

the true north sermon series

February 2003



**Once and For All:
Two Sermons From Hosea**

by

Robert Murray M'Cheyne

a resource of the Compass ministry of Camelback Bible Church

True North Sermon #3

Dear brothers and sisters,

It wouldn't be surprising if you thought immediately of his 'calendar' when you heard the name of Robert Murray M'Cheyne. Having become part of our yearly life at CBC, the M'Cheyne's calendar (offered as last month's True North 'sermon') is an invaluable tool in the daily pursuit of God through His word. But for those unfamiliar with M'Cheyne and his ministry, we offer two sermons that I believe clearly reveal this Scottish preacher's passion for God and His people.

Moved by the death of his brother to seek "a brother who cannot die", Robert Murray M'Cheyne (1813-1843) was ordained for ministry in 1836. While his earthly pilgrimage was only 30 years, M'Cheyne has been remembered as a powerful preacher and faithful pastor.

This booklet contains two of M'Cheyne's sermons, *The Impressions of Natural Men are Fading* and *What Have I To Do Any More With Idols?* Based off passages from the prophet Hosea, both of these sermons are reminders that the call of the true disciple of Jesus is once and for all. In the first, M'Cheyne issues a challenge that all men and women must seriously consider: Have I truly been transformed into a new creature, or is my assurance of this transformation actually based on fleeting experiences and an inconsistent heart. M'Cheyne writes, "once a man gets sight of the supreme excellence and sweetness of Christ—when he sees His fullness for pardon, peace, holiness—he will never draw back." In the second sermon, M'Cheyne calls true disciples of Jesus to "dash down the secret idols in your own heart." John Calvin once said that the human heart is an "idol factory." While modern men do not bow down before statues of false deities, they do worship and set up a host of things in the place of God. In light of the temptations that exist all around us, the temptation to live for ideas, people, and things other than God, M'Cheyne asks believers, "What have you to do then any more with idols? Is not the love of God enough for thee?" First delivered on a communion Sunday, it is a needed reminder to consider the focus of our confession truly matches the reality of our affections.

While written and preached over 160 years ago, both of these sermons issue an important call to those who today confess Christ as Lord. For this reason, we thank God for Robert Murray M'Cheyne and his ministry. I pray that you would prayerfully read and consider the words of this servant of God.

Seeking to love Him more,

A handwritten signature in black ink, appearing to read "Bryce", written in a cursive style.

Pastor Bryce

Once And For All: Two Sermons From Hosea

by

Robert Murray M'Cheyne

The Impressions of Natural Men are Fading

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away."—HOSEA 6:4

Doctrine.—**The impressions of natural men are fading.**

In these words, God complains that He did not know what to do with Israel, their impressions were so fading. He says, verse 5, that he had hewed them by the prophets, and slain them by the words of His mouth: and their judgments were as the light that goeth forth. At one time He sent them severe awakening messages of coming wrath; then messages of love and grace, as bright, and as many as the beams of the sun. They were a little impressed by them; the cloud of distress began to gather on their brow—the dew of grief seemed to start on their cheek, but it soon dried up. It was like the morning cloud and early dew that goeth away. So it is with all the unconverted persons in this congregation, who will finally perish. God has sent them awakening messages—hewed them by the prophets - and slain them by the words of His mouth. He has sent them also sweet encouraging messages; His judgments have been like the light that goeth forth. They think, and are impressed for a little, but it soon dies away. "O Ephraim, what shall I do," etc.

I. *The fact that the impressions of natural men fade away.*

(1.) *Prove the fact from Scripture.*—The Scriptures abound with examples of it.

First, Lot's wife. She was a good deal awakened. The anxious faces of the two angelic men—their awful words, and merciful

Once And For All: Two Sermons from Hosea

hands—made a deep impression on her. The anxiety of her husband, too, and his words to his sons-in-law, sunk into her heart. She fled with anxious steps; but as the morning brightened, her anxious thoughts began to wear away. She looked back, and became a pillar of salt.

Second, Israel at the Red Sea. When Israel had been led through the deep water in safety, and when they saw their enemies drowned, then they sang God's praise. Their hearts were much affected by this deliverance. They sang, "The Lord is my strength and song, He also is become my salvation." They sang his praises, but soon forgot His works. In three days they were murmuring against God because of the bitter waters.

Third, once a young man came running to Jesus, and he kneeled down, saying, "Good Master, what good thing shall I do that I may inherit eternal life?" A flash of conviction had passed over his conscience; he was now kneeling at the feet of Christ, but he never kneeled there any more; he went away sorrowful. His goodness was like the morning cloud.

Fourth, Once Paul preached before *Felix*, the Roman governor; and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled. The preaching of the Gospel made the proud Roman tremble on his throne, but did it save his soul? Ah, no! "Go thy way for this time, when I have a more convenient season I will send for thee." His goodness was like the morning cloud.

Fifth, Again Paul preached before *King Agrippa* and his beautiful Bernice, with all the captains and chief men of the city. The word troubled Agrippa's heart—the tear started into his royal eye—for a moment he thought of leaving all for Christ. "Almost thou persuadest me to become a Christian." But ah, His goodness was like the morning cloud and early dew. In all these the cloud gathered over them—for a moment the dew glistened in their eye, but it soon passed away, and left the hard rocky heart behind.

Once And For All: Two Sermons from Hosea

(2.) *Prove the fact from experience.*—Most men under a preached Gospel have their times of awakening.

If the impressions of natural men were permanent, then most would be saved, but we know that this is not the case. Few there be that find it. Perhaps I would not go far wrong if I were to say, that there may not have been ten grown up men in this congregation who have never experienced any concern for their soul, and yet I fear that there may be hundreds who will finally perish.

1st, How many have had a time of awakening in childhood—when they were prayed over by a believing mother, or taught by a believing father, or taught by a faithful Sabbath-school teacher? How many have had deep impressions made at the Sabbath-school? But they have passed away like the morning cloud and the early dew.

2nd, At their first communion, when they first spoke to a minister about their soul, and heard his piercing questions and faithful warnings, when they got their token from his hand, when they first received the bread and wine, and sat at the table of the Lord—they trembled—the tear dimmed their eye—they went home to pray. But it soon wore away. The world—pleasure—cares—involved the mind, and all was gone like the cloud and the dew.

3rd, A first sickness. How many, laid down on a bed of sickness, and made to look over the verge of the grave? They tremble as they think how unprepared they are to die; and now they begin to vow and resolve, if the Lord spare me, I will avoid evil companions, I will pray and read my Bible, etc.; but no sooner are they better than the resolutions are forgotten, like the cloud and the dew.

4th, First death in a family. What a deep impression this makes on a feeling heart. That lovely circle is broken round the fire, and never will be whole again. Now they begin to pray—to turn to Him that smites. Perhaps, kneeling beside the cold body, they vow no longer to go back to sin and folly. Or, following the body to the

Once And For All: Two Sermons from Hosea

grave, while the big tear stands in the eye, they promise to bury all their sins and follies in the grave of heir beloved one. But soon a change comes over them—the tears dry up—and the prayer is forgotten. The world takes its place again and reigns. Their goodness is as the morning cloud.

5th, In a time of awakening, many receive deep impressions. Some are alarmed to see others alarmed that are no worse than they. Many have their feelings stirred—their affections moved. Many are brought to desire conversion—to weep and to pray. Mr. Edwards mentions that there was scarcely an individual in the whole town unconcerned; there were tokens of God's presence in every house. So here; and yet, when the time is past, how soon they sink back into former indifference. Their goodness is as the morning cloud.

Dear friends, ye are my witnesses. I do not know, but I believe I am not wrong in stating, that by far the greater number of you have been under remorse at some time or another, and yet God and your own consciences know how fading these impressions have been. Just as the morning cloud passes off the mountain's brow, and the dew is dried up from the rock, and leaves it a rock still, so your impressions have passed away, and left you a rocky heart still. So it is in those that perish. The way to hell is paved with good intentions, and hell is peopled with those who once wept and prayed for their souls. "O Ephraim, what shall I do unto thee?,"

(3.) *Let us show the steps of impressions fading away.*—When a natural man is under concern, he begins to make a very diligent use of the means of grace.

1st, *Prayer.*—When a man is under the fear of hell, he begins to pray, and often he has very melting and sweet affections in prayer. As long as his impressions last, he may be very constant in his duty. But will he always call upon God? When his concern ceases his praying in secret gradually ceases also. Not all at once, but by degrees he gives up secret prayer. Once he has been out in

Once And For All: Two Sermons from Hosea

company, another time kept long at business, another time he is sleeping, and so by degrees he gives it up altogether. "O Ephraim," etc.

2nd, Hearing the word.—When a man is first awakened, he comes well out to the preaching of the word—that it pleases God by the foolishness of preaching to save them that believe. He is an arrested hearer; he drinks in the words of the minister; he is lively in his attendance on the word; if there be preaching in the week-evening, he puts by his work in order to be there. But when his concern wears away, he begins to weary first of the week-day service, then of the Sabbath, then perhaps he seeks a more careless ministry, where he may slumber on till death and judgment. Ah, this has been the course of thousands in this place. "O Ephraim," etc.

3rd, Asking counsel of ministers.—When souls are under remorse, they often ask counsel of the under shepherds of Christ. "Going and weeping, they come to seek the Lord their God: they ask the way to Zion." They go to the watchman saying, Saw ye Him whom my soul loveth? This is one of the duties of the faithful pastor, for "the priest's lips should keep knowledge; and they should seek the law at His mouth; for He is the messenger of the Lord of hosts." But when concern dies away, this dies away. Many come once, that never come again. "O Ephraim," etc.

4th, Avoiding sin.—When a man is under convictions, he always avoids open sin—flees from it with all his might. He reforms his life; his soul is swept and garnished. But when his concern dies away, his lusts revive, and he goes back like a dog to his vomit, and like the sow that was washed to its wallowing in the mire. If there was any thing saving in the impressions of natural men, they would turn holier; but, on the contrary, they turn worse and worse. Seven devils enter into that man, and the latter end is worse than the beginning. "O Ephraim," etc.

II. Reasons why the impressions of natural men die away.

(1.) *They never are brought to feel truly lost.*—The wounds of natural

Once And For All: Two Sermons from Hosea

men are generally skin deep. Sometimes it is just a flash of terror that has alarmed them. Often it is the sense of some one great sin they have committed. Sometimes it is only sympathy with others, fleeing because others flee. They are often brought to say, I am a great sinner; I fear there is no mercy for me. Still they are not brought to feel *undone* — their mouth is not stopped—they do not cover the lip like the leper. They think a little prayer, sorrow, repentance, amendment, will do. If they could only change their way. They are not brought to see that all they do just signifies nothing towards justifying them. If they were brought to feel their utterly lost state, and their need of another's righteousness, they never could rest in the world again.

(2.) *They never saw the beauty of Christ.*—A flash of terror may bring a man to his knees, but it will not bring him to Christ. Ah! No; love must draw. A natural man under concern, sees no beauty nor desirableness in Christ. He is not brought to look to Him whom he pierced, and to mourn. When once a man gets sight of the supreme excellence and sweetness of Christ—when he sees His fullness for pardon, peace, holiness—he will never draw back. He may be in distress and in darkness, but he will rise and go about the city to seek Him whom his soul loveth. The heart that has once seen Christ is smit with the love of Him, and can never rest nor take up with others short of Him.

(3.) *They never had a heart-hatred of sin.*—The impressions of natural men are generally of terror. They feel the danger of sin—not the filthiness of it. They feel that God is just and true—that the law must be avenged—that the wrath of God will come. They see that there is hell in their sins; but they do not feel their sins to be a hell. They love sin; they have no change of nature. The Spirit of God does not dwell in them; and therefore the impression wears easily away, like as on sand. Those that are brought to Christ are brought to see the turpitude of sin. They cry not, Behold I am undone, but, behold I am vile. As long as sin is in their breast, they are kept fleeing to the cross of Christ.

Once And For All: Two Sermons from Hosea

(4.) *They have no promises to keep their impressions.*—Those who are in Christ have sweet promises. "I will put My fear in their hearts." Jer. xxxii. 40. "Being confident that He which hath begun a good work in you will perform it."— Phil. i. 6. But natural men have no interest in these promises; and so, in time of temptation, their anxieties easily wear away.

III. *Sadness of their case.*

(1.) *God mourns over their case.*—"O Ephraim." It must be a truly sad case that God mourns over. When Christ wept over Jerusalem, it showed it was in a desperate case, because that eye that wept saw plainly what was coming; and accordingly, in a few years, that lovely city was a ruined heap, and multitudes of those then living were in hell, and their children vagabonds. When Christ looked round on the Pharisees with anger, being grieved at the hardness of their hearts, it showed a desperate case; He would not grieve for nothing. So you may be sure the case of natural men who lose their impressions is very desperate, from these words of God, "O Ephraim."

(2.) *God has no new method of awakening.*—God speaks as even at a loss what to do, to shew you that there remaineth no more sacrifice for sins. You have heard all the awakening truths in the Bible, and all the winning, comforting truths. You have been at Sinai, and at Gethsemane, and at Calvary: what more can I do unto thee? These have been pressed home upon you by Divine providences, in affliction, by the bed of death, and in a time of wide awakening. You have passed through a season when it was tenfold more likely that you would be truly converted than at any other time. You are sunk back. Ah! the harvest is past, the summer is ended, and you are not saved. God has no more arrows in His quiver, no new arguments, no other hell, no other Christ.

(3.) *No good by your past impressions.*—When the cloud is dried up off the mountain's brow, and the dew off the rock, the mountain is as great as before, and the rock is as hard; but when convictions fade away from the heart of a natural man, they leave the mountain of his sins much

Once And For All: Two Sermons from Hosea

greater, and his rocky heart much harder. It is less likely that that man will ever be saved. Just as iron is hardened by being melted and cooled again; just as a person recovering from a fever relapses, and is worse than before.

1st, You are now older, and every day less likely to be saved; your heart gets used to its old ways of thinking and feeling; the old knee cannot easily learn to bend.

2nd, You have offended the Spirit; you have missed your opportunity; you have vexed the Holy Spirit; convictions are not in your own power; the Spirit hath mercy on whom He will have mercy.

3rd, You have got into the way of putting aside convictions. The eyelid naturally closes when any object is coming against it, so does the heart of a practiced worldling close and shut out convictions.

4th, When you come to hell, you will wish you never had had convictions, they will make your punishment so much the greater.

I would now entreat all who have any impressions not to let them slip. It is a great mercy to live under a Gospel ministry; still greater to live in a time of revival; still greater to have God pouring the Spirit into your heart, awakening your soul. Do not neglect it, do not turn back—remember Lot's wife. Escape for your life; look not behind thee; tarry not in all the plain. Escape to the mountain lest thou be consumed.

What Have I To Do Any More With Idols?

"What have I to do any more with idols?"—HOSEA 14:8

Every one who has been truly united to Christ, and has this day confessed Him before men, should now take up these words, and solemnly, in the presence of God, declare, "What have I to do any more with idols?" Two reasons are given.

1. *God loves you freely.*—Ver. 4. If you are this day come to Jesus, God loves

Once And For All: Two Sermons from Hosea

you freely. If you believe on Him that justifieth the ungodly, your faith is counted for righteousness. As long as you come to God in yourself, you were infinitely vile, loathsome, condemned—mountains of iniquity covered your soul—but blessed, blessed, blessed be the Holy Spirit who has led you to Jesus. You have come to God's righteous servant, who by His knowledge justifies many, because He bears their iniquities. Your sins are covered, God sees no iniquity in you; God loves you freely, His anger is turned away from you. What have you to do then any more with idols? Is not the love of God enough for thee? The loving and much loved wife is satisfied with the love of her husband; his smile is her joy, she cares little for any other. So, if you have come to Christ, thy Maker is thine husband—His free love to you is all you need, and all you can care for—there is no cloud between you and God—there is no veil between you and the Father; you have access to Him who is the fountain of happiness—what have you to do any more with idols? Oh! if your heart swims in the rays of God's love, like a little mote swimming in the sunbeam, you will have no room in your heart for idols.

2. *The Spirit, like dew, descends on your souls.*—"I will be like the dew."—Ver. 5. If you are this day united to Jesus, the Spirit will come like dew upon your soul. The Spirit is given to them that obey Jesus—"I will pray the Father." When all nature is at rest, not a leaf moving, then at evening the dew comes down—no eye to see the pearly drops descending, no ear to hear them falling on the verdant grass—so does the Spirit come to you who believe. When the heart is at rest in Jesus—unseen, unheard by the world—the Spirit comes, and softly fills the believing soul, quickening all, renewing all within. "If I go away I will send Him unto you." Dear little ones, whom God hath chosen out of this world, you are like Gideon's fleece, the Lord will fill you with dew when all around is dry. You are His vineyard of red wine; He says, I will water it every moment—silently, unfelt, unseen but *surely*. But, ah! that Spirit is a Holy Spirit. "I the Lord thy God am a jealous God." He cannot bear an idol in His temple. When the ark of God was carried into the temple of Dagon, the idol fell flat before it; much more when the Holy Spirit comes into the heart will He cast out the idols.

"When Christ came into the temple He found those that sold oxen, and sheep, and doves, and changers of money, sitting and when He had made a scourge of small cords, He drove them all out of the temple."—John ii. 15. So when the Holy Spirit

Once And For All: Two Sermons from Hosea

comes into any heart, he drives out the buyers and sellers. If you have received the Spirit, you will be crying now in your heart, Lord, take all these things hence; drive them out of my heart. What have I to do any more with idols? Some of the idols to be cast away are,—

1. *Self-righteousness*.—This is the largest idol of the human heart—the idol which man loves most and God hates most. Dearly beloved, you will always be going back to this idol. You are always trying to be something in yourself, to gain God's favour by thinking little of your sin, or by looking to your repentance, tears, prayers; or by looking to your religious exercises, your frames, etc; or by looking to your graces, the Spirit's work in your heart. Beware of false Christs. Study sanctification to the utmost, but make not a Christ of it. God hates this idol more than all others, because it comes in the place of Christ; it sits on Christ's throne. Just as the worship of the Virgin Mary is the worst of all kinds of idolatry, because it puts her in the place of Christ, so self-righteousness is the idol God hates most, for it sits on the throne of Christ. Dash it down, dear friends; let it never appear again. It is like Manasseh's carved image in the holiest of all. When Manasseh came home an altered man to Jerusalem, would not his first visit be to the holiest of all? With eager hand he would draw the veil aside; and when he found the carved image, he would dash it down from the throne of God. Go and do likewise. If you feel God's love freely by the righteousness without works, then why would you go back to this grim idol? What have I to do any more with idols?"
2. *Darling sins*.—Every man has his darling sins. Long they kept you from the Lord Jesus. You have this day declared that you were willing to leave them all for Christ. Go home, then, and perform your vows. After Hezekiah's Passover, when they had enjoyed much of the love and spirit of God, "All Israel that were present went home, and broke the images in pieces, and cut down the groves, until they had utterly destroyed them all." You might have seen them entering the shady groves and dashing down the carved images, Go you and do likewise. Dash down family idols—unholy practices that have spread through your family. Dash down secret idols in your own heart. Leave not one. Remember, one Achan in the camp troubled Israel, and they were smitten before their enemies. So, one idol left in your heart may trouble you. Let Achan be slain if you would go on your way rejoicing. What have I to do any more with idols? "If thy right hand offend thee, cut it off."

Once And For All: Two Sermons from Hosea

3. *Unlawful attachments.* There is not a more fruitful source of sin and misery than unlawful attachments. How much of the poetry and music of our country are given over to the worship of the idols of a foolish heart! How many are given over to worship a piece of clay that will soon be eaten by worms! O my friends, have you felt the love of God? Do you feel the sweet, full beams of His grace shining down upon your soul? Have you received the dew of His Spirit? How can you, then, any more love a creature that is void of the grace of God? What have you to do any more with idols? Dear young persons, abhor the idea of marriage with the unconverted. Be not unequally yoked together with unbelievers. Marry only in the Lord. Remember, if it be otherwise, it is a forbidden marriage. There may be none on earth so kind and smiling; the marriage circle may be gay and lovely; but God forbids the bans. But may there not be a lawful attachment? I believe there may; but take heed it be not an idol. I believe they are happiest who are living only for eternity, who have no object in this world to divert their hearts from Christ. "The time is short; it remaineth that they who have wives be as though they had none." What have I to do any more with idols?
4. *Ministers.* You have good reason to love ministers, and to esteem them highly for their works' sake. They love you; they watch for your souls as they that must give an account; they bear you on their hearts; they travail in birth till Christ be formed in you; they spend and are spent for you; they often endure amazing temptations, agonies, wrestlings for your sake.

Some have been your spiritual fathers. This is a holy tie that will never be broken. You have good reason to love your spiritual father. You may have ten thousand instructors in Christ, etc.; but ah! make not an idol of them. The people that would have worshipped Paul, were the very people that stoned him, and left him for dead. O I wish that this day may bring you so near to Christ, and so much under the love of God and the dew of Israel, that you shall no more glory in man! What have I to do any more with idols?

5. *Earthly pleasures.* This is a smiling, dazzling idol, that has ten thousand worshippers—lovers of pleasure more than lovers of God. What have you to do any more with this idol? Sometimes it is a gross idol. The theatre is one of its temples—there it sits enthroned. The tavern is another, where its reeling, staggering votaries sing its praise. What have you to do with these? Have you

Once And For All: Two Sermons from Hosea

the love of God in your soul—the Spirit of God in you? How dare you cross the threshold of a theatre or a tavern any more? What! The Spirit of God amid the wanton songs of a theatre, or the boisterous merriment of a tavern! Same on such practical blasphemy! No; leave them, dear friends, to be cages of devils and every unclean and hateful bird. You must never cross their threshold any more. What shall I say of games—cards, dice, dancing? I will only say this, that if you love them, you have never tasted the joys of the new creature. If you feel the love of God and the Spirit, you will not lightly sin these joys away amid the vain anxieties of cards, or the rattling of senseless dice. What shall I say of simpering tea-parties, the pleasures of religious gossiping, and useless calls, without meaning, sincerity, or end? I will only say, they are the happiest of God's children who have neither time nor heart for these things. I believe there cannot be much of the Spirit where there is much of these. What shall I say of dress? A young believer, full of faith and joy, was offered a present of flowers for her hair. She would not take them. She was pressed to accept them; still she refused. Why will you not? Ah, she said, how can I wear roses on my brow, when Christ wore thorns on His? The joy of being in Christ is so sweet, that it makes all other joys insipid, dull, lifeless. In His right hand are riches and honours; in His left are length of days. His ways are ways of pleasantness. What, then, have I to do any more with idols?

6. *Money*.—Dear souls, if you have felt the love of God—the dew—you must dash down this idol. You must not love money. You must be more open-hearted—more open-handed. To the poor—"He that gives to the poor lends to the Lord." "Inasmuch as ye did it to the least of these My brethren, ye did it unto Me." You must build more churches. God be praised for what has been done; but you must do far more. I have as many in this parish who go nowhere as would fill another church. You must give more to missions, to send the knowledge of Jesus to the Jews, and to the Gentile world. O how can you grasp your money in hand so greedily while there are hundreds of millions perishing? You that give tens must give your hundreds. You that are poor must do what you can. Remember Mary, and the widow's mite. Let us resolve to give the tenth of all we have to God. God is able to make all grace abound toward you, that ye always having all-sufficiency in all things, may abound to every good work.

Once And For All: Two Sermons from Hosea

7. *Fear of man.*—Grim idol—bloody-mouthed—many souls he has devoured and trampled down into hell! His eyes are full of hatred to Christ's disciples. Scoffs and jeers lurk in his eye. The laugh of the scorner growls in his throat. Cast down this idol. This keeps some of you from secret prayer, from worshipping God in your family, from going to lay your case before ministers, from openly confessing Christ. You that have felt God's love and Spirit, dash this idol to pieces. Who art thou, that shouldst be afraid of a man that shall die? Fear not, thou worm Jacob. What have I to do any more with idols?

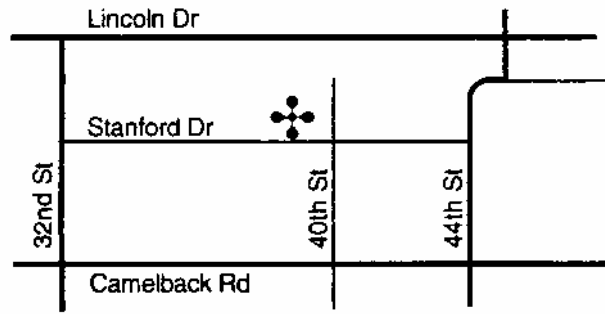
Dearly beloved and longed-for, my heart's desire for you, is to see you a holy people. How much longer my ministry may be continued among you, God only knows; but if God give me health and grace among you, I willingly devote my all to Him. No moment, no pleasure, no ease, no wealth, do I wish for myself. I feel that He has bought me, and I am His property. O come, give yourselves to the Lord with me. Bind yourselves to the horns of God's altar. Time past is enough to have been the devil's—the world's—our own. Now let us be Christ's alone. Are you willing? Lord, bear witness; seal it in heaven; write it in Thy book. Bear witness, angels, devils, stones and timber—bear witness, Jesus, Lamb of God! We are Thine now, and Thine for ever. What have we to do any more with idols?

Date I Finished Reading This Sermon: _____

PERSONAL NOTES & APPLICATION

PERSONAL NOTES & APPLICATION

PERSONAL NOTES & APPLICATION



Camelback Bible Church

3900 East Stanford Drive
Paradise Valley, Arizona 85253
Telephone (602) 955-6370

Sunday School Classes for all ages – 9:00 a.m.
Sunday Morning Worship – 10:40 a.m.
Sunday Evening Worship – 6:00 p.m.

God-glorifying ...
Cross-centered ...
Life-transforming ...
... serving in our world
as Christ served in His.

In navigation, discovering 'true north' is about orienting one's self towards what is certain. In the journey of life, human beings find themselves doing this very thing: searching for a fixed point of reference that will guide them through the 'uncharted waters' of their existence. The Scriptures have revealed that God himself is our only certainty in an uncertain world. In all things, He desires that we look to Him, to Jesus Christ, in order to 'get our bearings'. The *True North Sermon Series* is intended to be a resource in pointing men and women towards the unchanging truths of God's word. May the message you hold in your hands, whether it comes from ten years ago or a thousand years ago, be used by God's Spirit to lead you towards life's only True North.

