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**BLUESTONE INDEPENDENT BBAPTIST CHURCH**  
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**“If We Suffer, We Shall Also Reign”**  
**II Timothy 2:8-13**

Introduction: As we view this second chapter of II Timothy, we see the point that Paul is trying to express to Timothy is the roles of the pastor. In this text, the pastor is a steward (vs. 1-2), a soldier (vs. 3-4), a success (v. 5), a sower (vs. 6-7), a sufferer (vs. 8-13), a student (vs. 14-18), and a servant (vs. 19-26). It is this fifth function of the man of God that we will turn our attention. Any true servant of the Lord will face persecution (II Timothy 3:12- *“Yea, and all that will live godly in Christ Jesus shall suffer persecution”*). Therefore, notice the suffering in the life of a servant.

1. The Example in Suffering 2:8- *“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel”*
2. The Evil in Suffering 2:9- *“Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound”*
3. The Endurance in Suffering 2:10- *“Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory”*
4. The Endowment of Suffering 2:12- *“If we suffer, we shall also reign with him...”*

Body: Although the Christian may suffer, there is great blessing at the end of the way. Keep in mind that *“...God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister”*. As we view this Scripture, we notice two elements about suffering. Observe:

- I. The Reason for Suffering vs. 8-10- *“Wherein I suffer”*
  - A. Because of His Conversation v. 8- *“according to my gospel”*
    1. A Prepared Gospel Matthew 24:14- *“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”*
    2. A Pardoning Gospel Acts 20:24- *“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God”*
    3. A Peaceful Gospel Romans 10:15- *“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things”*
    4. A Praiseworthy Gospel II Corinthians 4:4- *“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”*
    5. A Perpetual Gospel Revelation 14:6- *“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people”*

- B. Because of His Christ v. 9- *“Wherein I suffer trouble”*
1. Persecution because of the Saviour John 15:18- *“If the world hate you, ye know that it hated me before it hated you”*
    - a. I John 3:13- *“Marvel not, my brethren, if the world hate you”*
    - b. Matthew 10:22- *“And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved”*
  2. Persecution through Speech Matthew 5:11- *“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake”*
  3. Persecution through Separation Luke 6:22- *“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake”*
- C. Because of His Converts v. 10- *“I endure all things for the elect's sakes”*
1. Agony for the Saints Ephesians 3:13- *“Wherefore I desire that ye faint not at my tribulations for you, which is your glory”*
  2. Afflictions for the Saints Colossians 1:24- *“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church”*
- II. The Rejoicing in Suffering vs. 11-13- *“If we suffer, we shall also reign with him”*
- A. Because of our Life v. 11- *“It is a faithful saying: For if we be dead with him, we shall also live with him”*
1. Our Resurrection Romans 6:5- *“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”*
  2. Our Return Romans 6:8- *“Now if we be dead with Christ, we believe that we shall also live with him”*
- B. Because of our Liberty v. 12- *“If we suffer, we shall also reign with him: if we deny him, he also will deny us”*
1. Revelation 5:10- *“And hast made us unto our God kings and priests: and we shall reign on the earth”*
  2. Revelation 20:4- *“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years”*
  3. Revelation 20:6- *“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years”*
  4. Revelation 22:5- *“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever”*

C. Because of His Loyalty v. 13- *“If we believe not, yet he abideth faithful: he cannot deny himself”* (Even our own doubt and unbelief cannot change the faithfulness of God.)

1. Faithful to Fellowship I Corinthians 1:9- *“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord”*
2. Faithful to Free I Corinthians 10:13- *“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it”*
3. Faithful to Fulfill Hebrews 10:23- *“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)”*
4. Faithful to Forgive I John 1:9- *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”*

Conclusion: It is a great blessing to know that if we suffer for and with Christ, then we shall also reign with Him. However, what happens if we do not suffer for Him? Evidently, we will not reign with Him during the millennial. What great crowns and rewards are lost to those who do not live for Jesus Christ!

## **“Ignorant People”** **I Corinthians 14:38**

Introduction: The Bible speaks much about the subject of ignorance. Certainly, the Lord does not want us to be ignorant as seen in Colossians 1:9 (“*For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;*”). Noah Webster defined “ignorant” as “Destitute of knowledge; uninstructed or uninformed; untaught; unenlightened; Unknown; undiscovered; one unlettered or unskilled”. God’s children are to be well instructed in His will and ways as we grow in the grace and knowledge of the Lord Jesus Christ (II Peter 3:18). Some feel that ignorance is bliss, but in the Scriptures, there is the:

1. Fatal Ignorance Deuteronomy 19:4- “*And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;*”
2. Fervent Ignorance Acts 17:23- “*For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*”
3. Ferocious Ignorance I Timothy 1:13- “*Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.*”
4. Former Ignorance I Peter 1:14- “*As obedient children, not fashioning yourselves according to the former lusts in your ignorance:*”
5. Foolish Ignorance I Peter 2:15- “*For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:*”

Body: From these verses, we can see how that ignorance is not bliss. In Webster’s definition of “ignorant”, he continues with the word “ignore”. According to Webster, people are ignorant because they ignore. This concept is also seen in the writings of Paul in Hebrews 5:11-12. There was a desired instruction (v. 11- “*Of whom we have many things to say, and hard to be uttered*”) and a deliberate ignorance (v. 11- “*seeing ye are dull of hearing*”). Instead of being able to teach (v. 12), the Hebrew believers had a need to be taught. God would not have it to be so. He wants us informed in spiritual matters. As we study the Word of God, we see many areas in which the Lord wants us well informed. Notice what areas the Lord does not want us ignorant.

- I. Ignorance of the Doctrine of Sin Numbers 15:24-29
  - A. The Committing of Ignorant Sin v. 24- “*if ought be committed by ignorance*”
  - B. The Covering of Ignorant Sin v. 25- “*make an atonement*”
  - C. The Cleansing of Ignorant Sin v. 26- “*it shall be forgiven*”
  - D. The Cost of Ignorant Sin vs. 27-28- “*offering...atonement*”
  - E. The Conditions of Ignorant Sin v. 29- “*one law for him that sinneth through ignorance*” (Acts 17:30)

- II. Ignorance of the Duties of a Servant Isaiah 56:10
  - A. They are to See- *“His watchmen are blind”*
  - B. They are to Speak- *“they are all dumb dogs, they cannot bark”*
  - C. They are to Serve- *“sleeping, lying down, loving to slumber”*
  
- III. Ignorance of the Design of Salvation Romans 10:3
  - A. The Need of Salvation- *“For they being ignorant of God's righteousness”*
  - B. The Neglect of Salvation- *“going about to establish their own righteousness”*
  - C. The Negligence of Salvation- *“have not submitted themselves unto the righteousness of God”*
  
- IV. Ignorance of the Disclosure of a Secret Romans 11:25
  - A. The Blindness of Israel- *“blindness in part is happened to Israel”*
  - B. The Blessings of Israel- *“until the fulness of the Gentiles be come in”*
    - 1. Their Restraint- *“until the fulness of the Gentiles”*
      - a. Times of the Gentiles Luke 21:24
        - (1) When Nebuchadnezzar, King of Babylon, conquered Israel in 606 B.C., the Times of the Gentiles began. Daniel outlined this period.
        - (2) This is a period when the Gentiles are in control of the world and have national power as seen in Jeremiah 27:5-7.
      - b. Fulness of the Gentiles Romans 11:25
        - (1) The Fulness of the Gentiles refers to the Gentiles that are “called out” to make up the church.
        - (2) This period began at Pentecost and will end after the tribulation period. After this time, the Jews will be restored to their own land thus ending the fulness of the Gentiles.
    - 2. Their Restoration Jeremiah 30:10-11, Amos 9:14-15
  
- V. Ignorance of the Deficiency of Sinners Ephesians 4:17-19
  - A. The Actions of Sinners v. 17- *“walk not as other Gentiles walk”*
  - B. The Aptitude of Sinners v. 17- *“in the vanity of their mind”*
  - C. The Awareness of Sinners v. 18- *“Having the understanding darkened”*
  - D. The Alienation of Sinners v. 18- *“being alienated from the life of God”*
    - 1. Their Intellect v. 18- *“through the ignorance that is in them”*
    - 2. Their Insight v. 18- *“because of the blindness of their heart”*
    - 3. Their Instinct v. 19- *“given themselves over”*
  
- VI. Ignorance of the Deceitfulness of Sins I Corinthians 10:1-12
  - A. The Protection of Israel vs. 1-2- *“all our fathers were under the cloud...”*
  - B. The Provisions of Israel vs. 3-4- *“did all eat the same spiritual meat...”*
  - C. The Problem of Israel v. 5- *“But with many of them God was not well pleased: for they were overthrown in the wilderness.”*

1. Sensual Things v. 6- *“we should not lust after evil things, as they also lusted”* Numbers 11:4-9, 31-34
  - a. Lust is a longing desire for that which is forbidden. It is a eagerness to possess or enjoy; carnal appetite; unlawful desire of carnal pleasure
  - b. They were not content with their current provision and let their carnal appetites dominate.
  - c. Lust is a secret, hidden sin.
2. Strange Things v. 7- *“Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.”* Exodus 32:1-9, 25
  - a. Idolatry is the worship of idols, images, or anything made by hands, or which is not of God; excessive attachment or veneration for anything, or that which borders on adoration
  - b. To eat and drink refers to the heathen feasts in their temples.
  - c. Rose up to play depicts choral songs and dances accompanied with revelry in honor to the idol.
3. Sexual Things v. 8- *“Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.”* Numbers 25:1-9
  - a. Fornication is the incontinence or lewdness of unmarried persons, male or female.
  - b. For the three and twenty thousand (that fell in one day) refer to Numbers 25:9.
  - c. At Corinth, there was a temple dedicated to Venus (“to lust”). At this place, there were 1,000 priestesses that were common prostitutes.
  - d. Their spiritual whoredom led to bodily whoredom.
4. Sarcastic Things v. 9- *“Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.”* Numbers 21:4-6
  - a. To tempt means to try, prove, or put to trial for proof.
  - b. Webster defines tempt as, “to try his patience, to provoke His anger, to act in such a way as to see how much He will bear, They tried His patience and forbearance by rebellion, murmuring, impatience, and dissatisfaction.
  - c. Refer to Matthew 4:5-7.
5. Speaking Things v. 10- *“Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.”* Num. 12:1-2, 9
  - a. Webster defined murmur as, “a complaint half suppressed, or uttered in a low, muttering voice, to mutter, to growl, grumbling, to complain, to utter complaints in a low, half articulated voice
  - b. They railed on their leaders when times got hard. Numbers 14:2, 26-35

D. The Parable of Israel vs. 11-12

- VII. Ignorance of the Donations for Spirituality I Corinthians 12:1-11
- A. The Diversities of the Gifts vs. 4-6
    1. Diversities of Gifts—The Same Spirit v. 4
    2. Differences of Administration—The Same Lord v. 5
    3. Diversities of Operations—The Same God v. 6
  - B. The Description of the Gifts vs. 8-10, 28, Eph. 4:11, Rom. 12:6-8 (19 in all)
    1. Serving Gifts
      - a. v. 8- *“the word of wisdom”*
      - b. v. 8- *“the word of knowledge”*
      - c. v. 9- *“To another faith”*
      - d. v. 10- *“discerning of spirits”*
    2. Sign Gifts I Corinthians 1:22
      - a. v. 9- *“the gifts of healing”*
      - b. v. 10- *“the working of miracles”*
    3. Speaking Gifts I Corinthians 14:22
      - a. v. 10- *“to another prophecy”*
      - b. v. 10- *“divers kinds of tongues”*
      - c. v. 10- *“the interpretation of tongues”*
  - C. The Disbursement of the Gifts v. 11- *“dividing to every man severally as he will”* (Not as we will, but as He will.)
  - D. The Design of the Gifts vs. 7, 12 (*“to profit withal”*)
    1. Spiritual gifts are not for enjoyment, but for employment.
    2. Spiritual gifts are not for promotion of self, but for prosperity of the saints.
- VIII. Ignorance of the Distresses of Servitude II Corinthians 1:8
- A. The Consolation during Distresses vs. 3-7
  - B. The Coming of Distresses v. 8- *“our trouble which came to us in Asia”*
  - C. The Compaction of Distresses v. 8- *“we were pressed out of measure”*
  - D. The Consumption of Distresses v. 8- *“above strength, insomuch that we despaired even of life”*
  - E. The Consideration of Distresses vs. 9-10
  - F. The Compassion during Distresses v. 11- *“Ye also helping together by prayer for us”*
- IX. Ignorance of the Devices of Satan II Corinthians 2:11
- A. The Punishment of the Disciplined v. 6- *“Sufficient to such a man is this punishment”*
  - B. The Pardon of the Disciplined vs. 7-10
  - C. The Preparations of the Devil v. 11
    1. His Advantage- *“Lest Satan should get an advantage of us”* (The advantage Satan gains in many churches is a critical, accusing spirit amongst the congregation. Revelation 12:10)
    2. His Ammunition- *“we are not ignorant of his devices”* (One of his devices is unforgiveness. Matthew 6:14-15)

- X. Ignorance of the Departure of the Saints I Thessalonians 4:13, II Peter 3:5-8
- A. It is a Consolation to the Saints v. 13- *“ye sorrow not, even as others which have no hope”*
  - B. It is a Conviction of the Saints v. 14- *“For if we believe”*
  - C. It is a Certainty to the Saints v. 15- *“this we say unto you by the word of the Lord”*
  - D. It is a Calling of the Saints v. 16- *“the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God”*
  - E. It is a Catching of the Saints v. 17- *“we which are alive and remain shall be caught up together with them”*
  - F. It is a Comfort to the Saints v. 18- *“comfort one another with these words”*

Conclusion: In the Old Testament, the High Priest had to have compassion on the ignorant (Hebrews 5:2- *“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.”*). The reason that he could do this is because he committed sins in ignorance also. However, we have a High Priest in heaven, Jesus, which has never committed one sin. Can He have compassion on us? According to Hebrews 4:15, Jesus is touched with the feeling of our infirmities. You may ask, “Preacher, I have committed things through ignorance. What can I do?” The answer is to confess it to Jesus and learn the ways of the Lord. He is a forgiving God that will help you!

**“Know, Reckon, and Yield”**  
**Romans 6:1-23**

Introduction: Paul seems to change gears as we come to chapter six of Romans. In chapter five, he dealt with justification. Now, in chapter six, Paul addresses our sanctification, which will continue through chapter eight. Someone may ask, “How can I be sanctified when there is sin in my life?” Paul’s response is seen in this chapter as he reveals a family secret concerning the freedom from sin, not to sin. Observe our power when it comes to sin.

1. We have a New Fact Romans 6:7- *“For he that is dead is freed from sin”*
2. We have a New Freedom Romans 6:18- *“Being then made free from sin, ye became the servants of righteousness.”*
3. We have a New Fruit Romans 6:22- *“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life”*

Body: In this chapter, Paul reveals that justification does not lead one to sin, but to sanctification in their lives. Christ has broken the penalty of sin, and now He reveals how He has broken the power of sin. This understanding will lead to victory in a Christian’s life. The fruit of holiness is produced in their lives as they know, reckon, and yield their lives to the loving master. Notice the threefold secret to triumph in a believer’s life.

- I. Know- “The repetition of the word ‘know’ indicates that Paul wanted us to understand a basic doctrine. Christian living depends on Christian learning; duty is always founded on doctrine. If Satan can keep a Christian ignorant, he can keep him impotent.” (Wiersbe)
  - A. A Knowledge of our Submersion 6:3- *“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”*
    1. A Baptism into Deity- *“baptized into Jesus Christ”*
      - a. Baptism implies immersion and identification.
      - b. Immersion is physical and identification is spiritual. John 1:33- *“And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.”*
      - c. “Their immersion was a picture of what the Spirit did: the Holy Spirit identified them with Christ in His death, burial, and resurrection.” (Wiersbe)
    2. A Baptism into Death- *“were baptized into his death”* Galatians 2:20
      - a. “The basic truth Paul was teaching is the believer’s identification with Christ in death, burial, and resurrection.” (Wiersbe)

- b. “Just as we are identified with Adam in sin and condemnation, so we are now identified with Christ in righteousness and justification.” (Wiersbe)
  - c. “I am in Christ and identified with Him. Therefore, whatever happened to Christ has happened to me. When He died, I died. When He arose, I arose in Him. I am now seated with Him in the heavenlies!” (Wiersbe)
  - d. Give illustration of John Phillips narrative concerning man late for train. (“It does not feel like six”) (Phillips, page 104)
  - e. Give illustration of John Phillips narrative concerning the turtle that Pat, Mike, and O’Brien discovered. (“It’s dead—but it don’t believe it!”) (Phillips, page 104)
- B. A Knowledge of our Sin 6:6- *“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”*
- 1. Our Sin is Crucified- *“our old man is crucified with him”*
  - 2. Our Sin is Cremated- *“that the body of sin might be destroyed”*
    - a. “The word ‘destroyed’ does not mean annihilated; it means ‘rendered inactive, made of no effect’.” (Wiersbe)
    - b. “Sin wants to be our master. It finds a foothold in the old nature, and through the old nature seeks to control the members of the body. But in Jesus Christ, we died to sin; and the old nature was crucified so that the old life is rendered inoperative.” (Wiersbe)
  - 3. Our Sin is Controlled- *“that henceforth we should not serve sin”*
    - a. “Sin is a terrible master, and it finds a willing servant in the human body.” (Wiersbe)
    - b. “The body is not sinful; the body is neutral. It can be controlled either by sin or by God.” (Wiersbe)
- C. A Knowledge of our Superiority 6:9- *“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”*
- 1. Death is Finished- *“Christ being raised from the dead dieth no more”*
  - 2. Death is Feeble- *“death hath no more dominion over him”*
    - a. “Sin and death have no dominion over Christ. We are ‘in Christ’; therefore, sin and death have no dominion over us. Jesus Christ not only died ‘for sin,’ but He also died ‘unto sin.’ That is, He not only paid the penalty for sin, but He broke the power of sin.” (Wiersbe)
    - b. We are not free to sin, but freed from sin.
- D. A Knowledge of our Servitude 6:16- *“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”*
- 1. The Obedience of a Servant- *“to whom ye yield yourselves servants to obey”*
  - 2. The Obligation of a Servant- *“his servants ye are to whom ye obey”*

## II. Reckon

A. Reckon our Deadness 6:11- *“Likewise reckon ye also yourselves to be dead indeed unto sin...”*

1. “The word reckon is a translation of a Greek word that is used forty-one times in the New Testament—nineteen times in Romans alone.” (Wiersbe)
2. “To reckon means ‘to put to one’s account.’ It simply means to believe that what God says in His Word is really true in your life.” (Wiersbe)
3. “Paul didn’t tell his readers to feel as if they were dead to sin, or even to understand it fully, but to act on God’s Word and claim it for themselves. Reckoning is a matter of faith that issues in action. It is like endorsing a check: if we really believe that the money is in the checking account, we will sign our name and collect the money. Reckoning is not claiming a promise, but acting on a fact. God does not command us to become dead to sin. He tells us that we are dead to sin and alive unto God, and then commands us to act on it. Even if we do not act on it, the facts are still true.” (Wiersbe)

B. Reckon our Deliverance 6:11- *“...but alive unto God through Jesus Christ our Lord”*

C. Reckon our Determination 6:12- *“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof”*

1. Determined not to Surrender- *“Let not sin therefore reign in your mortal body”*
2. Determined not to Submit- *“that ye should obey it in the lusts thereof”*

## III. Yield- “Paul’s first instruction (‘know’) centered in the mind, and this second instruction (‘reckon’) focuses on the heart. His third instruction touches the will.” (Wiersbe)

A. The Righteousness of our Yielding 6:13- *“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God”*

1. The Vileness of our Yielding- *“Neither yield ye your members as instruments of unrighteousness unto sin”*
2. The Value of our Yielding- *“but yield yourselves unto God”*
3. The Victory for our Yielding- *“as those that are alive from the dead”*
4. The Virtues of our Yielding- *“and your members as instruments of righteousness unto God” Romans 12:1*
  - a. “The Bible tells of people who permitted God to take and use their bodies for the fulfilling of His purposes. God used the rod in Moses’ hand and conquered Egypt. He used the sling in David’s hand to defeat the Philistines. He used the mouths and

tongues of the prophets. Paul's dedicated feet carried him from city to city, as he proclaimed the Gospel. The Apostle John's eyes saw visions of the future, his ears heard God's message, and his fingers wrote it all down in a book that we can read." (Wiersbe)

- b. "But you can also read in the Bible accounts of the members of the body being used for sinful purposes. David's eyes looked on his neighbor's wife; his mind plotted a wicked scheme; his hand signed a cowardly order for the woman's husband to be killed." (Wiersbe)
- B. The Results of our Yielding 6:16- *"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"*
1. Servitude Leads to Rulership- *"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey"*
  2. Sin Leads to Ruin- *"whether of sin unto death"* Romans 6:23
  3. Submission Leads to Righteousness- *"or of obedience unto righteousness"*
    - a. "If you serve a master, you can expect to receive wages." (Wiersbe)
    - b. "Sin pays wages—death! God also pays wages—holiness and everlasting life." (Wiersbe)
- C. The Reason for our Yielding 6:19- *"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness"*
1. Our Prior Hopelessness- *"I speak after the manner of men because of the infirmity of your flesh"*
  2. Our Past Habit- *"for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity"*
  3. Our Present Holiness- *"even so now yield your members servants to righteousness unto holiness"*

Conclusion: "These three instructions need to be heeded each day that we live. Know that you have been crucified with Christ and are dead to sin. Reckon this fact to be true in your own life. Yield your body to the Lord to be used for His glory. Now that you Know these truths, Reckon them to be true in your life, and then Yield yourself to God." (Wiersbe)

**“Lead Me To Calvary”**  
**Luke 23:33**

Introduction: Calvary is located outside of Jerusalem and is currently known as “Gordon’ s Calvary” (Hebrews 13:12-13- *“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”*). It is a small hill (although the New Testament does not mention hill or mountain) just north of the city wall. If you were at the Mount of Olives and looked at Calvary, it would resemble a skull because of the rock-hewn tombs depicting the eyes of the skull. Some believe that one of these tombs is the location where Jesus was buried. As we view the gospels, we see three different names for Calvary: *“Calvary”* , *“Golgotha”* , and *“the place of a skull”* . The Greek word *“Calvary”* is a translation from the Hebrew word *“Golgotha”* . Golgotha simply means *“skull”* . With this in mind, let us look at the verses, which lead us to Calvary.

1. Matthew—Matthew 27:33- *“And when they were come unto a place called Golgotha, that is to say, a place of a skull,”*
2. Mark—Mark 15:22- *“And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.”*
3. Luke—Luke 23:33- *“And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”*
4. John—John 19:17-18- *“And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.”*

Body: Now that we have made our way to Calvary, let us notice what happened on the cross at Calvary. To some, Calvary is a gory site, but to Christians it is a glorious site. It was a predetermined plan of God before the foundation of the world to redeem sinful man. Calvary was not an afterthought, but forethought of God.

I. The Torments at Calvary

A. Charges for Calvary

1. First Trial—before Annas John 18:12-14, 19-24
2. Second Trial—before Caiaphas Matthew 26:57-68, Mark 14:53-65
3. Third Trial—before the Sanhedrin Matthew 27:1-2, Mark 15:1, Luke 22:66-23:1
4. Fourth Trial—before Pilate Matthew 27:2, 11-14, Mark 15:1-5, Luke 23:1-6, John 18:28-38
5. Fifth Trial—before Herod Luke 23:7-12
6. Sixth Trial—before Pilate Matthew 27:15-26, Mark 15:6-15, Luke 23:13-25, John 18:33-19:16

7. Seventh Trial—before the Roman Soldiers Matthew 27:27-31, Mark 15:16-20

#### B. Chiding at Calvary

1. A Multitude Luke 23:1-2- *“And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.”*
2. Roman Soldiers Mark 15:16-20- *“And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.”*
3. Roman Soldiers Luke 23:36-37- *“And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself.”*
4. The People Luke 23:35- *“And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.”*
5. The Chief Priests Mark 15:31- *“Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.”*
6. The Thieves Mark 15:32- *“Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.”*

#### C. Cries at Calvary

*The First Three Hours (9:00 A.M. – 12:00 P.M.)*

1. First Saying Luke 23:34- *“Father, forgive them; for they know not what they do.”*
2. Second Saying Luke 23:43- *“Verily I say unto thee, To day shalt thou be with me in paradise.”*
3. Third Saying John 19:26- *“Woman, behold thy son!”*

*The Second Three Hours (12:00 P.M. – 3:00 P.M.) (Luke 23:44- “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.”)*

4. Fourth Saying John 19:27- *“Behold thy mother!”*
5. Fifth Saying Matthew 27:46- *“Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”*
6. Sixth Saying John 19:28- *“I thirst.”*
7. Seventh Saying John 19:30- *“It is finished”*
8. Eighth Saying Luke 23:46- *“Father, into thy hands I commend my spirit”*

#### D. Conditions at Calvary

1. Striking John 18:22- *“And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?”*
2. Slapping Luke 22:64- *“And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?”*
3. Spitting Matthew 26:67- *“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,”*
4. Smiting Matthew 26:67- *“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,”*
5. Scourging Matthew 27:26- *“Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.”*
  - a. “Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt.” (JAMA)
  - b. “The usual instrument was a short whip (flagrum or flagellum) with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals. Occasionally, staves also were used. For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers (lictors) or by one who alternated positions. The severity of the scourging depended on the disposition of the lictors and was intended to weaken the victim to a state just short of collapse or death. After the scourging, the soldiers often taunted their victim. As the Roman soldiers repeatedly struck the victim’s back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive on the cross. At the Praetorium, Jesus was severely whipped. (Although the severity of the scourging is not discussed in the four Gospel accounts, it is implied in one of the epistles—1 Pet. 2:24) A detailed word study of the ancient Greek text for this verse indicates that the scourging of Jesus was particularly harsh. It is not known whether the number of lashes was limited to 39, in accordance with Jewish law.” (JAMA)
6. Smoting Matthew 27:30- *“And they spit upon him, and took the reed, and smote him on the head.”*
7. Saluting Matthew 27:29- *“And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and*

*they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!”*

- a. “When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped. The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with his own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be a king. They throw a robe across his shoulders and place a stick in his hand for a scepter. They still need a crown to make their travesty complete. A small bundle of flexible branches covered with long thorns (commonly used for firewood) are plaited into a shape of a crown and this is pressed into his scalp. Again there is copious bleeding (the scalp being one of the most vascular areas of the body). After mocking him and striking him across the face, the soldiers take the stick from his hand and strike him across the head, driving the thorns deeper into his scalp. Finally, they tire of their sadistic sport and the robe is torn from his back.” (JAMA)
  - b. “This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain, almost as though he were again being whipped, and the wounds again begin to bleed.” (JAMA)
8. Suffering Mark 15:25- *“And it was the third hour, and they crucified him.”*
- a. “In deference to Jewish custom, the Romans return his garments. The heavy horizontal beam of the cross is tied across his shoulders, and the procession of the condemned Christ, two thieves, and the execution party walk along the Via Dolorosa. In spite of his efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock. The 650-yard journey from the fortress Antonia to Golgotha is finally completed. The prisoner is again stripped of his clothes—except for a loincloth which is allowed the Jews. The crucifixion begins.” (JAMA)
  - b. “It was customary for the condemned man to carry his own cross from the flogging post to the site of crucifixion outside the city walls. He was usually naked, unless this was prohibited by local customs. Since the weight of the entire cross was

probably well over 300 pounds, only the crossbar was carried. The patibulum, weighing 75 to 125 pounds, was placed across the nape of the victim's neck and balanced along both shoulders. Usually, the outstretched arms then were tied to the crossbar. The procession to the site of crucifixion was led by a complete Roman military guard, headed by a centurion. One of the soldiers carried a sign (titulus) on which the condemned man's name and crime were displayed. Later, the titulus would be attached to the top of the cross. The Roman guard would not leave the victim until they were sure of his death. Outside the city walls was permanently located the heavy upright wooden stipes, on which the patibulum would be secured. In the case of the Tau cross, this was accomplished by means of a mortise and tenon joint, with or without reinforcement by ropes. To prolong the crucifixion process, a horizontal wooden block or plank, serving as a crude seat (sedile or sedulum), often was attached midway down the stipes. At the site of execution, by law, the victim was given a bitter drink of wine mixed with myrrh (gall) as a mild analgesic. The criminal was then thrown to the ground on his back, with his arms outstretched along the patibulum. The hands could be nailed or tied to the crossbar, but nailing apparently was preferred by the Romans." (JAMA)

- c. "Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the cross beam on the ground and Jesus is quickly thrown backward with his shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The beam is then lifted..." (New Wine)
- d. "Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering. It was one of the most disgraceful and cruel methods of execution and usually was reserved only for slaves, foreigners, revolutionaries, and the vilest of criminals." (JAMA)
- e. "The victim is now crucified. As he slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain—the nails in the wrists are putting pressure on the median nerves. As he pushes himself upward to avoid this stretching torment, he places his full weight on the nail through his feet. Again, there is the searing agony of the nail tearing

through the nerves between the metatarsal bones of the feet. At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push himself upward. Hanging by his arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs but it cannot be exhaled. Jesus fights to raise himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the bloodstream and the cramps partially subside. Spasmodically, he is able to push himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that he uttered the seven short sentences which are recorded.” (JAMA)

- f. “Now begin hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from his lacerated back as he moves up and down against the rough timber. Then another agony begins. A deep, crushing pain in the chest as the pericardium slowly fills with serum and begins to compress the heart. It is now almost over—the loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain. His mission of atonement has been completed. Finally, he can allow his body to die. With one last surge of strength, he once again presses his torn feet against the nail, straightens his legs, takes a deeper breath, and utters his seventh and last cry, *“Father, into thy hands I commend my spirit”* (JAMA)
- g. Psalm 22:14- *“I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.”*
- h. Psalm 22:15- *“My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.”*
- i. Psalm 22:16- *“For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.”*
- j. Psalm 22:17- *“I may tell all my bones: they look and stare upon me.”*
- k. Isaiah 50:6- *“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”*
- l. Isaiah 53:2- *“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor*

*comeliness; and when we shall see him, there is no beauty that we should desire him.”*

- m. Isaiah 53:5- *“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”*

- II. The Thieves at Calvary Luke 23:33- *“And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”*
  - A. The Cross of Blasphemy Luke 23:39- *“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.”*
  - B. The Cross of Belief Luke 23:42- *“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”*
  - C. The Cross of Blessing Luke 23:43- *“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*
  
  - A. The Cross of Railing Luke 23:39- *“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.”*
  - B. The Cross of Realization Luke 23:40-42
    - 1. He Realized His Sinful Condition Luke 23:40- *“But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?”*
    - 2. He Realized the Sinlessness of Christ Luke 23:41- *“And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.”*
      - a. Pilate’s Confession John 19:4- *“Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.”*
      - b. Pilate’s Wife’s Confession Matthew 27:19- *“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”*
      - c. Judas’ Confession Matthew 27:4- *“Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.”*
      - d. The Roman Centurion’s Confession Luke 23:47- *“Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.”*
      - e. The Scripture’s Confession
        - (1) II Corinthians 5:21- *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*
        - (2) Hebrews 4:15- *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*

(3) Hebrews 7:26- *“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”*

(4) I Peter 2:22- *“Who did no sin, neither was guile found in his mouth:”*

(5) I John 3:5- *“And ye know that he was manifested to take away our sins; and in him is no sin.”*

3. He Realized Sinner’s Confession Luke 23:42- *“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”*

C. The Cross of Redeeming Luke 23:43- *“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*

A. The Cross of Sinfulness Luke 23:39- *“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.”*

B. The Cross of Satisfaction Luke 23:42- *“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”*

C. The Cross of Salvation Luke 23:43- *“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*

### III. The Teachings of Calvary

A. The Result of the Cross I Corinthians 1:17- *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”*

B. The Revelation of the Cross I Corinthians 1:18- *“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”*

C. The Reproach of the Cross Galatians 5:11- *“And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.”*

D. The Rejoicing over the Cross Galatians 6:14- *“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”*

E. The Reconciliation of the Cross Ephesians 2:16- *“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:”*

F. The Redemption of the Cross Colossians 1:20- *“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”*

Mary had a little Lamb, His life was pure as snow.

And everywhere the Father led, the Lamb was sure to go.

He followed Him to Calvary, one dark and dreadful day,

And there the Lamb that Mary had washed all my sins away.

G. The Resolution of the Cross Colossians 2:14- *“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;”*

H. The Road to the Cross Hebrews 12:2- *“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the*

*cross, despising the shame, and is set down at the right hand of the throne of God.”*

Conclusion: We need to bear our cross. (Matthew 16:24- *“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.”*)

**“My Days Are Swifter Than A Weaver’s Shuttle”**  
**Job 7:1-7**

Introduction: In the context of this passage, Job realizes the swiftness of time and the shortness of his life. He compares the moments of his life to that of a weaver’s shuttle. A weaver, by using a shuttle to cross the threads, first lays the threads in length (known as the warp) and then crosses them in the direction of the breadth (known as the woof). He does so with the shuttle, which is an instrument used by weavers for shooting the thread of the woof between the threads of the warp (weaving from one side to the other). When the weaver is completed uniting the threads, a cloth is produced. Job alludes to the rapid motion of the shuttle as it threads. His days fly by without hope like the continuous blur of the shuttle. Therefore, the Scriptures speak much of the speediness of life. Notice:

1. The Future of Your Life Proverbs 27:1- *“Boast not thyself of to morrow; for thou knowest not what a day may bring forth.”*
2. The Foundation of Your Life Psalms 90:12- *“So teach us to number our days, that we may apply our hearts unto wisdom.”* (According to the Bible, our life is not measured in years, months, or weeks, but in days. Matthew 6:34- *“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself...”*)
3. The Frailty of Your Life Job 7:9- *“As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.”* Job 8:9, 14:1-2
  - a. In a twenty-four hour period, 150,000 people die. This is 6,250 every hour, 104 every minute, and two every second.
  - b. Someone once said, “Each moment is the meeting place of two eternities.”

Body: Now that we have an understanding of how quickly our life passes, let us notice what else the Bible has to say about our life. However, before we look at the Scriptures, note how important it is to invest our short life in serving God.

1. If one lives to be 70 years of age and is the average person, he spends:
  - a. 20 years sleeping
  - b. 20 years working
  - c. 6 years eating
  - d. 7 years playing
  - e. 5 years dressing
  - f. 1 year on the telephone
  - g. 2.5 years smoking
  - h. 2.5 years in the bed
  - i. 3 years waiting for somebody
  - j. 5 months tying shoes
  - k. 2.5 years for other things
  - l. 1.5 years in church

2. To spend 1 ½ years in church in a relative life span of 70, one must, on the day of his birth, begin to spend five minutes of each morning and every evening in devotions, plus three hours per week in church.
3. Robert G. Lee once said, “If you had a bank that credited your account each morning with \$86,400 that carried no balance from day to day, allowed you to keep no cash in your account, and finally every evening cancelled whatever part of the amount you had failed to use during the day, what would you do? Draw out every cent—of course!

Well, you have such a bank and its name is ‘Time.’ Every morning it credits you with 86,400 seconds. Every night it rules off—as lost—whatever of this you have failed to invest to good purpose. It carries no balances. It allows no overdrafts. Each day the bank named ‘Time’ opens a new account with you. Each night it burns the records of the day. If you fail to use the day’s deposits the loss is yours.” (Ephesians 5:16- “*Redeeming the time, because the days are evil.*” Colossians 4:5- “*Walk in wisdom toward them that are without, redeeming the time.*”)

4. Edward H. Griggs once said, “Fifteen minutes a day devoted to one definite study will make one a master in a dozen years.”
5. Benjamin Franklin once said, “Dost thou love life? Then do not squander time, for that’s the stuff life is made of.”
6. Someone once said, “When you kill time, remember that it has no resurrection.”
7. Someone once said, “Yesterday is a canceled check. Tomorrow is a promissory note. Today is the only cash you have—spend it wisely.”
8. Life is a book of Volumes three  
The Past—the Present—and the Yet-to-be:  
The First is written and laid away,  
The Second we are writing day by day;  
The next and the last of the volumes Three—  
Is locked from sight—God holds the key

Now let us look at the Word of God concerning the swiftness of our life.

- I. The Winds of Life Psalm 78:39- “*For he remembered that they were but flesh; a wind that passeth away, and cometh not again.*”
  - A. The Power of our Life- “*they were but flesh*”
  - B. The Passing of our Life- “*a wind that passeth away*”
  - C. The Perishing of our Life- “*and cometh not again*”
    1. Therefore, We Must Serve Our Master Faithfully Psalm 100:2
    2. Therefore, We Must Send Our Missionaries Fervently Matt. 9:38
    3. Therefore, We Must Support Our Ministries Financially Lk. 6:38
- II. The Withering of Life I Peter 1:24- “*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:*”
  - A. The Growth of Life- “*all flesh is as grass*”
  - B. The Glory of Life- “*all the glory of man as the flower of grass*”

- C. The Grief of Life- *“grass withereth, and the flower thereof falleth”*
  - 1. Therefore, We Must Serve In Our Youth Ecclesiastes 12:1
  - 2. Therefore, We Must Stay In Our Yoke Matthew 11:29
  - 3. Therefore, We Must Surrender In Our Yielding Romans 6:19
  
- III. The Web of Life Job 8:14- *“Whose hope shall be cut off, and whose trust shall be a spider's web.”*
  - A. The Hope of Life- *“hope shall be cut off”*
  - B. The Holds of Life- *“a spider's web”*
    - 1. Therefore, We Must Be Sincere Job 8:13
    - 2. Therefore, We Must Be Settled Ephesians 4:14
    - 3. Therefore, We Must Be Studied II Timothy 2:15
  
- IV. The Withdraw of Life James 4:14- *“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.”*
  - A. The Anticipation of Life- *“what shall be on the morrow”*
  - B. The Analogy of Life- *“what is your life”*
  - C. The Anatomy of Life- *“a vapour”*
  - D. The Appearance of Life- *“that appeareth for a little time”*
  - E. The Annihilation of Life- *“vanisheth away”*
    - 1. Therefore, We Must Spend Time With Our Companion Ephesians 5:23
    - 2. Therefore, We Must Spend Time With Our Children Deuteronomy 6:1-9, Ephesians 6:4
    - 3. Therefore, We Must Spend Time With Our Church Heb. 10:25
  
- V. The Warfare of Life Ecclesiastes 8:8- *“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.”*
  - A. The Decision of Death- *“no man that hath power over the spirit to retain the spirit”*
  - B. The Day of Death- *“the day of death”*
  - C. The Discharge of Death- *“there is no discharge in that war”*
  - D. The Deliverance of Death- *“neither shall wickedness deliver those that are given to it”*
    - 1. Therefore, We Must Be Saved John 3:5-7
    - 2. Therefore, We Must Be Sanctified Titus 2:11-13
    - 3. Therefore, We Must Be Seeking I John 2:28

Conclusion: Certainly, our days are like the weaver's shuttle, passing so swiftly. With every throw, leaving a thread behind it, our life passes away. When the woven cloth is finished and cut, it will be taken from the loom and presented to the master to be judged. Only what is done for Christ will last! We have only one life to live for our Lord. How quickly it will end!

**“Obedience”**  
**Jeremiah 13:1-11**

Introduction: In dealing with the sin of Israel, God chose to use His willing vessel, Jeremiah. This time, the Lord decided to manifest His parable in an unusual manner. It consisted of a purchased white linen girdle, which signified the holiness of Israel and their redemption. The girdle was placed upon the loins indicating the close relationship between Israel and their God. Shortly, the girdle became defiled because Jeremiah was not to put it in water. Further, he was to hide it in a hole of the rock typifying their future captivity. Because of the atmosphere the girdle was placed in, it began to rot and decay much like Israel would during their captivity. Finally, the girdle was good for nothing because of the defilement. This reveals to us the horrible effects of sin, thus revealing how it disqualifies God’s people from blessings. Notice the life of Jeremiah and his message to Israel.

1. The Molding of Jeremiah 1:5- “Before I formed thee in the belly I knew thee...”
2. The Meaning of Jeremiah 1:5- “I ordained thee a prophet unto the nations”
3. The Ministry of Jeremiah
  - a. His Command 1:7- “whatsoever I command thee thou shalt speak”
  - b. His Cry 2:2- “Go and cry in the ears of Jerusalem, saying, thus saith the LORD”
4. The Might of Jeremiah 1:8- “I *am* with thee to deliver thee, saith the LORD”
5. The Message of Jeremiah 13:1-11- “Go and get thee a linen girdle”

Body: As Jeremiah came into town, a crowd gathered around him. “What is that crazy prophet doing now?” someone asked. Another person shouted, “Look! He has got a filthy girdle around him and has not even taken a bath!” Shortly, everyone hushed and the man of God began to speak. His sermon was short and it was about a dirty girdle. Many people misunderstood the meaning and message that God was trying to convey to them. Several looked on Jeremiah with disdain and contempt. Why would he say those things about God’s people? Jeremiah’s parable could be summed up in one word, obedience. This man of God was simply obeying his Lord in the message he had been given. This is the key to the Christian life, complete obedience. If we would only learn to obey, God would bless us tremendously. Notice Jeremiah’s obedience.

- I. I Heard 13:1, 3, 6, 8
  - A. “Thus saith the LORD unto me” 13:1
  - B. “And the word of the LORD came unto me the second time” 13:3
  - C. “And it came to pass after many days, that the LORD said unto me” 13:6
  - D. “Then the word of the LORD came unto me” 13:8
- II. I Got 13:2- “So I got a girdle according to the word of the LORD”

- III. I Went 13:4, 6- “go to Euphrates”
  - A. “So I went” 13:5
  - B. “Then I went to Euphrates” 13:7
  
- IV. I Did (He did not just want to do it; he did it.)
  - A. “put *it* on my loins” 13:2
  - B. “hid it by Euphrates, as the LORD commanded me” 13:5

Conclusion: Through this parable, Jeremiah was trying to bring the people to a place of repentance. The prophet was willing to do anything to affect the people with the Word of the LORD. He did not have to understand what he was doing; he just needed to obey. Simple obedience to what God said will unlock a storehouse of blessings to the believer. What would happen to Israel if Jeremiah were disobedient?

**“Some Things to Be Afraid Of”**  
**Psalm 2:11**

Introduction: The psalmist instructs the believer how they should serve the Lord in this passage. It should be done with fear. This is not a worldly fear, but a godly fear. Noah Webster describes it as, “In good men, the fear of God is a holy awe or reverence of God and his laws, which springs from a just view and real love of the divine character, leading the subjects of it to hate and shun every thing that can offend such a holy being, and inclining them to aim at perfect obedience.” We should live our lives in fear of the Lord and His Word. However, we should not fear some things. A few of these are:

1. Do Not Fear Weaknesses II Corinthians 12:9- *“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”*
2. Do Not Fear Welfare Psalm 37:25- *“I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”*
3. Do Not Fear Wars Matthew 24:6- *“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.”*
4. Do Not Fear Worlds John 16:33- *“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”*
5. Do Not Fear Wrath I Thessalonians 5:9- *“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,”*

Body: It is a blessing to know that we do not have to fear everything, because fear hath torment (I John 4:18- *“There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.”*) However, believers should fear some things. When we survey the Bible, we see some fearful things. Notice how we should fear:

- I. Sin Romans 5:12- *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”*
  - A. The Deadliness of Sin Romans 6:23- *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*
  - B. The Deceptiveness of Sin Romans 7:11- *“For sin, taking occasion by the commandment, deceived me, and by it slew me.”*
  - C. The Delivery of Sin James 1:15- *“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”*
- A. Sin is Common Romans 3:23- *“For all have sinned, and come short of the glory of God;”*
- B. Sin is Contagious Psalm 51:5- *“Behold, I was shapen in iniquity; and in sin did my mother conceive me.”*

- C. Sin is Corrupting Ecclesiastes 7:20- *“For there is not a just man upon earth, that doeth good, and sinneth not.”*
- A. The Conclusion of Sin Galatians 3:22- *“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”*
- B. The Confession of Sin I John 1:8- *“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”*
- C. The Cautioning of Sin Psalm 19:13- *“Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.”*
- A. Sin is *poisonous*, like a viper Psalm 140:3, Matthew 23:33
- B. Sin is *stubborn*, like a mule Job 11:12
- C. Sin is *cruel*, like a bear Daniel 7:5
- D. Sin is *destructive*, like a canker worm Joel 2:25
- E. Sin is *unclean*, like a wild dog Proverbs 26:11
- F. Sin is *cunning*, like a fox Luke 13:32
- G. Sin is *fierce*, like a wolf John 10:12
- H. Sin *devours*, like a lion Psalm 22:13, Daniel 7:4
- I. Sin is *filthy*, like a swine II Peter 2:22 (H.L. Willmington)

Sin makes us lose: (H.L. Willmington)

- A. The loss of light I John 1:6
- B. The loss of joy Psalm 51:12
- C. The loss of peace I John 3:4-10
- D. The loss of love I John 2:5
- E. The loss of fellowship I John 1:3
- F. The loss of confidence I John 3:19-22
- G. The possible loss of health and even physical life I Corinthians 5:17, 11:30

II. Self Philippians 3:3- *“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”*

*“confidence”* (Strong’s)- “to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing”

*“confidence”* (Webster’s)- “A trusting, or reliance; an assurance of mind or firm belief in the integrity, stability or veracity of another, or in the truth and reality of a fact. Trust; reliance; applied to one's own abilities, or fortune; belief in one's own competency.”

- A. Our Flesh is Withering Isaiah 40:6- *“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:”*
- B. Our Flesh is Weak Matthew 26:41- *“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”*
- C. Our Flesh is Wretched Romans 7:24- *“O wretched man that I am! who shall deliver me from the body of this death?”*

III. Shelf I Corinthians 9:27- *“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”*

A. There is a Need to Control- *“keep under my body”*

1. “keep under” (Strong’s)- “to beat black and blue, to smite so as to cause bruises and livid spots; like a boxer one buffets his body, handle it roughly, discipline by hardships”
2. “keep” (RWP)- “But it is like the horses in a chariot race, which must be kept well in hand by whip and rein if the prize is to be secured (Robertson and Plummer). The boxers often used boxing gloves (of ox-hide bands) which gave telling blows. Paul was not willing for his body to be his master. He found good as the outcome of this self-discipline.”

B. There is a Need to Conquer- *“bring it into subjection”*

1. “subjection” (Strong’s)- “to lead away into slavery, claim as one’s slave; to make a slave and to treat as a slave i.e. with severity, subject to stern and rigid discipline”
2. “subjection” (Webster’s)- “The state of being under the power, control and government of another.”
3. “subjection” (RWP)- “It is the metaphor of the victor leading the vanquished as captive and slave.”

C. There is a Nature of Castaways- *“I should be a castaway”*

1. “castaway” (Strong’s)- “not standing the test, not approved; properly used of metals and coins; that which does not prove itself such as it ought; unfit for, unproved, spurious, reprobate”
2. “castaway” (Webster’s)- “That which is thrown away. A person abandoned by God, as unworthy of his favor; a reprobate. 1 Cor. 9:27. Rejected; useless; of no value.”

IV. Seat II Corinthians 5:10- *“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.”*

A. It is a Personal Judgment- *“we”*

B. It is a Prearranged Judgment- *“we must”*

C. It is a Prescribed Judgment- *“all”*

D. It is a Public Judgment- *“all appear”*

E. It is a Platform Judgment- *“the judgment seat”*

F. It is a Pure Judgment- *“of Christ”*

G. It is a Presenting Judgment- *“that every one may receive the things done in his body”*

H. It is a Performance Judgment- *“according to that he hath done”*

I. It is a Pointed Judgment- *“whether it be good or bad”* I Corinthians 3:11-15

Conclusion: With this in mind, we need to serve the Lord with fear. We should have a reverential awe toward God and His Scriptures. Too many times people do not fear the

Lord, and they live their lives in rebellion to Him. The Bible teaches the affects of fear in a Christian's life. Some of these are:

1. Proverbs 1:7- *"The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."*
2. Proverbs 2:5- *"Then shalt thou understand the fear of the LORD, and find the knowledge of God."*
3. Proverbs 3:7- *"Be not wise in thine own eyes: fear the LORD, and depart from evil."*
4. Proverbs 8:13- *"The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."*
5. Proverbs 10:27- *"The fear of the LORD prolongeth days: but the years of the wicked shall be shortened."*
6. Proverbs 14:26- *"In the fear of the LORD is strong confidence: and his children shall have a place of refuge."*
7. Proverbs 14:27- *"The fear of the LORD is a fountain of life, to depart from the snares of death."*

## **“Temptation”** **Matthew 26:36-41**

Introduction: In the context of the Scripture Jesus is leading Peter and the two sons of Zebedee to a place of prayer. Evidently, they were taken to help Jesus prayer during a difficult time in His life. However, while our Lord was praying, the disciples were sleeping. Jesus asked them why they could not watch for one hour. Then, He revealed to them the importance of watching and praying. We need prayer in our life to avoid temptation to sin. Observe the lesson Jesus taught His disciples concerning temptation.

1. The Prevention of Temptation v. 41- *“Watch and pray”*
  - a. “watch” (Strong’s)- “metaph. give strict attention to, be cautious, active”
  - b. “pray” (Strong’s)- “to offer prayers, to pray”
  - c. John H. Eastwood once said, “People do not decide to be drunkards, drug addicts, prostitutes, murderers, or thieves, but they pitch their tent toward Sodom, and the powers of evil overcome them.”
2. The Path to Temptation v. 41- *“that ye enter not into temptation”*
  - a. Matthew 6:13- *“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen”*
  - b. Luke 11:4- *“And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil”*
  - c. Erwin Lutzer once said, “Our response to temptation is an accurate barometer of our love for God.”
3. The Problem with Temptation v. 41- *“the spirit indeed is willing, but the flesh is weak”*
  - a. Galatians 6:1- *“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted”*
  - b. Henry Ward Beecher once said, “Oftentimes great and open temptations are the most harmless because they come with banners flying and bands playing and all the munitions of war in full view, so that we know we are in the midst of enemies that mean us damage, and we get ready to meet and resist them. Our peculiar dangers are those that surprise us and work treachery in our fort.”
  - c. The old Spanish proverb states, “Step not on the sleeping serpent.”
  - d. John Bunyan once said, “Temptations, when we first meet them, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey within them.”

Body: The Strong’s concordance defined temptation as, “an experiment, attempt, trial, proving; the trial of man’s fidelity, integrity, virtue, constancy”. Then, Webster interpreted it as, “The act of tempting; enticement to evil by arguments, by flattery, or by the offer of some real or apparent good. Solicitation of the passions; enticements to evil proceeding from the prospect of pleasure or advantage.” Therefore, we conclude that temptations are to fulfill our sinful appetites. Hence, since we should not sin, the Bible offers several passages in order to help us when it comes to temptation. Notice:

- I. The Place of Temptations
- A. Self Galatians 4:14- *“And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus”*
  - B. Satan I Corinthians 7:5- *“Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency”*
    - 1. Matthew 4:3- *“And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread”*
    - 2. I Thessalonians 3:5- *“For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain”*
      - a. An Arabian proverb once said, “They said to a mouse, ‘There is a piece of cheese on the cat's whiskers.’ She replied, ‘Yes, the cheese is delicious, but the way to it is risky’.”
      - b. An African proverb once said, “When the spider would attack thee, it extends its web to entangle thee.”
- II. The Period of Temptations
- A. Hourly Revelation 3:10- *“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth”*
  - B. Daily Hebrews 3:8- *“Harden not your hearts, as in the provocation, in the day of temptation in the wilderness”*
  - C. Monthly Mark 1:13- *“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him”*
- III. The Plentitude of Temptations James 1:14- *“But every man is tempted, when he is drawn away of his own lust, and enticed”*
- A. Many Temptations Acts 20:19- *“Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews”*
  - B. More Temptations James 1:2- *“My brethren, count it all joy when ye fall into divers temptations”*
  - C. Manifold Temptations I Peter 1:6- *“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations”*
    - 1. A man once said, “Where there's smoke there's fire.”
    - 2. The old Chinese proverb states, “Who rides a tiger cannot dismount.”
- IV. The Prevention of Temptations
- A. We are to Escape I Corinthians 10:13- *“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it”*

1. II Peter 2:9- *“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished”*
  2. *“However big the whale may be, the tiny harpoon can rob him of his life.”* (Malay Proverb)
  3. Mark Twain once said, *“It is easier to stay out than to get out.”*
- B. We are to Endure James 1:12- *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him”*
1. Keep in mind that it is one thing to be tempted, and another to fall.
  2. An old proverb once said, *“An idle person tempts the devil to tempt him.”*
  3. Thomas Jefferson once said, *“Do not bite at the bait of pleasure till you know there is no hook beneath it.”*

Conclusion: It is our Lord’s desire for us not to be conquered by the temptations of our flesh and Satan. Therefore, He set the example for us to follow. Seemingly, people may cry out, *“Jesus does not understand my fleshly appetites and lustful desires!”* However, Jesus does understand, as we will see in the following outline. Therefore, we must watch and pray that we enter not into temptation.

1. Jesus Suffered Temptation
  - a. Matthew 4:1- *“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil”*
  - b. Mark 1:13- *“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him”*
  - c. Luke 4:2- *“Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered”*
2. Jesus Subdued Temptation Hebrews 4:15- *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”*
3. Jesus Succors Temptation Hebrews 2:18- *“For in that he himself hath suffered being tempted, he is able to succour them that are tempted”*

**“The Anatomy of a Naughty Person”**  
**Proverbs 6:12-15**

Introduction: Solomon presents to us the anatomy of a “naughty person”. According to Webster, “anatomy” means, “The art of dissecting, or artificially separating the different parts of an animal body, to discover their situation, structure and economy.” We see what makes up and runs his life. Notice his mouth, eyes, feet, fingers, and heart. His main body members are given to evil and wickedness. His label is:

1. A Naughty Person
  - a. “naughty” (Strong’s)- worthless, good for nothing, unprofitable, base fellow, wicked, ruin, destruction
  - b. “naughty” (Webster’s)- Badness; wickedness; evil principle or purpose. I Samuel 17:28; Wicked; corrupt.
2. A Wicked Man
  - a. “wicked” (Strong’s)- trouble, sorrow
  - b. “wicked” (Webster’s)- Evil in principle or practice; deviating from the divine law; addicted to vice; sinful; immoral.

Body: As we view this man, notice his body actions. Yes, we can see his mouth moving while his eyes are giving subtle hints to others. His rage leads him to stamp his feet while he clinches his hands with his fingers. What could be the leading factor in such actions? Ah, it is his heart. Beyond the sight of man, down in the crevices of his heart, is mischief. This man has contained inner thoughts too long until they have manifested themselves. Let us notice his anatomy.

- I. His Mouth v. 12- “walketh with a froward mouth” Proverbs 2:12, 4:24, 8:13
  - A. The Walk of His Mouth- “walketh with” Proverbs 16:30
  - B. The Words of His Mouth- “froward mouth” Proverbs 17:4, Matthew 12:34
    1. “froward” (Strong’s)- distortion, crookedness, twisted, perverse
    2. “froward” (Webster’s)- Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding;
- II. His Eyes v. 13- “winketh with his eyes”
  - A. “winketh” (Strong’s)- to narrow, nip, squeeze
  - B. “winketh” (Webster’s)- To close and open the eyelids. To give a hint by a motion of the eyelids. To wink at, to connive at; to seem not to see; to tolerate; to overlook, as something not perfectly agreeable; as, to wink at faults.
  - C. The winking of the eyes are the gestures of a sneering man.
  - D. He desires not to be detected with his words. Thus, he sends silent messages across a room to onlookers.
- III. His Feet v. 13- “speaketh with his feet”
- IV. His Fingers v. 13- “teacheth with his fingers”
  - A. “teacheth” (Strong’s)- to throw, shoot, cast, shoot arrows
  - B. He constantly throws arrows. Proverbs 26:18-19

- V. His Heart v. 14- “Frowardness is in his heart”
- A. His Disclosure- “in his heart” Matthew 15:18-20, 23:27
- B. His Divisiveness- “he deviseth mischief continually”
1. “deviseth” (Strong’s)- to cut in, plough
  2. “deviseth” (Webster’s)- One who contrives or invents; a contriver; an inventor. Proverbs 6:18
  3. “mischief” (Strong’s)- bad, evil, malignant
  4. “mischief” (Webster’s)- Harm; hurt; injury; damage; evil, whether intended or not. Intentional injury; harm or damage done by design.
  5. Notice his continual process. He is constantly devising plans and schemes to ruin and wreck the lives of others.
- C. His Discord- “he soweth discord” Proverbs 16:28
1. He ploughed (“deviseth”) to sow discord. What an effort wasted! Ah, what needless hours squandered for his vile affections! Proverbs 6:19, 16:28, 22:8
  2. “discord” (Strong’s)- strife, contention
  3. “discord” (Webster’s)- Disagreement among persons or things. Between persons, difference of opinions; variance; opposition; contention; strife; any disagreement which produces angry passions, contest, disputes, litigation or war. Disagreement; want of order; a clashing. In music, disagreement of sounds; dissonance; a union of sounds which is inharmonious, grating and disagreeable to the ear; or an interval whose extremes do not coalesce. It is opposed to concord and harmony.

Conclusion: Without warning and relief, the naughty person is brought down. All of his wicked deeds and practices are now punished (Proverbs 11:6). He will be crushed into shambles and without repair. No one is able to come to his rescue and assist him. His wickedness has left him without relief. Proverbs 29:1

1. His Calamity v. 15- “calamity come suddenly” Proverbs 1:24-31
  - a. “calamity” (Strong’s)- distress, disaster, burden
  - b. “calamity” (Webster’s)- Any great misfortune, or cause of misery; generally applied to events or disasters which produce extensive evils, as loss of crops, earthquakes, conflagrations, defeat of armies, and the like. But it is applied also to the misfortunes which bring great distress upon individuals.
  - c. “suddenly” (Strong’s)- straightway, surprisingly Psalm 73:19
2. His Crushing v. 15- “suddenly...broken without remedy” Hosea 8:7, Galatians 6:7-8
  - a. “suddenly” (Strong’s)- suddenness, in an instant
  - b. “shall he be broken” (Strong’s)- break in pieces, break in or down, rend violently, wreck, be maimed, crippled Psalm 50:22
  - c. His bones and body is wracked in pain. He is as an earthen vessel shattered into pieces (Jeremiah 19:11). No one can put the parts back together again. Now he is beyond help! Psalm 2:9
  - d. “without remedy” (Strong’s)- healing, cure, incurable II Chronicles 36:16

**“The Candle and the Christian”**  
**Matthew 5:14-16**

Introduction: In His sermon, the Lord continues to show disciples their responsibility of being a light to this world of darkness. He did this through the image of a candle shining. We understand that a candle is useless until it is aflame. Likewise, the Christian is ineffective until he or she is burning with the fire of God in their lives (Hebrews 1:7). No one tries to conceal the light of a burning candle, and, equally, believers should not try to obscure the light of the gospel (II Corinthians 4:3). As we view the candle, we see similarities between it, the Christian, and the Church. Notice the typology of the candle.

1. Type of the Christian Matthew 5:14- “Ye are the light of the world”
2. Type of the Church Revelation 1:20- “seven candlesticks...are the seven churches”

Body: The Christian’s holy conversation should be a faithful witness and instruction to those seeking the truth. Many times, the only trace of God that a sinner sees is manifested in the life of a believer. This is why it is so important to be the salt of the earth and the light of the world. All of our life should bring glory to God and not to us. Jesus was trying to convey this truth to the listeners gathered around him. He described the candle and its attributes that resemble the Christian and their walk. Notice a few elements about the candle that relate to the saints of God.

- I. The Purpose of the Candle 5:14- “the light of the world” Philippians 2:15-16
  - A. The Candle Must Glow 5:16- “Let your light...shine before men” Luke 11:36
  - B. The Candle Must Guide 5:16- “that they may see your good works”
  - C. The Candle Must Glorify 5:16- “glorify your Father which is in heaven”
- II. The Priority of the Candle 5:14- “cannot be hid”
  - A. The Bushel Matthew 5:15- “Neither...put it under a bushel”
  - B. The Bed Mark 4:21- “*or* under a bed”
  - C. The Bakery Luke 8:16- “covereth it with a vessel”
  - D. The Blindness Luke 11:33- “putteth *it* in a secret place”
- III. The Power of the Candle 5:15- “light a candle” Psalms 18:28
- IV. The Position of the Candle 5:15- “on a candlestick”
  - A. The Support of the Candle Mark 4:21- “set on a candlestick”
  - B. The Sitting of the Candle Luke 11:33- “on a candlestick”
- V. The Practice of the Candle 5:15- “it giveth light unto all that are in the house”
  - A. Light to the Family Matthew 5:15- “unto all that are in the house”
  - B. Light to the Friends Luke 8:16- “they which enter in may see the light”
  - C. Light to Find Luke 15:8- “seek diligently till she find *it*”
    1. The Loss of the Careless Luke 15:8- “if she lose one piece”
    2. The Lighting of the Candle Luke 15:8- “doth not light a candle”

3. The Looking of the Concerned Luke 15:8- “seek diligently”
4. The Lauding of the Content Luke 15:9- “I have found the piece”

Conclusion: From this parable, we learn the importance of being a light for direction. Like candles, Christians should shine regardless of their appearance, criticism, afflictions, and even if they are not recognized. The most important part of the candle is the flame. It should never be hid or put out. May the Lord help us to continue to shine for His glory!

**“The Forgotten Field”**  
**Matthew 9:35-38**

Introduction: In this unique parable, our Lord compares the shepherd/sheep relationship with the laborer/harvest relationship. Both illustrations reveal what position the Lord holds in soul winning and our responsibility as believers in witnessing. Unless someone comes to their rescue, the sheep and the harvest are almost to the point of destruction. This is the situation of the sinner in the world. There is no hope apart from the lovely Lord Jesus. We hold the answer to their problems. It is our obligation to tell them before it is too late. Observe the duty of the Christians in relation to the field.

1. We are to Labor in the Field I Corinthians 3:8-9- “we are labourers”
2. We are to Love this Field Jude 1:22- “of some have compassion”
3. We are to Lunge into this Field Mark 16:15- “Go ye into all the world”
  - a. Because the Field is Vicious I John 3:13- “the world hate you”
  - b. Because the Field is Vile James 4:8- “Cleanse your hands, ye sinners; and purify your hearts”
  - c. Because the Field is Valuable John 3:16- “For God so loved the world”

Body: Jesus, a sincere servant, went to the villages as well as the cities. He came to the poor and rich. His realm of service did not only extend to a select people. Contrary, it reached everyone that would hear. In each instance, the heart of Jesus broke for the scattered sheep and the plenteous harvest. Who would help them? Does anyone care? Hopeless sinners were the fuel that fed the fire of soul winning. Who will go? The Lord tries to convey this important practice to His disciples. He attempts to show them the burden for others in relation to the field. Notice four things that Jesus taught about the field.

- I. The Seeking of the Field Matthew 9:35- “all the cities and villages”
- II. The Sheep in the Field Matthew 9:36- “when he saw the multitudes...as sheep”
  - A. Their Strength- “they fainted”
  - B. Their Separation- “were scattered abroad”
  - C. Their Shepherd- “as sheep having no shepherd”
- III. The Sorrow over the Field Matthew 9:37- “the labourers *are* few”
  - A. The Harvest- “truly *is* plenteous”
  - B. The Helpers- “labourers *are* few”
- IV. The Sending into the Field Matthew 9:38- “Pray...send forth labourers”
  - A. Where are we to send? John 4:31-38
    1. We are to Lift v. 35- “Lift up your eyes”
    2. We are to Look v. 35- “look on the fields”
    3. We are to Labor vs. 36-37- “One soweth, and another reapeth”
    4. We are to Launch v. 38- “I sent you to reap”

- B. How are we to send? Psalm 126:5-6
  - 1. We must Sow v. 5- “sow in tears”
  - 2. We must have Sympathy v. 6- “weepeth”
  - 3. We must have the Seed v. 6- “bearing precious seed”
- C. Why are we to send?
  - 1. Their Need of the Saviour Romans 5:12- “for that all have sinned”
  - 2. Their Necessity of the Saviour Psalm 9:17- “wicked...hell”
  - 3. Their Neglect of the Saviour Jeremiah 8:20- “we are not saved”
- D. When are we to send? (NOW!) Romans 13:11-12- “the day is at hand”

Conclusion: Hundreds of lost sinners are dying daily. Who is showing them their need of a Saviour? Does anyone have a burden to see sinners made free from their bondage? Are we content with our four, and no more? Seemingly, the church is at ease in Zion while unbelievers are perishing minute-by-minute. It is time that the church awake out of sleep and go into the field to labor. God help us to grow (Matthew 16:18), go (Mark 16:15), show (II Corinthians 4:3), glow (Matthew 5:14), sow (Matthew 13:3), flow (John 7:38), and bestow (Malachi 3:8-10) our finances to reach sinners with the gospel!

**“The Prayer for Laborers”**  
**Matthew 9:35-38**

Introduction: This is one of the greatest passages concerning the need of laborers. It reveals the importance for the children of God to lift up their eyes and look on the fields. In these last days, it seems as if almost everyone is trying to relieve himself or herself from the work of the Lord. However, there is a great cry in the Scriptures that goes out for laborers for the Lord. Notice what the Bible records concerning labor.

1. The Selection of Laborers I Corinthians 1:26- *“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:”*
2. The Surrender of Laborers Isaiah 6:8- *“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”*
3. The Sending of Laborers Romans 10:14-15- *“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”*

Body: Why would Jesus ask for laborers? Apparently, our wonderful Lord could not do all the work alone. Even the Lord Jesus needed others to help Him in the great work of reaching sinners with the gospel. There was a great need of workers and the only way to get them was by prayer. If Christ needed assistance, how much more do we? Notice the meaning of this passage concerning the white fields and its desperate need for recruits.

- I. The Place of Labor v. 35- *“all the cities and villages”*
  - A. Jesus Came to the Prosperous- *“went about all the cities”*
  - B. Jesus Came to the Poor- *“and villages”*
- II. The Priorities of Labor v. 35- *“teaching...preaching”*
  - A. Concerning the Instruction to the Believer- *“teaching in their synagogues”*
  - B. Concerning the Insight to the Blind- *“preaching the gospel of the kingdom”*
  - C. Concerning the Infirmities of the Body- *“healing every sickness and every disease among the people”*
- III. The Perception During Labor v. 36- *“when he saw the multitudes”*
  - A. When He Went- *“he saw”*
  - B. When He Wept- v. 36- *“moved with compassion”* Luke 19:41- *“And when he was come near, he beheld the city, and wept over it”*
- IV. The Passion of the Labor v. 36- *“he was moved with compassion on them”*
  - A. A Love that Moved- *“he was moved”*
  - B. A Love with Mercy- *“compassion”*
  - C. A Love of Multitudes- *“on them”*

- V. The Purpose of the Labor v. 36- *“they”*
  - A. Labor to Strengthen the Failing- *“because they fainted”*
  - B. Labor to Summons the Family- *“were scattered abroad”*
  - C. Labor to Shepherd the Fold- *“sheep having no shepherd”*
  
- VI. The Perils of the Labor v. 37- *“the labourers are few”*
  - A. Notice the Abundance of the Harvest- *“The harvest truly is plenteous”*
  - B. Notice the Abandonment of the Harvest- *“the labourers are few”*
  
- VII. The Prayer for Laborers v. 38- *“Pray ye...labourers”*
  - A. A Personal Prayer- *“Pray ye”*
  - B. A Perspective Prayer- *“the Lord of the harvest”*
  - C. A Particular Prayer- *“that he”*
  - D. A Pleading Prayer- *“will send forth”*
  - E. A Profitable Prayer- *“labourers”*
  - F. A Prosperous Prayer- *“into his harvest”*

Conclusion: Matthew penned one of the most striking passages in the Word of God when he wrote, *“Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”* It is amazing that our Lord would ask His disciples to pray for Him to send laborers into the field. One questions remains. Did the Lord answer their prayers? Evidently, he did as we see in Matthew 10:1-15. God was able to send His servants because these disciples discovered the importance of pointed prayer. Now, the only question that remains is, *“Will you pray for laborers?”* Then, will you go after you pray?