

## PERSONAL EVANGELISM

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Note about the Memory Scriptures with each lesson: Dad Rattan encouraged his students to write the scriptures on small cards to carry with them. That way they could take advantage of any free time that became available.

[Dad Rattan did not provide any references about his sources of information; obviously he had no idea the lessons would ever be published. Marge Marshall]

## Lesson I

### Purpose

The purpose of the following lessons is to stir true, blood-washed Christians to get into “the soul-winning business” -- a most neglected field. God directs us in II Timothy 2:15, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” By studying we diagnose the case, and by studying the Bible we find God's remedy.

We pray that, through the following lessons, many Christians will be stirred to realize how they are failing God through not speaking personally to someone about his soul each day, and to pray for a burden for the lost. We believe God's plan for a victorious Christian life is through witnessing to others daily. Not every Christian can preach, but all may witness. Revelation 12:11, “And they overcame him by the blood of the Lamb and by the word of their testimony.”

The Christians of this area have a particular responsibility to give the Gospel to the men and women of our Armed Forces passing through our community. Ezekiel 3:18-19, “When I say unto the wicked, 'Thou shalt surely die'; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul.”

What can we say to our returning servicemen when they point the finger of scorn at us, saying, “My buddy went to his death without Christ, yet no Christian ever explained the plan of salvation to him?” Or what excuse can you give to God for this failure? He will require their blood at your hand.

There has come to us a great challenge, to lead men to Christ. We have seen thousands of these men in the Armed Forces confess Christ and to know Him as a living reality in their lives.

One great desire, in almost every case, predominates among these men. They are trying to get something tangible and dependable from the maze of theories, ideas, form, ceremonies and good works held out before them on which they will dare to depend for their eternal security when they come face to face with death. Former beliefs, teachings of parents, pastors and priests all fade into insignificance when they first see the ocean and suddenly realize that they must soon face the grim reality of the horrors in the Atlantic or Pacific, or some other combat zone. Then the one thing they want to know in their hearts is, “Where do I stand if my soul should be required?” or, “Can I know beyond the shadow of a doubt that I am going to spend eternity in heaven?” Of course we, as born-again Christians, know that this knowledge is possible and necessary, but we must tell them how they too can know. There are thousands of people in this area who would accept Christ today if someone would tell them about Him.

### MEMORY SCRIPTURES

Matthew 9:37,38

Revelation 12:11

Romans 10:9-10

John 5:24

Romans 8:16-17

Romans 8:15

## Lesson II

### The Vision

Your vision determines your Christian Growth. Proverbs 29:18.

Acts 26:18-19, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." What about the vision in this city for servicemen's work?

We may look back at the early Church as our pattern. Every believer was a witnessing Christian. Even with no radio, telephone, telegraph or newspaper, nothing but the slowest means of transportation and communication, yet they were rapidly evangelizing the then known world. Just one person telling another. We often read, "It was noised abroad," when Jesus was on earth. They were "gossiping the gospel."

Satan too saw this, and knowing that when this gospel of the kingdom shall be preached in all the world for a witness unto all nations, "then shall the end come" (Matthew 24:14), he brought forth the idea that there must be a clergy especially trained (not called) to do the preaching, praying, witnessing, visiting the sick, etc. The layman sat down and then what happened? The Church died spiritually and soon all power left. There were only a few being saved and the manifestations of the gifts of the Spirit were rare. This is like putting your arm in a cast for a year. On removing the cast you find, instead of the normal arm, just a helpless thing with only the appearance of an arm, hanging on your body, not because of lack of blood or food supply, but because of idleness and lack of use. This is a very good description of some of our present-day Christians. What kind are you? Moody, in all his public soul-winning ministry, never let a day go by without speaking to someone personally about his soul." This was necessary for his own victorious Christian life. Revelation 12:11--he wanted an overcomer's crown. The Church should provide opportunities for soul-winning and for training, but if it does not, this failure does not excuse the layman.

Matthew 4:19, "And He said unto them, 'Follow me, and I will make you fishers of men.'" If Christ were here today He no doubt would say, "Follow me, and I will make you salesmen for God." We have too many order-takers and not enough salesmen in the soul-winning business today. A personal worker is "one who make Christ a personal matter to sinners."

In Matthew 25 is the parable of the talents. God has given to every Christian one talent; that is, a burden for souls. Use it and it will develop. Fail to witness and it will wither and die.

### MEMORY SCRIPTURES

John 4:35-36

Isaiah 9:2

Micah 3:6

Matthew 6:23

Matthew 15:14

John 1:5

### Lesson III

#### Qualifications

1. You must be thoroughly converted yourself, having a “know so” salvation, with the “witness of the Spirit.” Romans 8:16, “The Spirit itself beareth witness with our spirit, that we are the children of God.”

I John 5:10, “He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.”

I John 5:13, “These things have I written unto you that believe on the name of the Son of God; that ye may KNOW THAT YE HAVE ETERNAL LIFE.” You cannot speak convincingly of a thing if you are not sure of it yourself. A good salesman must himself be “sold” on his product.

II Corinthians 5:20, “Now then we are AMBASSADORS for Christ.” The world must see in us something of the realm and country we represent, that they too may want to be citizens of the realm beyond.

2. You should be Spirit-filled. Acts 1:8, “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.” The Holy Ghost is to the personal worker what steam is to the locomotive--the power to move loads. Yet if the throttle is not open, the steam is wasted through the safety valve (also called the “pop-off valve”) or through the whistle. The whistle is a signal and warning that the locomotive is going somewhere, but if it is continually blown and the locomotive does not move forward, it only annoys and is no longer a safe warning at the crossing.

3. You should have a working knowledge of the Scriptures. II Timothy 2:35, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

We do not need to be preachers to win souls to Christ. Many times the businessman can reach souls that ministers cannot. We should learn many Scriptures dealing directly with salvation. We should never be led into an argument with an unsaved person concerning some point of doctrine. You may win the argument but not his soul. Too often, among Christians, there is a pitiful lack of wisdom concerning the use of ordinary salvation Scriptures.

4. You must have a burden for the lost, a passion for souls. Travail in spirit to see someone born into the kingdom of God. Pray and ask God to use you. It is absolutely essential for a successful soul-winner to have this passion for souls. This is a gift of God and if you go humbly to Him and confess your lack, He will supply.

Matthew 4:19, “Follow Me, and I will make you fishers of men.” Be ordained of God and set aside for this great neglected ministry.

5. Be separated. You need daily cleansing and repentance. You cannot pet or excuse sin in your own life and expect God to bless in your soul-winning.

Samson, after 20 years of anointing, played with fire and lost his power for service; he lost also his eyes (vision) and eventually his life. Judges 16. If we were offered one hundred dollars for each soul we brought in, the churches couldn't hold them. A soul is worth more than the whole world.

MEMORY SCRIPTURES

If then we are to be used in soul-winning, we must know the Bible.

Romans 10:17

Luke 8:11 last clause

I Peter 1:23

Jeremiah 23:29

Ephesians 6:17

Hebrews 4:12

## Lesson IV

### The Approach

One of the most difficult points in personal work is beginning. It is comparatively easy to go on after one has got an opening.

1. The first thing is to find the one to deal with. As has been said, we should pray to God to lead us to someone, or someone to us.

The story is told of Uncle John Vassar, who being left alone in a hotel parlor with a lady who was a stranger to him, he at once approached her and began to speak to her about her soul. After he had gone, the woman's husband returned, and she told him what had happened. The husband was in a great rage, and said, "If I had been here, I would have sent him about his business." His wife replied, "If you had been here, you would have thought he was about his business." We ought to make soul-winning our business, and improve every possible opportunity.

2. Having found your man, or woman, whatever the case may be, begin a conversation.

Having begun the conversation, find out as soon as possible where the person with whom you are dealing stands. In order to treat a case intelligently, you need just as much as a physician to know just where the man is at present.

But how can we find out to what class any person belongs:

a. First of all by asking him questions, such questions as: Are you saved? Have you eternal life? Have you been born again? Do you know that you are a great sinner before God? Do you know that your sins are forgiven? Or you can ask a person directly, Where do you stand? What do you believe? Or you can say, "You want to be saved, don't you?" He may answer these questions untruthfully, either from ignorance or a desire to mislead you; nevertheless, the answers and his manner of giving them will show you a great deal about his real state.

b. By watching the inquirer's face. A man's face will often reveal that which his words try to conceal. Anyone who cultivates a study of the faces of those with whom he deals will soon be able to tell in many instances their exact state irrespective of anything they may say.

c. By observing his tone and manner. A man's tone of voice or his manner often tells more than his words. A man who is not saved will very likely tell you that he is, but his tone and manner will reveal plainly that he is not. If one gets angry at you for asking these questions, that of itself reveals an uneasy conscience.

d. By the Holy Spirit. The Holy Spirit, if we look to Him to do it, will often flash into our minds a view of the man's position, and just the Scripture he needs.

3. When we have learned where the person with whom we are dealing stands, the next thing to do is to lead him as directly as we can to accept Jesus Christ as a personal Savior, and to surrender to Him as Lord and Master. We must always bear in mind that the primary purpose of our work is not to get people to join a church, or to give up their bad habits, or to do anything else that this, to accept Jesus Christ as their Savior, the One Who bore their sins in His own body on the tree, and the One through Whom they can have immediate and entire forgiveness, and as their Master to Whom they surrender absolutely the guidance of their thoughts, purposes, feelings, and actions.

4. Having led anyone to thus accept Christ, the next step will be to show him from God's Holy Word that he has forgiveness of sins and eternal life.

MEMORY SCRIPTURES

Acts 10:43  
Acts 13:39  
John 3:36

John 5:24  
John 20:31

## Lesson V

Give directions as to how to live the Christian Life.

It is not enough that a person be led to accept Christ, that is only the beginning of the Christian Life, and if one is not shown how to lead the Christian Life which he has thus begun, his life is likely to be largely one of failure. The reason so many Christian lives are comparative failures is because of a lack of definite and full instruction to the life which has begun. The following instructions should be given to every one who has been dealt with as described above; and not only to them, but to every other class of inquirers that may be led to the acceptance of Christ by the methods described in the following pages of this course or any other way.

You will speak to the inquirer somewhat as follows: You have just begun the Christian life, no you wish to make a success of it. There are six very simple things to do, and it is absolutely sure that any one who does these six things will make a success of the Christian Life.

1. You will find the first of these in Matthew 10:32. Please read it carefully.

This verse tells us that Christ confesses before the Father those who confess Him before men. You will make a success of the Christian Life only if Christ confesses you before the Father, so if you wish to succeed in this life that you have begun, you must make a constant practice of confessing Christ before men. Improve every opportunity that you get of showing your colors, (of course with wisdom) and stating that you are on Christ's side, and of telling what the Lord has done for your soul.

2. Study the word of God regularly, and hide it in your heart.

To make this point clear, use the following passages: Psalm 19:11 and I Peter 2:2.

One of the most frequent causes of failure in the Christian Life is neglect of the Word of God. One can no more thrive spiritually without regular spiritual food than they can thrive physically without regular and proper physical nourishment.

3. Pray without ceasing.

To make this point clear, use I Thessalonians 5:17; also Isaiah 40:31.

Have the young convert read these verses again and again, and mark them in his Bible.

4. Surrender your will absolutely to God, and obey Him in all things.

To make this plain, use Acts 5:32. Show that obedience is a matter of the will more than of the outward life, and that God gives His Holy Spirit to them that obey Him, or surrender their will absolutely to Him. Insist upon the need of this absolute surrender of the will to God.

5. Be a constant generous giver.

To make the necessity of this plain to the convert, use II Corinthians 9:6-8. It is well sometimes to use Malachi 3:10 as a sidelight.

Go over and over it again and again until it is fixed in the young convert's mind that if he is to enjoy the fullness of God's blessing, if God is to make all grace abound toward him, he must give to the Lord's work as the



Lord prospers him, that he must be a constant and generous giver. Many young Christians make little headway in the Christian Life because they are not plainly instructed on the necessity of regular, systematic and generous giving to the Lord.

6. To work for Christ and keep working for Christ.

To show the necessity of this, use Matthew 25:14-30, explaining the teaching of the parable, that it is the one who uses what he has who gets more, but the one who neglects to use what he has loses even that.

Go over these six points again and again, if possible; write them down with the texts and give them to the young convert to take with him.

#### MEMORY SCRIPTURES

Matthew 10:32

Acts 5:32

Psalm 119:11

II Corinthians 9:6-8

I Peter 2:2

Malachi 3:10

I Thessalonians 5:17

Isaiah 40:31

## Lesson VI

Topic: What must I do to be saved?

Under this topic we take ten passages which show different phases of Salvation.

This does not mean all ten verses should be used in dealing with a soul. That would, in all probability, only cause confusion, while the way of salvation is so simple. There are times when it is advisable to pile up passage upon passage (when one is showing the scriptural ground for Divine healing, for instance, or any point about which a person may have doubts, and which may be proved by the very array of facts in its favor), but in showing the way of salvation, we must work for clearness and simplicity, not overwhelming weight of evidence.

Let us take Isaiah 53:5-6 first. Here we have one of the clearest and most useful passages on salvation to be found in the entire Bible, as it brings out man's lost condition and Christ's vicarious suffering--Christ, our substitute, suffering and dying in our stead. It is God's side of salvation. It tells of a God who, seeing our race which had altogether gone astray, helpless and laden with sins, finds a Sin-bearer, Jesus Christ, and puts on Him the sins of us all. God had said "the soul that sinneth, it shall die. Ezekiel 18:4. But here was our entire race which had sinned--all we...had gone astray; everyone had turned. What was God to do? Was the whole human family, which He had made for His glory, to be lost? To our human minds it would seem so, but God had another plan. God had a substitute who would take our place, a sinless Substitute. It was One who, not having sins of His own, did not need to die for His own wrong-doing but who was willing to die for ours, in order that we, no longer having sins, could go free. The wonders of God's love.

If the idea of a substitute seems difficult to make clear, explain from something that can be easily understood--the substitutes which were allowed for those drafted during the Civil War. When, for some reason, a person who was called in the draft felt that he should not go, he could pay this other man a certain amount of money to take his place--to be his substitute and perhaps die in his stead. The parallel may be brought out very beautifully and easily.

Another illustration which has often been used to effectively illustrate the meaning of this passage is this: After going over it all carefully and slowly (perhaps having him substitute the singular I, me, my, for the plural we, us, our, in order to make him apply it definitely to himself), show him by actions the wonder of the last line, "the Lord had laid on Him (Jesus) the iniquity of us all." Take some book, or convenient object, telling him that it represents him, and place it upon his hands. Go over the sixth verse again, speaking of his having gone astray. Then read slowly, "the Lord hath laid on Him the iniquity of us all."

Where does God say your sins are now? What has He done with them? Keep asking him until he answers, "He has put them on Jesus." Then lift off the book--his sine--and lay it on some other place--on Jesus. What have you now--your sins? God says they are gone; He has put them on Jesus, and you are free!

John 1:12. In using this verse, show what it means to receive Him and what the result of it will be--to become the sons of God. What does "to receive Him" mean? The word receive means to accept, take, allow to enter. A gift is being offered which we are to receive. A knock comes at the door; we are to open the door and take the gift into the house. Even in the same way are we to receive Christ. He comes to the heart and life and asks for admittance--He is asking it now. Let us open the door and receive Him. Just what does that mean? He is our Savior, for He has died for us; and now He wishes us to receive Him as Savior, to take Him into our lives and let His blood cleanse our hearts and let His will direct our ways. All we are to do is to receive, He will do the work if we but yield our lives and let Him come in. And the wonder of it all is that if we will let Him in, He also lets us in--into His very family! We are to be sons of God. God has three kinds of sons. Christ is His Son through generation, His only begotten Son. We are his sons through creation--He made us, so that we belonged to Him.

But through sin we turned from Him and followed Satan--“ye are of your father the devil.” John 8:44. But now we may again become sons of God through regeneration--being born again--taken out of Satan's family and put into God's family again--“sons of God.”

Perhaps the illustration of the boy and his boat might help explain the point. The boy had made himself a small boat which he greatly prized; but one day while he was playing with it in the stream, it was swept away, and to his great sorrow lost. But a short time after this, while passing a shop he was overjoyed to see his beloved boat again. This time, however, it was for sale. Yet so great was his happiness, that, in spite of the price asked, he was glad to buy it in order that he might have it again. As he carried it to his home, hugging it to his breast, he whispered, “O little boat, you are twice mine now, for I made you and bought you--twice mine.” So we too are twice God's now, for He not only made us, but He also bought us--twice His--sons through regeneration.

John 3:7. The two preceding verses should be used with those who are needing encouragement and to whom the way should be made very simple. But John 3:7 has in it an expression which makes this verse practical for those whom we are wishing to startle a bit and set to thinking--those who are professing Christians, but who from their words, face, or voice, we feel are not real children of God. It is only one who has a definite experience with the Lord who will claim to have been born again. If there seems to be some doubt as to their salvation, our original question may be followed with: We can definitely know whether or not we are saved, for God says in John 3:7, “Marvel not that I say unto thee, 'Ye must be born again.'” Have you been born again? The meaning of being born again can then be pointed out plainly and simply. Much of the explanation for John 1:12 applies here--our natural sinfulness having made us children of our father the devil, our need of becoming sons of God, and the method which God has provided for this. It is well also to make clear just what takes place in our lives when we are born again. Sin no longer has dominion over us; our past has been cancelled; we start again, washed by the blood of Christ--made clean and unmarred, we have new desires, new ideals, we follow a New Captain--Jesus Christ. “If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.” II Corinthians 5:17.

In John 3:16 we have a most beautiful and comprehensive view of God's salvation; His great love for even a sinful world; the priceless gift which He gave for that world; the marvel of His “whosoever,” showing that all may come, the simple way of our coming--through believing, the result of our believing--everlasting life. Much emphasis should be put upon the love of God in planning our salvation. If a soul can once realize the love that lay back of the cross--the love of the Father and of the Son--surely he cannot fail to love in return. “Always show Christ” should be our motto, not only in our preaching, but also in our personal work. He gave His only begotten Son. Show the giving of that Son. Picture the cross and the meaning of that awful cry, “My God, My God, why has thou forsaken me?” When our sins were laid upon Him, the Father had to turn His face, for He, the holy God, could not look upon sin. “That whosoever believeth on Him”: Real belief is more that assent by the mind that a thing is true. It is a belief in the heart so definite and so real that it will be acted upon. James tells us (James 5:20) that faith without works is dead. A true faith will be followed by action. If one really believes in the Lord Jesus Christ, he cannot fail to accept Him as his Savior, for no one can have a true heart knowledge of Him and what He has done for us, without yielding to Him his heart. Should have everlasting life: If one can be made to realize how very short and uncertain this present life is and what eternity will mean--eternity with God (everlasting life), or eternity without Him (everlasting destruction), he will not hesitate to accept what God has provided through belief in His Son.

John 5:24 has, in common with Isaiah 53:5-6, one great point of encouragement for those who wish to be saved. It shows the very work of salvation as done the very instant we believe. When Isaiah 53:6 says, “the Lord hath laid on Him the iniquity of us all,” it shows the work of taking away our sins has already been done at the Cross, while John 5:24 says, “He that heareth My word and believeth on Him that sent Me, hath everlasting life. There are so many professing Christians--many who really love the Lord and are trying to serve Him--who, through an utter lack of proper teaching, and because they themselves do not study and know their Bible, do not

understand that we may know ourselves saved here and now. So this verse with its present "hath" is most useful to give assurance of a finished work done in the heart and life.

In Acts 3:19, we have a new side of salvation mentioned--repentance. Does it mean that repentance always needs to be stressed? If repentance is necessary, as this verse seems to imply, why did not these other verses make mention of it? The answer is that here we have man's side of salvation; the other was God's side. There are certain people that we need to emphasize repentance to--those who say they have never done anything very wrong. They must be made to see their absolute sinfulness, their utter inability to cleanse themselves, and their need of a Savior. They must be made to feel truly sorry for their sins. There are no good sinners. The measure of man's salvation is the measure of his repentance. It is to those that God says, "Repent." To those who already know themselves lost and are mourning because of the darkness of their hearts, we need but to show the love of God and the way which has been opened for cleansing. They are already sorry and are eager to have the remedy. They are the publicans saying, "God be merciful to me, a sinner!" Christ had only love and tenderness for the one who knows himself a sinner, but it was to the scribe and Pharisee that He spoke of judgment.

"Repent ye therefore and be converted." It might be well here to explain what is meant by these two words. When we repent, we have sorrow for our sins and wish to turn away from them. When we are converted, we "right about face" and go in the opposite direction. It is the natural result of true repentance. "That your sins may be blotted out." When we have true sorrow for our sins, and turn away from them and turn to God, He meets us and cleanses away that sin which was ours--cleanses it through the blood of Christ, God's Lamb.

In Acts 16:31 we have probably our briefest, clearest statement of what is needed for salvation (with the added promise of our house--a promise which should immediately be shown to newborn souls, for their greatest joy, as well as their greatest help, will be in winning others). In speaking of the words, "...believe on the Lord Jesus Christ," there is much that may be brought out. "Jesus" is perhaps the word of this Name with which we are most familiar. Let us study it for a moment first. It was Christ's earthly name--the one Gabriel told to Joseph when he spoke of His coming birth. "Thou shalt call His name Jesus for He shall save His people from their sins." Matthew 1:21. Jesus means Savior. So we see that we are to believe on Him as our Savior--the One whose blood cleanses us. In believing in this Name, we acknowledge our lost condition, our need of someone to save us from it, and that Jesus is this Savior Who does save us. Now let us look at the name "Lord"; it means "Master"--the One whom we are to obey, the One who is to have complete control. Are we willing to show our belief in this by acting upon it, making Him our Lord? Then there is the third word, "Christ." "Christ" means "the Anointed One," the "Messiah," the "King" --the King of our hearts now, the King Who will soon come from heaven for us if we are ready for His coming, the King who will shortly set up His Kingdom here upon the earth, and with whom we may reign if He is really ours.

While I John 1:9 primarily applies to the Christian's walk--the walk which should be lived without sin, yet into which sin often enters--it surely may also be used for the one seeking salvation, who does not from the other verses (such as Isaiah 53:5-6) seem to get the assurance of Christ's having taken away His sins on the cross. The very act of acknowledging ourselves as needing a Savior is a confession of our sinfulness, yet in I John 1:9, this part is specially brought out--God's faithfulness to cleanse us when we confess. If a question should arise as to the one to whom the sins should be confessed, Psalm 32:5 makes this clear, although if a wrong has been done to some person, after coming to the Lord, that person should be sought, and confession and restitution made to him. Do not, however, let a soul think he must straighten out those things before he can come to the Lord. If the Lord shows him things which must be done, and he promises the Lord he will do them, the Lord accepts and forgives, and then the man must seek the forgiveness of others.

MEMORY SCRIPTURES

Isaiah 53:6	John 5:24
John 3:16	Romans 10:9,10
Acts 16:31	I John 1:9
Romans 10:13	John 3:7
John 1:12	Acts 3:19

## Lesson VII

Topic: Afraid I can't hold out

Under this topic we speak to those who are fearful of beginning the Christian life because they believe it will end in failure. There are several classes of people who take this position -- backsliders who, having tried before, fear they will again fail; those who have sought without success to reform themselves; and those who realize the awful power sin has in their lives, and how altogether weak and insufficient they are to combat it.

Dwell first upon what salvation really is -- being born again, new creatures; Christ in you doing the living. This is one of the times when it would be well to use verse after verse, to show him the very weight of evidence that God will keep him who trusts. The thought back of each verse in the lesson is that when we really belong to the Lord, He will keep us -- when we were sinners, He loved us enough to send His Son to die for us. When Christ bought us, the price He paid was so great that certainly He will not allow us to slip from His grasp. We cost Him too much. Make this thought very plain, for when we realize our value to the Lord, our fears must take flight.

If a soul is a backslider, read to him the story of the sheep which the Shepherd sought -- it belonged in the field, but had wandered away (Luke 15:3-7), or the story of the prodigal son -- the son who went into the far country (Luke 15:11-24). In both cases, the love of God for the wanderer is brought out in a wonderful way. Make him to realize that God's love has never weakened, and that His arms are still extended to receive the lost. Try to find out the cause of the past failure, and show him how to guard against it now. It may have been caused by letting the things of the world crowd out the things of the Lord; it may have been through seeing the failures of others, (taken up under a later topic); or it may have been that the soul was not really saved before. If this latter is the case, show him that evidently he was never born again, and make clear what true salvation is, Christ in you. Then prove from these verses what is the keeping power of God. It would also be well to bring in Christ's intercession for us at the right hand of God (Hebrews 7:25) and the provision He has made for us if, after we have been saved, we again sin (I John 1:9).

From Psalm 37:28, show that God calls us saints. When we came to Him, He changed our character and we became new creatures in Him; He imparted to us His Holy character, so that now we can be called saints. He does not take us into His family and then go off and forget us! No, He forsaketh not His saints; they are preserved forever. There are earthly fathers who at times do forsake their children, but they are unnatural fathers. God is a Father Who loves us and could never forsake us, His children.

In John 10:28-29, Christ is speaking. He tells us that the souls who are saved have been given to Him by the Father, that they have received eternal life, that no man is able to take them away, and that they're safely held by both the Father and the Son! Surely here is a place of double security -- in the loving hand of the Father and in the nail-pierced hand of the Son. Who would not be willing to trust himself in such a place of protection.

From the latter part of Romans 14:4, we again see God's hand holding us. This time He speaks of holding us up and making us stand. It is a picture of man's helplessness and God's strength.

II Corinthians 12:9 shows Paul glorying in his weakness in order to have the power of Christ upon him. We, like Paul, realize our utter helplessness, then we too can glory in the wonders of the salvation which is given to us -- the grace of the Lord which is sufficient for us, His strength which is made perfect in our weakness, and the power of Christ which may rest upon us because of our infirmities (weaknesses).

It is he that thinketh he standeth that is told to take heed lest he fall. But when we recognize our own powerlessness and that without God we shall be failures, then it is that we are strong in Him.

Philippians 1:6 shows that if we let Christ begin the work in our lives, He not only will keep us from falling away from Him, but He will also perfect that work which He has started -- He will cause it to grow up to perfection (maturity). II Timothy 1:12. Yes, when we truly know Him on Whom we have believed, we too will be fully persuaded that He is able to keep that which we have committed unto Him against that day.

Surely the God Who was powerful enough to save a poor lost sinner will be strong enough to keep that one after he has become saved.

MEMORY SCRIPTURES

Psalm 37:28      II Corinthians 12:9  
John 10:28-29    Philippians 1:6  
Romans 14:4      II Timothy 1:12 (omit first part)

## Lesson VIII

Topic: Too sinful to be saved.

There are some who think their hearts are so black and so hard God's salvation could never reach down to them. There are others who think they have committed the unpardonable sin, so that there is no forgiveness left for them. It is to these two classes that we would speak under this topic. To the one class we would show that it was for the express purpose of saving them that Christ came, and that no guilt is too heavy for Him to lift. To the other, we would prove that God will accept anyone who comes. Therefore if he has any desire to come to the Lord, it is a very evident fact that he has not committed the unpardonable sin. This should be made very clear, for it is our simplest answer to those whom the devil tempts along this line.

Isaiah 1:18 is an Old Testament passage which speaks of the blood which was to be shed. It shows that when Christ has cleansed those scarlet sins, they take on the whiteness of wool. The way in which snow covers the dirt, the filth, the blackness of an unsightly landscape may be used here as an illustration. After the fall of snow, nothing is seen but its fresh, dazzling whiteness, everything else having been entirely covered over. So it is when Christ's blood has been applied to our sins. The sins are gone; God sees only the blood of Christ.

From Matthew 9:13 (omit first part; begin with the words, "for I am not come....") show that if we had been righteous, Christ would not have come, for if a man were in himself righteous, he would not need a Savior. But it is for sinners that He came -- to call them to repentance. He is calling now. REPENT!

Luke 19:10 (omit last part; end with the words, "which was lost....") shows that if you are a great sinner, you are just the one whom the Lord wants. Look! He came on purpose to seek and to save you. That was the very reason He died upon the cross!

Use John 6:37 (omit first part; begin with the words, "him that cometh...") with the "whosoever" in John 3:16 to show (especially to those worrying about the unpardonable sin) that all may come; and as one comes, God has promised to take him in. Hold the one having difficulty to this combination of verses until he is made to realize that God wants even him.

Romans 5:8 proves God's love for sinners. What! God loves sinners? Yes, He greatly loves them! It is not sin which He loves. Oh, no! He hates sin. But He loves the sinner so much that Christ died for him.

I Timothy 1:15. As Paul was the Chief of Sinners, and God saved him, surely He is willing and able to save all lesser sinners.

Hebrews 7:25. Christ will not only save them -- that come unto God by Him -- all of them, but He will save them to the uttermost. He gives full salvation and full protection. How? He ever liveth to make intercession for them. He is continually pleading for us!

No slipping is possible to the one whose confidence is in this great intercessor.

Friends, this is the solid foundation, for it is Christ in you the hope of Glory.

### MEMORY SCRIPTURES

Isaiah 1:18	Romans 5:8
Matthew 9:13	I Timothy 1:15
Luke 19:10	Hebrews 7:25



John 6:37  
**Lesson IX**

Topic: Stumbling over the inconsistencies of Christians

In learning these five passages under the topic “Stumbling over Inconsistencies of Christians,” let us bear in mind not only the help we may give those who are having this trouble, but also let us realize anew how very careful we must be, Christian workers, that we should not do or say anything that would prove a stumbling block to others. Our Christianity should be the kind that would make others hungry, not the kind that would offend.

The soul, who is looking at another's failures, should be told that God will attend to the other person, for He alone can really understand. We are not responsible for him nor for his failures, but we are responsible for our own. He should be urged to take his eyes away from people, and put them on the Lord. He alone is altogether lovely and the fairest of ten thousand. Very often those who point their fingers at others are only doing it in order to excuse themselves in their own wrong doing. Occasionally, however, one is really watching others with an open heart, trying to see whether this salvation about which he has heard is able to do what it is supposed to do -- change and keep. To the one there should be given (in love) the rebuke of Luke 6:41 and Romans 2:1-3; to the other, the explanation of I Samuel 16:7 (omit first part; begin with the words, “for the Lord seeth”), showing man's inability to judge another correctly. So often we assign wrong motives or do not know what lies back of the act. God alone is able to understand, for only He knows the heart which prompted the deed.

Jeremiah 17:10 not only tells us that God sees and understands, but that He will also recompense according to what He sees. This is His work, not ours.

Luke 6:41 should be used lovingly to show the one who is judging that as he also has sin in his life, he is not capable of understanding others. The greatness of the beam altogether distorts his vision. Until that is taken out, he will not be able to judge -- and when it is taken out, the desire to judge others will have gone.

Romans 2:1-3; here we have the passage which is our hardest to memorize. However, it is well worth the effort which is necessary to master it, for it can speak to our own hearts quite as much as to others. It is because a thing is in our own lives that we are able to recognize it in others. If it were not in our heart, the symptoms would not be understood by us; and they would, in all probability, pass quite unnoticed. It is the very fact that we have those things ourselves, have become quite accustomed to their manifestations, are so familiar with their ways, and know what prompts them that we are so sure we recognize the other's failures. So when we find ourselves seeing faults in those about us, let us remember that “wherein thou judgest another, thou condemnest thyself” and decide to cast out first the beam out of our own eye.

From Romans 14:12 show that while the other soul, which caused the stumbling, will be held to account for his failings, we ourselves will also be held responsible to God for ours. Get him to turn his eyes away from the faults of others, to his need to have God cleanse his own.

MEMORY SCRIPTURES

I Samuel 16:7     Jeremiah 17:10  
Luke 6:41         Romans 2:1-3  
Romans 14:12

## Lesson X

Topic: Some other time.

Under this heading we study verses which should be used to startle the indifferent into the realization of their immediate need of God's salvation. While many people say they do not believe in a literal hell, there are vast numbers who do believe in eternal punishment, who do not wish to meet that punishment, but who do not wish to yield their wills and their lives to the Lord. It is for these that this topic is given. Whatever their difficulties may be, such as the giving up of those things they wish to keep, the fear of what others may think or say; "Yes, I wish to be saved, but not now...", and so on. It is to stir these into action, to make them realize the awful dangers of delay that we would use these six verses. The different verses are very largely self-explanatory, but there are a few points which might be brought out.

In Proverbs 27:1 and II Corinthians 6:2 (omit first part; begin with the words, "Behold, now is the accepted time"), the extreme uncertainty of life is strongly emphasized. People realize this in a measure, yet so often do not act upon their knowledge. The thought should be made so forceful by illustrations that the soul should comprehend the great dangers of any further delay. Illustrations which may be used to startle are about us on every side -- accidents, plagues, disasters, deaths. The worker will have many in mind -- the papers are full; statistics are plentiful; life abounds with them. It is well to use recent disaster as the mind would probably be more moved by it. If possible, speak of someone whom you know who, putting off God's call in a certain religious service, was struck down on his way home. An excellent illustration from the Bible is the parable of the rich fool in Luke 12:16-20. Read it slowly and carefully. From Proverbs 29:1 show that God has already spoken to that soul over and over again, and that He is now speaking once more. It is God's love which causes Him to continue to urge, even when He has been refused so often. He may have spoken through religious services, through friends asking him to yield, through accidents by which God sought to warn. In all probability the Lord has spoken in many ways, wishing to give him every opportunity to say "Yes." Show that each time a heart answers "No," it becomes harder and the way back to God is more difficult. After a time the Lord will no longer urge, and the soul will die without a Savior, shall suddenly be destroyed, and that without remedy. When death has come, it is too late.

Isaiah 55:6 speaks of seeking the Lord while He may be found. There are two things which may be shown here.

1. The very fact that someone is urging the soul to accept the Lord proves God is working at the present time -- that He may not be found, that He now is near -- for it is really God who is working for that person's soul.
2. If a soul is seeking his God, and God is seeking the soul (Luke 19:10), surely it cannot be long before the two shall meet!

Matthew 24:44 points to the soon-coming of the Lord and urges haste because of the eminence of that event. Show how soon it will probably take place, and what awful things will then happen upon the earth. The story of the ten Virgins can be used to illustrate this; Matthew 25:1-3. The coming of the Lord will move many who could not otherwise be stirred.

From Hebrews 2:3 (omit last part; end with the words, "so great salvation") bring out the seriousness of having refused Christ, of having neglected to come to Him when He has done so much for us -- purchased our salvation at so great a price.

"What must I do to be saved?" Accept Christ.

“What must I do to be lost?” Nothing.

MEMORY SCRIPTURES

Proverbs 27:7	Matthew 24:44
Proverbs 29:1	II Corinthians 6:2
Isaiah 55:6	Hebrews 2:3

## Lesson XI

Topic: I'm trying to be a Christian.

This topic is for those who are sincere in their efforts for the Christian life, who are really trying to be a Christian, but who do not realize that the life of a Christian is. Some are trying to do works, thinking this to be the way of salvation; others are resting on their morality or on their church membership. It is to bring these to a realization of true Christianity that we study these verses.

In Isaiah 12:2 we find that God Himself is our salvation. It is not our trying, but it is having God within us. We are first to accept Him and then trust Him without fear. He will do the work in us. Explain the necessity of the New Birth and what it will accomplish.

Christ's words in Matthew 16:24 prove that the way of a Christian is the way of Christ -- the life of self-denial, the life of crucifixion. It is not a way of ease, but a way of death to self.

Romans 4:3-5 shows that the way to righteousness is not be works, but by faith alone. When we believe what He has said and done, He gives us His righteousness. If we could work for it, God would be required to pay us for our labor -- He would owe mankind! But righteousness cannot be won in this way -- it is God's gift. Man in himself is, and always will be, a failure. There is none righteous, no, not one. The only way by which men could be righteous is by God's changing him and making him so. This God promises to do if we but believe Him. He imparts to us His righteousness, the righteousness of God which is by faith.

From Ephesians 2:8 we find that even our faith, through which we obtain salvation, comes from God! Even the very act of believing is God-given. Man can do nothing. It is all of God, not of works, lest any man should boast.

### MEMORY SCRIPTURES

Isaiah 12:2

Matthew 16:24

Romans 4:3-5

Ephesians 2:8

## Lesson XII

Topic: The self-righteous man.

The topic “The self-righteous man” is for those who are satisfied with themselves and their own goodness, and who see no need of a Savior. They must be made to see their absolute sinfulness and their lost condition unless they come to the Savior.

Isaiah 64:6 (omit last part; end with the words “as filthy rags”) shows what God thinks and says of our own righteousness. Before His purity and holiness, the very best that man can do is but uncleanness and filthy rags.

From Mark 16:6 we know that when we believe in Christ as our Savior and make open confession of Him before men (baptism), we shall be saved. Without belief in our Savior, we shall be damned. Neither good works nor morality enter into it. We either believe in Christ and are saved or we believe not and are lost. God has provided one way, and that Way is Christ.

Luke 16:15: God knoweth your heart! No unwashed soul is willing to meet the knowledge that God sees his heart. Before men all may appear well, but no unsaved person dares to meet that gaze. Outwardly we may still maintain his lack of condemnation and fear, but inwardly it is quite otherwise. The heart knows it has sin upon it and fears the penetrating gaze of Majesty.

John 3:3 tells of the only way to escape our natural sinful nature. A man must be born again. Sin lies in every heart. It is inborn. It is one of the first things noticeable in a child. It is inherited from our father, Adam. But God has opened a way for us. He says we must be born again -- born into His family. We are no longer children of Adam, living in sin, but we have come into God's family -- sons of God and partakers of His righteousness. It is the only way.

John 3:6 speaks again of the new creation when we are born again. Born of the Spirit of God. There is our natural fleshly birth; there is the Spiritual. No natural man has in him that Divine spark of which we hear so much. He has only his sinful human nature. It is not until we have been made partakers of a new nature, the Nature of God, that the Divine Life comes in. When Christ enters the heart, Divine Life enters, but not before this. Christ in you, the hope of Glory!

From John 3:18 we learn that condemnation has already come upon all who do not believe in Christ as Savior. It is not really a soul's sins which cause him to be lost, for Christ has put away in His death the sin of all who believe. It is his refusal to have Him as a Savior. “We will not have this Man to reign over us.”

In Romans 3:23 God again tells of the universality of sin, “For all have sinned.” Can any soul deny the truth of this statement? Neither must he think that by good deeds he can cover acts of sin. A good deed is just a good deed. It should have been done. It has no merit beyond its own righteousness. Only the Blood of Christ can ever cleanse away our sins.

From James 2:10 we find that if a man thinks he can win salvation by doing what is right, he is quite mistaken, because one wrong act brings condemnation. If he is to live by the works of the law, he must keep the whole law -- not one offense must enter. Man cannot keep the law; only Christ did that. It was because He perfectly kept the law, because there was no sin in Him, that He was able to suffer for our sins. He had no sins of His own to suffer for. Man should have kept the law, but could not. Christ kept the law for him.

MEMORY SCRIPTURES

Isaiah 64:6  
John 3:3

Mark 16:6  
John 3:18

John 3:6  
Romans 3:23

Luke 16:15  
James 2:10

### Lesson XIII

Topic: Too many things I can't understand.

In Luke 24:45 Christ speaks of opening the Word to His disciples, that they might understand it. This verse should be used for those of God's children who are really seeking to understand His Word, but are finding it difficult.

Romans 11:33 is given to help us understand that we must not expect to fathom all of God's plans and God's purposes. man's finite mind cannot comprehend the Infinite. Much has been revealed to us, and this we are to know, but there are some things which only eternity will unfold. In His Word are many things which He has intentionally left obscure -- things which it would not be well for man to know now.

I Corinthians 1:18 should be used with those who say God's plan of redemption -- the say of the cross -- seems lacking in love, barbarous, cruel. This verse makes clear the reason for this. To them that perish, it is foolishness. Oftentimes someone will say "But that sounds so foolish to me!" Yes, you can answer that it is foolish! This will surprise and startle him. Then turn to your Bible and let him read that verse. Show him the love and righteousness of God which lay back of the cross.

I Corinthians 2:14 is very similar to the preceding verse and should be used in the same way. The principle difference lies in the fact that this one is broader; all things of the Spirit of God are included.

#### MEMORY SCRIPTURES

Luke 24:45

Romans 11:33

I Corinthians 1:18

I Corinthians 2:14

## Lesson XIV

Topic: Too much to give up.

Many people have let the little pleasures of the world loom so large, that they seem of more importance than their souls. Friends, parties, movies, dances, television, etc., have been weighed in the scales with salvation! It is for these that the four passages of this topic are given.

Psalm 16:11 speaks of the fullness of joy, which we have in the presence of the Lord now, and the pleasures which we shall have with Him forevermore. Witness to the joy which communion with Him brings, and how foolish and uninteresting the other things now seem.

From Mark 8:36-37 we may show how passing and valueless are the things of the world compared with the value of a soul, which lives on and on. What place have money and earthly position when we think of eternity! Our present life is the smallest part of our existence. Whether it is thirty, sixty, or ninety years matters little. It is but the Kindergarten of our life.

Luke 18:29-30: God is doubly gracious. When we sacrifice for Him, He gives us manifold more now, and in eternity, the priceless gift of life everlasting. We may tell of our own experiences of things we have given up to God, only to have Him return them to us or, in some wonderful way, more than make up for their loss.

I Corinthians 2:9: We have already experienced some of the joys God has for us, and His Word tells about more, but this verse speaks of things He has prepared for us beyond anything which we can see or hear or think.

Too many things to give up?

To give to God is but the receive abundantly.

### MEMORY SCRIPTURES

Psalm 16:11  
Mark 8:36-37  
Luke 18:29-30  
I Corinthians 2:9



## Lesson XV

Topic: Afraid of persecution

Are we ashamed of Him Who has done so much for us? Salvation by the way of the cross may not be altogether popular, but neither was the Savior Who died upon it. Are we not willing to bear His reproach? If the Son of Man shall be ashamed of us when He comes in glory, how great shall our shame be!

Luke 6:22-23 shows that we should greatly rejoice because of our persecution for the Lord's sake, for they but increase our reward in heaven. Let us rejoice -- and leap for joy! But, let us be sure that our persecutions are because of the Lord, and not because of our own foolishness. These persecutions lead not to reward, but to shame - - sometimes we do not seem to realize the difference.

Romans 8:18: If Paul, with the great sufferings which he endured -- beaten, stoned, imprisoned, mobbed - - could speak of their insignificance, how very, very little have we to worry about! Do we dread a few words, perhaps the loss of friends, smites, or being called "holy rollers," "fanatical," and so forth? Remember the glory which shall be revealed in us.

II Timothy 2:12: If we suffer, we shall reign. If we do not suffer, does God mean we shall not reign? Let us think well before we shun the place of suffering. Persecution or physical hardships at home or on the mission field alike lead to glory.

Hebrews 12:2: The better reading here is "looking off unto Jesus." If our troubles here seem too great, we are told to take our eyes from them and look away to Jesus. One glimpse of His suffering and His shame will cause our to fade into nothingness in comparison.

### MEMORY SCRIPTURES

Mark 8:38  
Luke 6:22-23  
Romans 8:18  
II Timothy 2:12  
Hebrews 12:2