Matthew 25:1-46; Luke 10:30-37

DEARBORN, MICHARD

INTRODUCTION

- 1. "What are you doing," the man inquired of the little children who were standing in two or three small groups around the door of the play house. "We have been playing church, and church is now over and we are standing in front of the building smoking," was the explanation of the children. Could it be that we are just "playing church?"
- 2. THE STORY OF THE TEXAS FOOTBALL PLAYER: The other day I read the story of an outstanding football player on a Texas team. I do not know which Texas team for the story did not say.

1. He wrote an article which was titled, GOD KEEPS THE SCORE! His main thought was that the score on the scorebaord was not the most important thing

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2. The most important thing to this player was that he should play the game well and not do or say anything displeasing to God.

3. With this player the applause of the grandstand was always second to the applause of God

4. This player had changed one word in the song that he loved, and instead of singing, "The eyes of Texas are upon you," (I am sure this means that he was a player with the Longhorns of Texas University) he sang, "The eyes of Jesus are upon you." We admit that the eyes of Jesus are upon us but what does that mean to us? I am afraid not much.

A LOOK AT WHERE WE ARE

1. IN THE DENOMINATION

1. A recent survey revealed that in the major denominations it took 31 to win person to denominationalism in one year. Imagine thirty-one grown people working at what they call Christianity, and what they are supposed to be sold on, for one whole year to win just one convert.

2. In some groups it took as high as 40 people to win one convertin a year.

3. Another report revealed that across America, among churches reporting, less than 20 per cent of all the people in any given church are contributing 90 per cent of the entire contribution.

2. HOW MY BRETHREN DO

1. Definite figures in contribution are not available. Dearborn Valley averages close to \$7.00 per week per family which I think would be high. Above average at least.

2. HOW DO WE STACK UP IN SOUL WINNING?

1. This picture is almost too sad to look at much less talk about. A checkton 16 congregations 8 with a membership above the 500 mark and 8 with a membership below the 500 mark.

2. In the 8 congregations with a membership above the 500 mark ranging from 567 to 1700 members it took 19.5 persons to bapitze one person during a year.

(1) One of these eight reporting 1100 members, required 41 persons to baptize just one person during the year reported.

3. In the 8 congregations with a membership below the 500 mark ranging from 79 to 465 members it took 7.4 people to baptize just one person in a years time.

3. HOW WE DO IN CONTRIBUTIONS

1. Eight congregations above the 500 membership mark.

(1) Average contribution per member per year was \$91.80

2. Eight congregations below the 500 membership mark.

(1) Average contribution per member per year was \$97.00.

3. High averages in these two groups:

(1) Dearborn Valley with 210 members reported in the less than 500 members group with a bout \$119.04 average per member per year.

(2) Broadway at Lubbock, Texas with 1700 members reported in the above 500 members group with about \$124.20 average per member per year.

JESS HALL, MINISTER

DEARBORN VALLEY

CHURCH: CR. 8-8120 RESIDENCE: 563-4729

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(1) One of these reject reporting 1100 members, required all persons to outlies just one care or studing the year required. PO Mon't an hours where Successia welco distanguations a citiz cholimeration a ent of . in the manager of the companies and seek and seek are the companies that the 1. Sight concentrations above the 500 tembership mark.

1) Average contribution per Meaner per vest was \$1.80 which congregate ne below the 500 membership meric.

. The transfer med exercise No. PIII from s diis

1) average contribution per member per year was 297.00.

Matthew 25:1-46; Luke 10:30-37

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4. WHAT DOES ALL THIS MEAN?

(1) The wrong standard: 2 Cor. 10:12; For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves are not wise. LESSONS:

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A. They who so measure themselves in any field of endeavor are foolish.

B. We are not going to be measured by what certain congregations of my brethren teach unless they teach fully the truth as it is in God.

C. We are not going to be measured in the last day: (1) by our conscience, (2) by what we have been taught for we may have been taught error, (3) we are not going

to be measured by the agreement of public sentiment.

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- D. We are not going to be measured in the last day: (1) By the size or cost of the building in which we meet. (2) By the number in attendance at Bible study, or by the number in attendance at any one or all services. (3) We are not going to be measured by the amount of our contribution only.
- (2) THE RIGHT STANDARD: John 12:48; He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

A. The constant, fatal mistake of man is his failure to bring himself to the point that he sincerely desires to do the will of God.

THESE RESPECTABLE SINS OF OURS: Named,

1. FAILURE TO PREPARE ADEQUATELY

- 1. Exhorting one another so much the more as ye see the day approaching: indicates the need (Heb. 10:25) of preparation.
- 2. Five of the virgins of Matthew 25:1-13 made some preparation but were far from being adequately prepared.

(1) There was some sentiment on their part but it was sentiment without sacrifice.

(2) They were not willing to present themselves as living sacrifices. Rom. 12:1

(3) All this results in four things:

1. Loss of self-sacrificing love. Not willing to make the sacrifice.

2. Loss of all labour done. (They did some things the five wise virgins did)

3. Loss of opportunity. (They could of gone in had they been ready)

4. Loss of all hope. (And the door was shut)

- 2. THE SIN OF SUSPICION. "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strawed...scattered. Mat. 25:24.
 - 1. Through right use of the materials his Maker has given him any man can make himself greater.

2. Through wrong use of those same materials any man can make himself lesser too.

3. As in the case of the one talent man, suspicion leads us to be more concerned with our RIGHTS than with our responsibilities.

(1) Little men are always suspicious, and weak men are always talking about "myirights"s and through that avenue dodge their responsibilities.

3. THE SIN OF NEGLECT "How shall we escape if we neglect so great salvation." Heb. 2:3

"In as much as ye did it not to one of the least of these, ye did it not to me." Matt. 25:45

1. This is the day of big things so we despise little things. This is the day when everybody is clamoring to be light to be seen everywhere, but no one wants to be salt the cause the work of salt is not readily noticeable.

(1) Acup of cold water: how small? Neglect of the small things will indicate our real mind toward Christ. We never will be able to do really big things for Christ by neglecting the small things. What ever we do to one of the least of Christ's we do to him.

JESS HALL, MINISTER CHURCH: CR. 8-8120 RESIDENCE: DEARBORN VALLEY Church of Christ 17200 WEST OUTER DRIVE DEARBORN, MICHIGAN seems asandard: 2 Voy. 10:12: Wor we done not make our solven of the number. by but they, measuring themselves by themselves, and comparing themselves among themselves re not wise. Land or A. They was not sure the selves in any field of endervor are folden. as the six point to be measured by what contrain contraint one of my to the six token unitary they begin fully she bruth as it is in Cod. is its are not going to be measured in the Last days (1) by the size or coul of the building in which we seet. (2) By the number in all entered at bible abusy, or or en of solon for are an () . september library and the apparents of radions and . win Jet I and the min whole, there were inter e.s of liesable aring of equite win all new to elately lately insteads off . A that he sincerely desires to as the woll of Jad. I. Exporting one agether so much the nore as ye see the day suprocedurg: and dates the need . In Jeremana le (Reb. 10:25) . Five of the virgins of Astonew 25:1-13 made some preparation on were far from bold. La deconat el v brecona (1) There was some sentiment on their tank but It was sentiment without savelene. [2] They were not william to present themselves as living sentilizes. Low. 12:1 I. Lobe of self-each fight love; Not willing to take the macrifice. (his chiquiv sees evil and english some bits veril) .ench model fis to stol (they med yed but it etch to bluce yet!) . They been read . (. Loss of all hope. (and the soon was smit) M SIN OF SUSPECION. "I knew thee that thou are as hand must, reading where blow hart not county and generalize where their has not obtained ... coast relief ... Trange whom with of those sume beterleds any min can trace himself lesses non-As in the cate of the one releatures, question leads on to be more concerned wise our and through that every dodge that resonal Allthan. . in " . molder for the read on the new li season on linds with TOR FRE' 10 HIS SH All of them to total eff to any of Jen il bib ev as form on all Ca: CS . Its " em of don I This is the day of big things on we despite little things. This is the day when every to dismortant to be light to to seen everywhere, but no one wrote to be sailt the dune the widee them withmen ton at the le drow ming toward Circust. We never will be able to do really big brings for Circust by

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Lesson taught in auditorium class at Dearborn Valley Dearborn, Michigan on Wednesday night. May 20. 1964

MATTHEW 25:1-46: Luke 10:30-37 y Section.

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May 27, 1964 Also

THESE RESPECTABLE SINS OF OUR CONTINUED. Named,

4. THE SIN OF SILENCE The four lepers of 2 Kings 7:9; "Then they said one to another, We do not well: This day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

1. These lepers found the Syrians had deserted the camp (2 Kings 7:6). What they did: (1) They went into a tent, ate all they wanted, they busied themselves in carrying of

gold, silver and raiment and hid it.

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(2) Then they looked on what they had done (considered) and said, "We do not well!" (3) They went back to the city and told their story to the porter, he called the porters

and they told it to the king's house. They all had food and to spare.

2. What we do today.

1. Equal guilt must be shared by each of us in the midnight of this twentieth century, because we do not well. W, hold our peace while the world is on fire and souls of men are going down to hell.

2. For nearly two thousand years we have the good news of salvation, enjoying it largely

for ourselves, we have failed to propogate in any very great measure.

(1) Reflect upon the number of us it takes just to save one soul.

3. We are charged with, and admit the charge of preaching the gospel in all the world. (Matthew 28:19,20; Mark 16:15, 16; Luke 24:46-48)

4. The work of these poor lepers:

(1) They realized that to stay where they were was death; that they had two alternatives (1) Sit where they were and die, or

(2) Get up and make an effort.

5. This same principle obtains in the church today:

(1) We can sit where we are and die, or

(2) We can get up and go with the treasures of all the earth: The gospel of Christ.

(3) This congregation (Dearborn Valley) has the ability to support a man full time in some place with the gospel of Christ. Will we do it?

5. THE SIN OF PASSING BY ON THE OTHER SIDE (Luke 10:30-37) Three lessons to learn:

1. The fallacy of a religion which is devoid of mercy and compassion. (Priest and Levite) 2. The awful delusion under which mere professors of religion may live. (Priest and Levite)

3. The wonderful spirit and heart of compassion and mercy one may have and enjoy as in the case of the Good Samaritan. The mind of Chrsit: "Who went about doing good."

4. LESSONS FROM THESE FOUR PEOPLE:

1. The certain man: Could represent the Christian facing the cruel world and that which may befall him in the world.

2. The priest: It may be that we have too many who are Christians by chance. By chance the priest passed that way. Gadding about ... no real purpose in his journey.

3. The Levite: He saw the wounded man ... Passed by on the other side. Luke 10:31 3. The Levite: He was at the place likewise ... same as the priest. He saw the man. He actaully crossed the road, walked up to where the man was, looked on him,

shook his head and walked away. Two things in his conduct: (1) It was better than that of his immediate superior, the priest; he crossed the road, stopped and looked upon the unfortunate one ... mus have had some feeling of pity.

(2) It was worse in that he had to fight with himself to strangle the impulse to do something about the matter. Such struggles weaken us no little.

4. The Good Samaritan: As he journeyed, indicates purpose of life; a planned life. Not gadding about. represents the faithful, merciful, compassionate Christian.

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17200 WEST OUTER DRIVE DEARBORN, MICHIGAN and thell the king's household. There I ment found the Worland tag described the camp (2 Times Val). What they was I old, ald wer and raiment and hid it. Then they hooled on what they had done (considered) and said, like do had well. (3) They went beet to the city end teld their story to the porter, he child the rement with they told it to the king's house. They will be it of it blos and the wahot ob evidedic S Tours will have be shared by each of up in the midwight of this twentieth contain, ness to alway the enit of al thou soft elims enter mo alor W. fire on or expensed . Lied of nwet warren end 3. For courty two thousand years we have the good now of salvation, an loving it largely for curselves, we have falled to proposite in any very great new turn. (1) Reflect agon the number of us it water just to save one soul. . Phowever the case of the control of the control of the second of the s (Mathew 28:19, 20; Mare light, los Lame 21: 10-18) (2) Get up and make an effort. . This same primariale obtains in the church bedge: (1) We can did where we are and die, or (2) W. can set min and for a local of the carth. The manel of the treatment of all the earth: The manel of the treatment of all the earth. (2) This congression (Meantorn Valley) has the applify to support a set fill time in some place with the sospel of lariet. Will as do it forced of sported wood? (ff-08:00 each) SER ANHER FIT WOUND DAIRENT TO MES THE party of a religion of in devold of mercy and occursation. (Friest and Legislan) The swill delucion under watch mere professors of religion any live. (Niest and Levite) in the case of the Good Samaritan. The mind of Christ: "Who went the Cook of C. PROTES FOR THESE PORT PROPERTY . birch add ni min fished yam It can be that we have now using any Christians by chance, by chance : desire sil? . the price of the way. Canoine about ... no seek normoze in his janyany It saw the women man. . Pussed by on the other open. Love 10:31 . The Levite: He was at the whee likewise... same as the series. Is as the men. .. shook his head and walked sway. Lyo bidines in his conduct: (1) It was became that the bid impediate superior, the prices; he organed the root, stopped and looked upon the imfortunate one... must have not easie the language of alty. suretains shout the mather. Such about the weeken os no little. Joy . The Good Samardien: as he journeyer, indicates proper of life; a manned life. Not

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May 27, 1964 Also

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Matthew 25:1-46; Tuke 10:30-37

5. HOW WE PASS BY ON THE OTHER SIDE!

1. Unwillingness to undertake any duty beyond what we already have.

(1) We have as much as we can bear. The natural tendency to exaggerate our troubles and responsibilities.

- (2) The priest and Levite had no doubt discharged the duties and responsibilites of their office. Beyond that they would not go. (Compare with the preacher of today)
- 2. Because of the limitations of the standards of life we have set up.

(1) We have limited ourselves to a few friends and the circle is too small for others.

- (2) Often whole churches are this way: Unfriendly; indifferent; so cold that one could skate down the aisles on ice skates.
- 3. The religion that "passes by on the other side" is a mummery, not a faith at all.

(1) Mum...Mummery: To be silent, hush; Ridiculous, hypocritical, pretentious ceremonies.

4. OUR SIN IN PASSING BY. We fail:

(1) We fail in our duty to a sinning brother. Gal. 6:1

(2) We fail in our duty and responsibility to needy people. James 1:27

(3) We have degenerated into hearers of the word only. James 1:22

- (4) We admit the duty to love our neighbor, but we narrow the circle down to exclude the sick, the poor, the hungry, the fallen and the forsaken.
- 6. THE SIN OF LETHARGY. Morbid drowsiness; profound sleep, forgetfulness. A state of inaction, or indifference. Just don't care. EXAMPLE:
 - 1. The rich man of Luke 16:1931. What he did:
 - (1) He ignored the Bible. He had Moses and the prophets like his brothers. That meant he had the word of God. He NEGLECTED it.
 - (2) He gratified himself. He lived for himself and his own sensuous desires. He couldn't be bothered. He was a selfish man. He would not give up his own pleasure for a moment.
 - (3) He neglected his neighbor. Nearby was Lazarus a poor man, and invalid, and hungry. The rich man to preoccupied to give any attention to this poor, physically tormented man.

1. He could have told him about Moses and the prophets, the word of God, but he

passed by on the other side.

2. Today, we could tell the man at the gate (our neighbor) or the man across the street, or acrosss the nation about Christ but more often we pass by on the other side.

(4) He didn't care. Many today are like this rich man. They don't care.

1. They never speak to any one about Christ. They don't care about the work involved in the keeping of the property, preparation for the Lord's Supper, the sick for they never call to see about them.

2. You could take our bulletin and do missionary work with it if you wanted too.

7. THE SIN OF ROBBING GOD. 1. See and study Malachi 3:7-18 Contre. Deenday war \$804.57

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