

Chapter 1 : Classic Sermon Outlines by Matthew Henry () | Boomerang Books

A classic sermon by Adrian Rogers about the pre-eminence of Jesus in the life of a Christian. Take God's Word, and find Colossians chapter 3. And, when you've found it, look up here to me, if you would, and let me ask you a question: What is Jesus Christ to you?

The apostle, therefore, because he did desire the salvation of the souls of the Corinthians, to whom he writes this epistle, layeth them down in these words such counsel, which if taken, would be for their help and advantage. First, Not to be wicked, and sit still, and wish for heaven; but to run for it. Do you so run. Some run from both father and mother, friends and companions, and thus, they may have the crown. Some run through temptations, afflictions, good report, evil report, that they may win the pearl. So run that ye may obtain. The doctrine is this: They that will have heaven, must run for it; I say, they that will have heaven, they must run for it. I beseech you to heed it well. You have another scripture for this in the xii. But before I go any farther: Observe, that this running is not an ordinary, or any sort of running, but it is to be understood of the swiftest sort of running; and therefore, in the vi. It is taken from that xx. Secondly, this running in another place is called a pressing. Thirdly, this running is called in another place, a continuing in the way of life. Because all or every one that runneth doth not obtain the prize; there may be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know all that run in a race do not obtain the victory; they all run, but one wins. And so it is here; it is not every one that runneth, nor every one that seeketh, nor every one that striveth for the mastery that hath it. What, do you think that every heavy-heeled professor will have heaven? What, every lazy one? Nay, there are some professors that do not go on so fast in the way of God as a snail doth go on the wall; and yet these think that heaven and happiness is for them. But stay, there are many more that run than there be that obtain; therefore he that will have heaven must run for it. Because you know, that tho a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it to win the prize; but if he doth not obtain it, he doth lose his labor, spend his pains and time, and that to no purpose; I say, he getteth nothing. Even multitudes, multitudes that have run, yea, run so far as to come to heaven-gates, and not able to get any farther, but there stand knocking when it is too late, crying, Lord! Depart from Me, you come not here, you come too late, you run too lazily; the door is shut. Because the way is long I speak metaphorically, and there is many a dirty step, many a high hill, much work to do, a wicked heart, world, and devil to overcome; I say, there are many steps to be taken by those that intend to be saved, by running or walking in the steps of that faith of our father Abraham. Out of Egypt thou must go through the Red Sea; thou must run a long and tedious journey, through the vast howling wilderness, before thou come to the land of promise. They that will go to heaven they must run for it; because, as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time; thou hast no more time allotted thee than thou now enjoyest: You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need to run for it. They that will have heaven, they must run for it; because the devil, the law, sin, death, and hell follow them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell, make after the soul. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the Ten Commandments. Hell also hath a wide mouth; it can stretch itself farther that you are aware of. If this were all considered, then thou, as well as I, wouldst say, They that will have heaven must run for it. They that go to heaven must run for it; because perchance the gates of heaven may be shut shortly. Sometimes sinners have not heaven-gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy that all the men in the world, nor all the angels in heaven, are not able to open them. And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till the gate of mercy be quite shut; or to run so lazily that they be shut before you get within them. What, to be shut out! Sinner, rather than lose it, run for it; yea, "and so run that thou mayst obtain. Lastly, because if thou lose, thou lovest all, thou lovest soul, God, Christ, heaven, ease, peace, etc. Besides, thou layest thyself open to

all the shame, contempt, and reproach, that either God, Christ, saints, the world, sin, the devil, and all can lay upon thee. As Christ saith of the foolish builder, so I will say of thee, if thou be such a one who runs and misses; I say, even all that go by will begin to mock at thee, saying, This man began to run well, but was not able to finish. But more of this anon. But how should a poor soul do to run? For this very thing is that which afflicteth me sore as you say, to think that I may run, and yet fall short. Methinks to fall short at last, oh, it fears me greatly. Pray tell me, therefore, how I should run. That thou mayst indeed be satisfied in this particular, consider these following things. If thou wouldst so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither: For it is a vain thing to think that ever thou shalt have the prize, tho thou runnest never so fast, unless thou art in the way that leads to it. Set the case, that there should be a man in London that was to run to York for a wager; now, tho he run never so swiftly, yet if he run full south, he might run himself quickly out of breath, and be never nearer the prize, but rather the farther off? Just so is it here; it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto. I have observed, that little time which I have been a professor, that there is a great running to and fro, some this way, and some that way, yet it is to be feared most of them are out of the way, and then, tho they run as swift as the eagle can fly, they are benefited nothing at all. Here is one runs a-quaking, another a-ranting; one again runs after the baptism, and another after the Independency: If thou now say, Which is the way? I will tell thee this is such a serious matter, and I fear thou wilt so little regard it, that the thought of the worth of the thing, and of thy too light regarding of it, doth even make my heart ache whilst I am writing to thee. The Lord teach thee the way by His Spirit, and then I am sure thou wilt know it. As thou shouldst get into the way, so thou shouldst also be much in studying and musing on the way. You know men that would be expert in anything, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way. Be much in musing and considering of these things; be thinking also enough of those places which thou must not come near, but leave some on this hand, and some on that hand; as it is with those that travel into other countries; they must leave such a gate on this hand, and such a bush on that hand, and go by such a place, where standeth such a thing. Thus therefore you must do: Not only thus, but in the next place, thou must strip thyself of those things that may hang upon thee, to the hindering of thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not use to encumber themselves, or carry those things about them that may be a hindrance to them in their running. Would you not say that such a man would be in danger of losing, tho he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and get lumpish shoes on his feet? So it is here; thou talkest of going to heaven, and yet fillest thy pockets with stonesâ€”i. Thou must so run. Beware of by-paths; take heed thou dost not turn into those lanes which lead out of the way. There are crooked paths, paths in which men go astray, paths that lead to death and damnation, but take heed of all those. Tho the way to heaven be but one, yet there are many crooked lanes and by-paths that shoot down upon it, as I may say. And again, notwithstanding the kingdom of heaven be the biggest city, yet usually those by-paths are most beaten, most travelers go those ways; and therefore the way to heaven is hard to be found, and as hard to be kept in, by reason of these. Yet, nevertheless, it is in this case as it was with the harlot of Jericho; she had one scarlet thread tied in her window, by which her house was known: But it is because men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Christ, and what His righteousness is, neither have they a sense of their own insufficiency; but are bold, proud, presumptuous, self-conceited. And therefore, The fifth direction: Do not thou be too much in looking too high in thy journey heavenward. You know men that run a race do not use to stare and gaze this way and that, neither do they use to cast up their eyes too high, lest haply, through their too much gazing with their eyes after other things, they in the mean time stumble and catch a fall. The very same case is this: Take heed, therefore; follow not that proud, lofty spirit, that, devil-like, can not be content with his own station. Surely I have behaved and quieted myself as a child that is weaned of his mother: My soul is even as a weaned child. Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any do call after them, saying, I would speak with you, or go not too fast and you shall

have my company with you, if they run for some great matter, they use to say, Alas! I can not stay, I am in haste, pray talk not to me now; neither can I stay for you, I am running for a wager: Thus wise are men when they run for corruptible things, and thus shouldst thou do, and thou hast more cause to do so than they, forasmuch as they run for things that last not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou shalt have enough call after thee, even the devil, sin, this world, vain company, pleasures, profits, esteem among men, ease, pomp, pride, together with an innumerable company of such companions; one crying, Stay for me; the other saying, Do not leave me behind; a third saying, And take me along with you. What, will you go, saith the devil, without your sins, pleasures, and profits? Are you so hasty? Can you not stay and take these along with you? Will you leave your friends and companions behind you? Can you not do as your neighbors do, carry the world, sin, lust, pleasure, profit, esteem among men, along with you? Have a care thou do not let thine ear open to the tempting, enticing, alluring, and soul-entangling flatteries of such sink-souls as these are. In the next place be not daunted tho thou meetest with never so many discouragements in thy journey thither. And thus it was with David where he saith, "I had fainted, unless I had believed to see the loving-kindness of the Lord in the land of the living. And thus must thou do when Satan or the law, or thy own conscience, do go about to dishearten thee, either by the greatness of thy sins, the wickedness of thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world or the like; then thou must encourage thyself with the freeness of the promises, the tender-heartedness of Christ, the merits of His blood, the freeness of His invitations to come in, the greatness of the sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same grace as free as ever. Take heed of being offended at the cross that thou must go by before thou come to heaven.

Chapter 2 : Sermons about Classic - blog.quintoapp.com

Learn from the masters! This time-saving resource features over 4-page sermon outlines from three of the best-known preachers of all time: Matthew Henry, George Whitefield, and Alexander Maclaren.

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Chapter 3 : 3 Interesting Versions of the 3-Point Sermon Outline | Pastoralized

*Classic Sermon Outlines: Over Sermon Outlines by 3 of the Best Known Preachers of All Time [Matthew Henry, George Whitefield, Alexander MacLaren] on blog.quintoapp.com *FREE* shipping on qualifying offers. This volume contains model sermons, among the best ever written and delivered in the English language.*

Meyer was a pastor, author, Bible teacher and evangelist. He was born in London in and grew up in a Christian home. He graduated from London University in and began pastoring in , and in he went to Priory Street Baptist Chapel. There he met D. Moody, who made a lasting impression upon his life and taught him valuable spiritual lessons. In he went to Christ Church in London, with only attending regularly. Within two years, attendance grew to over 2, After leaving the pastorate, he began a ministry of conference preaching and evangelism, traveling all over the world. Meyer was a frequent visitor to the United States and Canada and at the age of 80, he conducted his twelfth American preaching campaign, traveling more than 15, miles and addressing over meetings. It is said that he preached more than 16, sermons in his lifetime. Meyer had a great influence on many of the great preachers of his generation. Wilbur Chapman and Charles Spurgeon loved to hear him preach. Spurgeon was quoted as saying: Meyer died in in his eighty-second year. He graduated from Yale College in He was saved as a young preacher trying to comfort an old Scottish backslider at death. The old man interrogated Burrell until he had to admit his lost condition. The church, still active, is the oldest continuing congregation of Protestants in the USA. His delivery was said to be clear-cut and vigorous, rising to dramatic heights of eloquence. Burrell was a prolific writer and many of his sermons still exist. He is so unknown today that his church does not even mention him in its online history, instead extolling Norman Vincent Peale, who pastored there a generation later. Burrell delivered original, highly entertaining sermons that are still beneficial for us today.

Chapter 4 : Classic Sermon Index - Online Sermons by Famous Historic Preachers

The Village Pulpit, a Complete Course of 66 Short Sermons, or Full Sermon Outlines for Each Sunday, and Some Chief Holy Days of the Christian Year; Vol.

Three-point sermons sound the same after a while. The number three gives your congregation the sense of a complete unit. In a sermon, two points feels like there should have been one more, but four points feels like a random list. Your goal is to show how two seemingly contradictory ideas fit together. The contradiction captivates your audience. Your first two points explain each side of the coin, and your third point explains how they go together. One side of the coin Point 2: The other side of the coin Point 3: This could also be a good way to address the paradoxes of Reformed theology faith and works, divine sovereignty and human will, etc. Tell a story A three-point outline is just enough points to create a narrative. You can generate a great deal of interest by introducing conflict into an ideal state of being. Your people will listen because they want to hear a happy ending. How things were meant to be Point 2: How those things were messed up Point 3: How those things get fixed Genesis fits the bill nicely here. Go big The textbook three-point sermon takes you through explanation, illustration, and application three times, once for each point. A way to change things up is to go through those steps once, with big sections for each. Application This requires a bit more work to maintain attention at the beginning, but it pays dividends toward the end. Then the illustration in point two proves that we face the same issues today. If you find yourself spending tons of time working on the transition from an exegetical outline to a sermon outline, use this version. Why does this work? These three-point sermons contain two built-in qualities that keep attention: These outlines generate tension with contradiction, conflict, and curiosity. The outlines above also contain progression, which means they lead your audience somewhere. Your three points, though they may be parallel in structure, should never be parallel in significance and intensity. That should build throughout the sermon.

Chapter 5 : Classic Sermon Outlines

Classic Sermon Outlines by Matthew Henry, Alexander McClaren, George Whitefield This volume contains model sermons, among the best ever written and delivered in the English language. These practical and doctrinally sound sermons have been expertly outlined and are ready to use.

Most people consider this exercise a wearisome ceremony, which they are justified in abridging as much as possible. Even those whose profession or fears lead them to pray, do it with such languor and wanderings of mind that their prayers, far from drawing down blessings, only increase their condemnation. I wish to demonstrate, in this discourse, first, the general necessity of prayer; secondly, its peculiar duty; thirdly, the manner in which we ought to pray. God alone can instruct us in our duty. The teachings of men, however wise and well disposed they may be, are still ineffectual, if God do not shed on the soul that light which opens the mind to truth. The imperfections of our fellow creatures cast a shade over the truths that we learn from them. Such is our weakness that we do not receive, with sufficient docility, the instructions of those who are as imperfect as ourselves. A thousand suspicions, jealousies, fears, and prejudices prevent us from profiting, as we might, by what we hear from men; and tho they announce the most serious truths, yet what they do weakens the effect of what they say. In a word, it is God alone who can perfectly teach us. Bernard said, in writing to a pious friend—“If you are seeking less to satisfy a vain curiosity than to get true wisdom, you will sooner find it in deserts than in books. The silence of the rocks and the pathless forests will teach you better than the eloquence of the most gifted men. Every attempt to satisfy the cravings of our hearts at other sources only increases the void. You will be always poor if you do not possess the only true riches. Our experience and our reflections can not, on all occasions, give us just and certain rules of conduct. The advice of our wisest, and most sincere friends is not always sufficient; many things escape their observation, and many that do not are too painful to be spoken. They suppress much from delicacy, or sometimes from a fear of transgressing the bounds that our friendship and confidence in them will allow. The animadversions of our enemies, however severe or vigilant they may be, fail to enlighten us with regard to ourselves. Their malignity furnishes our self-love with a pretext for the indulgence of the greatest faults. The blindness of our self-love is so great that we find reasons for being satisfied with ourselves, while all the world condemn us. What must we learn from all this darkness? That it is God alone who can dissipate it; that it is He alone whom we can never doubt; that He alone is true, and knoweth all things; that if we go to Him in sincerity, He will teach us what men dare not tell us, what books can not—”all that is essential for us to know. Be assured that the greatest obstacle to true wisdom is the self-confidence inspired by that which is false. The first step toward this precious knowledge is earnestly to desire it, to feel the want of it, and to be convinced that they who seek it must address themselves to the Father of lights, who freely gives to him who asks in faith. But if it be true that God alone can enlighten us, it is not the less true that He will do this simply in answer to our prayers. Are we not happy, indeed, in being able to obtain so great a blessing by only asking for it? No part of the effort that we make to acquire the transient enjoyments of this life is necessary to obtain these heavenly blessings. What will we not do, what are we not willing to suffer, to possess dangerous and contemptible things, and often without any success? It is not thus with heavenly things. God is always ready to grant them to those who make the request in sincerity and truth. The Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now this thirst is prayer. Ever desire to approach your Creator and you will never cease to pray. Do not think that it is necessary to pronounce many words. To pray is to say, Let Thy will be done. It is to form a good purpose; to raise your heart to God; to lament your weakness; to sigh at the recollection of your frequent disobedience. The best of all prayers is to act with a pure intention, and with a continual reference to the will of God. It depends much upon ourselves whether our prayers be efficacious. It is not by a miracle, but by a movement of the heart that we are benefited; by a submissive spirit. Let us believe, let us trust, let us hope, and God never will reject our prayer. Yet how many Christians do we see strangers to the privilege, aliens from God, who seldom think of Him, who never open their hearts to Him; who seek elsewhere the counsels of a false wisdom, and vain and

dangerous consolations, who can not resolve to seek, in humble, fervent prayer to God, a remedy for their griefs and a true knowledge of their defects, the necessary power to conquer their vicious and perverse inclinations, and the consolations and assistance they require, that they may not be discouraged in a virtuous life. Make an effort to subject your mind to this discipline. You will gradually acquire habit and facility. What is now tedious will become delightful; and you will then feel, with a peace that the world can not give nor take away, that God is good. Make a courageous effort to overcome yourself. There can be no occasion that more demands it. The peculiar obligation of prayer. Were I to give all the proofs that the subject affords, I should describe every condition of life, that I might point out its dangers, and the necessity of recourse to God in prayer. But I will simply state that under all circumstances we have need of prayer. There is no situation in which it is possible to be placed where we have not many virtues to acquire and many faults to correct. We find in our temperament, or in our habits, or in the peculiar character of our minds, qualities that do not suit our occupations, and that oppose our duties. One person is connected by marriage to another whose temper is so unequal that life becomes a perpetual warfare. Some, who are exposed to the contagious atmosphere of the world, find themselves so susceptible to the vanity which they inhale that all their pure desires vanish. Others have solemnly promised to renounce their resentments, to conquer their aversions, to suffer with patience certain crosses, and to repress their eagerness for wealth; but nature prevails, and they are vindictive, violent, impatient, and avaricious. Whence comes it that these resolutions are so frail? That all these people wish to improve, desire to perform their duty toward God and man better, and yet fail? It is because our own strength and wisdom, alone, are not enough. We undertake to do everything without God; therefore we do not succeed. It is at the foot of the altar that we must seek for counsel which will aid us. It is with God that we must lay our plans of virtue and usefulness; it is He alone that can render them successful. Without Him, all our designs, however good they may appear, are only temerity and delusion. Let us then pray that we may learn what we are and what we ought to be. By this means we shall not only learn the number and the evil effects of our peculiar faults, but we shall also learn to what virtues we are called, and the way to practise them. The rays of that pure and heavenly light that visit the humble soul will beam on us and we shall feel and understand that everything is possible to those who put their whole trust in God. Thus, not only to those who live in retirement, but to those who are exposed to the agitations of the world and the excitements of business, it is peculiarly necessary, by contemplation and fervent prayer, to restore their souls to that serenity which the dissipations of life and commerce with men have disturbed. To those who are engaged in business, contemplation and prayer are much more difficult than to those who live in retirement; but it is far more necessary for them to have frequent recourse to God in fervent prayer. In the most holy occupation a certain degree of precaution is necessary. Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting His disciples to go apart, in a desert place, and rest awhile, after their return from the cities, where they had been to announce His religion. How much more necessary is it for us to approach the source of all virtue, that we may revive our declining faith and charity, when we return from the busy scenes of life, where men speak and act as if they had never known that there is a God! We should look upon prayer as the remedy for our weakness, the rectifier of our own faults. He who was without sin prayed constantly; how much more ought we, who are sinners, to be faithful in prayer! Even the exercise of charity is often a snare to us. It calls us to certain occupations that dissipate the mind, and that may degenerate into mere amusement. It is for this reason that St. Chrysostom says that nothing is so important as to keep an exact proportion between the interior source of virtue and the external practise of it; else, like the foolish virgins, we shall find that the oil in our lamp is exhausted when the bridegroom comes. The necessity we feel that God should bless our labors is another powerful motive to prayer. It often happens that all human help is vain. It is God alone that can aid us, and it does not require much faith to believe that it is less our exertions, our foresight, and our industry than the blessing of the Almighty that can give success to our wishes. Of the manner in which we ought to pray. We must pray with attention. God listens to the voice of the heart, not to that of the lips. Our whole heart must be engaged in prayer. It must fasten upon what it prays for; and every human object must disappear from our minds. To whom should we speak with attention if not to God? Can He demand less of us than that we should think of what we say to Him? Dare we hope that He

will listen to us, and think of us, when we forget ourselves in the midst of our prayers? This attention to prayer, which it is so just to exact from Christians, may be practised with less difficulty than we imagine. It is true that the most faithful souls suffer from occasional involuntary distractions. They can not always control their imaginations, and, in the silence of their spirits, enter into the presence of God. But these unbidden wanderings of the mind ought not to trouble us; and they may conduce to our perfection even more than the most sublime and affecting prayers if we earnestly strive to overcome them, and submit with humility to this experience of our infirmity. But to dwell willingly on frivolous and worldly things during prayer, to make no effort to check the vain thoughts that intrude upon this sacred employment and come between us and the Father of our spirits—“is not this choosing to live the sport of our senses, and separated from God? We must also ask with faith; a faith so firm that it never falters. He who prays without confidence can not hope that his prayer will be granted. Will not God love the heart that trusts in Him? Will He reject those who bring all their treasures to Him, and repose everything upon His goodness? When we pray to God, says St. Cyprian, with entire assurance, it is Himself who has given us the spirit of our prayer. Then it is the Father listening to the words of His child; it is He who dwells in our hearts, teaching us to pray.

Chapter 6 : Classic Sermon Outlines (, Hardcover) | eBay

Classic Sermon Index is a gift to any student of the Bible, church history, or preaching. I marvel at the scope and ease of use of blog.quintoapp.com Whether searching by text, preacher, time period, or subject matter, I am able to do in seconds what would have taken earlier researchers months or even years.

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