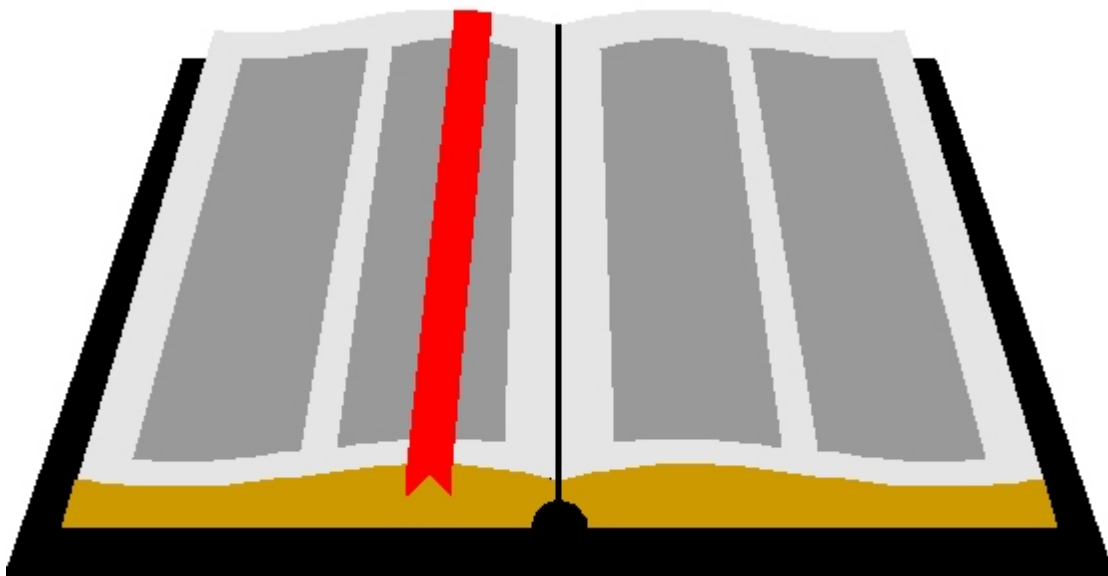

Sermons of Truth and Reason



Volume I: Capsule Sermons

Short outlines intended to serve as starters for development into full sermons

Gene Taylor

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The Atonement of Christ

Introduction

1. The sacrifice of Jesus was eternally purposed by God to atone for man's sins. (Eph. 3:10-11)
2. A great deal can be learned of His sacrifice by going back to the Old Testament and studying the things of the Old Law which served as types, shadows and figures of the things to come.

I. The Tabernacle and Its Furnishings

- A. The outer court.
 1. The altar of burnt offering. (Lev. 27:1-8)
 2. The laver. (Ex. 30:17-21)
- B. The holy place
 1. The golden lampstand. (Ex. 37:17-24)
 2. The altar of incense. (Ex. 30:1-10)
 3. The table of showbread. (Ex. 37:10-16)
- C. The most holy place. (Holy of holies)
 1. The ark of the covenant: the tables of stone, the bowl of manna, and Aaron's rod that budded. (Ex. 25:10-22)
 2. The mercy seat. (Ex. 25:17-18)

II. The Day of Atonement (Lev. 16:1-34)

- A. The annual day on which the High Priest made sacrifice for the sins of the people.
- B. The activities of the day:
 1. The high priest was to be clothed in holy garments. (vv. 3-4)
 2. The high priest was washed in the laver. (v. 4)
 3. The high priest offered a bull as a sin offering for himself. (vv. 6,11)
 4. A goat offering was made for the sins of the people—one goat was sacrificed, one became a "scapegoat." (vv. 7-11, 20-22)
 5. A cloud of incense was offered from the golden censer. (vv. 12-13)
 6. The high priest would sprinkle the blood of the bull and the goat on the mercy seat. (vv. 14-16; Lev. 17:11)

III. Our Atonement in Jesus (Rom. 5:11 - "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." [KJV])

- A. The high priest who is clothed in holiness. (Heb. 7:26; 4:15)
- B. Baptized with the baptism of John to "fulfill all righteousness." (Matt. 3:11)
 1. The baptism of John was for purification.
 2. Jesus was baptized of John to satisfy heaven's demands.
- C. He needed no sin offering for Himself for He was sinless. (Heb. 7:26-28)
- D. He was made to be sin for us (Heb. 10:4; 2 Cor. 5:21; cf. Matt. 25:31-46; Rev. 5:6; John 1:29)
- E. He was a sacrifice to God for a "sweet-smelling aroma." (Eph. 5:2)
- F. His blood was given for the remission of sins. (Heb. 9:22; 9:11-14)
 1. Atonement. (Matt. 26:28)
 2. Appeasement — propitiation. (Rom. 3:25)
 3. "Mercy seat." (Heb. 9:5; cf. John 14:6; Eph. 3:8-12)

Conclusion

Hebrews 9:23-28 (NKJV)

The Christian's Happiness

Introduction

1. It is sad to see so many unhappy, anxious Christians.
2. Many of them are:
 - a. Cumbered about with carnal things. (Luke 10:38-42)
 - b. As the thorny ground. (Luke 8:14).
3. The true Christian can enjoy a supreme happiness regardless of his plight in this world..
4. We will look at some of the factors that contribute to the happiness of the Christian.

I. Hope

- A. A Christian knows that this life is not all there is to his existence.
- B. His hope rests on his faith.

II. Contentment

- A. The Christian may not be satisfied with every aspect of his life.
- B. Contentment may not mean that one is necessarily resigned to the status quo.
 1. He can abound in any state. (Phil. 4:11-12).
 2. Godliness with contentment is great gain. (1 Tim. 6:6).
- C. The Christian can be content knowing His Lord will never forsake him. (Heb. 13:5)

III. Peace

- A. The peace of God which passes all understanding. (Phil. 4:7)
- B. Prayer brings peace. (Phil. 4:6).
- C. Solutions to one's problems are found in the word of God.

IV. Dedication

- A. The one who is dedicated is happy.
- B. Dedication to God brings about supreme happiness even in this life.

Conclusion

1. Those outside of Christ need to obey His gospel in order to attain the happiness that can only be found in Him.
2. Christians must make sure the factors which contribute to true happiness are found in their lives.

Do All In The Name Of The Lord

Text: Colossians 3:17

Introduction

1. This vital command affects each one of us in what we think, say or do.
2. It is imperative that every person have a clear understanding as to what it means.

I. "In the Name of the Lord"

- A. It means by the authority, power or right of Christ
- B. Examples of its usage in the secular realms, people acting "in the name of" another, include policemen, ambassadors and diplomats.
- C. Its use in the New Testament.
 1. Acts 3:6, 12-13.
 2. Acts 19:13-16.

II. How to Obey

- A. Wrong ways include following:
 1. Creeds of men.
 2. Traditions of parents.
 3. Any of the ways of man (Jer. 10:23; Prov. 14:12).
- B. The Bible Way.
 1. Matthew 28:18.
 2. John 16:7, 13-15.
 3. John 14:26.
 4. 1 Corinthians 2:10-13.
 5. Hebrews 1:1-2.
 6. Hebrews 9:16.
 7. Galatians 1:8-9.

III. Why Is It Such an Important Command?

- A. It is a command of the Lord (Col. 3:17).
- B. It follows the example of Jesus (1 Pet. 2:21; Matt. 4:1-11; John 6:38).
- C. Obedience to it will bring about unity among all believers (1 Cor. 1:10-13; Phil. 2:1-5).
- D. It must be obeyed to receive a crown of life (2 Tim. 4:6-8).

Conclusion

We must submit ourselves, in all things, to Jesus Christ and His perfect law thus doing all in His name.

An “Exceptional” Lesson

I. Introduction

1. The word “except” is found frequently in the Bible.
 - a. It often implies something conditional.
 - b. It is synonymous with “unless.”
2. This lesson will consider some passages where “except” is used to:
 - a. Emphasize some important Bible truths.
 - b. Set forth the conditions that must be met for one to be a recipient of the promises of God.

I. “How Can I Except Some Man Guide Me?” (Acts 8:31)

- A. This was the reply of the Ethiopian eunuch to Philip when asked if he understood what he read. He wanted Philip to teach him concerning the Christ.
- B. No one accidentally learns the truth. All must be taught.
- C. The emphasis is not on the man doing the guiding but one that in which he desired to be guided.

II. “Except Ye Be Converted, And Become As Little Children, Ye Shall Not Enter Into the Kingdom of Heaven” (Matt. 18:3)

- A. Conversion is essential to entering the kingdom.
- B. Conversion is a change in spiritual life from sin to righteousness.

III. “As the Branch Cannot Bear Fruit of Itself, Except It Abide in the Vine...” (John 15:4)

- A. Jesus is the vine and His disciples, the converted, are the branches.
- B. From this figure one can conclude:
 1. One must be in Christ.
 2. Unless one abides in Christ he is fruitless.
 3. One must continue to abide in Christ.

Conclusion

Why not obey God’s word and be converted so that you may abide in Christ and receive an eternal reward?

Fear Of The Lord

Text: Proverbs 1:7

I. "Fear" Defined

- A. The word may denote dread, terror, alarm or fight; that which disquiets or horrifies.
 - 1. This is not the fear the Lord wants us to have.
 - 2. Such is the "fear" of 1 John 4:18.
- B. The fear God teaches us to have toward Him is reverence or awe, respect and adoration.
- C. Some characteristics and consequences of the proper fear include:
 - 1. Faith.
 - 2. Love.
 - 3. Trust.
 - 4. Obedience.
 - 5. Peace.

II. The Beginning of Knowledge

- A. The Hebrew word translated "beginning" may mean the "principal part" or "chief part."
- B. "Beginning" in English may also mean "starting point" or "initial step."
- C. Both of these definitions could be validly applied to our text.

III. Scoffing Fools

- A. The English word "fool" translates a number of different Hebrew words. It may also mean:
 - 1. Boaster (Psa. 75:4).
 - 2. Stupid or silly person (Prov. 1:22, 32).
 - 3. Wicked person (Prov. 17:7).
 - 4. Thick-headed person (Eccl. 2:19; 10:3).
- B. In the text it is the one who is evil or perverse.
 - 1. Such a one is the only type of fool mean enough to despise wisdom and instruction.
 - 2. He is "the fool of all fools."

Conclusion

- 1. We must realize that the fear of God is the beginning of knowledge.
- 2. With that understanding, we must:
 - a. Walk in the fear of the Lord (Acts 9:31).
 - b. Pass the time of our sojourning in fear (1 Pet. 1:17).
 - c. Perfect holiness in the fear of God (2 Cor. 7:1).
 - d. Submit ourselves one to another in the fear of God (Eph. 5:21).

Fit for the Master's Use

Text: Luke 9:62

Introduction

1. Some are not fit for the kingdom of God such as the worldly-minded. (text)
2. This prompts the question, "Who is fit for it?"
3. "Fit" defined.
 - a. We usually think it means to be suitable, that which is fitting or appropriate.
 - b. *Euthetos*: "ready for use, fit, well adapted, lit., well placed..." (W.E. Vine, p. 446)

I. To Be Fit Is to Be Useful

- A. A consideration of the text.
 1. One who is attempting to plow but is not giving attention to it will do an unsuitable job.
 2. The worldly-minded "Christian" will not do a suitable job for the Lord because his focus is elsewhere.
 - a. His hypocritical example damages the image of Christ and the church.
 - b. He causes problems in the church. (1 Cor. 3:1-3)
 - c. He will eventually fall away. (2 Tim. 4:10)
 - 1) Demas loved the present world and gave his attention to it.
 - 2) Demas was of no value to the Lord or Paul.
- B. The Lord wants His disciples to be the "salt of the earth." (Matt. 5:13)
 1. Salt that loses its flavor is fit for nothing. (Luke 14:34-35)
 2. The "Christian" who loses his "fitness" is good for nothing.

II. Qualities of The One Who Is Fit for the Master's Use

- A. He realizes he is no longer his own. (1 Cor. 6:19-20)
 1. He can no longer do as he pleases but as the Lord wills. (Matt. 16:24; 7:21)
 2. The fact he is no longer his own means his service to God never stops. (Rev. 2:10)
 - a. The religion of Christ is a way of life. One's life is not compartmentalized in that he gives a portion to the Lord but the rest is his to do as he wants.
 - b. His attitude must be that of Paul: to press on. (Phil. 3:12-15)
- B. He is committed to the Lord.
 1. The rich young man failed the test of commitment. (Mark 10:17-22)
 2. He will be faithful to the Lord no matter what it costs him or what he has to face.
 3. Paul stood alone in defense of the gospel but he continued to stand. (2 Tim. 4:16)
- C. He does good works. (Titus 2:14; Eph. 2:10)
 1. He teaches others, in word and by example, how to become a Christian.
 2. He encourages other Christians. (Heb. 10:24-25)
 3. He corrects the erring. (Jas. 5:16; Gal. 6:1-2)
 4. He looks to the material needs of others. (Eph. 4:28)
- D. He lives a godly life. (1 Tim. 6:6)
 1. He attempts to bring everything in his life into harmony with the will of God. (Rom. 12:1-2)

2. He takes seriously what God has said about his relationships in all aspects of his life.
 - a. Marriage. (Eph. 5:25f)
 - b. Children. (Eph. 6:1-4)
 - c. Work. (Col. 3:22-24)
 - d. Government. (Rom. 13:6-7)
 - e. Care of the body. (1 Tim. 4:8)
 - f. Material and financial matters. (Rom. 13:8)
 - g. The world. (1 John 2:15-17; 1 Pet. 2:11-12)
- E. He seeks to mature in Christ.
 1. By producing the fruit of the Spirit. (Gal. 5:22)
 2. By adding virtues to his faith. (2 Pet. 1:5-9)
 3. By studying the word. (2 Tim. 2:15)
 4. By exercising his spirituality. (Heb. 5:14)
 5. The mature Christian is the one most useful.

Conclusion

1. What a joy to be a Christian. To think that I can be of value and use to my Savior and the Almighty God of heaven.
2. How tragic when one allows himself to become useless to the Lord thus worthless and unprofitable in His sight (John 15:1-8)
3. Want a quick measure of your usefulness to Him? Consider your usefulness to the local church.
 - a. What would this church lose if it lost you?
 - b. Of what value are you to this local church?
 - c. Can this church count on you? If not, how could the Lord even begin to count on you?

Five Ways to Disobey God

Introduction

1. Many people who reject the religion of Christ have an improper view of Scripture.
 - a. They think the Bible is a book of “thou shalt nots.”
 - b. They think that since they do **not** steal, cheat, commit adultery, etc., that they have no need to be religious or submit to Christ.
2. Sadly, some who claim to be Christians show they believe this idea by their actions.
 - a. They refrain from doing those things they believe God prohibits.
 - b. Yet, they fail to be doing all that God wants them to do.
3. Since the Bible indicates different ways in which God can be disobeyed, a reflection on those ways can help all of us understand them so that we can avoid some of the pitfalls of sin.

I. Doing What Is Forbidden

- A. Adam and Eve, in eating of the forbidden fruit, transgressed the will of God. (Gen. 2:16-17; 3:6)
- B. This kind of sin is known as a sin of commission: committing an act which God specifically prohibits.
- C. Many today sin in the exact same way as Adam and Eve.
 1. Doing what is forbidden.
 2. It still brings the “curse” of God.

II. Refusing to Do What God Has Commanded

- A. The Pharisees rejected the counsel of God in respect to the baptism of John. (Luke 7:29-30)
 1. Being from heaven, John’s baptism was to be obeyed. (Matt. 21:23-27)
 2. These disobeyed God by failing to do what God wanted them to do.
- B. This is the sin of omission.
 1. A failure to do what God wants you to do.
 2. More will be lost by this type of sin than any other.
- C. When one knows to do good but fails to do it, he sins. (Jas. 4:17)
- D. The non-Christian disobeys God by his refusal to obey the gospel. (baptism, etc.).
- E. The Christian disobeys God by failing to do the good works he was created in Christ to do. (Titus 2:14)
- F. One can do nothing and be lost eternally for it.

III. Adding to the Word of God

- A. The Bible states that if one adds to God’s word, the plagues written in the word will be added to him. (Deut. 4:2; Rev. 22:18)
- B. Sin is lawlessness. (1 John 3:4)
 1. To sin is to do that which is lawless.
 2. In this text, sin is the doing of anything for which there is no law, thus, no authority.
- C. To act or speak where God has not spoken is a sin of presumption. (Num. 15:30; Lev. 10:1-3)
 1. When one acts without divine authority, he presumes to know God's will aside from God’s written revelation and presumes to speak in God’s behalf.
 2. Such is insolence and is intolerable to God.
- D. When one goes beyond the doctrine of Christ, he gives up both God and Christ. (2 John 9)

IV. Taking From the Word of God

- A. To take from God’s word is a sin of the same sort as to add to His word.
- B. Taking from His word will result in one's part being taken from the tree of life and the holy city written in the Book. (Deut. 4:2; Rev. 22:19)

V. Substituting For What God Has Commanded

- A. Examples from scripture:
 - 1. Cain substituted a different sacrifice for what God had commanded (Heb. 11:4) and God had no respect for that sacrifice.
 - 2. Nadab and Abihu did not use the fire God commanded to be used and were consumed by their strange fire. (Lev. 10:1-3)
- B. In religion we must learn to "accept no substitutes" for God will not accept a substitute for obedience. (1 Sam. 15:22-23)

Conclusion

- 1. Realizing where we can fail we must:
 - a. Avoid that which God forbids.
 - b. Do that which God has commanded.
 - c. Never add to nor take from God’s word.
 - d. Avoid substituting for that which God has commanded.
- 2. It is our obedience to God’s Truth that will save us.

The Gospel - God's Power to Save

Text: Romans 1:14-18

Introduction

1. The gospel is that of which we should not be ashamed.
 - a. Reveals the righteousness of God.
 - b. It expresses the man the wisdom of God. (1 Cor. 1:24)
 - c. It is God's power to save.
2. This lesson will focus on the gospel's power to save

I. Gospel Defined

- A. "Originally denoted a reward for good tidings, later the idea of reward was dropped, and the word stood for the good news itself." (W.E. Vine)
- B. It is a message of "glad tidings" and "great joy." (Luke 2:10-11)
- C. It is the message of good news that salvation is available in Christ. (Eph. 1:3-10)

II. The Gospel Originated with God

- A. The desire of God was that all be saved. (2 Pet. 3:9)
- B. God revealed His will to man.
 1. Holy Spirit searched out the mind of God and revealed His will to men who in turn wrote it down. (1 Cor. 2:10-13; 1 Pet. 1:12)
 2. The source of the gospel preached by the apostle Paul was Divine. (Gal. 1:11-12)
- C. What God revealed to man was what man needed to be saved. (2 Tim. 3:16; 2 Pet. 1:3)
 1. The gospel is God's power to save. (text)
 2. The message of the cross is the power of God. (1 Cor. 1:18)
 3. That gospel reveals the righteousness of God. (text)
 - a. One is to seek God's righteousness first. (Matt. 6:33)
 - b. Life and immortality has been brought to light in the gospel. (2 Tim. 1:10)
 4. No other gospel has been given or will be given for the one gospel is sufficient to take away the sins of man and to save him.
 - a. As there is one God, there is one gospel. (Eph. 4:4-6)
 - b. When one preaches another gospel he is accursed. (Gal. 1:6-8)
 - c. Both Jew and Gentile, all mankind, will be saved in the same manner. (Acts 15:7, 11)

III. The Gospel Consists of Facts, Commands and Promises

- A. Facts to be believed about Jesus Christ. (1 Cor. 15:1-4)
- B. Commands to be obeyed. (John 8:24; Luke 13:3; Rom. 10:9; Acts 2:38; 1 Cor. 15:58)
- C. Promises to be enjoyed. (Mark 16:16; Eph. 1:3; Rev. 2:10)

Conclusion

1. There is no hope for one who rejects the gospel of Christ. (2 Thes. 1:7-9)
2. Why don't you believe what the gospel presents about Christ, then obey what it commands so that you can enjoy the promises it makes?

Impenitence

I. Introduction

1. In order to obtain forgiveness of sins, men must, among other things, repent of their sins (Acts 17:30).
2. An impenitent person displays a brazenness which may manifest itself all the way from simply trying to ignore his sins to a shameless and open defiance of God and His word.
3. This lesson will note some illustrations of impenitence allowing us to see its consequences and show how forgiveness is available to the penitent.

I. Impenitence and Its Consequences Illustrated

- A. David's flagrant sin. (2 Sam. 11).
- B. The sin of King Saul. (1 Sam. 15).
- C. The sin of Manasseh, son of Hezekiah. (2 Kings 21:1-9, 16; 2 Chron. 33:1-9).

II. Forgiveness to the Penitent

- A. Men do not have to continue in sin because God has made forgiveness possible through His Son.
- B. In order to secure that forgiveness, sinners must repent.
 1. Those on Pentecost. (Acts 2:38).
 2. Jesus' message to the Jews. (Luke 13:3, 5).
 3. Paul's teaching to the Athenians. (Acts 17:30-31).

Conclusion

1. Your sins and impenitence can cause grave consequences to you and to those who come under your influence.
2. If you need to repent, do so. Obey the commands of the Lord today.

In Nothing Be Ashamed

Text: Philippians 1:12-20

I. Introduction

1. Definitions.
 - a. Ashamed. “The feeling of shame arising from something that has been done” (W.E. Vine).
 - b. Shame. “A condition of humiliating disgrace or disrepute; something that brings strong regret, censure, or reproach” (Webster).
2. The apostle Paul’s desire was that he would do nothing of which to be ashamed. This same resolve should be in the heart of every Christian.
3. This lesson will present some things of which the Bible says we should not be ashamed.

I. Jesus (Mark 8:34-38)

- A. Because one fears of becoming an object of contempt in the eyes of the world, he refuses to confess Christ or live by His will.
- B. Peter learned the consequences of being ashamed of Jesus (Matt. 26:31-35, 69-75).
- C. Why would His disciples ever be ashamed of Jesus? (Heb. 2:11)

II. The Gospel (Rom. 1:15-17)

- A. Paul had suffered a great deal because of the gospel yet he was not ashamed of it.
- B. We should not be ashamed of its simplicity or its exclusiveness.

III. Suffering (1 Pet. 4:14-16)

- A. There is no shame in suffering as a Christian.
- B. Though one may have to suffer in many ways, he should be glad he is considered worthy to suffer for the name of Christ (Acts 5:41; 2 Tim. 1:12).

IV. Others (2 Tim. 1:8, 16)

- A. Social, racial, intellectual, cultural, and financial differences can cause some to be ashamed of their brethren.
- B. All should respect and esteem others.

V. A Workman (2 Tim. 2:15)

Conclusion

May all of us be truthfully able to sing, “I’m not ashamed to own my Lord, Nor to defend His cause; Maintain the honors of His word, The glory of His cross.”

Jesus the Stone

Text: 1 Peter 2:4-8

Introduction

1. In the text Peter ties several passages together in which Jesus is referred to as a stone.
2. These Old Testament figures of speech, when applied to Jesus, tell several things about Him.

I. The Rejected Stone

- A. “The stone which the builders rejected (KJV: “disallowed”).” (vv. 4-7; Psa. 118:22)
- B. Though rejected by the builders, the chief architect selected it as the chief corner stone.
- C. This describes how the Jews found Jesus unacceptable and rejected Him (Matt. 21:33-42).

II. The Chief Corner Stone

- A. The rejected stone was used as the chief corner stone. (v. 7; Psa. 118:22; Isa. 28:16)
- B. Through this comparison we can see the different evaluations placed upon Jesus by the Jews and by God.
- C. Jesus is the chief corner stone of the church. (Eph. 2:19-22)

III. A Reliable Stone

- A. Verse six is a quotation of Isaiah 28:16 where the promise of a Messiah is used as a stay on which God’s people could rely.
- B. One can rely on Jesus. (2 Tim. 1:12; Heb. 7:25; 2 Tim. 4:6-8)

IV. A Stone of Stumbling and a Rock of Offense

- A. Verse eight alludes to Isaiah 8:14 where Judah is told to fix her hope upon God, specifically upon the promise of the Messiah.
- B. In the New Testament, Isaiah 8:14 is applied to Jesus. (Rom. 9:31-33)

Conclusion

1. Both the acceptance and rejection of Jesus are pictured in reference to Jesus as a stone.
2. What is He to you? Is He your chief corner stone or your rock of offense?

Lessons from the Temptation

Text: Matthew 4:1-11

Introduction

The account of the temptation of Jesus in the wilderness offers some of the richest lessons in Scripture.

I. The First Temptation

A. Details of this temptation.

1. Jesus was in the wilderness for forty days.
2. Satan tells Jesus to command stones to become bread. (v. 3)
3. Satan seemed to be tempting Jesus to prove His Sonship.

B. Background and application.

1. Jesus quotes Deuteronomy 8:1-3.
2. It would have been contrary to the word of God for Jesus to have used His power for His own benefit. Though He needed food, He first needed to do the will of God.

II. The Second Temptation

A. Details of this temptation.

1. The “pinnacle” was probably the southern wall of the temple enclosure.
2. Satan gave Jesus a dare. (v. 6)

B. Background and application.

1. The quotation is from Deuteronomy 6:16 where Moses chastised Israel for their perpetual doubt.
2. Jesus would not “try” God, neither must we.

III. The Third Temptation

A. Details of this temptation.

1. Though God had promised Jesus He would rule, the way to the throne was hard.
2. Satan offered an easy way.

B. The lesson: do not worship other “gods.”

Conclusion

Let us imitate the example of Jesus in overcoming temptation.

Living Soberly

Text: Titus 2:11-12

Introduction

1. Living soberly involves more than the idea of being free from the intoxication of alcoholic beverages.
2. What does it mean to “live soberly?”

I. “Soberly Defined”

- A. The Greek word basically means being of sound mind, self-controlled, to be in one’s right mind, to call to one’s senses. It suggests the idea of thoughtfulness, of being serious-minded and of carefully considering the real situations of life.
- B. “Living soberly” would eliminate the idea of being bounced around by life’s circumstances without any reason, plan or goal for life.

II. The Christian’s Responsibility

- A. The Christian is not to live aimlessly. (Titus 2:2-6)
- B. When a Christian lives soberly, he will be giving serious consideration to certain things which then affect the way he lives.

III. Some Characteristics of the One Living Soberly

- A. He will have carefully examined the evidences for the deity of Jesus Christ.
- B. He will have a deep respect for the word of God.
- C. He will give serious consideration to the existence of the God of heaven and striving to live accordingly.
- D. He will possess a love and appreciation for the church for which Jesus died.
- E. He will have an awareness of his responsibilities to his fellowman.
- F. He will display a constant awareness that there is another life beyond this one and that this life is to prepare him for the next.

Conclusion

No one can be a true success in this life without living soberly.

Overcoming Sin

Text: Matthew 4:1-11

I. Introduction

1. When tempted in the wilderness, Jesus manifested the triumph and victory of faith.
2. His encounter with Satan was far different from that of Adam and Eve.
3. As victory over sin belonged to Him, it can belong to us.
4. When one is able to identify sin and at the same time have the desire within to overcome it, he can enjoy a triumphant faith.

I. The Nature of Sin

A. Sin defined:

1. "In the NT to wander from the law of God, violate God's law." (Thayer).
2. Definitions from Scripture:
 - a. 1 John 5:17.
 - b. 1 John 3:4.
 - c. James 4:17.
 - d. Romans 14:23.

B. The origin of sin: a product of Satan. (Matt. 15:18-19)

C. Characteristics of sin identified in the New Testament:

1. 2 Timothy 3:13.
2. Romans 6:23.
3. James 1:15.
4. John 8:21.
5. Ephesians 2:1-3.
6. John 8:44.
7. Hebrews 11:25.
8. 1 Corinthians 6:18-19.
9. 2 Thessalonians 1:6-9.

D. The power of sin: great. (1 Pet. 5:8; Rom. 6:12)

II. Victory Lies in Jesus

A. Because:

1. Of the purpose of His mission. (Luke 19:10)
2. Only in Christ is the solution to the problem of death. (1 Cor. 15:55-57)

B. To attain victory in Jesus, one must give complete submission and obedience to Him and do those things necessary to be found in Him. (Matt. 7:21; Heb. 5:8-9)

Conclusion

1. Sin can be overcome.
2. Overcome it today.

The Parent - Child Relationship

Introduction

1. Family life in our society seems to be in real trouble.
2. The family is a divine arrangement. (Psa. 127:3; Gen. 48:9; Psa. 127:4)
3. The parent-child relationship, like all relationships, is reciprocal: it works both ways or it does not work at all.

I. The Responsibility of Parents

- A. Provide materially for their children. (1 Tim. 5:8)
- B. Bring their children up in the nurture and admonition of the Lord. (Eph. 6:4)
- C. Not to provoke their children to wrath. (Eph. 6:4)
- D. Not to discourage their children. (Col. 3:21)
- E. Set a proper example before their children.

II. The Responsibility of Children

- A. Obey their parents. (Eph. 6:1-4; Col. 3:20)
 1. "In the Lord." Parents' commands must be in agreement with the word of God.
 2. Following the example of Jesus. (Luke 2:51)
 3. "This is right." It is the proper thing to do in the sight of God.
 4. "In all things." (Col. 3:20)
- B. Honor father and mother.
 1. Respect and obedience go hand in hand.
 2. Provide for them when they no longer can provide for themselves.

Conclusion

1. Parents: examine yourselves and see if you are worthy of being called "blessed." (Prov. 31:28)
2. Children: look at yourselves honestly and see if you are doing the will of Christ in respecting and obeying your parents.

Peter's Denial

Text: Mark 14:66-72

Introduction

1. It is just as important for us not to deny the Lord today as it was for Peter. (Matt. 10:32-33)
2. The record in the text is filled with suggestion that will help us to be more faithful to the Lord.

I. The Circumstances of the Denial

- A. Peter had been with Jesus from the very beginning of His ministry and was close to Him.
- B. Peter had expressed great confidence in Jesus. (Matt. 16:13-17)
- C. Peter had said he was willing to die for Jesus. (Matt. 26:31-35; John 13:36-38)
- D. Peter had defended Jesus when the soldiers came to arrest Him in Gethsemane. (John 18:1-11)
- E. After His arrest, Peter had followed Jesus from afar. (Luke 22:54)
- F. Peter then denied the Son of God. (Text)

II. Some Precedents of the Denial

- A. Self-confidence. (Matt. 26:31-35; Luke 22:31-33; John 13:37)
- B. Peter followed Jesus "afar off." (Matt. 26:58)

III. Things Which Magnify His Denial

- A. Peter had been fully warned. (Matt. 26:34)
- B. The time during which the denials were made: the illegal, unjust trials of Jesus.
- C. Peter had received many special expressions of the Lord's love for him.
- D. The manner in which the denials were made.

Conclusion: Some Applications

1. Great prominence in the service of the Lord does not keep one free from the danger of denial.
2. The greatest danger is not always at our weakest spot.
3. The tendency is for sin to repeat itself.
4. Once you fail, you do not have to stay down.

Prayer and the Power of Prayer

Introduction

1. As children of God, no matter how diligently we may strive to please God in all other phases of our responsibilities, if we do not pray, or pray properly, we will be miserable failures.
2. This lesson will seek to define prayer and show its power in our lives.

I. The Definition of Prayer

- A. The general term for addressing God.
- B. The privilege and duty of the righteous. (Jas. 5:16)
- C. Asking, seeking and knocking. (Matt. 7:7-11)
- D. An act of faith. (Luke 18:8; Jas. 1:5-7)
- E. More than just thinking.

II. Elements of Prayer

- A. Adoration or praise. (Acts 2:47; Matt. 6:9)
- B. Petitions. (1 John 5:15)
- C. Thanksgiving. (Phil. 4:6)
- D. Intercession. (1 Tim. 2:1)

III. The Power (Efficacy) of Prayer

- A. The assurance of its power.
 1. It "avails much." (Jas. 5:16)
 2. It is heard and answered by God. (1 John 5:14-15)
- B. Examples of its power.
 1. It saves the penitent child of God from sin. (1 John 2:1; Acts 8:18-24)
 2. It helps the child of God overcome temptation. (Jas. 1:2-8)
 3. It helps the child of God conduct himself toward others as he should. (Matt. 7:1-5)

Conclusion

Let each child of God recognize the power of prayer and use its power effectively in his life.

The Assumptions, Components and Blessings of Prayer

Introduction

This lesson will concern the assumptions one must grant before praying, the components of prayer and the blessings derived from prayer.

I. Assumptions One Must Grant About Prayer

- A. God is real.
- B. God loves man.
- C. Man needs God.
- D. God hears prayer. (John 9:31)
- E. God answers prayer.

II. Components of Prayer: Things for Which to Pray

- A. Forgiveness of sins. (Luke 11:2-4)
- B. Wisdom. (Jas. 1:5)
- C. The daily necessities of life. (Matt. 6:11)
- D. The sick. (Jas. 5:13-14)
- E. Protection from temptation. (Matt. 26:41)
- F. Deliverance from evil. (Matt. 6:13)
- G. Enemies. (Matt.5:44)
- H. The lost. (Rom. 10:1)
- I. All men. (1 Tim. 2:1-2)
- J. God's people. (Eph. 6:18)
- K. The effectual working of the word of God. (2 Thes. 3:1-2)

III. Blessings Derived from Prayer

- A. Peace that passes understanding. (Phil. 4:6-7)
- B. Help in time of temptation. (1 Cor. 10:13)
- C. Wisdom. (Jas. 1:5)
- D. Physical necessities. (Matt. 6:33)
- E. Healing. (Jas. 5:16)
- F. Forgiveness. (Matt. 6:12)
- G. Help with prayer. (Rom. 8:26-27)

Conclusion

Let us ever be thankful for the great blessing we derive from the privilege of prayer.

Acceptable Prayer

Introduction

This lesson concerns those things that can hinder our prayers and some essentials and nonessentials to acceptable prayer.

I. Hindrances to Prayer

- A. A lack of faith. (Jas. 1:5-7)
- B. Wickedness. (Psa. 66:18; Prov. 28:9)
- C. Substituting prayer for obedience.
- D. Selfishness. (Jas. 4:3; Luke 18:9-14)
- E. Improper attitudes toward others. (Matt. 6:14-15; 5:23-24; 1 Pet. 3:7)

II. Nonessentials to Acceptable Prayer

- A. A particular body posture—many are found in Scripture.
- B. Olde English (the language of King James).
- C. Some miscellaneous nonessentials:
 1. Solemn looks.
 2. Pious tones.
 3. Impressive language.
 4. Vain repetitions. (Matt. 6:5, 7)

III. Essentials of Acceptable Prayer

- A. A proper disposition.
 1. Reverence. (Matt. 6:9; Psa. 111:9)
 2. Faith, trust and confidence. (Jas. 1:5-7)
 3. Sincerity. (Matt. 6:5-6)
 4. Thanksgiving. (Eph. 5:20)
 5. Humility. (Luke 18:9-14; 1 Pet. 5:5-7)
 6. Obedience. (1 John 3:22; 1 Pet. 3:12)
 7. A forgiving spirit. (Matt. 6:14-15)
 8. A willing spirit. (1 John 5:14)
- B. Proper authority.
 1. In the name of Christ. (Col. 3:17)
 2. According to the will of God. (1 John 5:14)
- C. Proper frequency.
 1. Always. (Luke 18:1)
 2. Without ceasing. (1 Thes. 5:17)

Conclusion

Let each of us make every effort to make our prayers acceptable to God.

The Model Prayer

Text: Matthew 6:5-15; Luke 11:1-4

Introduction

Though often called “the Lord’s prayer,” it was a model prayer given at the request of the Lord’s disciples so that they might learn how to pray. (Luke 11:1)

I. Some General Observations

- A. It was simple.
- B. It was short.
- C. It was comprehensive.

II. The Elements of It

- A. An outburst of praise and reverence.
- B. A petition in behalf of the kingdom.
 - 1. We cannot make such a petition today.
 - 2. The kingdom has already come. (Col. 1:13; Heb. 12:28; Rev. 1:9)
- C. A petition for obedience: “Your will be done.”
- D. A petition for temporal things: “Give us this day our daily bread...”
- E. A petition for forgiveness.
- F. A petition for deliverance from temptation.
- G. A recognition of the power of God.

Conclusion

We must seek to model our prayers and our prayer life after the teachings and example of Jesus.

Receiving The Word With Meekness

Text: James 1:19-21

I. Introduction

1. The heart properly equipped to hear and heed the saving message of God is the “honest and good heart.” (Luke 8:15)
 - a. It is essential for the one outside of Christ to have such an attitude if he is ever going to believe, obey, and be saved.
 - b. It is also necessary for the one in Christ, a child of God.
2. The person who would receive the word with this attitude must have several very important characteristics.

I. Essential Characteristics in Relation to the Word of God

- A. “Swift to hear” the word. (v. 19)
 1. Appreciative of it.
 2. Longing to be filled with it. (Col. 3:16; Matt. 5:6)
- B. “Slow to speak.” (v. 19)
 1. Consider Proverbs 29:20.
 2. The one who does not bridle his tongue has a vain religion. (Jas. 1:26)
- C. “Slow to wrath: for the wrath of man does not produce the righteousness of God.” (vv. 19-20)
- D. To possess these qualities, a person must rid himself of all filthiness and overflowing of wickedness. (v. 21)
 1. These must be put away in order to receive the word.
 2. The word is “implanted” (v. 21).
 3. The word must be received with meekness.

II. Meekness Defined

- A. This word occurs three times in the New Testament (Jas. 1:21; 3:13; 1 Pet. 3:15).
- B. The Greek word is difficult to translate.
 1. Basically it means absence from resentment, resignation in suffering.
 2. In the text it is the opposite of wrath, a yielding, receptive manner.
- C. One must rid himself of pride and yield his heart to reception of the word.
- D. One must be more than a gracious listener—he must listen with the intention to obey. (Jas. 1:22-25)

Conclusion

One who conscientiously applies these instruction from James to his life will be saved by the word.

The Sins of Jerusalem: The Sins of Today

Text: Zephaniah 3:2

Introduction

1. In the text, Zephaniah listed four sins of the city of Jerusalem.
2. The sins of God's people then remain the sins of His people today.

I. She Did Not Obey God's Voice

- A. She had heard God speak through His law and His prophets but had taken no heed. (Jer. 7:23-26)
- B. Many members of the church, like Israel of old, hear God speak but do not obey His voice.
 1. Warnings about disobedience to the voice of God. (Heb. 10:26-31; 2 Thes. 1:6-10; Matt. 7:24-27)
 2. Examples of disobedience abound.
 - a. The use of unauthorized innovations.
 - b. The lack of personal evangelism.
 - c. Loose morals concerning such things as immodest apparel, social drinking, etc.

II. She Would Not Receive God's Correction

- A. God sent correction (Amos 4:6) but she did not receive it.
- B. Many today are rebellious to the correction of the Lord.

III. She Did Not Trust in the Lord

- A. She had put her faith in man, military power, false gods and alliances with foreign nations.
- B. Many brethren have so erred by putting their trust in human wisdom, money, fine buildings, etc.
- C. We must put our trust in God and His ways. (Heb. 11:6; Eph. 6:10)

IV. She Did Not Draw Near to Her God

- A. She failed to draw near to God in faith and supplication for Him to guide her in all her needs.
- B. Many in the church today have not drawn near to God.

Conclusion

Correcting these four problem areas will go a long way in solving many of the problems that exist among God's people today.

Walking By Faith

Text: 2 Corinthians 5:7

I. Introduction

Though many claim to be walking by faith they do not know what it involves.

I. It Involves the Word of God

- A. One cannot properly walk through life unaided.
- B. One must:
 - 1. Know and believe God's will.
 - 2. Do things because God said do them.

II. It Involves Action

- A. One cannot walk without action.
- B. It must be proper action. (Rom. 3:8)
- C. One cannot be passive. (Matt. 7:21-27; Jas. 1:22-25; Heb. 5:8-9)

III. It Involves Trust

- A. Faith requires trust.
- B. The trust of all must be in the Lord.
- C. Passages which encourage trust in the Lord.
 - 1. Psalm 84:12.
 - 2. Psalm 112:6b-7.
 - 3. Psalm 119:8-9.
 - 4. Psalm 125:1.
 - 5. Proverbs 29:25.
 - 6. Isaiah 12:2.
 - 7. 1 Timothy 4:8-10.

IV. It Involves the Proper Motive

- A. Such is clearly taught in the Bible.
- B. Everything in life must be done to please God. (Matt. 6:1-18)

Conclusion

- 1. Are you walking by faith?
- 2. If not, why not hearken to the will of God and begin living your life in accordance with it?

Who Is Wise?

Text: James 3:13-17

Introduction

1. The text presents a challenging question, “Who is wise?”
2. Man’s involvement with and need for wisdom is clearly seen. (Gen. 3:16-17; Prov. 3:13-15)
3. In this lesson, we will go to the word of God to find the answer to the question, “Who is wise?”

I. True Wisdom

- A. Wisdom versus knowledge.
 1. Wisdom and knowledge are not the same.
 2. One can have a great deal of knowledge and still not be wise.
- B. Wisdom defined: “The ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct.”
- C. Earthly wisdom versus wisdom from above.
 1. Earthly wisdom. (Jas. 3:15)
 2. Wisdom from above. (Jas. 3:17)
 - a. True wisdom.
 - b. How to obtain: 2 Timothy 3:15.

II. The One Who Is Wise

- A. Fears God. (Prov. 9:10)
- B. Lives a good life. (Jas. 3:13-17)
 1. A life of good works of obedience.
 2. The good life is described in Colossians 3:1-17.
- C. Hears what others advise. (Prov. 1:1-5; 12:15)
- D. Receives a rebuke in a right manner. (Prov. 9:8-9)
- E. Respects parents. (Prov. 13:1; 15:5; Eph. 6:1-3)
- F. Refrains his lips. (Prov. 10:19; 29:11; 17:28)
- G. Wins souls. (Prov. 11:30)
- H. Hears and obeys the Lord. (Matt. 7:24-27)

Conclusion

1. Are you wise?
2. Do you have the Biblical attributes of a wise person?

Why Don't I Feel Forgiven?

Introduction

1. A common feeling that one time or another burdens the heart of every conscientious child of God is that he does not feel forgiven.
2. This lesson will:
 - a. Offer some help in solving the problem.
 - b. Deal with some common reasons for this feeling of uncertainty.

I. Lack of Faith

- A. It is possible that our outward expression of faith may be little more than lip service.
- B. One may feel unforgiven because he lacks faith to receive God's pardon. (1 John 1:9)

II. Lack of Honesty in Facing Sin

- A. If one is going to genuinely repent, it is absolutely necessary for him to face his own sins.
- B. Assurance of pardon cannot come until one faces his sins and confesses them.

III. Lack of Godly Sorrow

- A. Lack of this fails to work genuine repentance.
- B. Godly sorrow brings repentance. (2 Cor. 7:10)

IV. Lack of Obedience

- A. Heart-felt repentance results in a real change in one's actions.
 1. He must bring forth fruit worthy of repentance. (Matt. 3:8)
 2. What action have you taken since you repented?
- B. Take the test of 1 John 3:19-22.

Conclusion

1. The promises of God are such that there is no reason for being uncertain about being forgiven.
2. Consider Hebrews 4:16.

The Word Of Salvation

Text: Acts 11:1-18

I. Introduction

1. The apostle Peter was told to speak words whereby Cornelius and his house could be saved.
2. This lesson will focus attention on the word of God and the role it plays in man's salvation.

I. The Word of God Is the Means By Which Sinners Are Saved

- A. God must draw men to Christ because salvation is in Christ. (Acts 4:12; Eph. 1:3)
 1. He does this by His word. (John 6:44-45)
 2. Since the gospel is addressed to all nations and every person (Matt. 28:19; Mark 16:15), all are called in the same way. (cf. Acts 10:34-35)
- B. God calls men through the gospel because it is the means by which He saves them. (Rom. 1:16; Jas. 1:21)
- C. Man cannot be saved apart from the word of God.

II. A Knowledge of the Word of God On the Part of Sinners Is Essential to Their Salvation

- A. Man cannot come to God unless he is taught. (John 6:44-45)
 1. No sinner is ever drawn to Christ independent of being taught the gospel.
 2. Human creeds, emotions, traditions, "experiences," etc., must never be allowed to replace the word of God. (Matt. 15:6-9)
- B. The word of God gives faith. (Rom. 10:17)
- C. One must therefore learn and know the will of God.

III. The Word of God Will Save Sinners Only When They Will Submit to Its Authority in Humble Obedience

- A. Those saved will be those who obey. (Matt. 7:21; Heb. 5:8-9)
- B. Those obedient to the gospel plan of salvation are added by the Lord to His church. (Acts 2:47)

Conclusion

Now that you have heard the word of salvation proclaimed, you need to take knowledge of it and obey it because it has the power to save your soul.

Word Pictures of Salvation

Introduction

1. In the New Testament, salvation is pictured by several different figures of speech.
2. These figures are not different processes by which people may be saved but they are simply different ways of expressing salvation.

I. Birth (John 3:1-5)

- A. Being “born again” is not simply an emotional experience. It is a birth of water and the Spirit. (John 3:5)
- B. This “new birth” brings one into the family of God. (Gal. 3:26-27; 1 Tim. 3:15)

II. Death (Romans 6:1-5)

- A. Physical death is the termination of physical relationships. Death to sin is a termination of one’s relationship to sin and Satan.
- B. This figure is a picture of a master-slave relationship.
 1. The sinner is a slave of sin. (John 8:34)
 2. The Christian has died to sin. (Rom. 6:1-3)
 3. Baptism frees one by death from servitude to Satan. (Rom. 6:17-18)

III. Redemption (Ephesians 1:3-7)

- A. This is another picture of the master-slave relationship.
- B. Jesus buys, redeems, people so that they might be free from the devil to serve Him.

IV. Justification (Romans 4:23-25)

- A. This is a legal term used to describe salvation.
- B. Justification is composed of two things:
 1. Forgiveness of every sin committed prior to one’s baptism.
 2. God treats the baptized one as if he had never sinned.

Conclusion

1. Another figure of salvation: One Who Is Athirst (Revelation 22:17).
2. Jesus offers the water of life to those who will come in obedience to Him. Those who drink it will never thirst.