A Selection of Sermon Outlines from John W. McGarvey

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Introduction to the Collection—Jerry L. Sumney
The sermon outlines that appear in the following pages are among the materials from J. W. McGarvey that are held in the archives of Bosworth Memorial Library at Lexington Theological Seminary. They have remained unpublished for over 100 years. They are presented here so they will come to the attention of those interested in Professor McGarvey, the history of LTS, and the history of the Disciples of Christ. In addition to publishing many of these outlines in this and the next issue of the LTQ, we plan to post the entire collection of sermon outlines and outlines of other lectures on the LTS website. We also plan for other materials from McGarvey materials that are in the Bosworth archives to appear on the website.

The sermon outlines presented here all involve soteriology. Some speak of the need for salvation, others about how it is received, and some about what is required after initiation into the church. They represent the teaching that would have been dominant in the late 19th century among Disciples. All of these sermons come from after 1887, the date of the fire that destroyed McGarvey’s house and all of his papers. We know the precise dates of only a few of these sermons. Unfortunately, most have no date designation. The sermons on conversion are clearly part of a series and the order of most of these could be determined by various internal references and the order of appearance of the events they describe as it is found in Acts.

In the following pages, the scanned image of McGarvey’s hand written notes will appear on one page with the edited transcription appearing on the next page.

The sermons appearing here represent McGarvey’s soteriology. They begin by setting out the need for the Gospel and move to his view of how one appropriates the gospel and how one must live after becoming a Christian. Among these sermons is a series on the conversion stories in Acts. We have arranged the sermons in the series in the order in which they seem to have been preached.

All Under Sin
All under sin, Rom. 3:12.

q. Why the Bible, with the sufferings of anthems' defenders? Churches
with their labor & expense? Meetings, with their prayers & entreaties? The
infant scene of Calvary? The answer in this text: all under sin?

x. Is the answer true? a book kept in libraries, yes, but toll in
the manner of our hearts, yes. The answer of our hearts, yes.

xx. Why to mention a matter? & The pain that it gives the sinner him-
self, the murderer, the damned, the thief, the more sinning.

st. The pain it inflicts on others, some examples.

v. The worth of God.

w. Impossibility of doing good once done, marrying out of
the body. Certainly, that a want's problem for its eternity: seen in the
experience of dying men, confirmed by God's word. This second纲
some, feel thought to be excellent, no second

xxe. Inscutable, inscrutable, inscrutable, inscrutable, to God for reliance.

true. If this life were all, the honest call of the soul must
be for reliance from the hour, we shall yet show; if ever known.
it already, let them come.
All Under Sin, Rom 3:8.

[Editor: The questions of the introduction have been arranged according to the numbers assigned them rather than in the order that McGarvey seems to have written them. He seems to have intended to preach the points in the numbered order.]

Introduction.

1. Meetings, with their prayers & entreaties?
2. Churches, with their labor & expense?
3. Why the Bible, with the sufferings of authors & defenders’?
4. The awful scenes of calvary?

The answer in our text: “all under sin”?

I. Is the Answer True?
   a. Look not, of murderers etc. but of all in all land; of every one of us.
   b. The answer of our hearts, in solemn hours, & before God; —of every man, when disguise & pretense [are] laid aside.
   c. The answer of the Bible.

II. Why so Serious a Matter?
   a. The pain that it gives the sinner himself—the murderer, the drunkard, the thief, the mere sinner
   b. The pain it inflicts on others. Some examples
   c. [Editor: Point c with the words, “The wrath of God” are crossed out.]
   d. Impossibility of undoing the deed once done, or wiping out the guilt.
   e. Certainty that it must follow us into eternity: seen in the experience of the dying,—confirmed by God’s word: this [will be the] theme of the next sermon.

Conclusion. If this life were all, the loudest call of the soul would be for deliverance from sin.—how, shall we yet show; if any know it already, let them come.
Sin and Its Punishment (Version 1)

Int. If a definition in the Bible, this is it: A. V. mean bad, Luke 16:18; but A. V. mean pernicious, Acts 26:29. The same.

1. The Punishment may be in thought, feeling, word, or deed. Sometimes appears good for prosperity, but this is original, not punishment.

2. Yet Excruciation, a thirst for ability to set this further.

3. The attempt, failure, conceals, feebler conception, is this result of sin. A. R. Best estimable penalty of a merciful God.

4. The earthly penalties. A. R. The sinner will be because of the punishment, universal death. A. A. Cause of all, 1 Thess. 1:10, 11; appropriate innumerable. We mean evidence.

5. Forgive penalty. A. R. Is there any such? A. R. Reason another, judging by itself, this conjectured, it can't be.


7. There be Luke 12:9f. There is; is worse than any death.


10. Sins and punishment following, e. g. De-
Sin and Its Punishment
1 Jno [John] 3:4

Introduction.
If a definition in the Bible, this is it. – R.V. more literal, but A.V. more perspicuous. The transgression may be in thought, feeling, word, or deed. Sometimes term used for proposidy [sic]; but this [is] figurative, and no punishment.

I. Its Enormity.
   a. My wish for ability to set this forth
   b. My attempts & failures. Cause, feeble conception, & this result of sin
   c. Best estimated by penalty of a merciful God.

II. The Earthly Penalties.
      – No other adequate cause conceivable. – no mean evidence—

III. Future Penalty. Is there any such?
   a. Reason’s answer, judging by past. – this conjectural, & no details
   b. Revelation alone can answer. – none can [ed.: this word is uncertain] forever, none have came to tell us
   c. Question divides itself
      (1) Is there any?
      (2) When?
      (3) Is there a judgment?
      (4) What follows?
      (5) Its endurance.

Scripture must answer.
(1) That there is. Luke 12:4, 5. – There is; & worse than any death
(2) That it begins at once. Luke 16:18-24. – What had[is] es. – fallacy of cry “This is parable.”
(3) The Judgment. Many judgments, but one “after death” Heb[rews] 9:27, –after resurrection,
Sin and Its Punishment (Continued)

(5) This lost eternal, l.c. 46.—Eternal often figurative, often only duration of the day applied to in period beyond judgment, but one recreating. Cause. If such the punishment, what can sin be? If such, it be why continue in it?

Sentence to punishment following l.c. [Editor: this abbreviation seems to stand for Loc. Cit., which means it is in the same location. The following line seems to have been added later in pencil:] Its representation [Editor: next page.]
Sin and Its Punishment (Continued)

(5) This word eternal, l.c. 46—eternal often figuratively, often only duration of the body applied to an eternal period beyond judgment but not sentencing.

Can. If such the punishment, what can sin be? If such it be why continue in it?

J. W. McGarvey as a young man.
Sin and Its Punishment (Continued)

(4) fire, darkness, gnashing of teeth.
(5) This last eternal. l.c. 46. – eternal often
    figurative—often only duration of the thing
    applied to. – in period beyond judgment, but one
    meaning.

Concl[usion]. If such punishment, what can sin be? – If such it be, why
continue in it?
Sin and Its Punishment (Version 2)


Objections.

I. No teaching of Bible against which new

1. Teaching of sin & punishment not

2. Many of these all precarious

3. Many strange inferences, some, natural

4. Such inferences as you have them.

5. God's Providence. The argument, the answer as to this

6. Inference as to the other.

7. If God's Justice. His justice out of proportion to the crime.

8. Who's to judge? The sinner? Another company?


10. If true, creation of man a failure; for most

11. If true, conclusion and certainty for me all

12. Original principle is that with God, also, may secure still greater results with other orders of beings, so...

13. If false calculation respects the result.

14. Not true, no difference in reason: & argument as
given by sinner. Any answer y-there ever of my anxiety.

Come, all of reasoning between these, pressed for anxiety, has dinner any far self? then cause,
Introduction
No distinctive teaching of the Bible against which [there are] no vehement objections: its doctrine of sin and its punishment is a marked instance: cause, natural repugnance of the victim.
A few most prominent objections.

I. Scripture Texts
   a. Many of these—all perversions; test the context; have gone through all and found it so; [you should] do the same as you hear them

II. God’s Goodness. The argument. The answer as to this world; inference as to the other.


IV. If true, Creation of Man a Failure: for vast majority lost.
   a. If true, conclusion not certain: for result with saved may outbalance that with [the] lost. And so may secure still greater results with other orders of beings
   b. A full calculation reverses the result

V. If true, no happiness in heaven: Argument as given by Burns?????? My answer, Jesus to Sadducees. True view of our anxiety

And Lose His Soul

And Lose His Soul, Matt. 16:24-26.

1. What is it to Gain the World, a. Whole world only three things, its property, its honour, its pleasures. b. The whole of each considered separately will health & long life to enjoy them. Many great gain.

II. What to lose the soul, a. Not lose it as we lose property, but to get lost, equal to all of a sinner's eternity. b. Appropriate means of term lost to describe it.

III. What the Profit, a. All lost, as in bankruptcy. b. All previous gain now locked back in as lost; for all mischief is need for self ruine.

IV. What to lose the world or the soul? a. All is new profit. e.g. Lazarus. b. Neither alphabet; but gain a little, if lose all and soul.

Euth. As to lose the soul is to lose all, or the way clear, "for yourselves,"
And Lose his Soul
Mat[thew] 16:24-26

Introduction
A question of profit & loss – gain, the whole world — loss, the soul

I. What is it to Gain [the] Whole World[?]
   a. Whole world only three things, its property—its honors—its pleasures
   b. The whole of each considered separately—with health & long life to enjoy them. [This is] truly great gain.

II. What, to lose the Soul[?]
   a. Not lose it as we lose property, but to get lost.—equal to all of a sinner’s eternity
   b. Appropriateness of [the] term lost to describe it

III. What the Profit[?]
   a. All lost, as in bankruptcy
   b. All previous gain now looked back on as loss; for all misspent & used for self-ruin.

IV. What, to lose the world & save soul?
   a. All is now profit, — e.g., Lazarus
   b. Neither alternative: but gain a little, & lose or save soul

Exhortation
As to save the soul is to save all, & the way [is] clear, “Save yourselves.”
Is There Another Chance after Death?

1. Does Paul offer the Hope, a. Affirms three things;
   a) That Christ preached to spirits in prison. 
   b) That he preached in the spirit, not in flesh. 
   c) Does not affirm where, or when only that he was in spirit, 
   d) Was in spirit three days before advent, you during the three days 
   e) If in latter, it was in the prison, if in former, before they died.

II. Where & Where? a. Not a hint elsewhere, that he 
   did anything in the three days, except 4:17, whose meaning 
   depends on this. b) How is assertion that spirit of God 
   stood with those while, c) If the any in prison, not 
   as those as Christians especially, who had, c) There 
   is assertion that God's spirit above with them while 
   living. Gen. 6. — what this spirit did Christ did in spirit. 
   See Jas. 1:13 — who well known to Peter's readers. — This 
   may mean. — c) There as Christians not the people 
   for whom a second chance is claimed, but the space.

III. No other chance. a) Some first & rich men, 
   a) By words of deceivers. b) By those in dust coming 
   to judgment to be condemned. c) By certainly, that 
   Jesus would have comforted us with some kind, if 
   any chance. Come. This sermon last, there is no lack.
Is there Another Chance after Death?
Luke 16:19-31
1 Pet[er] 3:18-22

Introduction
Impenitent prone to saying, time enough yet; & so it comes to the worst, there is a chance after death? What ground for this?

I. Does Text offer the Hope?
   a. Affirms three things: [Editor: McGarvey lists only two things.]
      (1) That Christ preached to spirits in prison
      (2) That he preached in the spirit, & not in the flesh
   b. Does not affirm where or when—only that he was in spirit.
   c. Was in spirit twice—before advent, and once during the three days—if in [the] latter, it was in the prison; if in the former, before they died.

II. When and Where?
   a. Not a hint elsewhere, that he did anything in the three days, except 4:6, whose meaning depends on this.¹
   b. There is assertion that God’s Spirit strove with them while living. Gen[esis] 6—what this Spirit did Christ did in spirit. See Jno [John] 1:1-3. – this well known to Peter’s readers. – & this the meaning.
   c. These antediluvians not the people for whom a second chance is claimed—but the reverse.

III. No other chance. [Editor: numbering in following list reflects McGarvey’s in the manuscript]
   a. Seen first by rich man
      (2) By words of demons
      (3) By those in hades coming to judgment to be condemned
      (4) By certainty that Jesus would have comforted us with some hint, if any home

Conclusion. This sermon and last throw us back to those before

¹ Crossed out is: “b. There is assertion that Spirit of God strove with them while b. If to any in prison, not to those antediluvians”.
Remission of Sins


Just. Those who are remission come in court, and since
nine of Christ discovered. If it is purpose of Christ's death
of redemption in his blood, what can be more delightful to
sinner? It open's reason in reason without.

I. What is it, identified by some with change of
heart, but this takes place in experience. A repentance

1. It is forgiveness, proof, interchangeable one of the sources
difference, the figure in accord, also called 'blesting out' or
'sanctifying the sinner.' Deut. 30:12; 10:14; 15:12, 13, 15. Instead of proof
for the sinner. 2. It is a change in the sinner, but an act of God's
will, 'blind by forgiving an offense, a crime.'

II. How known when we say it. a. A common confession
of feeling. - If a change within, this would be correct, but this
no evidence of change in God, these forgiveness of friend in order.

3. The feeling accounted for. It is reaction of soul, overcoming
the effect of struggle, some fail to get it, departs.

b. The belief and fear. 3. If taught certain feeling is proof.
will believe when the feeling experience, try the same
as if really, hence of forged pardon.

III. Evidence. First, come from God. a. The guiltless;
best spiritual telescope supposed, such through, it
and heart finding. b. It, those certain thing from God
is his name. This tells who to do whom done, freedom
attained. c. Then a signifying a pledge, entering is depositing
a check - we will trust, step or stop there.

c. Is remission desired? Do you believe? are you pretend, be topical?
Remission of Sins
Acts 13:26-41; Mat[thew] 26:28

Introduction
Value of remission seen in text & in those of [the] last discourse—if it is purpose of Christ’s death—the redemption in his blood, how unspeakable its value!—it opens heaven, no heaven without [it].

I. What is it.
   b. It is forgiveness; proof [of] interchangeable use of the term,— difference, the figure in remit; also called “blotting out”— Acts 2:19; “remembering no more” — Heb[rews] 9:12; 10:17,58—illust[rated] by goat for Azazel.
   c. It is not a change in the sinner, but an act of God’s will. —illust[rated] by forgiving an offense, or a crime.

II. How [we] know when we enjoy it.
   a. Common conception, by feeling. — if a change within, this would be correct. — but this [is] no evidence of change in God: illus[trate] [with] forgiveness by friend or ruler.
   b. The feeling accounted for. — it is [a] reaction of the soul - or ecstasy the result of struggle; —some fail to get it, & despair
   c. The belief accoun[ted] for.
      (1) If taught certain feeling is proof, will believe when the feeling experience— joy the same as if a reality, illu[strated] by forged pardon.

III. Evidence must Come from God.
   a. This granted; but spiritual telegraph supposed – such though, is only the human feeling
   b. Only certain things from God in his word. — this tells who to do— when done, pardon assured, illus[trated] by signing pledge — endorsing & depositing a check, so with faith, rep[entance], & baptism
   c. Ex[hortation]. Is remission desired? Do you believe? Are you penitent? Be baptized?
Redemption in Christ

Text. Sin, being acts of pride, cannot be endured. How then, the penalty escaped? not by means known under human laws—by death? how the guilt, which is removed, removed?

I. Depriving. a. Forgive, as we do, as prodigal father did: I will no way to escape penalty, except by forgiveness; but no danger of extremeness in sin. This experience in human governments, not to be thought of as Gods. b. Can sin be grown out of sin? but this, if possible, cannot undo the past.

c. In no other case is guilt removed.


III. How this explained. a. Theory of natural reaction: penitent leaves penance a reality, but God leaves guilt. Another way uniquely. I. Sinner suffered penalty for all, is all saved—yes, no pardon, no mercy. c. Paid so far for evil—same objection. One, father in fact, all effects in sin: it is Gods answer, not ours.

IV. How justified. a. Many things inculcates procedure by affects—here our object of this. c. No effect, not encouragement to sin if occur in angels. c. Intrusion. angels highest theme, once who trust in perfect from sin. c. It is power of God to seem sinning. c. If it makes one doubt possessed in doubly sinful. Son's companions.

Who will lead sinners from it?

Redemption not for sin only but for body. Romans 5:12. Put death in Christ for it, etc.
Redemption in Christ

[Introduction]. Sins, being acts of past, cannot be undone: how then, can the penalty be escaped? Not by means known under human law: if could, how could the guilt, which is torment, be removed?

I. Vain answers.
   a. Forgive, as we do — as prodigal’s father did: no way to escape penalty except by forgiveness; but Danger of encouragement in sin — this experienced in human governments, not to be thought of in God’s.
   b. Cause men to grow out of sin: but this, if possible, cannot undo the past.
   c. In neither case is guilt removed.

II. God’s Answer.
   a. Gave Son, that we may not perish, but have eternal life. Jno [John] 3:16.
      [Editor: Following two items (both listed as “d”) added later in pencil.]
   d. Reaches back to the called under first covenant. Heb[reus] 9:15

III. How This Explained.
Redemption in Christ (continued)
a. Theory of moral suasion. Persuasive power a reality, but
   (1) It leaves guilt and takes away no penalty
   (2) Disproved by redemption of [the] past
b. Jesus suffered penalty for all, & all saved. If so, no pardon, no mercy.
c. Did so for elect. Same objections [as] b. & c. False in fact—all efforts vain; it is God’s matter, not ours.

IV. **How Justified.**
   a. Many things inscrutable proved wise by effects—here our only test of this.
   b. Its effect, not encouragement to sin, by men or angels
   c. Per contra
      (1) Angel’s highest theme
      (2) Man who trusts is farthest from sin
      (3) It is power of God to turn sinners
      (4) It makes persistence in sin doubly sinful:
   Lari_ ur’s comparisons.

[Editor: Second page of the manuscript begins here.]

Exhortation. If redemption cost[s] so much, what must sin & its punishment be? Hate it, turn from it, cast your self into the arms of your Redeemer.
Connection of Faith and Baptism

Connection of Faith
of Baptism. Rom. 3:25; 1 Cor. 2:24.
I. Securing Contradiction in the two deeds, known only by and signify in one of three persons, justified, faith, works.

II. Securing Contradiction in the two deeds, so in two different faiths, being the supplement, New Testament reconciliation,

1. Now Reconciled, o only by and signify in one of the three leading persons. I. Not in faith, new is once faith. O. Not in justified: for justification, love only by grace, faith. Mark 1:6.

II. Works: works of perfect obedience to Christ.

2. The Birds of Works, a faith, works of perfect obedience.

3. These are justification because all have sinned. 

4. James, acts which exhibit faith:


6. James, Conclusion Applied. o. The living faith that does not fail in Christ, ref. 6. The evil spirit, made effective by some act; 18. dead acts, desired effect; illness, causes of sickness and relief of woman with issue of palsy, paralytic.

7. This faith made effective in baptism, Mark 1:7, 8; Luke 2:23; John 3:25.

8. Real value of faith, that it leads to repentance, baptism.

9. To all the courses of a faithful life: if these could not without it, I would might be excused.

10. Peace, if not enough, faith to repent and baptized, can only be made like this: James 3:18. If enough, come to trouble our course.
Connection of Faith & Baptism
Rom[ans] 3:28; Ja[me]s 2:24


I. How reconciled.
   a. Only by ambiguity in one of the three leading terms.
   b. Not in faith: there is one faith.
   c. Not in justified: for justification before God can only be from sin.
   d. Must be in works.

II. The Kinds of Works.
   a. Paul’s, works of perfect obedience. See [vv.] 9:19, 20— by these [there is] no justification because all have sinned.
   b. James’ [works]: acts which exhibit faith: Rahab’s, [v.] 25; Abraham’s, [v.] 21.

III. James’ Conclusion Applied.
   a. The faith that saves us, faith in Christ. re[ference].s.
   b. This dead unless made effective by some act; i.e. dead as to desired effect: illust[rate] by cases of Abraham and Rahab; of woman with issue; of paralytic.
   c. This faith made effective in baptism. Mark 16:16; Gal. 3:27, 28.— Real value of faith, that it leads to repentance, to baptism; & then to all the course of a faithful life; if these could be without it, it might be omitted.
   d. Concl[u]sion. If not enough faith to repent & be baptized, can only tremble like demons. Ja[me]s 2:19,— if enough, come & tremble no more.
Necessity for Faith

1. Imperfect's remarks about "to these behind us" is not surprising that he should dislike it, but the passage is not alone.

2. Necessity I speak to you. By Jesus, but without faith, die in sin. 15:2, 16, 20, 21. — b. Matt. 16:15. 2. If impossible to please God, impossible to be saved. c. The faith of Christ in God, in Christ. 2. He is the Lord, who is the speaker, 3. In the scriptures; for whatsoever he saith, cannot be 16:20, 21.

3. Why the Necessity. d. Without faith in God, cannot please him. e. Because will not do as he directs. f. Deuter. 6:16, 18. 12:9, 10. — b. Without faith in God, no remission; for nothing can make us receive our sins, nor the punishment of them. g. The first sin, hence no salvation. c. Without it, no obedience. g. This faith, Deut. 6:16. — b. No arbitrary requirement, but a necessity from an act itself.

4. How Must Faith? e. A true growth, more has as strong before obedience as after. b. The need for it shows the amount necessary to begin; i.e., enough to induce repeated acts of obedience.

5. Required. f. Do you believe you are a sinner, that pardon precedes you? g. That there is pardon through Christ? f. That you should obey Christ? h. Do you believe strongly enough to do it? i. If so, you have faith, enough to be saved.
Necessity for Faith.
Jno [John] 8:21-24

I. **Necessity Emphasized.**
   b. Heb[rews] 11:6. If impossible to please God, impossible to be saved,
   c. The faith must be not only in God, & in Christ, but in the Scriptures; for without last, former cannot be. Jno [John] 20:31.

II. **Why the Necessity.**
   a. Without faith in God, cannot please him (1) Because will not do as he directs
      (2 [Editor: McGarvey repeats the 1, but it is his second point]) Makes God a liar. 1 Jno [John] 1:10
   b. Without faith in all three, no repentance: for nothing to make us realize our sin, nor the punishment of sin; nor the atonement—hence no salvation
   c. Without it, no obedience; & this [is] fatal. Jno [John] 3:36. —no arbitrary requirement, but a necessity from our nature.

III. **How Much Faith?**
   a. Faith a[growth]—none has as strong before obedience as after.
   b. The need for it shows the amount necessary to begin: i.e. enough to induce repentance & obedience

Appendix.
Do you believe you are a sinner? That perdition awaits you? That there is pardon through Christ? That you should obey Christ? Do you believe strongly enough to do it? If so, you have faith enough to be saved.
Repentance

1. In ancient writers, no passage without repentance. Now, better consideration of the subject.


4. How then I repent, a. Not by merely telling it. b. Cannot will it, i.e. sorrow. c. Hence, what shall I do about the sorrow? d. Wife, in their. e. State of the soul. f. On its destiny of inordinance. g. Goodness of God in the atonement. h. With proper reflection on these, repent sorrow & repentance is available. i. Power of repentance thus far, seeking their strength from you-encouraged by preaching.

5. How long shall I repent to face baptism? a. Stays for three long semanas. b. Long enough & sincere enough to change the will, e.g. Peter's, Paul's, Peter's.

This, Warner's from Lauren fig here.
Repentance

Introduction. Hare said, from nature of [the] case, no pardon without repentance.

Now, fuller consideration of the subject.

I. Its necessity seen in Scripture.
   a. Chief theme of John the Baptist & Jesus

II. What is Repentance.
   b. In effect of sorrow. text.— between sorrow & baptism, Acts 2:37, 38.— hence, change of will.
   c. No change of will without sorrow: hence implies sufficient sorrow to cause the change.

III. How Can I Repent.
   a. Not by merely willing it: the cause must exist; i.e. sorrow.— hence, what can I do to awaken the sorrow?
   b. Reflection.
      (1) On state of the soul.
      (2) On its destiny if unrepentant.
      (3) On goodness of God in the atonement
      With proper reflection on these, sorrow & repentance [are] inevitable.
   c. Cause of impen[i]tence thus far, casting these thoughts from you.— awakened by preaching.

IV. How long shall I repent before baptism?
   a. Mistake for how long sorrowful.
   b. Long enough & intense enough to change the will, e.g. Pentecost, Paul, jailer.

Conclusion. Warning from barren fig tree.
The Good Confession

I. Universal to have some Confession of faith. The second epistle of Peter, v. 9, called “the good confession” ought to satisfy.


2. Why “the good confession.” a. Because of the divine blessings indicated in 3 citations just given. b. Because of benediction on Peter. c. Because first confessed by God Himself. d. Because it occurs confession of one by Christ. — It was a to the distinction between belief & unbelief, among those dying for it.

3. Its sufficiency. a. Common objections met. b. If necessary to know all, it would be insufficient. c. If, then, nothing need be except examination or all. d. It binds by belief of IO as fast as we hear; hence it is sufficient.

Even in the universe shall confess: do it now while it can bring a blessing.
The Good Confession

Introduction. Universal to have [the] same confession of faith.—the one used by apostles, & called “the good confession” ought to satisfy

I. What it is.
   b. In Romans 10:9, 10.
   c. In 1 John 4:15.—Its meaning.

II. Why “The good Confession”
   a. Because of the honor & blessings indicated in [the] citations just given.
   b. Because of benediction on Peter.
   c. Because first confessed by God himself.
   d. Because it secures confession of us by Christ.
   e. It was response to what Apostles preached.—It was & is the distinction between belief & unbelief, & may have died for it.

III. Its Sufficiency.
   a. Common objections met.
   b. If necessary to know all N. T. would be insufficient: but then, nothing would be [sufficient] except examination on all.
   c. It binds to belief & doing of all as fast as we learn: hence it is sufficient.

Conclusion. All the universe shall confess: do it now while it can bring a blessing.
Conversion of the 3000

In having them what we must do to be saved by considering various passages, now examine some of the cases. beginning with the first.

I. The dreams & their interpretations. a. Davud king, who had participated in killing Jesus. b. On occurring of Pentecost, in several cities v. Some in that time, full of dis- ease v. alarms, crying out—before night, peaceful sleeping Christians. c. Their experience recorded for our example.

II. The process. a. Their last in the crucifixion. b. He reports the 3rd morning, their return after seven weeks. c. What brought them together in the temple, their assignment. d. The phenomenon explained, with no- tice for doubt. e. The story of Jesus, the poison of their hearts. f. Their question answered; v. their exaltation to save themselves. g. They receive the word & are baptized.

III. The power of Conversion. a. They learn that the truth are interpreted, v. must be believed. b. They hear the story of Jesus v. believe it. c. They learn what else to do, v. do it.

Come, as they saved themselves, save yourselves.
Conversion of the 3000.

Introduction. Having seen what we must do to be saved by considering various passages, now examine some of the cases beginning with the first.

I. The Persons & their Transitions.
   a. Devout Jews from every nation who had participated in killing Jesus.
   b. On morning of Pentecost, in usual state. In short time, full of distress & alarm, crying out.— before night, peaceful & happy Christians.
   c. Their experience recorded for our example.

II. The Process.
   a. Their part in the crucifixion, & the reports [of] the 3rd morning, their return after seven weeks.
   b. What brought them together in the temple, & their arrangement.
   c. The phenomenon explained, with no room for doubt.
   d. The Story of Jesus, & the piercing of their hearts.
   e. Their question answered, & the exhortation to save themselves.
   f. They receive the word & are baptized.

III. The items of Conversion.
   a. They learn that the Twelve are Inspired, & must be believed
   b. They hear the story of Jesus, & believe it.
   c. They learn what else to do, & do it.

Conclusion. As they saved themselves, save yourselves.
Conversion of the Eunuch

I. This tells a case of conversion, one in which God’s part is strikingly set forth. There are a double purpose of showing what man does as man does.

   1. The man. a. A Jew of the Daniel type; had risen by honest integrity. b. Though debarred the temple, had come long journey to worship. c. Used knowledge of Israel to study Scriptures — d. This difficulty.

II. God’s preparation for him. a. First, mission of an angel, not to him, but to Philip in Samaria. b. Second, voice of the Spirit: not to him, but to Philip. c. Philip at the chariot at precise moment of the reading — now see God’s purpose or plan.

Conversion of the Eunuch, Acts 8

Introduction
This both a case of conversion, & one in which God’s part is strikingly set forth—it will serve a double purpose of showing what man does & God does.

I. The Man.
   a. A Jew of the Daniel type: had risen by talent and integrity.
   b. Though debarred the temple, had come long journey to worship
   c. Used leisure of travel to study Scriptures
   d. This difficulty.[Verse] 34.

II. God’s Movements for Him.
   a. First, mission of an angel: not to him, but to Philip in Samaria.
   b. Second, voice of the Spirit: not to him, but to Philip.
   c. Philip at the chariot at precise moment of the reading—now see God’s purpose & plan.

III. He is Enlightened and Baptized.
   a. How Philip proceeded & why?
   b. This question, & why? [Verse] 38.
   c. The response in action, & why?
   d. The result.

Conclusion
Meet him and hear his experience: go thou and do likewise.
Conversion of Cornelius

III. Peter's Indictment of Cornelius. a. Peter's explanation of being a Christian.  

Exhortation: He as he a Company were, there to

been what God has Commanded, y to do it.
Conversion of Cornelius
Acts 10:1-8, 24-43

Introduction. Points of difference from the Eunuch. gentile vs Jew; Italian vs Ethiopian; Military service vs. Civilian;—in character the same,— also mission of angel, & of Spirit.

I. His Character, & the Answer to his Prayers.
   a. Traits described
   b. Bearing on moralists who refuse to obey
   c. Answer to his prayers—purpose of angel’s visit— bearing on prayer of sinners now,— on the attitude of moralists & doctrine of salvation. What did he lack?

II. Peter’s Arrival & Sermon.
   b. Peter’s explanation of entering his house
   c. The Sermon.— all known to C[ornelius] except introduction.

III. The Interruption & Conclusion.
   a. The interruption—its distinction from ordinary gift of [the] Spirit.—its want of connection with forgiveness.—its real design.
   b. The Conclusion.
   c. What he lacked of being a Christian.

Exhortation: Be as he & company were, “here to hear what God has commanded, & to do it.”
Conversion of Lydia

The Conversion of Lydia. Acts 16:14

In Acts 16:14, women are included in the scene, but here women the members of a church specially mentioned.

1. Character of Lydia. a. Businesswoman—a thrown upon her own resources, equal to it. b. Kind of business, indicates prosperity, no great credit. c. Her religion, her fidelity to it.

2. The opening of her heart shown. a. The act of persuasion in regard to her heart. Also, that the previous condition of her heart was closed by zeal for the Gentiles. b. Opened as Peter talked Jewish hearts by preconception concerning Christ. This removed. c. How opened by the Lord? 6-15.

3. Effect of the opening. a. Antiquity of false heart. b. Here, and more moral, abstraction. For this already given. c. It is practical of things. Hence legions included.

Once, in opening the heart, one special form—some sort attempted to barring. Difference, resistance to God, no salvation till resistance ended.
The Conversion of Lydia.*
Acts 16:6-15

Introduction. Usually men are selected for special mention, & women included in the mass: but here women [are] the nucleus of a church & specially mentioned.

I. Character of Lydia.
   a. Business woman.— thrown upon her own resources, equal to it.
   b. Kind of business & distance from house indicates prosperity, or good credit.
   c. Her religion, and her fidelity to it.

II. The Opening of her Heart, & how Effected.
   a. The acc[oun]t peculiar in remark about her heart.
   b. What [was] the previous condition of her heart?— was it closed by total depravity?— closed as Peter’s, the eunuch’s, & all Jewish hearts, by preconceptions, concerning Christ. —this removed
   c. How opened by the Lord? [vv.] 6-13

III. Effect of the Opening.
   a. Ambiguity of “take heed”.
   b. Here, not mere me[n]tal attention to words: for this already given;
   c. It is practical observance of “things”— hence baptism included.

Conclusion. In opening L[ydia]’s heart, no special favor—none not attempted on hearers.— difference, resistance to God.— no salvation till resistance ended.

*Editors were uncertain whether this sermon was preached here or after the sermon on the Jailer.
Conversion of the Jailer

I. Who he was, a Roman—heretic—controller of criminals with all this implies. Had heard of Paul’s preaching (Acts 16:17-40) but no hand to it, like ministry now, light present but not seen.

II. How the Lord brought the soul to him, not as in case of Samuel, Barzillai, Agency, but a new strange way. The steps in the process. 1. Demon cast out. 2. False accusation. 3. Just punishment. 4. Cruel order of imprisonment. 5. More cruel execution of order—preaching now with jailing but how different from other cases!

III. Process of Conversion, a Receiving & Replying—laying up. End. Many like jailing at present, indifferent. All will be like jailing at midnight except they repent sooner. Make no delay.
Conversion of Jailer.

Introduction. Contrast with other individual cases in Acts.—subject to be treated same way.

I. Who he was.
   a. Roman.—a heathen—controller of criminals with all this implies.
   b. Had heard of Paul’s preaching (30) but no heed to it.—like many men, light present but not seen.

II. How the Lord brought the Truth to him.
   a. Not as in case of Eunuch, Cornelius, [or] Lydia, but a new & strange way.
   b. The steps in the process.
      (1) Demon cast out.
      (2) False accusation.
      (3) Unjust punishment.
      (4) Cruel order of imprisonment.
      (5) More cruel execution of order.—preachers now with jailer, but how different from other cases:
         (6) Prayer, praise, earthquake, suicide, together again.
   c. On verge of heathen eternity, value of salvation realized.

III. Process of Conversion.
   a. Preaching
   b. Baptizing
   c. Rejoicing

Exhortation. Many like jailer at sunset, indifferent. All will be like jailer at midnight except they repent sooner—Make no delay!
How We May Know We are Saved

1. Uncertainty of many - curses of our conscience.
2. Assurance of others - sense of our pardon and name.
3. Secret of the text.

1. The first - to believe, to set witness to our spirit.
3. I speak witness to myself acknowledging what a son of God I am.

1. Where is the testimony - of Holy Spirit?
2. In scripture, in passages of former promises, believing, repenting, baptizing.
3. Testimony in conscience.
4. As result, I am or am not, I am certainly saved or not.
5. Do not continue a son, serve God according to do.

1. Who - to believe, to set witness to our spirit.
2. Believed by young sprinkled who doubted his baptism.
How We May Know We are Saved.
Rom. 8:16

Introduction. Uncertainty of many—wretchedness of it—Confidence of Apostles.—same with us if we understand as they.—True secret in the text.

I. The Text Explained.
   a. Not one witness, to our spirit—this [is] the mistake: hence [we] listen to our spirit, & mistake it for the Holy Spirit.
   b. Two joint witnesses: one testifying what a son of God is, the other what I am.
   c. These [are] the only two.

II. Where & what the Testimony [is].
   a. That of Holy Spirit; only in Scripture.—seen in passages of former sermons, believe, repent, confess, [be] baptized.
   b. That of our spirit, consciousness as to each point.—as [a] result, I am or am not, & no uncertainty, nor can ever be.
   c. As to cautionary* a son, same test according to [v.] 14.

Exhortation. If any doubt it is on strict compliance,—illust[rate] by man sprinkled who doubted his baptism, but at rest after immersion.—imitate him.

*unclear what this word is
Lesson from the Robber


I. A Case of Conversion. Studied more than all others, yet not understood.

1. How it is understood & applied. Doctrine of Baptism, etc. — b. True for two reasons, one Baptism.

2. Nothing impossible. Some sort of giving, praying, Church-going. c. Applied to persons under law of baptism, etc. can be baptized; as well as save selves from other duties just mentioned.

II. The True Lesson. a. What is the conversion of Jesus to the Kingdom. — b. Adverse circumstances under which he was convinced; hence, wonder for faith. c. But can be rebuked of. —

imitate M.!
Lesson from the Robber.

Introduction. A Case of Conversion studied more by some than all others, yet not understood.

I. How it is Understood and Applied.
   b. True for two reasons.
      (1) No baptism then.
      (2) For him impossible,— same true of giving, praying, church-going.
   c. Applied to persons under law of baptism, who can be baptized,— as well excuse selves from other duties just mentioned.
   d. What it does prove, & what alone.

II. The True Lesson.
   a. What his conception of Jesus & the Kingdom.
   b. Adverse circumstances under which he was convinced,— hence, wonderful faith.
   c. Let us be rebuked by it, & imitate it.
Neglecting Salvation

Preface:

The argument is based on the divinity of our heavenly highway, compared with greater certainty of that spoken to us, being free by considering an example of former.

I. First, Elder Children v. His Wife: a. The cry of Solomon; God's will with Abraham; v. the vision of the angels.
   b. The work of the angels, the entrance v. escape of Lot, a fear of wife v. lot. c. Total neglect by his elder children, partial neglect by wife, v. results.

II. The Salvation Compared: a. That from fire v. by sword of angels. b. This from eternal fire, v. by sword of Christ, apostles, God v. Holy Spirit. c. The argument applied, c. If this from more neglect, what from apparent wickedness?

Note: Have already neglected much v. daughter, how the danger greater. Remember God to be, v. fellow God.
Neglecting Salvation
Hebrews 2:2-4

Introduction
Paul’s question is an argument based on steadfastness of the word spoken by angels, compared with greater certainty of that spoken to us. See its force by considering an example of former

I. Lot’s Elder Children & his Wife.
   a. The cry of Sodom, God’s talk with Abraham & the mission of the angels
   b. The work of the angels, the entreaties & escape of Lot, & fate of the wife and city
   c. Fatal neglect by his older children, partial neglect by wife, & results

II. The Salvations Compared.
   a. That from fire & by word of angels. – this from eternal fire, & by word of Christ, apostles, God and Holy Spirit
   b. The argument applied
   c. If this is from mere neglect, what from open wickedness?

Exhortation.
Have already neglected much & long. Every hour the danger is greater. “Remember Lot’s wife” and follow Lot.
What is the Right Faith and Discipline?

What is the Right Faith and Discipline. 2 Tim. 3:14.

Let Christianity being a life of faith and obedience, there is necessarily for something to be believed, some rules to be observed. Must not all who act it out, i.e., a creed or a book of discipline, reject some who act it.

1. The Creed. a. There is a belief necessary to salvation. It must include this—this is faith in Jesus, as the prophet concerning him. This the faith of the good confession. b. Faith in him supplies faith in all he said or wrote or taught, through the apostles, hence belief of all the Bible. c. They meet the demands of a creed, no other does.

II. The Rule of Discipline. a. If any human rules may do wrong to enforce them, if divine, correct. If divine rules violated, may not be sin; if divine, correct.

3. If divine rules given, it must be sufficient. It is declared in 2 Tim. 3:10-17. This rules not the O.T., but the New.

1. Advantages. a. Bible, clearer, not to take one part, but God as Jesus. b. In nothing to follow except it. c. Must study it; learn it. d. It can never divide hence. e. 1 Cor. 15. It makes him, not it. f. 1 Tim. 1:18. g. 2 Tim. 4:1. h. 1 Tim. 2:1. i. 3:16. j. 1 Pet. 2:1-3. k. Must study it. l. 10:15. 2 Pet. 3:15-16. 1 Tim. 1:3.
What [Is] the Right Faith & Discipline.
2 Tim. 3:14-17.

Introduction. Christianity being a life of faith & obedience, there is [a] necessity for something to be believed, & some rules to observe; i.e., a creed & a book of discipline. Must save all who act it out, & reject none who are saved.

I. What the Creed.
   a. There is a belief necessary to salvation,— it must include this.— this is faith in Jesus, or the gospel concerning him—this [is] the faith of the good confession
   b. Faith in him implies faith in all he said in person or through the apostles.— hence belief in all the Bible.
   c. This [is] divine, & meets the demands of a creed, no other does.

II. What the Rule of Discipline.
   a. If any human rules, [you] may do wrong to enforce them: if divine, cannot.
   b. If human rules violated, may not be sin: if divine, [it] must be.
   c. If divine rule given, it must be sufficient.— it is declared to be [in] 2 Tim. 3:14-17. This rule not the O[ld] T[estament] but the N[ew] T[estament].

III. Advantages.
   a. It calls men, not to take our yoke but [the] yoke of Jesus.
   b. In seeking to follow & enforce it, must study it & learn it. This is blessed work.
   c. It can never divide true Christians.
   d. It jud[g]es here, that it may not condemn at last.

Exhortation. Come to the Bible, the light, the lamp—it tells us how to come, as seen in former sermons.—it alone can guide us all the way.
Law of Pardon for the Christian


I. The Contrast. 1. The Christian, 1 John 1:9-10. This is inconsistent with him. 2. The Christian, Confession of Sin. 1 John 1:9. The effect depends on the blood of Christ, the being now our advocate with the Father. 2:1, 2.

II. Other Conditions. 1. In course of Confession. 1 John 1:9. Confessing sin is not alone, there must be other conditions to make this one effective. 2. The Conditions. 1. Repentance. Acts 3:22; 2 Cor. 7:10; 12:21; Rom. 1:5. (2) Pray for forgiveness. Acts 8:23; Rom. 8:16. (3) Forgive others if any have offended you. Luke 6:23. 3. Combined Confession with repentance and prayer to obtain forgiveness against them, and to God for all. This enables men to daily obtain daily forgiveness, and be back to the doctrine of previous sessions.
Law of Pardon for the Christian.
1 Jno. [John] 1:8-10

Introduction. Frequent objection that if baptism is for remission, it is so to Christian as well as sinner & must be often repeated—Would be so had God made it so.—but God has made another law for Christians.

I. The Law.
   a. Christian[s] do sin. [vv.] 8, 10.—3:6, 9, not inconsistent with this.
   c. The effect depends on blood of Christ, [v.] 7,—he being now our advocate with the Father. 2:1, 2.

II. Other Conditions.
   a. As in [the] case of confessing Christ (1 Jno. [John] 4:15) confessing sins is not alone,—there must be other conditions to make this one effective.
   b. The Conditions
      (1) Repentance. Acts 8:22; 2 Cor. 7:8-10; 12:21; Rev. 2:5.
      (2) Prayer for forgiveness. Acts 8:22; Ja[me]s 5:16.
      (3) Forgiving others if any have offended us. Lord’s prayer. Mat. 6:12-15.
   c. Combined, confession with repentance & prayer; to brethren for sins against them, & to God for all; This enables men to daily obtain daily forgiveness,—and last day last forgiveness.

Exhortation. To have Christian’s forgiveness—to die forgiven,—must begin with sinner’s forgiveness,—all comes back to doctrine of previous sermons.
Sanctification of the Church

Sanctification of the Church, Eph. 5:25-27.

Strive then that Christ should love the church, often so meanly to us, yet husband's love to wife yields imitation of his love. 25. Reason, not what it is, but what it is to be. Yet even now it is best to be desired.

I. What is the Church? a. Cleansed by washing of water with the word, meaning of this. b. No other society on earth. None cleansed. c. Some unclean have entered, but all the clean of earth are here.

II. What is it to be, a. To be sanctified; to be holy, without blemish, 24, 27. b. To consequence, glorious Church — like white garment without spot or wrinkle. — glorious because of the admirable change, because of admiration it will excite.

III. Process of Sanctification. a. Word of truth the instrument. b. This administered by chosen means. 6. Leaders called Elders, Deacons or Bishop, Pastors or Shepherd, meaning of each. — how they are to work — how they are to be regarded. 7. Other officers, Presbyters, according to word, cutting off the disorderly. d. Deacons or servants, keeping all the teach in motion by collecting, disturbing the sexes. End. Keep their aim before me, work for it, and shine.
Sanctification of the Church.
Eph. 5:25-27

Introduction. Strange that Christ should love the church, often so unlovely to us.—yet husband’s love to wife [is a] feeble imitation of his love ([v.] 25). Reason [is] not what it is, but what it is to be. Yet even now it is not to be despised:

I. What the church is.
   a. “Cleansed by washing of water with the word,”—meaning of this.
   b. No other society on earth thus cleansed.
   c. Some unclean have entered; but all the clean of earth are here.

II. What it is to be.
   a. To be sanctified; i.e. to be holy & without blemish [vv.] 26, 27.
   b. As [a] consequence, “glorious church;”—like white garment with spot or wrinkle.—glorious because of the admirable change,—because of admiration it will excite.

III. Process of Sanctification.
   a. Word of truth [is] the instrument.
   b. This administered by chosen men.
      (1) Rulers called Elders, Overseers or Bishops, Pastors or Shepherds. Meaning of each.—how they are to work—how they are to be regarded.
      (2) Other teachers & preachers.
   c. According to word, cutting off the disorderly.
   d. Deacons or servants, keeping all the work in motion by collecting & disbursing the means.

Exhortation. They keep Christ’s aim before us, & work for it with Him.