

LESSON FIFTEEN

## PART TWO

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OUTLINES OF SERMONS, GOSPEL  
ADDRESSES, AND BIBLE  
READINGS

**Spend at least 20 minutes on each sermon presented?**

**You are required to:**

- 1. Look up every scripture referenced in each sermon.**
- 2. And then spend some time meditating on each sermon.**

**You will be asked to verify this on the Lesson test.**

## **TEXTUAL SERMONS.**

**Theme: THE CREDIBILITY OF THE RESURRECTION OF JESUS CHRIST.**

**Text:**

"And that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:4.

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

**Introduction.**

The important place of the doctrine in the Christian system.

**I. THE NATURE OF THE RESURRECTION OF JESUS CHRIST.**

(Elaboration of the theme, answering to, What?)

1. The meaning of credibility.
2. The meaning of Christ's resurrection.

Negatively:

- a) Not a swoon.
- b) Not resuscitation.
- c) Not continued existence of the soul only of Jesus.

Positively:

A literal resurrection of the physical body of Jesus Christ from the tomb in Joseph's garden.

**II. THE PROOF OF THE RESURRECTION OF JESUS CHRIST.**

(Answering the question, Why? Proof).

Methods of Proof.

1. Cause and effect:

Here are certain effects the causes for which can be traced only to the fact of Christ's resurrection.

- a) The empty tomb.
  - b) The Lord's Day.
  - c) The Christian Church.
  - d) The New Testament.
2. Testimony:
- a) The number of witnesses.
  - b) The credibility of the witnesses.
  - c) The nature of the fact witnessed.
  - d) The lack of motive for perjury.
3. Experience: (1 Cor. 15:17).  
Paul's; Corinthians'; ours.

### III. THE NECESSITY FOR THE RESURRECTION OF JESUS CHRIST.

(Also answering, Why? but from another viewpoint).

1. The sinlessness of His life made it impossible that He should be holden of death (Acts 2:24).
2. The vindication of the truth of all His claims (John 2:19; Matt. 12:38-40).
3. The sign of God's approval (Acts 2:23, 24, 31-33).
4. To show that God had accepted Christ's redemptive work in our behalf (Rom. 4:23-25).

### IV. THE RESULTS OF JESUS CHRIST'S RESURRECTION.

(Answering the question, What then?)

1. With reference to Christ Himself:
  - a) It marked Him off as the Son of God in a unique sense (Rom. 1:4).

- b) It was the seal of the divine approval upon all His claims (Acts 2:23, 24).
- 2. With reference to the believer:
  - a) Assures him of his acceptance with God (Rom. 4:25).
  - b) Assures him of all needed power (Eph. 1:19-22).
  - c) Grants to him the Holy Ghost (John 7:37-39; Acts 2:33).
  - d) Is a guarantee of his own resurrection and immortality (2 Cor. 4:14; John 14:19).
- 3. With reference to the world of men:
  - a) Guarantees the resurrection of all men (1 Cor. 15:22).
  - b) Assures them of the certainty of a coming judgment (Acts 17:31).

**Conclusion.**

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**THEME: THE NEW BIRTH.**

**Text:**

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:3-7.

**Introduction.**

The popular talk concerning the kingdom and how to enter into it, introduced by John the Baptist's ministry.

**I. THE NEW BIRTH DEFINED.**

**Negatively:**

- 1. Not baptism (Gal. 6:15; 1 Cor. 4:15 with 1:14).
- 2. Not reformation (John 3:6).

Positively:

1. A birth from above—a spiritual quickening (John 3:3-5; 2 Cor. 5:17).
2. The impartation of the divine nature (2 Pet. 1:4).
3. A new and divine impulse (1 John 3:6-9).

## II. THE NECESSITY OF THE NEW BIRTH.

1. Universal (John 3:3-5).
2. Sinful condition of man demands it (John 3:6).
3. Jesus said it was absolutely necessary (John 3:5-7).
4. The holiness of God demands it (Heb. 12:14).

## III. HOW THE NEW BIRTH TAKES PLACE.

1. The divine side:
  - a) The work of God, through the Holy Spirit (John 1:12, 13; 3:5; Titus 3:5).
2. The human side: (Cf. John 1:12, with v. 13).
  - a) The acceptance of the gospel message (Jas. 1:18; 1 Pet. 1:23; 1 Cor. 4:15).
  - b) The personal acceptance of Jesus Christ (John 1:12; Gal. 3:26).

## IV. THE RESULTS OF THE NEW BIRTH.

1. Godlikeness (Col. 3:10; Eph. 4:24).
2. Victory over sin (1 John 5:4; 3:9).
3. Righteous living (1 John 2:29).
4. Love towards the brethren (1 John 4:7).

### Conclusion.

Have you been born again? If not, what then?

**Theme: SPIRITUAL POWER.**

**Text:**

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

**Introduction.**

**I. WHAT IS MEANT BY SPIRITUAL POWER?  
(What?)**

1. Not personal magnetism, eloquence, learning; not a human attainment.
2. A divine gift—the possession of the Spirit of power. (The Greek word for "power" is "dynamite.")

**II. THE EVIDENCES OF THE NEED OF SPIRITUAL POWER. (Why?)**

1. The sad condition of the Church.
2. The defeated Christian lives, as shown in
  - a) Lack of victory over sin.
  - b) Lack of testimony for Christ.
  - c) Lack of influence for Christ.

**III. HOW TO GET SPIRITUAL POWER. (How?)**

1. Earnestly desire it.
2. Put away sin.
3. Enthroned Christ.
4. Obey the Spirit.
5. Accept it by faith.

**IV. THE RESULTS OF HAVING SPIRITUAL POWER.  
(What then?)**

1. Victory over sinful self.
2. Boldness in testimony.

3. Transfigured and influential life.
4. A quickened Church.

**Conclusion.**

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**Theme: FIRST LOVE LOST.**

**Text:**

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2:4.

**Introduction.**

Christ's method of dealing with His Church.

**I. WHAT IS FIRST LOVE?**

1. The love of espousal or engagement (Jer. 2:2).
2. The love of the new convert.

**II. THE NECESSITY OF KEEPING FIRST LOVE.**

1. Without it orthodoxy and service are nothing.
2. No Church has a right to exist without it (Rev. 2:5).
3. Without love all is lost (1 Cor. 13).

**III. SIGNS OF LOST LOVE.**

Not necessarily by:

1. Lack of activity (Rev. 2:2).
2. Lack of orthodoxy (Rev. 2:2).
3. Lack of patient suffering for Christ (Rev. 2:3).

But manifest by the absence of:

4. Personal love in service.
5. Joy in our activity for Christ.
6. Unselfishness and forgetfulness of self.

IV. HOW FIRST LOVE IS LOST.

The secret of failure is found in the words: "From whence thou art fallen out," implying that the Ephesian Church had gotten out of an atmosphere in which it once lived. This may have happened

1. By neglecting to maintain fellowship and communion with God, by the reading of the Word of God and prayer.
2. By spiritual pride. Forgetting unworthiness still as at the time of conversion.

V. HOW TO REGAIN LOST LOVE.

1. Remember—your past experience, the atmosphere in which you once lived, etc.
2. Repent—turn back, confess, promise reformation.
3. Return—do the first works over again.

**Conclusion.**

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**Theme: A GREAT SALVATION—ITS REJECTION AND PENALTY.**

**Text:**

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Hebrews 2:3.

**Introduction.**

The pre-eminence of Christianity over Judaism.

I. THE SALVATION OFFERED.

1. Salvation: its meaning—what?
2. Great: How and why?
  - a) Because of its Author (v. 3). The Trinity engaged in its work.



- b) Because of what it can do (v. 4).
- c) Because of the nature of the proofs, divine and human, submitted for its genuineness (v. 4).

## II. AN ATTITUDE DESCRIBED.

- I. Neglect. What mean? (v. 1).
  - a) Refusing to give heed (v. 1).
  - b) Allowing to drift by (v. 1).
  - c) Refusing to accept the well attested truth (vv. 3, 4).
  - d) Simply do nothing—let things slip (v. 1).

## III. A PENALTY VISITED.

- 1. Certain (vv. 2, 3); cf. 12:25-29.
- 2. Just (v. 2).
- 3. Commensurate with privileges (vv. 2, 3).
- 4. Described (10:26-29).

### Conclusion.

Illustration showing danger and fatal consequences of neglect.

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## Theme: THE NATURAL SOURCES OF RETRIBUTION.\*

### Text:

"We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Genesis 42:21.

### Introduction.

No one text of Scripture contains such a complete survey of the inner sources of human penalty for sin. Nothing is said of any external accusation. Joseph's brethren

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\*This, and the two outlines following it are by Dr. A. T. Pierson.

do not yet know that it is Joseph before whom they stand. No voice from heaven upbraids them; nor, outside their own company, do there appear to have been any witnesses of their dastardly outrage against their brother's liberty and their father's peace. "They said one to another," as by a simultaneous working of the retributive law in their own breasts, "We are verily guilty," etc.

It is to be noted here that all the factors unite that enter into natural penalty; this makes the mission of this text the more obvious and impressive.

I. MEMORY. "We saw the anguish of his soul."

1. The recalling power of memory. (Twenty years recalled).
2. The minuteness of detail. "He besought us," etc.
3. The peculiar persistence of memory; effort to forget only deepens impression.

II. CONSCIENCE. "We are verily guilty."

Conscience is a compound faculty, the result of the joint working of a sense of rightness and a judgment of right and wrong.

1. The sense of obligation always follows the judgment.
2. Conscience is a whole court in itself: judge, jury, witnesses, sheriff, etc.
3. Remorse is its merciless sheriff and executioner.

III. REASON. "Therefore is this distress come upon us."

Here the punishment, as the logical outcome and reasonable penalty of the crime, is justified.

1. Reason is a faculty which inquires as to the reason of things.

2. It instinctively justifies a deserved punishment.
3. It will ultimately vindicate the just judgment of God.

From all this follows an inevitable conclusion, that, in the persistent attempts to evade the plain Scripture doctrine of retribution, men are resisting, not only the teaching of revelation, but also the testimony of their own inner life. Were there no divine penalties attached to evil doing, man has in himself, as the Latins used to say, "Index, judex, vindex."

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**Theme: CHRIST'S FOURFOLD WORK.**

**Text:**

"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

**Introduction.**

This is the only text that in four consecutive leading words presents the complete view of Christ's redemptive work. It reminds us of the first time in which the four cardinal points of the compass are emphasized in Scripture, when Abraham, for God's sake, separated from Lot, letting him have the best of the land. Here God seems to say to the disciple, who for holiness' sake separates himself from sin unto God, Life up thine eyes and look northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever.

Here are the cardinal points in the spiritual landscape, and they take in the whole horizon of Christ's work for our salvation; and the *order* again is inviolable.

**I. WISDOM.**

Here Christ's work begins; otherwise we should neither know ourselves nor God. In three ways He be-

comes to us "wisdom from God," as the passage should read.

1. By correcting our errors of opinion and practice.
2. By confirming what is right and good.
3. By revealing what has hitherto been unknown.

II. RIGHTEOUSNESS.

1. By His own perfect obedience to the law.
2. By His vicarious and justifying death for sin.
3. By His intercession at God's right hand.

III. SANCTIFICATION.

1. By perfect example of holiness.
2. By regeneration, imparting the new nature.
3. By the gift of the indwelling Spirit of holiness.

IV. REDEMPTION.

1. By resurrection of the body; redemption of the body.
2. By final and full deliverance from sin; redemption of Spirit.
3. By ushering us, body and spirit, into the heavenly home.

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**Theme: THE FOURFOLD USE OF SCRIPTURE.**

**Text:**

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

**Introduction.**

Here again four consecutive words embrace the whole realm of Scripture profit, and again the order is a part of the inspiration.

## I. DOCTRINE.

The word means teaching. It covers the same ground as *wisdom* in the preceding outline of Christ's work. As a teacher He

1. Corrects our errors (cf. Matt. 5:21-48).
2. Confirms our right convictions.
3. Reveals new truths.

## II. REPROOF.

This word seems to refer to the work on the *conscience*, as the preceding outline has to do with the understanding.

1. Compelling the consciousness of sin and guilt.
2. Bringing us before the court of conscience (Rom. 2:15).
3. Constraining to a new rectitude.

## III. CORRECTION.

This is not an easy word to render. It seems to carry the idea of reconstruction—setting up fallen man on his feet—restoring him.

1. Discovering the only true foundation (Luke 6:48).
2. Building character and conduct with right material.
3. Out of ruins constructing a temple of God.

## IV. INSTRUCTION.

Instruction in righteousness. This is teaching, like the first, but it belongs, not to the initial, but to the advanced stage. It is the teaching that fully equips for duty and service.

1. It is knowledge of the mysteries of God.
2. It is the knowledge of the secrets of spiritual power.
3. It is the full furnishing for service.

**Theme: THE GAIN OF THE WORLD AND  
THE LOSS OF THE SOUL.**

**Text:**

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"  
Mark 8:36, 37.

**Introduction.**

We should be careful to note the two things here contrasted. Not the gaining of the present and the loss of the future—for those who lose the future do not necessarily get the most out of the present. Nor does it mean that in order to gain the future we must lose the present—for those who gain the future really get the best out of this life too.

**I. WHAT IS THE WORLD THAT IS GAINED AND THE  
SOUL THAT IS LOST?**

**1. The World (1 John 2:15-17).**

Everything in the world that appeals to the sense: "the lust of the flesh, the lust of the eye, and the pride of life." To gain the world means to get all that it has to give along these lines.

**2. The Soul (Luke 9:25—the man "himself").**

The inner, real manhood and womanhood. To lose the soul means to lose oneself.

**II. EVERY PERSON HAS A SOUL OF INFINITE  
VALUE.**

**1. The existence of the soul (Gen. 2:7).**

**2. The value of the soul:**

a) Because of its divine origin.

b) Because of the price paid for its redemption.

- c) Because of the great contention for its possession.
- d) Because of the eternal destiny awaiting it.

**III. THERE IS GREAT DANGER OF LOSING THE SOUL.**

- 1. There is a sense in which it is already lost.
- 2. But there is a final loss that takes place in the future.
- 3. How the soul may be lost.

By trying to gain the world. This gain may be characterized as

- a) A supposed gain; "if."
- b) An uncertain gain (cf. Luke 12:20).
- c) A difficult gain (cf. 1 Tim. 6:10).
- d) An unsatisfactory gain (cf. Eccles. 1, 2).
- 4. The loss of the soul is permanent, irretrievable; no exchange can save it when once its doom has been pronounced.

**Conclusion.**

Picture yourself, as this text invites you to, at the judgment bar of God, hearing the sentence of doom pronounced upon you, and ask yourself the question of this text: "What shall it have profited me, gaining as I did the whole world, seeing that I have now lost my soul, for which loss there is no exchange, no redemption?" It might be well to close with a striking illustration.

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**Theme: THE RICH PUBLICAN OF JERICHO FOUND.**

**Text:**

"This day is salvation come to this house." Luke 19:9.

**Introduction.**

I. HINDRANCES.

1. Popular difficulty—a publican.
2. Moral difficulty—a sinner.
3. Business difficulty—rich.

II. AIDS.

1. He had a desire to see Jesus.
2. He made an effort to see Jesus.
3. He was willing to obey Jesus.

III. RESULTS.

1. A great confession.
2. A great restitution.
3. A great truth heralded (v. 10).

**Conclusion.**

—Homiletic Review.

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Did you complete your homework for this lesson? You are required to do so before taking the lesson test.