

BRYAN STATION BAPTIST CHURCH

# THE PIONEER BAPTIST

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*"Preaching the same truth since before Kentucky was a state"*

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## QUESTIONS AND ANSWERS

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*This is the second and third lessons of a series in a Question/Answer format explaining foundational Baptist truths.*

### LESSON THREE

1. **What should be the soul-winners' theme?** Christ, the sinners substitute.

2. **Ought a Baptist preacher to preach the mourners' bench?** No.

3. **Ought we to preach Christ and tell sinners to repent after they are convicted; or preach repentance?**

Preach Christ.

4. **What kind of preaching produces repentance?** I Corinthians 1:23-24, *"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* Acts 5:31, *"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."*

5. **What book in the New Testament is written to sinners?** John.

6. **Why is not repentance mentioned in that book?** John's gospel was written about A.D. 95. Already the Judyizing teachers had so corrupted the gospel that multitudes of folks, just like the mourners-bench crowd today, magnified works, or tears, or doing penance, or reformation, or the efforts of men, either the preacher or the sinner himself, until Jesus was absolutely hidden in many cases from the sinners' eyes. On that account, John in his gospel, which is the one book written to sinners in the New

Testament, takes Jesus as his theme and keeps him before the folks. The **text** is John 1:12. Straight through the gospel he keeps Jesus before his readers; that is why there is nothing said about repentance. It is so easy to get the eyes of the folks off of Jesus and on themselves; and then when men magnify repentance, it is so easy to get men's efforts in their preaching instead of preaching the finished work of Christ. John knew that if he magnified Christ, the Holy Spirit would bless the uplifting of Christ and work repentance in those who heard. The preaching of repentance often times delays rather than hastens salvation. As a brother used to say, "If men get their eyes on what they are doing, they have to work themselves out of works before they will quit working and depend on Christ to save them without any help from themselves." Those are some of the reasons why repentance is not mentioned in John's gospel.

7. **What is meant by preaching Christ?** I Corinthians 15:1-4, *"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."* Preaching the substitutionary death of Christ as the sinners substitute. Preaching the resurrection of Christ as

God's testimony that our sin debt was paid in full. Whereof God has given witness in raising him from the dead.

Preaching the Lordship of Christ over the saved in every thing. We wouldn't have any trouble about baptism, church membership, Bible doctrine, stewardship and obedience to Christ in every thing if we magnified the Lordship of Christ. When preachers tell people to join the church of their choice, they are denying the lordship of Christ and magnifying the lordship of self. That is the curse of modern evangelism, Unionistic and other kinds.

8. **How many viewpoints is Christ presented to sinners in the book written for sinners?** The Word; the Light; the Lamb of God; Eternal Life; Anti-type of the Brazen Serpent; Water of Life; Messiah; Saviour of the world; Judge; Fulfiller of Old Testament prophecy; Bread of Life; Good Shepherd; Door; Resurrection and Life; Magnet; Way, Truth, and Life; Vine; and many others.

9. **What three points were emphasized throughout the gospel of John as preached by Jesus?** He preached Himself as the only Saviour and satisfier of sinners. The believer has eternal life right here and now. When he gets this life, he can't lose it.

10. **Who is a Christian?** A Christian is a man who has Christ in him as the hope of glory. John 1:12-13, *"But as*

many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Colossians 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." I John 5:10-12, "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. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

#### LESSON FOUR

**1. What scripture would you use to convict a legalist?** Matthew 19:16-22, "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Jesus here sets out to prove to this man three things. That he isn't righteous as he claimed he was; he does this by showing that there is none good, and then by showing that he is a law-breaker. This man claimed, like all legalists do, that a man gets life by keeping the commandments. When Jesus quotes him the latter half of the law, then Jesus has to go further and prove that he had not kept the law. This he proves by showing that his love of money was a violation of the commandment which says "Thou shalt

love thy neighbour as thyself."

Then he showed that not only was he condemned by his love of money but that he didn't follow Christ. Philippians 3:3-9, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This passage tells the experience of the greatest leader of his day, the Apostle Paul. He leads a blameless life according to his own testimony which was supported by inspiration. He said himself that there was only one commandment that got hold upon him. That was the commandment against covetousness. So far as the externals of the law was concerned his life was blameless. The tenth commandment however, goes down to the desires of men and that one brought conviction by showing his greed.

When once he saw that he was covetous, then he saw his need of Christ and began to kick against the pricks. He never got away from that conviction as to his need of Christ until he found the Saviour. His conviction was legal until the law punctured him and showed him his defects under law; that showed him his hopelessness under law, then the Holy Spirit began to convict him as to his need of Christ. John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even

we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Acts 13:39, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Galatians 3:16, "Now to Abraham and his seed were the promises made, He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

All these passages emphasize two things: the hopelessness of a legalist under law; the indispensableness of Jesus if they are to be saved.

**2. What scripture would you use to convict a ritualist?** Matthew 23:23-25, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." A ritualist differs from a legalist in that a legalist depends on obedience to law. A ritualist depends on forms and externals. Jesus here shows these Scribes and Pharisees that their forms are hypocrisy, because they just reached the outside. Cleaning up the outside and whitewashing it does not go deep enough to get the root of the matter. That is like the washed sow that Peter talked about. The outside washed, but did not clean the inside. Galatians 6:15, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

Ritualism fails because it does not go to the heart of the matter. It takes a new heart, a new nature and a new birth to reach the seat of the trouble. In the case of the ten virgins; the foolish had all the externals that the others had but they did not have any oil. They liked the essential thing and did not get in. That is true of all ritualists. Romans 2:28-29, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the

letter; whose praise is not of men, but of God." That is the trouble with celebrating Easter and all the lodges, etc., putting on the externals.

### 3. What scriptures would you use to convict a sacramentarian?

A Sacramentarian is a man who calls baptism and the Lord's Supper sacraments instead of ordinances. By sacraments is meant that they conferred grace on those who submitted to them whether infants or adults. 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, and that ye may believe on the name of the Son of God."

All mourners' bench folks are either legalists, ritualists, or sacramentarians. In I John 5:13 John makes our knowledge that we are saved, wholly a matter of believing God's word—not feeling.

Acts 10:43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Belief of testimony as revealed in the Old Testament scriptures and resting on Christ are here set forth as the sure foundation of the sinners hope.

Luke 18:10-14, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The Publican is here represented as being justified once for all because he depended wholly upon the death of a substitute to save him. He did not depend upon feelings, prayer, tears, or reformation; but upon God's bare work of promise, that he would justify the sinner who trusted God's promise concerning the death of a substitute. Luke 23:42-43, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." The penitent robber had

just one assurance that he would be in paradise that day; and that the most unlikely prospect imaginable that Jesus who was himself dying a felon's death should be able to save a robber was utterly unthinkable except to a supernatural faith.

In all three of these passages: the household of Cornelius, the Publican, and the dying robber, there was no hope from a sacramentarian's viewpoint. The sacramentarian's viewpoint is that they were the worst and most hopeless of the bad.

### 4. What scripture would you use to convict a moralist?

Ecclesiastes 7:20, "For there is not a just man upon earth, that doeth good, and sinneth not." The Moralist depends wholly upon his doing good to save him. The Bible declares that there is no such man on earth. Therefore there is no hope for anybody by morality. Isaiah 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags..." Our righteousness is our morality, and good works. Since they are both filthy and ragged, there is no hope for any morals. Romans 3:9-21, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

Paul here says there is none better, none righteous, none good, all guilty, no

distinction. If that is true, then the moral man is no better than the immoral one. All are alike--condemned. John 10:1-7, "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."

Romans 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him." Revelation 7:14, "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." These scriptures prove the impossibility of salvation to moralist, for they all make salvation dependant on Christ and his blood, while moralists make it dependant on his own efforts.

### 5. What scriptures would you use to convict a modernist?

A modernist is a man who denies the verbal inspiration of the Bible. Anything therefore that proves the verbal inspiration of the scripture takes in all classes of modernists from the mildest to the most blasphemous. II Timothy 3:15, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Matthew 5:17-18, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." John 10:35, "...the scripture cannot be broken." John 17:17, "Sanctify them through thy truth: thy word is truth."

### 6. What scripture would you use

**to convict a unitarian?** John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Hebrews 1:1-3, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." John 20:28, "And Thomas answered and said unto him, My Lord and my God." John 8:24, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

Matthew 19:17, "And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Colossians 1:16-17, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."

**7. What scripture would you use to convict a Christian Scientist?** Luke 16:19-31, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Christian Science denies the reality of sickness and also the Atonement. Colossians 4:14, "Luke, the beloved physician, and Demas, greet you." The fact that Luke was a physician proves there was sickness. Psalm 103:3, "Who forgiveth all thine iniquities; who healeth all thy diseases." This proves there is sickness and also sin.

I Timothy 5:2, "The elder women as mothers; the younger as sisters, with all purity." This proves the reality of sin. Luke 8:43, "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any." This proves the reality of sickness.

Philippians 2:27 "For indeed he was sick nigh unto death..." Again proves sickness. II Timothy 4:20, "Erastus abode at Corinth: but Trophimus have I left at Miletum sick." This answers both the faith-cure folks, and the Christian Scientists. (This is not a want of faith.) Isaiah chapter 53 proves both the reality of sin, sickness, and the atonement.

**8. What scripture would you use to convict an adventist?** Romans 6:14, "For sin shall not have dominion over you: for ye are not under the law, but under grace." A saved man is not under law. A man cannot be partly under law and partly under grace. A man is either

wholly under law or wholly under grace. Romans 11:5-6, "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." If wholly under law he is under condemnation.

Galatians 3:10, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." If not under law then he can not ever be condemned again. Romans 5:7-9, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

A man can't be under law, as a standard of living and out from under law by justification. If he is out from under law at all, he is out from under it for everything. If he is under it at all, he is under it for everything. Romans 8:1-2, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Romans 10:4, "For Christ is the end of the law for righteousness to every one that believeth." Romans 7:1-4, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband is dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto

God." This scripture shows conclusively that when we receive Christ as our Saviour that we die to the law; and that henceforth the law has no more to do with us than a dead husband has to do with his wife after she marries another man. Hosea 2:11, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." The sabbath was the sign and seal of the law. When we died in Christ to the law, we died to the sabbath, so that when Christ was raised from the dead and we were raised with Him, we are no longer under the law of the sabbath, but under the law of the spirit of life in Christ Jesus and should observe the day that commemorated the day of his resurrection. The seventh day is the day of worship of a dead Christ; the first day of the week is the day of worship of a risen Christ. Colossians 2:14-17, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." This simply confirms what we have already said about our having died with Christ and raised anew with him. The sabbath together with the new moon, Passover, Pentecost, and all other observances of days were nailed to the cross. Any man who observes the sabbath is under obligation to obey all the laws concerning it; and if he does not do it, it is against him and will condemn him. All seventh dayists, Jews, Adventists, Seventh Day Baptists, and all the balance depend on doing for salvation and that proves that they are still under law, and not under grace. The very fact that they observe the seventh day is proof positive that their minds have not been freed from the error that they have to keep the law to be saved. They grasp the shadow and miss the substance. The death of Christ for our sins and his resurrection for our justification is the substance for our hope. In clinging to the observances of the sabbath they are clinging to the shadow and that is all they have got.

**9. What scripture would you use to convict a Russellite?** See Luke 16:19-31 again. This proves the consciousness of the soul after death and the reality of hellfire. Revelation 14:11-12, "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This proves that the suffering of the wicked is eternal. That they are not annihilated, neither are they unconscious. Their suffering in hell is without rest for ever and for ever. Revelation 19:1-6, "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." This proves to the Catholic church that suffering in hell is eternal. It also proves that instead of a sentimental gushy feeling of those who deny eternal punishment; first that they themselves have never been saved, that they have never seen the righteousness of God, in punishing sin; neither have they ever acknowledged the justice of God in sending them to hell if they should go there. Second: this passage also shows in the shouting of those in heaven over the damnation of those in hell that the redeemed will magnify the justice of God in punishing sin as truly as the atonement of God in saving them from sin. Righteousness and justice are the habitation of Gods throne according to the Bible. Psalm 89:14, "Justice and judgment are the habitation of thy

throne: mercy and truth shall go before thy face." And the man who has not seen that God's justice is the foundation of his dealings with men in salvation as truly as in condemnation, probably know absolutely nothing of Gods great salvation. His sentiment about God being too good to damn anyone probably reveals the fact that his hope of salvation is also gushy and sentimental, and that he doesn't know anything about the saving grace of God. He is ignorant of the righteousness of God both in salvation and in punishment. He doesn't know that Calvary is a greater exhibition of the righteousness of God in dealing with sin than hell is. Mark 9:43-48, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched."

**10. What scripture would you use to convict a holiness?** I John 1:8,10, "If we say that we have no sin, we deceive ourselves, and the truth is not in us...If we say that we have not sinned, we make him a liar, and his word is not in us." Ecclesiastes 7:20, "For there is not a just man upon earth, that doeth good, and sinneth not." James 3:2, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Hebrews 12:5-8, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The strongest is in Mark 7:22,

*"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." II Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."*

*ed, is sin." I John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Then show them God's hatred of sin. Then show them the consequence of sin. Then show them God's remedy for sin.*

**11. What scripture would you use to convict hardened sinners?** Acts 13:41, *"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."* John 8:44, *"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."* Matthew 23:33, *"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"* Luke 3:7, *"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?"* Proverbs 29:1, *"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."* Proverbs 1:24-31, *"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."*

**12. What scripture would you use to convict Sunday school children?** The first thing is to show them what sin is. Sin is the transgression of the law. Proverbs 21:4, *"An high look, and a proud heart, and the plowing of the wick-*