DO NOT FORGET WHAT GOD HAS DONE:**

- A. The foundation rests in not forgetting what God has done.  
2 Peter 1:12,13,15; 2 Peter 3:1
- B. The Christian life is one of growth. 2 Peter 3:18; 2 Peter 1:5; 2 Peter 1:9, "forgetting"; James 1: 22-24
- C. Leaving the principles is another way of saying we desire to know more of God. Heb. 6:1,2; 2 Peter 1:2

#### **V. HOW DO WE HAVE THE SCRIPTURES FOR TODAY?**

- A. Holy men of God spoke for God. 2 Peter 1:21
  1. What they wrote down was scripture. 2 Peter 3:16
  2. Its origin was from God, 2 Tim. 3:16.
- B. Either we believe the written record or we do not have faith.
  1. Do you believe we are here by creation?
  2. Do you believe in the miracles recorded in scripture?
  3. Do you believe in all the written record of everything the Bible says that God did?
- D. Jesus was delivered to be crucified by the determinate counsel and foreknowledge of God. Acts 2:23
  1. Were we there? No, but we believe the works of God done over all the years.

#### **CONCLUSION:**

1. The power of what God has revealed causes us to know all that God has given us. 1 Cor. 2:12
  2. May we tell it to our children, grandchildren and all who will listen — the great works of God.
-

## REMEMBER HANNAH

1 Samuel 1

*Irene C. Taylor*

1. Hannah is one of the women Deity chose to honor by giving her a place in Holy Writ. She was a God-fearing woman who remained steadfast in her service to Him. Her life had its trials and triumphs but none deterred her from dedication to God.
2. The story of Hannah's life is one of courage and determination. She never gave up and it was these traits, coupled with her spiritual steadfastness, that is an example that is beautiful to behold. May we emulate her example in these areas.

### DISCUSSION:

#### I. HANNAH'S HEARTACHE.

- A. Though her husband loved her deeply, there remained an emptiness in her heart that he could not fill.
  1. "Hannah, why weepest thou? and why eatest thou not? and why is thy heart so grieved? am I not better to thee than ten sons?" (v.3).
- B. Only another woman could know the agony of her barrenness.
  1. Hannah believed that "...children are an heritage of the Lord and the fruit of the womb is his reward" (Psa. 127:3).
  2. She would have no sympathy for those advocating abortion today!

#### II. HER HINDRANCES.

- A. Elkanah, her husband, had two wives: Hannah and Peninnah (v.2).
  1. Polygamy was permitted in early times but never approved by heaven.
    - a. There is bound to be friction in a dual marriage.
    - b. Polygamy began with Lamech in Genesis 4:19.
    - c. It is a plague on society.
  2. Peninnah was blessed with children.
    - a. She "provoked" Hannah sore, especially when it was time to go to the temple yearly.
    - b. To provoke is to "anger, irritate, annoy." During these times we are told she provoked Hannah to tears (v.7).

#### III. HANNA'S HOPE.

- A. Hannah did not give up her hope of motherhood. She believed in the power of prayer.
- B. While at the temple, she poured out her heart to God above.

1. She knew there was only one source powerful enough to help her plight.
2. She prayed to the Father to grant her a son.
3. She vowed a vow and said, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head" (v.11).
  - a. Numbers 6:2ff describes the Nazarite vow.
- C. Eli, the priest, noticed her.
  1. He asked her, "How long wilt thou be drunken? put away thy wine from thee" (vs.1,4).
  2. Her prayer was private with lips moving but no out-spoken voice.
  3. He made an assumption without acquiring the facts to sustain it.
  4. He assumed she was drunk.
    - a. His assumption was hurtful and an insult to Hannah.
    - b. It is always a mistake to assume without the facts. Many a situation has been magnified because an assumption was made without facts to sustain it.
    - c. Hannah quickly explained the truth (v.15).
  5. Eli advised her to go in peace.
    - a. He declared that the God of Israel would grant the petition for which she had prayed.
- D. Hannah was blessed with a son.
  1. She named him Samuel "Because I have asked him of the Lord" (v.20).

#### IV. HER HAPPINESS.

- A. Motherhood finally was granted to Hannah. Imagine the joy she felt while tenderly caring for her son!
- B. It came time for the yearly sacrifice and trip to Shiloh.
  1. Hannah chose to remain with the child until he was old enough to wean. We are not told of the age at which Samuel was weaned. Some sources suggest his age was older than practiced today, perhaps closer to age 6.
  2. When the child was weaned Hannah remembered her vow.
    - a. It is one thing to vow a vow; quite another to keep it.
    - b. She took young Samuel to the house of the Lord (v.24).
    - c. With her, she took three bullocks, and ephah of flour and a bottle of wine. Wine, in the Bible, does not demand an intoxicant. It can still be on the vine.

**V. HER HONOR.**

- A. Hannah longed for a child.
- B. She prayed fervently for a man child.
- C. She vowed that, if granted a child, she would lend him to the Lord for life.
- D. She kept her vow; she was a woman of honor.

**CONCLUSION:**

- 1. We remember Hannah as an example of Godly motherhood. Only by training our children to serve God can we truly keep them.
- 2. We remember Hannah for her dedication to God. She did not pray for help and then, when her prayer was granted, forget to keep the vow she made.
- 3. We would do well to remember these fine traits exemplified by Hannah.

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## **REMEMBER RUFUS' MOTHER**

Romans 16:13

- 1. The Bible often makes mention of individuals, both good and bad, without giving us their name. The woman of this discussion is such a one.
- 2. She is identified only as the mother of Rufus. It is suggested by some that this Rufus is the son of Simon of Cyrene who was compelled to carry the cross of Jesus (Mark 15:21). Of this we cannot be certain.

**DISCUSSION:****I. PAUL'S COMMENDATION.**

- A. Paul salutes many who were his helpers.
- B. Among them he specifically salutes Rufus as not only the mother of his friend, but "mine."

**II. SHE WAS A GOOD WOMAN.**

- A. We know she was good else Inspiration would not have allowed Paul's commendation to be included in Holy Writ.
- B. She is described as "chosen in the Lord."
- C. That Paul chose to send her special greeting speaks clearly of her goodness.

**III. SHE WAS A HOSPITABLE WOMAN.**

- A. She opened her home to her son's friend.
  - 1. Apparently, Paul and her son were close friends.

2. Mothers today would do well to make the friends of our children welcome in our home.
- B. We are not advised as to the extent of this hospitality.
  1. It was such that Paul felt toward her as a mother.
  2. When Paul became a Christian, his Jewish parents may have disowned him.
  3. It is touching that he salutes her as the mother of Rufus and mine. She may have treated Paul as part of her family.
- C. Her example is worthy of emulation.
  1. It seems apparent that she was a source of support and encouragement to Paul.
  2. We, too, can be a “mother” to those needing support and encouragement.
  3. We can be a friend to a young person who is struggling in a world of peer pressure.
  4. We can encourage our elders, preachers, missionaries, fellow Christians when they need extra support.

#### CONCLUSION:

1. Though unnamed, this woman lived a life worthy of Inspiration’s inclusion in Biblical acclaim. She was obviously loved and appreciated by Paul because of her valuable service to him.
2. She opened her heart and home to him to supply his need. This we remember. Hers is an example worthy of following.

## REMEMBER HIM WHO ENDURED THE CROSS

Hebrews 12:2-4

*Tom Holland*

1. Background of the text: purpose of Hebrews.
2. Biblical emphasis on remembering the death of the Lord Jesus: The Lord’s Supper. (Luke 22:19)
3. We, like the disciples, need to remember His words. (Luke 24:8)

#### DISCUSSION:

- I. **WE NEED TO KEEP LOOKING TO JESUS. (Heb. 12:2, Present Tense).**
  - A. We need to look to Him as God’s final spokesperson. (Heb. 1:1-3)



- B. We need to look to Him for the words of "the great salvation." (Heb. 2:1-4)
  - 1. Great because of present blessing.
  - 2. Great because of eternal connection. (Heb. 5:8,9)
- C. We need to look to Him when facing temptations. (Heb. 4:14-16)
- D. We need to look to Him when we have to suffer as a Christian. (1 Peter 4:15,16)

## II. WE NEED TO PREACH THE CROSS OF CHRIST.

(1 Cor.1:18-24) What does it mean to "preach Christ crucified?"

- A. We preach the New Testament of Christ. (Matt. 26-28)
- B. We preach the Gospel of Christ. (1 Cor.15:1-4)
- C. We preach water baptism. (Rom. 6:1-6)
- D. We preach the importance of the Lord's Supper.
  - 1. What the Lord's Supper means. (1 Cor. 11:23-26)
  - 2. When to partake. (Acts 20:7)
  - 3. Ate Lord's Supper in the assembly. (1 Cor. 11:33)
  - 4. Jesus said eat the Lord's Supper in His memory; He commanded an assembly (Heb.10:25); they ate the Lord's Supper when they assembled; they assembled on the first day of the week.
  - 5. The One who suffered and now reigns will be our Shepherd. (John 10:7-11)
- E. He will be our Shepherd forever. (Rev. 7:13-17)

## REMEMBER AND FORGET NOT BECAUSE HE IS COMING AGAIN

*John Deberry*

One of my fondest memories of childhood is also one in which my mama demonstrated her expert whipping technique to her disobedient children. My parents gave my three siblings and me at that time very clear, very precise and undeniable instructions before my parents left for work. Like most women of that era, my mother only worked part time, if at all. She would be the first to return home. After their departure, for some reason, still unknown to us, we lost our minds! We ate what we were told to leave untouched, we drank all the milk, tea, and juice that was supposed to last all week. We basically ram shackled the whole house for a three-hour period. Then being the eldest, it hit me as we all laid around in our mess, "Mama will be home soon." The panic that

followed would have made a great scene in the Little Rascals. We knew we had disobeyed and there would soon be weeping and gnashing of teeth. We as children wondered if our poor father knew that hidden inside that sweet, soft-spoken, church going and teacake-making woman, was a fiery-eyed demon with a switch that would turn corners and hunt down our poor defenseless children.

Truth is, for some reason we lost sight of the fact that she was coming back and that we would be held accountable for our behavior or better stated, misbehavior. We laugh about it now over 50 years later.

Like disobedient children many are unaware “Jesus is Coming Back.” They have forgotten that the last earthly statement made about Jesus, was a promise that he is coming back again. *“Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven”* (Acts 1:11).

The two men who had approached the Lord’s remaining apostles gave them the wake-up call that we all need from time to time, “Get busy with what he told you to do — He’s coming back.” The Lord had already given them their orders, what they were to do after his ascension. *“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me”* (Acts 1:4). They were ordered to start right there in Jerusalem and work, but being distracted by that which they could not change, they were neglecting those things that they could.

The Hebrew brethren were ripe for apostasy at the face of trials, tribulations and troubles. The Hebrew writer reminded them to be faithful because the Lord would be back to save us. *“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation”* (Heb. 9:28). The writer urges them to commit to long-term salvation, not short-term comfort and gratification. Why, because JESUS IS COMING BACK.

**DON’T FORGET CHRIST WILL BE BACK!**

## DISCUSSION:

### I. DON’T GET TOO ATTACHED TO THE EARTH.

- A. We have been constantly taught of the brevity of life, and that we can only stay a short time. *“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away”* (James 4:14).
- B. The apostle Peter teaches the church to “not fashioning yourselves according to the former lusts in your ignorance” (1 Peter 1:14). Having done so, he gives the reason for their faithfulness and self denial, *“For all flesh is as grass, and*

*all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away"* (1 Pet. 1:24). Job who suffered much, yet remained faithful, did so because he understood that we are here but a short time, with no promise of tomorrow. *"For we are but of yesterday, and know nothing, because our days upon earth are a shadow"* (Job 8:9).

- C. Jesus taught us that we were not to give too much value to the things of this earth, but seek value once we leave it. *"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup>For where your treasure is, there will your heart be also"* (Matt. 6:19-21).
- D. Since we are but "pilgrims and sojourners while we are on this earth" (Heb. 11:13; 1 Peter 2:11), Paul teaches our citizenship is in heaven — we must leave this life.
- E. We focus on things that are spiritual and heavenly because our ultimate goal is to go home when Christ comes again. *"Set your affection on things above, not on things on the earth."* ... *"When Christ, who is our life, shall appear, then shall ye also appear with him in glory"* (Col. 3:2,4).
- F. *"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"* (Phil. 3:20-21).

## II. AT HIS RETURN, HE WILL DESTROY ALL WE KNOW.

- A. When the Lord returns, it is not his intent to leave the earth or anything on it, behind. *"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up"* (2 Peter 3:10).
- B. Since we know the earth will be destroyed, how should we live until Christ returns? Peter gives conclusive advice to those who want to be prepared for the Lord's return. *"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat"* (2 Peter 3:11-12).
- C. Paul offers us something to think of concerning what will happen to all of us, the saved and the lost at his coming:

1. Flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50).
2. We shall all be changed (1 Cor. 15:51).
3. *"For this corruptible must put on incorruption, and this mortal must put on immortality"* (1 Cor. 15:53).  
*"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord"* (1 Cor. 15:58).
- D. Peter speaks to the church before his martyrdom and gives a similar exhortation. *"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness"* (2 Peter 3:13).  
*"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless"* (2 Peter 3:14).

### III. TODAY, JESUS IS OUR SAVIOR. WHEN HE RETURNS, HE IS OUR JUDGE.

- A. This very moment all who want to be saved can take advantage of the death and suffering of Christ.
- B. The grace of God moved to save man. Mankind sinned and violated God's justice. From the first Messianic prophecy in Gen. 3:15, God created redemptive religion, and Christ to be a savior; *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"* (John 3:16).
- C. Jesus is our savior because God refused to give up on us. *"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance"* (2 Peter 3:9).
- D. Jesus gave the disciples a clear summary of his earthly mission while he was here. *"For the Son of man is come to save that which was lost"* (Matt. 18:11).
- E. His return is as Judge or to do God's justice. We must prepare. *"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. <sup>11</sup>Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences"* (2 Cor. 5:10-11).
- F. Jesus predicted many will be unprepared and turned away. *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done*

*many wonderful works?<sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"* (Mat. 7:21-23).

- G. Parable of the ten virgins illustrate unpreparedness (Matt. 25:1-13).

#### IV. BEFORE HIS DEATH, JESUS GAVE HIS FOLLOWERS HOPE AT HIS RETURN.

- A. We are not to be troubled. This is going home day. *"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"* (John 14:1-3).
- B. When he returns, he removes his children FIRST, this is comforting. *"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words"* (1 Thess. 4:16-18).
- C. Live so that you may get your crown when he RETURNS. *"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"* (2 Tim. 4:6-8).

#### CONCLUSION:

1. Paul's declaration of victory should be common among all who claim to be children of God. We know that one day we must arise, be accountable for the decisions and events of our lifetime. The justice, mercy and grace of God, gives us all that we need for the return of our Lord (2 Peter 1:3). Therefore, we are without excuse if we are unprepared.
2. Well over 50 years ago, we as children were punished because we disobeyed and also lost track of time. We were caught in a position where there was no time or opportunity to avoid the penalty of our error. We grew up and learned from that event. Sad thing is, when Christ returns there is no second chance, only judgment (Heb. 9:27).
3. A fitting conclusion is given by the wise man Solomon, we do well to take heed. *"Let us hear the conclusion of the whole*

*matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13-14).*

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