

Babes in Christ
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Turn in your Bibles to the book of First Corinthians, chapter two. These are revival messages. First Corinthians chapter two and Hebrews chapter five.

1 Corinthians 2:14-3:5: *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?*

Now, Hebrews 5:11-14. In the first ten verses, he talks about the priesthood, the Melchisedecal priesthood of Christ, and then after talking about it, he begins at verse eleven.

Hebrews 5:11-14: *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

Now, let me call my message this morning “Babes in Christ.” It’s obvious from Scripture that we have a worldwide commission to preach the Gospel to every creature. That means at home and abroad; that means next door and across the ocean; that’s obvious from Scripture. It’s obvious from Scripture and from observation that the harvest is white. There is no shortage of sinners. Now, you say, “Well, they’re sinners.” There are sinners everywhere. There is no shortage of sinners with the population now around five billion people. That is a lot of people. It’s obvious from Scripture and from observation that the laborers are few -- a shortage of the labor force. Now, that’s obvious anywhere you go. There is a shortage of laborers. There is a spoiling harvest. There is a command to reach every creature.

It’s obvious also that the great commission demands that we make disciples, and that’s people who reproduce themselves. Would you turn to Matthew chapter 28? If a worker does not reproduce himself, then when he dies, then that’s the end of the chain. But we must reproduce. Teachers must reproduce themselves. Believers must reproduce themselves. The great commission, Matthew 28:16-20: *Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power (the word authority) is given unto me in heaven and in earth. Now, when I preach, I preach with the authority of Heaven behind the Word of God, when I stay with the Word of God that is authorized. Now, you say, “Why are you so dogmatic?” I’m dogmatic because it is clear and plain, and God said it, and I can afford to be dogmatic about what I know is true. Now, all authority is given unto me in Heaven and in earth. It’s not given to me; it’s given to the Lord, and then the Lord does what He says. 19 Go ye therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Now, disciple means make followers of Him. They, in turn, reproduce and what? They go, they win, they teach, they are baptized, and it’s a reproduction and a constant cycle of enlargement and enlistment. Now, that’s obvious. Paul said to Timothy in 2 Timothy 2:2 for him to do the same, identical thing. 2 Timothy 2:2, Paul said: *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* The Communist’s sale uses a Scriptural terminology: one man takes ten and inspires them; the ten men go out, and they each get ten a piece and set them on fire. And then the*

hundred take ten men a piece and inspire them, and they become a thousand. And then the thousand take ten men a piece and then you've got ten thousand. And the ten thousand reproduce and then you have a million. That's communism, the Communist's sale. That's Scriptural teaching -- the matter of reproduction. It's also plain from Scripture that the purpose of this service this morning or gifted men is to train saints to serve. Turn to Ephesians 4:2, Ephesians 4:2. What do we go to church for? Well, we go to church to get our cup full. We go for inspiration; well, we go for instruction, and so we're here for inspiration. We need inspiration, and we need instruction. Now, in Ephesians 4:11, here it talks about gifts of the risen Christ, gifted people. In 1 Corinthians 12, it talks about gifts given to people. Ephesians 4, he talks about gifted people given to the body. In Ephesians 4:11: *And he gave some, apostles;* (And they're gone; there are no apostles today.) *and he gave some, prophets;* (And they're gone. God said all He was going to say in the last verse of the last word of the book of Revelation. Now, I don't need anybody to stand up and say I had a revelation. You sit down; you're out of order. The Holy Spirit said all He was going to say, and I don't need you to tell me something He's already said. Now, there are no prophets today.) *and he gave some, prophets; and some, evangelists;* (And evangelists, we have evangelists today, also missionaries and ones on the foreign field, same identical ministry.) *and some, pastors and teachers;* (or pastor teachers) *For the perfecting, or equipping of the saints, for the work of the ministry, for the edifying of the body of Christ:* Now, all saints, this is our business meeting. This is to equip you. This is to inspire you. Why? To go out of this service and put into practice what you learned in this service. Put it in shoe leather throughout the week. Now, that's plain from Scripture. It's also recorded, turn to 1 Thessalonians, and I'll quit taxiing around after awhile, but 1 Thessalonians 1:5-10; it's recorded that an early church, a model church, got hold of the truth, and they were pagans before. These were not Jews; they were Gentiles. They were idolaters. Paul came to the city and preached, and I mean to tell you they got hold of truth and got hold of it immediately. It ought to get hold of us immediately. This matter of grabbing spiritual truth is not a long, drawn-out process, unless we make it a long, drawn-out process. Now look at this church; Paul was there just for a little while, and he preached to them, and I want us to see now what happened. Look at verse five of 1 Thessalonians: *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that we were ensamples to all that believe in Macedonia.* Here, these new folks were ensamples to the Macedonia. *For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.* Now, what happened? Man, they heard the Word. They were converted, and with joy they went out. They covered the area, not only their area, but they went abroad, and their faith was scattered abroad, so Paul said, "I don't have to add anything." Now, that's New Testament Christianity. That's what God intends in the Scriptures for us to do. Now, it's an undisputed fact that most professing Christians today are spectators instead of participators. I guess they got it from television; you know, you sit on the sidelines at every event munching popcorn and telling how he should have made that play; you can sit on the sidelines, you know, and say, "Well, he should have made that play there, and it's better run from the sidelines than the coach down on the field." Now, and so it is evident; that's an undisputed fact about it. We don't have much conviction that we are doing anything wrong. We have been to church and we have heard the preacher and we have gone home and we plan on coming back the next week; but we don't realize, hey, there is something more to it than that. Several years ago, I was in Nassau and they were giving testimonies in a meeting. A teenager from Nassau, a black boy, stood up. Others were telling what the Lord had done for them. He had been saved for two weeks, and he declared that. He said, "Would you please pray for me? I have been saved two weeks. There must be something wrong with me. I haven't led any body to Christ yet." He felt that there was something wrong with him, something abnormal. Why man, we have folks that have been saved fifty years and never led any body to Christ and never think that it is abnormal. All right, I am still taxiing around; just hold on a while. Now it is recorded about that model church. It is evident that we have a generation of spectators. Now, in the Scriptures that we just read, Paul wrote of three categories of men he called them natural, spiritual, and carnal or babes in Christ.

The natural man, when we think about the harvest, it is harvest time. When we think of the natural man and

he is found in verse fourteen: *The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* You cannot expect to get laborers from a lost world. They are the harvest field. Every now and then, you will get a lost man that wants to be a laborer, and he will go back to the world. I mean, he'll hit it a lick or two and try to advantage himself. But hey, lost people can't reach the harvest. He is a part of the harvest himself, *ye must be born again*, and they are the harvest field. So there is one man that you can write off. You write off the majority of the world's population; we can not expect them to help us evangelize the world. They are the mission field. They're lost.

Then we have the spiritual man in verse fifteen: *But he that is spiritual judgeth all things, yet he himself is judged of no man.* He is a saved man. He is a mature man. You get your laborers from here, and what we do now is we kill him. We are laborers of the spiritual man. He sees the field, and his heart wants to pick up everything that it sees. I mean, if you need help then you say, "Hey, I need another worker." What happens? He takes another job, and he takes another job, and he takes another job, and he takes another job; and after awhile, he dies of a heart attack, over worked because of the fact there is another crowd that doesn't realize that they are part of the harvest field. They don't think that, and it really works him to death. Several years ago when I had Awana, we had Sunday School; you have to recruit laborers for Sunday School. You have to recruit laborers for the bus ministry; and then with Awana, I had to recruit other laborers. Well, I liked to have worked the same people to death. They were in Sunday School; they were in the bus ministry, and on Wednesday night and I said, "Wait a minute; if I kill all of my workers, all I will have will be the babes. And hey, we will have babes to look after and no adults to take care of them." And so I phased out Awana. Why? To give my workers a breather. You have to have some place that you take in; you can't give out all the time. You give out, give out, give out, give out, give out; then what happens? Then, you will become a casualty to yourself. So I phased it out. The desperate cry for laborers goes on and on and on and on. Now he's a man, the spiritual man that we get the work force from.

Now the problem is found in the third chapter verse one and two. He is the carnal man. Now remember, when a person gets saved, he is a baby Christian. Now, God doesn't call that baby Christian carnal. God calls those of you who have been saved and are carnal or babies by choice, those He calls carnal. A baby Christian is just like a baby born in the hospital. He is fed milk, and you don't put him to work. I mean you feed him. What do you do with babies? You feed him, you feed him, you feed him, and if he drinks enough milk, after while he can eat some baby food; and then after a while, he can eat some meat off the table. And brother, he is in the work force. As the natural process goes on, he is in the work force; but he is a baby, not by choice, but a baby by birth. That is wonderful. All these little children over there, they are babies by birth, and man, we love them and sing to them and what a joy and what a blessing they are. But wait a minute now, if they become bellyachers over there and they grow, and over there they are ten, twelve, thirteen years old and they still want to stay over there and time goes on and they still want to stay over there, that is a choice; that is being a baby by choice. Now, we are talking about the carnal; he is saved, but he is a baby by choice. Now when we talk about these, he calls them sanctified in the first chapter and verse two. He calls them brethren in the third chapter verse one. He calls them believers in the third chapter verse five, but he calls them carnal. Now, we qualify ourselves by our actions just like Gideon's men qualified themselves as scared or the careless or the alert. And as I preach this morning, you will find yourself, if you will listen carefully. You will find yourself in the category; hey I am not saved. Hey, then I am a babe in Christ; I just got saved. Or I am carnal; I'm a baby, and I have remained a baby. I have refused to grow, or else I have grown into maturity. Everybody will fall into a category this morning, and if you will listen very carefully, then you will find out what category, and you will qualify yourself. Now, here is a serious problem with our work force. This is harvest time. And we already read the third chapter verse one and two. What's the need? Here's the need, for babies to grow up and join the work force, but there are adults who refuse to grow up. Did you know that there are adults who refuse to grow up? Oh they have grown up and they have gotten married, but they still have not grown up. Did you know that their dad's and mom's are still having to support them and take care of them? They are married; they have families, but they have not grown up. They will not get a hold of life. They won't take hold of responsibility, and it's sad, it's sad, it's sad! Hey, for a person's mom and dad to have a son that

grows up, and he is old enough to get married, and he gets married but he is not responsible; he won't take hold of life; he is still a baby and hey, grandpa still has to take hold of him, that's sad! That's sad. That's sad in the spiritual realm also. Hey, how long have you been saved? How long have you been saved? How long does a person have to be saved until he gets involved? How long? Our work forces are slim, and the need is to get the babies to grow up and join the work force. Instead, we keep adding the load to the already over loaded minority, and what? We work them to death.

Secondly, problems of arrested development, the grief that is discovered by parents. Do you re-member several years ago the ministry called the Shepherds from Minnesota? We had retarded fellows; Butch and Steve came. I gave them Sunday School and Sunday morning service. I wanted the Lord to challenge us as to what little they had and how much they had put out. One was twenty-one, if I remember correctly, and the other was twenty or twenty-one. Both had mature bodies, but one had the mind of a first grader and the other the mind of a third grader. Those boys stood up here; they had memorized 500 verses of Scripture. Dr. Woods stood here and asked them questions. Those retarded boys, they were men physically, but their minds were little first graders and third graders, and they could put to shame the average questioned by the answers they gave, and hey, they were retarded. They probably were at their maximum performance; and if they were at their maximum performance, they are going to stand, and when God gives the gifts out, they are going to stand at the head of the line when the rewards are handed out, retarded folks at the head of the line. Yes sir. Why? They are at maximum performance; they took what they had and used it to the best of their ability, and that is all God asks of anybody. Now, the problem of arrested development. There is no excuse here. Listen, Why the difference among Christians? Born of the same Holy Spirit; born of the same incorruptible seed, the Word of God; born of the same Heavenly Father through faith and the Lord Jesus, the same Savior; indwelt by the same Holy Spirit; have a copy of the same Word of God; time and opportunity to attend church and hear the same man of God; they sit side by side in church. They have all those in common; but brother, when you get there, then there's a great difference. One group grows by leaps and bounds, never misses a service, becomes involved in service, joins the choir, wants to be a helper in Sunday School; they get on visitation, and they start giving; they start praying. Now, why do they do that? They do that because of choice. The other group comes occasionally, very little change, leaves their Bible home, never involved, becomes a spectator and sits on the pew, and somehow, somehow never gets a hold of them. I am supposed to join the work force. Now, here is the disappointment, the disappointment that you can't depend upon them to carry any load or share any responsibility. They are a part of the body of Christ, but they take and do not contribute to the building up of the body of Christ for a lost world. If you are saved, you are a member of the body. If you are saved, I Corinthians 12:27, you are a member of the body of Christ. The body is a unit; and every part of the body gives to the rest of the body; the body shares itself. Do you know what a cancer is? And I am not calling anybody that you know that is a baby Christian a cancer, but do you know what a cancer is? A cancer is a normal healthy cell, and then something strange happens to it. It takes what it has and gives it to the body. It takes from the body, gives back to the body, and then something happens in that cell, and sometimes it is a series of cells that mutiny. They begin to take from the body but refuse to give back to the body something necessary, and that is a cancer. It begins to live off the body, and it kills the body because it takes everything but contributes nothing. Now, that is from a medical doctor, what cancer is, a healthy cell that all of a sudden lost its ability or stopped its ability to give out but took in and never gave out. Child of God, if you are saved, you are important to the calls of Jesus Christ. I'm not saying that everybody is going to be a missionary. I'm not saying everybody is going to be a Sunday School teacher. I'm not saying everybody is going to be a preacher. But I am saying that there is some place that you fit, and you need to find out where you fit and get in it. You need to do that.

Now, the marks of carnality. How can you tell, here then in 1 Corinthians chapter three, the marks of carnality are retarded development in prolonged infancy. You are very easy to pick out. Paul names it and identifies it first of all, look at verse two. *I have fed you with milk and not with meat.* The first mark of protracted carnality is in the diet. Do you know that when a person first gets saved, I tell them you read the Bible, read the Gospel of John. When you read John, if you come across verses of Scripture that you don't understand, don't worry about; leave it alone. It is meat; you are looking for milk, and meat will strangle a baby. Leave it alone; leave

the images of Daniel alone; leave the images of Revelation alone. You are reading looking for nourishment; push it aside. If you'll drink enough milk, after awhile you will come back across there, and you will discover that you have cut some spiritual baby teeth and you are able to digest and assimilate that verse of Scripture. And then when you come to something that you can't handle, leave it alone. But I am not talking about the babies that are like that. I am talking about arrested, protracted infancy. *I have fed you with milk and not with meat.* Hebrews 5:13 says, *hath no experience in the word of righteousness.* Now, if I left this pulpit this morning and I went over to the nursery department and I cracked down and said, "I want to tell you something. You boys and girls, sit up, put your feet on the floor; every last one of you ought to be tithers." I am wasting my time. I'm talking to babies. And if I said, "You boys and girls over there, every last one of you ought to live a separated life." Yes sir, and they're just having the best time of their lives. They haven't heard a word that I've said. They are babies. And if I said, "Every one of you ought to be here on visitation." I am wasting my time. They are busy playing. You cannot talk about responsibility. "Every last one of you ought to have an altar, a family altar." Why those are babies over there; they are just toddlers over there. I am preaching to people that I am wasting my time to. Babes in Christ, carnal, can only take the simple things of the Word of God. I am saved and I know that I am saved, and I am going to Heaven. Those are wonderful things, but wait a minute, wait a minute. There is a vast majority of the Word of God that has to do with practical service. Now you can't handle the milk, can't handle the meat. You young people, do you know whether you are carnal or spiritual or not? Can you handle the meat of this Word that says obey your parents in the Lord for this is right? Did you go home and say, "Yes Ma'am," and "Yes Sir," and treat them like a lady and gentleman, and you tell me you're spiritual? But now, you can't handle that; then, you are just carnal. I don't care if you have been saved since you were five years old. And you men go home and abuse your wife. I don't care how long you have been saved; you abuse your wife, and you can't take Ephesians 5:25: *Husbands, love your wives, even as Christ also loved the church . . .* and you cannot treat your wife like a lady; hey, you're a babe; you are carnal. I don't care how long you have been saved. And you ladies that cannot give love and submission to your husband as commanded by the Word of God, I don't care how long you have been saved; you are carnal. And so what, we are talking about diet. What can you take from the Word of God and simulate and put it in shoe leather? That tells whether you are carnal or whether you are spiritual.

And then the second mark is not only diet, but look at verse three. He says dissension, *For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?* Did you know, over in the nursery now, did you know, oh don't get up and run and get your little baby. Did you know over in the nursery that they bite one another? They scratch one another. They bong each other on the head when the workers are not looking. And they say, "That's mine!" There's ten toys in the room, and that one toy there. "That's mine!" and everybody, "That's mine!" What's that? You expect that out of babies, and you know that's the way it is. That's carnality and always getting something going. You know where trouble starts in the church? It starts with babes, always getting something stirred up. That is a baby; that is not a mature believer. I don't care how many verses of Scripture you can quote. God hates trouble making. A baby always has something going of dissension, and you know, it takes a lot of workers over there to keep those babies from hurting each other. You got a baby laying -- you know he can't walk or crawl, and he's lying there in his crib, and he sticks his finger out like that -- kind of hard, you know -- and the little boy comes by like a worm on a bait -- he wants to bite it. And, he'll bite it too. "Oh, mine never bit any!" Well, you just hold around. I'll tell you how to stop them from biting though now -- if you want me to tell you. And it's not like -- usually I've got a little boy or girl and they bite, and of course they learn it from others. Somebody has to start it though. And they do learn from others -- self-defense. But the best way to stop them from biting is you bite them back. Now, Satan won't allow us to bite him back, but, Moms and Dads, the best way to stop a child that bites you is bite them and show them how it feels. "Oh," you say, "that's cruel." No, that's practical.

I bit a six or eight year old boy downtown Chattanooga one time. My brother was getting his hair cut, and his little boy was sitting there. And he's one of these that is rough. And, he grabbed my hand. And I said, "You better not bite my finger." And he did, so I just took his finger and chomped down on it like that. His daddy is

looking at me, and I'm looking at him. And I said, "Yeah, yeah." He never bit me anymore.

Now, here, arrested growth by diet, and what can you do? Put in the shoe leather.

Dissension, number three, division. Look at verse four: *For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul...*

"Why, I can't go to church. Listen, my pastor is no longer there. They've got a new pastor; I can't go." Listen, you're in trouble. "I just can't get anything out of Sunday School unless my favorite teacher is teaching." You're in trouble. A man is teaching the Word of God. Listen, he is the man teaching the Word of God, and you get divided over leaders. "Well, I line up behind this." That's carnality. You know, I am of Paul, I am of Apollos, and that kind of business. That's carnality. And then, they were divided not only over leaders; they were divided over doctrine. Read the book of First Corinthians, and people today want to call First Corinthians their idol, but that's the most carnal church in the New Testament. They were divided over doctrine. They had a slogan that said, "See you in court." They were in law suits. "Meet me in court. I'll see you in court. You'll pay for that." They were divided over morals; they were divided over marriage, in their liberties, in their gifts, in the Lord's table. It was impossible to get them together. This is the church at Corinth.

Number four, quickly. Turn to Hebrews 5:11- here's a mark of retarded or arrested development. I'm not talking about folks that just got saved. I'm talking about prolonged infancy by choice. And Hebrews chapter five says, distraction, *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.* Easily diverted -- and that's why with children, you change the scenes so rapidly to keep their attention. That's television; I mean they keep the scenes like that to keep your attention. And that's the reason I move around a whole lot and wave my arms, you know, so I won't lose attention. Easily diverted -- man, they can take up their work and they pick it up and go to do this and they go to something else, and go to start doing something else and something else. And, they're always picking up something but never finishing anything. Why? Because they are easily distracted from that which is set out to do.

Now, let's go quickly to the tragedy of carnality -- back to First Corinthians, the third chapter.

Tragedy number one: lost testimony. 1 Corinthians 3:3 "*...are ye not carnal, and walk as men?*" Well, when it gets out in the world. How about the people down at church acting like, you know, sometimes I've been at church where they've had each other at the neck tie like that with their fists drawn back? We had a lady visit our services -- I don't know who she is. If she is here today, welcome to the service. -- But, she came here in the parking lot, and one of our ladies was sitting out in the parking lot. And we were having Dr. Hyles speak here, and this lady came out from another town and parked out here and backed into another car. She got out and looked at the car and looked around casually, seeing if anybody was looking. She got in her car and drove across and parked on the other side of the parking lot and came inside and enjoyed hearing Dr. Hyles and took her Bible and got in her car and went back to her county. Well, the lady sitting out in the parking lot took her license tag. Well, here, what's that? You mean to tell me you're a Christian and you back into somebody's car and they don't know about it, and you look around to see if you get caught and you drive off? Hey, you don't have any testimony. You don't have a testimony. You don't have to have anybody to look at you to do right. If you only do right when somebody is looking at you, you are a hypocrite. You do right whether anybody is looking at you. God is looking at you.

Now, here's a lost testimony. Babies really get into trouble. Churches split over the color of the carpet. I mean, they split over where you put the flowers or where you put the piano. And that's what I've said repeatedly, "God, deliver me from carnal business meetings." Man, I've been at them enough, and I haven't had one since I came here, but Hallelujah! And, if you just love to have those kind of meetings, I can suggest some churches that you may go join, and you'll find out what they do in carnal business meetings. I want to tell you they really get with it. They call each other liars.

Now what does arrested development do? It brings the matter of a lost testimony.

Number two, lost progress in truth. Hebrews 5:12, and I read about it: *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.* Lost progress in truth and somebody has to teach them again, and then the cults get them. The cults claim that they get most of their converts from fundamental

churches. You know what they do? They get it because of the fact that men and women, they go to a fundamental church, hear it, don't really get a hold of it and don't get into the Word of God. And somebody turns to a verse of Scripture over here, and they swallow it hook, line, and sinker; and they're going off into the cults. And I mean, the cults are filled with folks who used to sit in fundamental pews. Now, what was the problem? The cult is not going to get the spiritual. The cult is not going to get folks who know the Word of God. I mean, the cults don't have anything to offer. They have half truths and proof text and lost progress in truth, and they go backward instead of forward.

Number three, lost laborers. He said, *for the time ye ought to be teachers*. I wonder how many people sitting in these pews when you stand before the Judgment Seat of Christ, God's going to expect you to respond as a teacher. You never did, but God's going to expect it of you. Why? Because you ought to have been teaching. Teachers require dedication. Teachers require study. Teachers require digging. Teachers require the matter of death to self. He said you ought to be; you ought to be bus workers; you ought to be teachers; you ought to be in the choir; listen, you ought to be on the mission field; you ought to be in the ministry. You ought to be somewhere busy doing something for the Lord, lost laborers.

And then, number four, lack of spiritual discernment. Hebrews 5:13-14: *For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil*. Now, babies do not have spiritual discernment of right and wrong. Now, they'll use the physical. My son, why he ever lived to be twenty-three years old, he loved to play in light sockets. I tore his britches up. I bought the plugs to put in them, and he would pull them out and carry them around in his pocket, take bobby pins and stick 'em in there, and the fire, and I'd say, "Son, you're going to get killed one of these days." And I tore his britches up, and I tore his britches up, and he just didn't see anything wrong with that, no danger. "Well, I don't see anything wrong." Yes, and you tell on yourself. I burnt a pine tree stump out of my yard. The lightning got it. I didn't burn it out; it's still there. I tried to. I dug around that thing, and I soaked it in gasoline. Then, I set it afire, and it burned and burned and burned and burned and went out. And I'd dig around in the ashes, make sure there weren't any hot coals in there; then, I'd pour some more gas on that thing when I was sure there weren't any live coals in there. And it would burn and burn. And one day, while that thing was burning, I looked out and saw my son with the gas, little boy, carrying the gasoline can, going down there to pour some gas on that burning stump. He didn't see any danger. And that's how Christians get into trouble; they get into trouble because they're babies. They don't see any danger whatsoever, and my they go at it. And people lack spiritual discernment of right and wrong, and consequently, make one bad choice after another. And all they had to do was ask some questions, and they mess up their life by one wrong choice after another. How in the world? You have to have a lawyer to plan how you got yourself in such a mess. How did they do that? Because of the fact they didn't have spiritual discernment. He doesn't know; a baby takes a butcher knife, razor sharp, and he doesn't see any danger in that. He doesn't see any danger in putting his hand on a hot stove either. He doesn't see any danger in that. He doesn't see any danger of that boiling water up there that he reaches up to the handle and pulls the stuff off on top of his head. He doesn't see any danger in that. Here, carnality is a lost testimony, lost progress, lost laborers, and lack of spiritual discernment; and at the Judgment Seat, there are lost rewards.

Now, the cure of carnality. I've got a long of things I could tell you to do, but I have one illustration I think will help you. I could tell you, "Now, you just grow up and become a man. Well, you read your Bible more; you pray more; you get in the house of God more." I can tell you all that, and it will make you mad. But, I think I can tell you something shorter than that. I can tell you what happened in my life. In 1941, I graduated from the Ocala High School. My buddies and I, we went to the University of Florida in the fall of 1941. Well, we had a good time in high school. High school was fun, so was junior high. Grades weren't the best in the world, but I had a lot of fun, really enjoyed it. So, we transferred our fun from high school to college. And we were having a whole lot of fun, laughing and carrying on, weren't learning a whole lot of things, but we were teenagers right out of high school. And one afternoon, I was riding around Gainesville, sitting in the back seat with my brother-in-law and sister in the front seat. And they were listening to the radio, and all of the sudden

here came the announcement that the Japanese had bombed Pearl Harbor. Well, bombed Pearl Harbor, huh? And then all of a sudden, I realized, "Hey, we're at war, serious war!" Nobody told me to grow up. Nobody told me how to grow up. But I just went down, and I enlisted in the United States Army Air Corp. I went through flight training. I went through calisthenics, went through all of that; hey, we're at war! I wanted to get involved. Our graduation instructor, a returned P-51 fighter pilot, told us, said, "You've got to kill 'em; you've got to hate 'em." Then, I got up there to silver wings and a gold bar, second lieutenant in the United States Army Air Corp, and then had overseas training, MacDill Field on a B-17. Later, we crossed the ocean and landed in Naples, Italy, and there lived in the tents. One day, I got in the tail of a B-17, crawled up through there. And this time in the bomb bay, they were not dummy bombs; these were real bombs. Those machine guns were loaded with real live bullets. We headed off to the wild blue yonder; and boy, when the flack filled the sky, and I mean raked the body of your plane and you saw buddies go down, "Hey, we're at war." Now, I want to tell you, when I came out of the war, I was twenty-two years old. My son's twenty-three. My son could never be in civilian life what I was when I came at twenty-two. Why? Because of the fact of the war surely made me grow up. Now, what made me grow up? Well, I realized I was at war, and I got involved. And knowing that I was at war and training for war made a man out of me. And I've never been the same since. And that announcement on Sunday, December 7, 1941, altered my lifestyle, my thinking; it altered everything in the world about me, just an announcement, "We're at war!" And I want to tell you today, we are in a far greater war in the United States today than we ever were when we were at war with Japan. Because we don't know that we're at war in America today, our rights, no, not we're at war; it's all about our rights and no responsibility and we are tearing each other apart, and America's destroying herself and doesn't know that she's at war. We won a war because we knew we were at war, and when we knew we were at war, all of us were Americans. And we're no longer Americans; we're fighting each other and shooting each other down. We're at war! We're at war with the schools. I can't tell you what's in the school system. I can't tell you what planned parenthood is giving to little boys and girls. I can't, oh my, the other day, here's a CLA article; here's a man who has his Bible in the public school, has his Bible on the desk. He's not teaching anything; he has a Bible in the library, in his classroom library. And hey, there's a suit you can't have a Bible in the classroom library. You can't have a Bible. And there's a war of the federal government to take the Word of God out of our educational institutions. There's a war to take the Word of God out of our judicial system and our legislative system. We're at war with God! And a war with Christianity, the federal government is at war with Christianity, and we don't know it. What do they want us to do? They want us to bug off and leave them alone, and they'd like to shut us up into the eleven o'clock hour. You have your little eleven o'clock service on Sunday morning, and you stay out of politics, and you stay out of the school system; you stay out of the socials of our life. You just stay out of everything else and keep your mouth shut. And the groups say everybody can say what they want to, but when you say what's right, immediately, you're wrong; you're a fanatic, and you don't have the Constitutional right, and that's not so. Dad, Mom, the devil's after your boy and your girl and your little babies over there and after your marriage. Did you know there's a war going on to destroy your family now? How in the world if you knew that, how in the world can you sit idly and say there's a war on and I won't get involved? There is a war on for your family; there's a war on for your children. They care not about your little boy and girl. The pornographic industry wants your little boy and girl, and the pimps want your children. And hey, we're at war! If you're a baby Christian, I'll tell you how to grow up. You just volunteer and just enlist and get involved. Put on the uniform. If you're saved but not baptized, you haven't put on the uniform. That's where you put your uniform on back there. Hey, I am enlisted. I enlisted in the United States Army Air Corp. Nobody knew it until I put on the uniform. And when I walked down the street, they'd say, "Hey, he's in the service." That's where you put on your uniform; that's not where you get saved. Some of you, your membership, you come and enjoy the services, and you come, and you come. Hey, why don't you walk down the aisle and say, "Hey, I want to be a part of this work. I don't just want to take from it and then take in."? If that's all, bless God, you come and come and come, but hey! Why don't you say I'm going to be a part of this work, and hey, I'm going to get involved! It will do something; you'll grow up. I'll tell you something else. A lot of folks have a lot of doubts and fears that you'd lose if you got active. Some of you are AWOL, absent without leave. Some of you are unsaved and trying

your best to live like a Christian. You can't live like a Christian until you're born again. Harvest days, are you part of the harvest? You are if you're unsaved. Are you part of the harvesting? If you're not part of the harvesting, then what? Then you're part of the problem for the matter of the labor force. Every head bowed and every eye closed.