

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

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 scoreboard was not the most important thing
 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 convert in 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 check on 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 baptize 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 about \$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.

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"What are you doing?" the man inquired of the little children who were standing in the yard. "We have been playing football," they replied. "We have been playing football," they replied. "We have been playing football," they replied.

THE STORY OF THE TEXAS FOOTBALL PLAYER: The story of the Texas football player is a story of a man who was not only a player but also a man of God. He was a man who was not only a player but also a man of God. He was a man who was not only a player but also a man of God.

THE STORY OF THE TEXAS FOOTBALL PLAYER

Another report revealed that a group of people in any given church are contributing to the cause of the church. Another report revealed that a group of people in any given church are contributing to the cause of the church.

HOW WE ARE IN CONTRIBUTION

The picture is about to look at our own situation. The picture is about to look at our own situation. The picture is about to look at our own situation.

HOW WE ARE IN CONTRIBUTION

1. Average contribution per member per year was \$11.80. Average contribution per member per year was \$11.80. Average contribution per member per year was \$11.80.

7 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:

- 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.
- 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 of preparation. (Heb. 10:25)
- 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 "my rights" 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 because 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.

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...the same manner: 2 Cor. 10:12: For we dare not take ourselves as being equal to the number of the saints, but they measure themselves by themselves, and compare themselves among themselves, and not with us. (1) They who so measure themselves in any field of endeavor are foolish. (2) We are not going to be measured by what certain comparisons of my brethren teach ministered, but fully the truth as it is in God. (3) We are not going to be measured in the last day: (4) In our consciences, (5) We are not going to be measured in the last day: (6) In the sight of God, (7) We are not going to be measured in the last day: (8) In the number in attendance at public worship, (9) We are not going to be measured in the last day: (10) In the number in attendance at any one or all services. (11) We are not going to be measured by the amount of our contribution.

(2) THE RIGHT STANDARD: John 1:12: He that rejected me, and received not my word, with one that judiciously that the word that I have spoken, shall shall judge him in the last day. (3) The constant, fatal mistake of man is the failure to bring himself to the point that he sincerely desires to do the will of God.

...THESE FERTILE SOILS OF OURS: These

...FATHERS TO PREPARE: (1) Exhorting one another to much the more as ye see the day approaching: and also the less of preparation. (2) Eye of the visions of Revelation 2:1-11: made some preparation but were far from being adequately prepared. (3) There was some excitement on their part but it was sentiment without conviction. (4) They were not willing to present themselves as living sacrifices. (5) All this results in four things: (6) Loss of self-sacrificing love; but willing to make the sacrifice. (7) Loss of all labour done. (8) They did some things the live day. (9) Loss of opportunity. (10) They could of gone in had they been ready. (11) Loss of all hope. (12) And the door was shut.

...THE SIN OF SUSPICION: "I know these that stood out in front that, ready where they had not town, and gathering where they had not gathered... I know these that stood out in front that, ready where they had not town, and gathering where they had not gathered... I know these that stood out in front that, ready where they had not town, and gathering where they had not gathered..."

...THE SIN OF UNBELIEF: "How shall we escape if we neglect so great salvation? ... It is as much as ye did it not to one of the least of these, ye shall not be saved." Matt. 23:12

...THE SIN OF UNBELIEF: "How shall we escape if we neglect so great salvation? ... It is as much as ye did it not to one of the least of these, ye shall not be saved." Matt. 23:12

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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.
- (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. We 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 actually 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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THESE BROTHERS OF OUR BIRTH

The four boys of 2 A.M. (19:30) then they said one to another, we do not want to go home, and we held our breath. If we were with the morning light, some mischief will come upon us: now therefore come, that we may go and call the king's household.

1. What we do today.
2. Paul will not be spared by each of us in the twilight of this world's century, because we do not call. We hold our breath while the world is on fire and beads of sweat are rolling down to hell.
3. For nearly two thousand years we have the good news of salvation, but it largely for ourselves, we have failed to propagate in any great measure.
4. I reflect upon the number of us it takes just to save one soul.
5. We are charged with, and admit the charge of preaching the gospel to all the world.
(Matthew 28:19, 20; Mark 16:15; Luke 9:1-2)

THE SON OF MAN COMING IN THE CLOUDS (Luke 12:35-37)
The father of a nation who is devoid of mercy and compassion, (friend and brother)
The awful delusion under which were professions of religion may live, (friend and brother)
The wonderful spirit and heart of compassion and mercy may have and enjoy as
In the case of the Good Samaritan, the mind of Christ: "Who was about to be saved?"
THE BROTHERS OF OUR BIRTH

1. The Samaritan: Could represent the Christian facing the cruel world and that which my detail aim in the world.
2. The priest: I may be that we have too many who are Christians in name, by chance, by chance, the priest needed that way, "Lamb, lamb... no real purpose in his journey." He saw the wounded man... passed by on the other side. (Luke 10:31)
3. The Levite: He was at the place likewise... passed by the other side. He saw the man... he took his head and walked away. (The father in his category)
4. The Good Samaritan: As he journeyed, he had a purpose of life; a Samaritan, not regarding about the matter. Each traveler was weak as he traveled.
(1) It was better than that of his immediate neighbor, the priest; he crossed the road and looked upon the unfortunate one... and have some feeling of pity.
(2) It was worse than that he had to that with himself to struggle the way to do something about the matter. Each traveler was weak as he traveled.

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 responsibilities 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 16:19-31. 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 across 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. Sunday was #804.57

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...to undertake any duty beyond what we already have
...the natural tendency to exaggerate our resources
...and personal abilities
...the priest and leave no doubt about the duties and responsibilities of
...their office, having left they would not go (Compare with the system of work)

...because of the limitations of the standards of life we have set up
...we have limited ourselves to a few friends and the circle is too small for others
...Of course churches are the way; unhappily, unfortunately; as cold as our own
...state down the stairs on the stairs

...the religion that "passes by on the other side" is a mystery, not a faith at all
(1) Man... mystery; to be silent, hush; ridiculous, hypocritical, pretensions
...ceremonies

...OUR SIN IN UNFAITHFULITY. We fail:
(1) We fail in our duty to a standing brother. Gal. 6:1
(2) We fail in our duty and responsibility to needy people. James 1:16-18
(3) We have degenerated into leaders of the word only. James 1:19
(4) We make 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.

...THE SIN OF UNFAITHFULITY. Forbid greatness; profound sleep; formalism. A state of insensitivity
...or indifference. What don't care. WALKING

...The rich man of Luke 16:19
(1) He ignored the Bible. He had Moses and the prophets like his prophets. That meant he
...had the word of God. He MISHEARD it.

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...be bothered. He was a selfish man.
He would not give up his own pleasure for a moment.

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...street, or across the nation about Christ but more often we pass by on the
...other side.

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...in the keeping of the property; preparation for the Lord's Supper; the sick for
...they never call to see about them.
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