



Welcome to

FIGHT CLUB

Thursday October 30th 2008

Dr. J. Vernon McGee
1904-1988



‘ The Country Preacher Who Came To Town ’

A BRIEF BIOGRAPHY

John Vernon McGee was born in Hillsboro, Texas, in 1904. Dr. McGee remarked, **"When I was born and the doctor gave me the customary whack, my mother said that I let out a yell that could be heard on all four borders of Texas!"** His Creator well knew that he would need a **powerful** voice to deliver a **powerful** message.

As a student pastor, Dr. McGee's first church was located on a red clay hill in Midway, Georgia. It was there that he received his greatest compliment: ***"It was from a country boy wearing high buttoned, yellow shoes. After a morning service he came to speak to me. He groped for words, then blurted out, 'I never knew Jesus was so wonderful!'*** He started to say more but choked up and hurried out of the church. As I watched him stride across the field, I prayed, ***'Oh, God, help me to always preach so that it can be said, I never knew Jesus was so wonderful.'"***

After completing his education (earning his A.B. from Southwestern University in Memphis, Tennessee; his B.D. from Columbia Theological Seminary in Decatur, Georgia; his Th.M. and Th.D. from Dallas Theological Seminary in Dallas, Texas), and after pastoring Presbyterian churches in Decatur, GA, Nashville, TN, and Cleburne, TX, he and his wife came west, settling in Pasadena, where he accepted a call to the Lincoln Avenue Presbyterian Church. He recalls this period as the happiest in his life, with a young family and a young congregation whom he loved.

Dr. McGee's greatest pastorate was at the historic, Church of the Open Door in downtown Los Angeles, where he served from 1949 to 1970. There he began a daily radio broadcast called "High Noon Bible Class" on a single station.

Dr. McGee began teaching Thru the Bible in 1967. After retiring from the pastorate, he set up radio headquarters in Pasadena, and the radio ministry expanded rapidly. Today the program airs on over 400 stations each day in the

United States and Canada, is heard in more than 100 languages around the world and is broadcast worldwide via the Internet.

During his last few years, failing health demanded the cancellation of many speaking engagements. This was extremely distressing to him. There was no recurrence of an earlier bout with cancer during this time, only a weakening heart. Back in 1965, after radical surgery, the doctors had given him 6 months to live. The Lord gave him 23 years.

Dr. McGee and the Board of Directors planned in advance how the program would continue in the event of Dr. McGee's home-going. The message would remain the same and the "voice" of Thru the Bible Radio would continue to be Dr. McGee, through the use of the taped 5-year program, except for those foreign language broadcasts, where the producers use the printed 5-volume Bible study to translate and produce the program.

On the morning of December 1, 1988, a few minutes after a visit with the then Associate Director of Thru the Bible, alert and in conversation centered around his concern for the continuance of the radio ministry, Dr. McGee fell asleep in his chair and quietly passed into the presence of his Savior.

1. Preacher

1.1. Dr. J. Vernon McGee 1904-1988

2. Bible Used

2.1. KING JAMES VERSION

3. Sermon Title

3.1. The Country Preacher Who Came To Town

4. Preaching Style

4.1. = Topical

5. Sermon Length

5.1. 42 Minutes

6. Date Preached

6.1. 1959

7. Location of Delivery & Hearers - Background

7.1. Church of The Open Door – Downtown Los Angeles

8. Major Sermon Theme

8.1. You don't need a Doctorate or a Degree or the backing of a denomination to be God's man with God's message.

9. The Leading Thoughts and Questions that will illustrate the Theme

9.1. The Difference Between Biblical Fundamentalism and Religious Fundamentalism

9.2. Just because your country and not a city clicker doesn't make you stupid.

10. Main Characters

10.1. AMOS

- 10.1.1. *The Country Preacher*
- 10.2. *The boys- "I know them my beloved I have been moving among them for more than a century" The Ecclesiastical politicians.*
- 10.3. *Brother Amaziah*
 - 10.3.1. *The False priest – The Hired hand of Idolatry The Priest of The Calf- An Ecclesiastical politician*
- 10.4. *Dr Sounding Brass –*
 - 10.4.1. *president of the school of false prophets-he couldn't' preach but he was teaching others*
- 10.5. *Rev. Tinkling Cymbal –*
 - 10.5.1. *The yes man of the rich – he couldn't preach either but he was a great little mixer – THE KNIFE AND FORK CLUBS*
- 10.6. *Mr. Gutrots –*
 - 10.6.1. *A LION THAT DOES NOT LIKE IS MEASSAGE*
- 10.7. *Mrs. Joe Dope -*
 - 10.7.1. *A serpent – The poison of asps his under her lips – Deceitful, bitten and poisoned.*

11.The Sermons Pivot Point / Hanging Point

- 11.1. *THIS IS THE CRUX / THIS IS THE MAJOR POINT OF THE SERMON – THE WORD OF GOD MOVES PEOPLE IT STIRS PEOPLE! BUT ORGANIZED RELIGION TRIES TO SILENCE THE ROUGH AND READY WORD OF GOD*

12.Sermon Structure

13.The Impact Of The Message

- 13.1. *Unknown*

14.Idiosyncrasies & Other Stuff

- 14.1. *QUESTION – McGee was a country boy - Was he preaching about himself?*
- 14.2. *QUESTION - McGee was a country boy. Was He preaching out of his own hurt?*
- 14.3. *SOME FAVOURITE PHRASES OF MCGEE to look out for.*
 - 14.3.1. *If you please*
 - 14.3.2. *My friends*
 - 14.3.3. *My Beloved*
 - 14.3.4. *Out Yonder*
 - 14.3.5. *Will You Listen*

Robert's Notes on the Sermon

A Sermon against Religious Fundamentalism as opposed to BIBLICAL fundamentalism

1. Opens with Sermon Title – The Importance of a Title – McGee likes a Title Rather than a Key Verse to lead off with.
2. HE Sets The Geographical Context – Why?
 - 2.1. He wants to make known that this is not an EDUCATED PROPHET (Takes at least three 3 MINUTES TO DO THIS) Look at the imagery he uses to make Amos little and seemingly insignificant.
 - 2.1.1. Little Bethlehem
 - 2.1.2. Tekoa NEVERHEARD OF IT
 - 2.1.3. Wide place in the Road, Whistle-stop on a branch line, a Ghost town a COUNTRY PLACE
 - 2.1.4. As far as you can ride in a buggy and then get off and walk two miles-BEYOND THE BLACKTOP
 - 2.1.5. Wilderness and there is nothing there. FRIGHTFUL WILDERNESS.
 - 2.1.6. DESERT JUNGLE WHERE PEOPLE ONLY PASS THROUGH
3. THEN INTRODUCES AMOS THE HERDSMEN THE SYCAMORE FRUIT PINCHER
4. Amos was the first migrant
5. HE INTRODUCES GODS METHOD OF TRAINING
 - 5.1. Where God trains his men. Gods Seminary In The DESERT – God uses the wilderness to teach His prophets.
6. HE INTRODUCE THE CLOTHES OF THE MAN – HE USES SOUTHERN IMAGES FROM THE 1950'S - He preached from his experience. And on images his congregation was very familiar with.
7. NOW HE INTRODUCES THE BETHEL AND DESCRIBES IT IN CONTRAST TO TEKOA AS being
 - 7.1. An intellectual center
 - 7.2. The Centre of Culture
 - 7.3. The Centre of the cults
 - 7.4. Sophisticated
 - 7.5. Blaze
 - 7.6. Uptown
 - 7.7. Influential
 - 7.8. Stylish and leading in style
 - 7.9. They were really CITIFIED
8. BACK NOW TO AMOS - Look at his use of alliterated - contrasts
 - 8.1. Backwoods to Boulevards
 - 8.2. Desert to Drawing rooms
 - 8.3. From Agriculture to Culture!
 - 8.3.1. Striking

- 8.3.2. Rough & Ready
- 8.3.3. Undignified
- 8.3.4. Emotional
- 8.3.5. Crude
- 8.3.6. Country

9. He spits at the religious well groomed sleek sheep!

10. THE COUNTRY PREACHER HAS COME TO TOWN

11. Suit, Necktie, no one as country as Amos

12. They came to him for amusement but left angry because he was a sensational preacher.

13. They can't be sensational in their preaching so they are jealous

14. THIS IS THE CRUX / THIS IS THE MAJOR POINT OF THE SERMON – THE WORD OF GOD MOVES PEOPLE IT STIRS PEOPLE! BUT ORGANIZED RELIGION TRIES TO SILENCE THE ROUGH AND READY WORD OF GOD – THEY DO WANT THE WORD OF GOD IN BETHEL

14.1. Draws on current happenings and I believe he is speaking about himself!

14.2. There Unsafe Religious Leaders

14.3. These boys- "I know them my beloved I have been moving among them for more than a century"

14.4. These men do not move alone they move by committees

14.4.1. Ugly committee members – HERE ARE THE FIVE COMMITTEE MEMBERS

14.4.2. Brother Amaziah The False priest – The Hired hand of Idolatry The Priest of The Calf- An Ecclesiastical politician

14.4.2.1. Polished

14.4.2.2. Has the ability to say NOTHING AS IF IT IS SOMETHING

14.4.2.3. Cultured

14.4.2.4. Educated

14.4.2.5. Scholarly

14.4.2.6. Biting Sarcasm

14.4.2.7. Uses Rapier of ridicule

- 14.4.2.8. Has a Condescending attitude
- 14.4.2.9. Superior manner
- 14.4.2.10. Is Satirical
- 14.4.2.11. IS A LIAR! Amaziah was Misquoting Amos
- 14.4.2.12. McGee calls it the worst kind of lying

14.4.3. **Dr Sounding Brass** – president of the school of false prophets-he couldn't preach but he was teaching others

14.4.4. **Rev. Tinkling Cymbal** – The yes man of the rich – he couldn't preach either but he was a great little mixer – THE KNIFE AND FORK CLUBS

14.4.5. **Mr. Gutrots** – A LION THAT DOES NOT LIKE HIS MESSAGE

14.4.6. **Mrs. Joe Dope** - a serpent – the poison of asps his under her lips – Deceitful, bitten and poisoned.

15. Amaziah – THE RELIGIOUS RASCAL! – ECCLESIASTICAL POLITICIANS

15.1. Amos WAS ACCUSED OF doing it for the money.

15.2. THE FIRST BAPTISTIAN CHURCH

15.3. Amos Response

15.3.1. Acknowledges His ineptitude

15.3.2. ACKNOWLEDGES HIS OBEDIENCE TO THE COMMAND OF THE LORD

15.3.3. He had a soft and lovely answer

15.4. McGee Criticizes Amos – but in criticizing him HE EXTOLS HIM!

15.4.1. Amos was TOO NAÏVE

15.4.2. Amos was SIMPLE

15.4.3. Amos was ARTLESS

15.4.4. Amos was a BABE IN THE WOODS

15.4.5. He was LOST in the Fundamentalist Jungle- His innocence led him to danger

16. MCGEE'S CONCLUSIONS – is in the last 7 minutes of the sermon.

16.1. Amos says "I WAS ALKING WITH GOD AND HE CALLED ME AND HE GAVE ME A MESSAGE"

16.2. It A Burning Fire in My Bones

16.3. He preached against particular sins

16.4. Preachers TODAY don't preach against sins

16.5. Amos was No mealy mouthed preacher

16.5.1. He had No saccharine sweetness

16.5.2. Artificial light

16.5.3. Synthetic bread

17. Our God is Not a God who soft, sentimental and shallow

18. Modern preachers are very indefinite – they preach saying ‘Repent as it were, believe in a measure and be lost to some extent”
19. The Preaching of Amos went right to the point
 - 19.1. Against a settled prosperity that disregarded God
 - 19.2. Against a modern culture that takes you away from God
 - 19.3. Against Drunkenness
20. These are the things that are destroying America -
 - 20.1. Prosperity that brought plenty
 - 20.2. Our music that gives us away
 - 20.3. A Nation of drunkards
21. Stalin’s Successor – Nikita Khrushchev’s visit-

Visit. America cowering down assign of weakness and the deserting of a people from God who wanted peace and plenty instead of righteousness.

 - 21.1. Peace and Plenty and go on in our sin
 - 21.2. How can we walk with God if we are not agreed
 - 21.3. Not a popular message
 - 21.3.1. God is not sentimental
 - 21.3.2. God will still punish sin
 - 21.3.3. Come now and let us reason together
 - 21.4. Come to me all ye that labor and are heavy laden
 - 21.5. God intends to punish sin
 - 21.6. Yet God will still forgive the sinner

Mc Gees own Notes & Outlines on The Book of AMOS

WRITER: Amos

Amos was not a graduate of the school of the prophets but was a lay-man. He was a herdsman and a gatherer of sycamore fruit (Amos 1:1;7:14, 15). He was a native of Tekoa (Amos 1:1), a village about twelve miles south of Jerusalem. Although born in Judea, his mes-sages were to the northern kingdom of Israel primarily, and to the world in general, as the text indicates.

TIME:

His ministry was during the reign of Jeroboam II, king of Israel, and Uzziah, king of Judah. He was a contemporary of Hosea in Israel and of Isaiah and Micah in Judah. The exact time was “two years before the earthquake” (Amos 1:1). This earthquake was of such proportions that Zechariah mentioned it 200

years later (Zechariah 14:5) and identified it as having come during the reign of Uzziah.

THEME:

Amos presented God as the ruler of the world and declared that all nations were responsible to Him. The measure of responsibility is created by the light which a nation has. The final test for any nation (or individual) is found in Amos 3:3: “Can two walk together, except they be agreed?” In a day of prosperity, he pronounced punishment. Judgment of God awaited nations living in luxury and lolling in immorality.

OUTLINE:

I. Judgment on surrounding nations, Chapters 1:1 — 2:3

A. Introduction, Chapter 1:1, 2

B. Judgment against Syria for cruelty, Chapter 1:3-5

C. Judgment against Philistia for making slaves, Chapter 1:6-8

D. Judgment against Phoenicia for breaking treaty (selling slaves), Chapter 1:9, 10

E. Judgment against Edom for revengeful spirit, Chapter 1:11, 12

F. Judgment against Ammon for violent crimes, Chapter 1:13-15

G. Judgment against Moab for injustice, Chapter 2:1-3

II. Judgment on Judah and Israel, Chapters 2:4 — 6:14

A. Judgment against Judah for despising the Law, Chapter 2:4, 5

B. Judgment against Israel for immorality and blasphemy, Chapter 2:6-16

C. God’s charge against whole house of Israel (12 tribes), Chapter 3

(Privilege creates responsibility; the higher the blessing, the greater the punishment.)

D. Israel punished in past for iniquity, Chapter 4

E. Israel will be punished in future for iniquity, Chapter 5

F. Israel admonished in present to depart from iniquity, Chapter 6

III. Visions of the future, Chapters 7 — 9

A. Vision of grasshoppers, Chapter 7:1-3

B. Vision of fire, Chapter 7:4-6

C. Vision of plumbline, Chapter 7:7-9

D. Historic interlude, Chapter 7:10-17

(Personal experience of prophet)

E. Vision of basket of summer fruit, Chapter 8

F. Vision of worldwide dispersion, Chapter 9:1-10

G. Vision of worldwide regathering and restoration of kingdom, 9:11-15

COMMENT:

I. Judgment on surrounding nations, Chapters 1:1 — 2:3

A. Introduction, Chapter 1:1, 2

v. 1 — Amos does not identify himself as a prophet, but as a herdsman (see Amos 7:14).

v. 2 — “The L

ORD

will roar from Zion” (also Joel 3:16) suggests

the roar of a lion as it pounces upon its prey. This speaks of the near judgment of God upon the nations.

B. Judgment against Syria for cruelty, Chapter 1:3-5

v. 3 — “Three transgressions” means ungodliness in its worst form, according to Luther.

Damascus was and is the capital of Syria (see 2 Kings 10:32, 33 for the fulfillment).

v. 5 — Kir was in Moab.

C. Judgment against Philistia for making slaves, Chapter 1:6-8

v. 6 — Gaza is a city of Philistia.

v. 7 — See fulfillment (2 Kings 18:8).

v. 8 — All these were cities of Philistia.

D. Judgment against Phoenicia for breaking treaty (selling slaves), Chapter 1:9, 10

v. 9 — Tyre was the chief city of Phoenicia. Her commercial merchants did business with all nations.

v. 10 — This was fulfilled by both Nebuchadnezzar and Alexander the Great.

E. Judgment against Edom for revengeful spirit, Chapter 1:11, 12

v. 11 — “For three transgressions” (see vv. 3, 6). Edom **came** from Esau, the brother of Jacob.

F. Judgment against Ammon for violent crimes, Chapter 1:13-15

See 2 Kings 8:12, 13 for the crimes of Ammon.

G. Judgment against Moab for injustice, Chapter 2:1-3

v. 1 — The incident is not recorded, but it reveals the spirit of injustice that goes beyond death.

vv. 2, 3 — This proud nation was brought to extinction by Nebuchadnezzar.

II. Judgment on Judah and Israel, Chapters 2:4 — 6:14

A. Judgment against Judah for despising the Law, Chapter 2:4, 5

Judah had the Law of God and despised it. God judged them according to the Law. The other nations did not have God's Law and were therefore not judged according to it.

B. Judgment against Israel for immorality and blasphemy, Chapter 2:6-16

Israel (ten tribes) likewise had the Law, but they were committing the same sins as the Amorites. God had put the Amorites out of the land. Israel will go into captivity before Judah.

C. God's charge against whole house of Israel (12 tribes), Chapter 3

(Privilege creates responsibility; the higher the blessing, the greater the punishment.)

vv. 1, 2 — The nation Israel occupied a unique relationship to God; she was chosen for a definite purpose. This privilege created a greater responsibility than any other nation had.

v. 3 — This is a great principle by which God must judge all nations and individuals. Israel knew God's way. They disagreed with it and departed from it. By this they will be judged.

vv. 4-15 — Judgment upon the entire nation will be severe. The northern kingdom will be judged first (vv. 14, 15).

D. Israel punished in past for iniquity, Chapter 4

vv. 1-3 — Amos directs his scathing judgment against the northern kingdom.

vv. 4, 5 — With biting sarcasm he invited the people to trans-gress. They called it worship of the golden calf.

vv. 6-13 — They had been judged by scant harvests, plagues of insects, pestilences, war, and destruction. None of these had deterred them from sin.

E. Israel will be punished in future for iniquity, Chapter 5

vv. 1-15 — God pleads with them to seek Him so that judgment could be averted (see vv. 4-6, 8, 14, 15).

vv. 16-20 — Warning of approaching judgment — “the day of the L

ORD

.” The day of the L

ORD

opens with the Great Tribulation

(not light, but darkness — vv. 18, 20).

vv. 21-26 — The people were going through the forms of religion. They also worshiped other gods — idols.

v. 27 — They must go into captivity (Assyrian).

F. Israel admonished in present to depart from iniquity,

Chapter 6

v. 1 — Israel was taking it easy, sitting in the lap of luxury in a day of affluence.

v. 3 — There were three national sins:

v. 4 — Gluttony

v. 5 — Heathen music

v. 6 — Drunkenness

v. 8 — God hated all of this. They had become a godless nation.

v. 14 — This is another warning of the coming captivity for both nations.

III. Visions of the future, Chapters 7 — 9

A. Vision of grasshoppers, Chapter 7:1-3

They were engaging in all of this apart from God.

vv. 1, 2 — Grasshoppers were a judgment from God.

v. 3 — God withdrew this judgment because of His tender mercy.

B. Vision of fire, Chapter 7:4-6

v. 4 — Fire was a judgment from God.

vv. 5-6 — God put out the fire because of His tender mercy.

C. Vision of plumbline, Chapter 7:7-9

vv. 7, 8 — When God begins to measure with a plumbline, action is imminent (Isaiah 28:17; Jeremiah 31:38, 39; Zechariah 2:1, 2).

v. 9 — Jeroboam is marked out for judgment.

D. Historic interlude, Chapter 7:10-17

(Personal experience of prophet)

v. 10 — Amaziah, priest of Baal at Bethel, goes to King Jeroboam with a charge against Amos.

v. 11 — This is the charge.

v. 12 — Now Amaziah has the king on his side, and he goes to Amos to order him to leave. He is sarcastic. He says in effect, “Get lost. You are a **country preacher**; go back to the **country**.”

v. 13 — He continues his sarcastic tirade, reminding Amos that Bethel is where the king worships and that Amos is no longer welcome there. Amos is not a preacherette with sweet talk; he is not a mealy-mouth giving out saccharine sweetness in little meaningless verbiage.

v. 14 — Amos’ answer is reasonable. He confesses he is a herds- man and a gatherer of sycamore fruit (wild figs).

v. 15 — But he was called of God.

vv. 16, 17 — Amos turns on Amaziah with a fearful prophecy.

Apparently Amos did not leave **town**.

E. Vision of basket of summer fruit, Chapter 8

The goodness of Israel was like the summer fruit. It was perish-able and soon deteriorated. God must judge them now.

v. 10 — Dark days would come.

v. 11 — God would withdraw His Word from them.

v. 12 — They would become “the wandering Jew.”

F. Vision of worldwide dispersion, Chapter 9:1-10

v. 8 Israel would not be utterly destroyed.

v. 9 — Israel would be dispersed throughout the world.

v. 10 — The wicked would be judged by the sword at that time.

This has been and is being literally fulfilled.

G. Vision of worldwide regathering and restoration of kingdom, Chapter 9:11-15

v. 11 — This was quoted by James at the council of Jerusalem (Acts 15:16, 17). This is yet to be fulfilled.

vv. 12-15 — This is the setting up of the millennial kingdom

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Next Fight Club Meeting

Thursday November 27th

Dr. J . Vernon McGee