

WHAT BIBLE TEACHES (ABOUT MAN)

by R. A. Torrey

A systematic study of biblical anthropology covering man's original condition, the fall, justification, sanctification, adoption, and the eternal destiny of believers and unbelievers.

20 Chapters

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-Torrey - What Bible Teaches (about Man) (b)

WHAT THE BIBLE TEACHES

THE TRUTHS OF THE BIBLE MADE PLAIN, SIMPLE

AND UNDERSTANDABLE

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Man's Original Condition

Ch 01 Man's Original Condition

I. MAN CREATED IN THE IMAGE OF GOD. Genesis 1:26-27 — "And God said, Let us make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 9:6 — "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

First Proposition: God created man in His own image after His own likeness.

QUESTION: To what do this image and likeness refer? Ephesians 4:23-24 "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Colossians 3:10 — "And have put on the new man, which is renewed in knowledge after the image of him that created him. Romans 8:29 — "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 2 Corinthians 3:18 — "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Colossians 1:15 — "Who is the image of the invisible God, the firstborn of every creature." The image and likeness plainly have reference to the intellectual and moral nature of man.

ANSWER: Psalms 17:15 RV — "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy form." (The Hebrew word used in this passage clearly means a visible form. Compare to Numbers 12:8 RV — "With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses?") The image and likeness would seem also to have some reference to the visible likeness. It is true God is essentially spirit (John 4:24) and invisible (Colossians 1:15), but God has a form in which he manifests Himself to the eye (Isaiah 6:1; Acts 7:56; Php_2:6), and man seems to have been created not only in the intellectual and moral, but also the visible likeness of God. (Compare to Genesis 5:1; Genesis 5:3 — "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.") It is perhaps impossible to say how much of this visible likeness was lost by the Fall, but in the regeneration man is not only recreated intellectually and morally in the likeness of God (Ephesians 4:23-24; Colossians 3:10), but when the regeneration is complete in the outward, visible likeness as well. (Compare to Php_3:21 — "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.") But from John 17:5 ("And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was"), compared with Php_2:6 ("Who, being in the form of God, thought it not robbery to be

equal with God"), we see that "the form" of Christ was the form of God.

II. THE ORIGINAL INTELLECTUAL AND MORAL CONDITION OF MAN. Genesis 2:19 — "And out of the ground the LORD God formed every best of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." Genesis 1:28 — "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

First Proposition: Man was created with sufficient intellectual capacity to give names to all living creatures and to have dominion over them.

Man was not created a savage, but a being with lofty intellectual powers.

Whatever truth there may be in the doctrine of evolution as applied within limits to the animal world, that truth breaks down when applied to man. It contradicts not only Scripture, but the known facts of history. The development of man from an originally low order of intellectual beings closely resembling the ape is a figment of unbridled imagination falsely dubbed science. There is absolutely not one fact to sustain it. The first view we get of man is of a being of splendid intellectual powers. Genesis 3:1-6 — "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Romans 5:12; Romans 5:14 — "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." (Ecclesiastes 7:29.)

Second Proposition: Man was not created a sinner, but sin entered into the world through man by his conscious and voluntary choice.

The Fall

Ch 02 The Fall I. THE FACT OF THE FALL OF HUMANITY.

Genesis 3:1-6 — "Now the serpent was more subtil than any beast of the field which the Logo God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Proposition: The first man fell. The steps in the Fall were:

1. Listening to slanders against God.
2. Doubting God's word and His love.
3. Looking at what God had forbidden.
4. Lusting for what God had prohibited. (The lust of the flesh, the lust of the eye and the vainglory of life, v. 6. Compare 1 John 2:16.)
5. Disobeying God's commandments. The woman was the first in this deception and transgression. (Compare to 1 Timothy 2:14 "And Adam was not deceived, but the woman being deceived was in the transgression.")

II. THE RESULT OF THE FALL. Romans 5:19 RV — "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall many be made righteous."

Proposition: Through the one man's disobedience, the many were made (or constituted) sinners.

Adam stood as the representative of the race; indeed, he was the race, and all coming generations were in him. (Compare to Hebrews 7:9-10.) In Adam's fall the race fell. "All sinned," as in Romans 5:12 RV — "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."

Many say, "I would rather stand for myself." If you had stood for yourself, you would have fallen as Adam did. God's plan, when we see the whole of it, is far more gracious than this. As the first Adam fell for us, so we all would have done for ourselves; so the second Adam obeyed for us, as none of us would have done if left to stand for ourselves.

Present Standing Before God Men

Ch 03 The Present Standing Before God of Men Outside Redemption

I. THE PRESENT STANDING BEFORE GOD OF MEN OUTSIDE OF THE REDEMPTION THAT IS IN CHRIST JESUS. Romans 3:9-10; Romans 3:22; Romans 3:23 — "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one for there is no difference: for all have sinned, and come short of the glory of God." Psalms 14:2-3 — "The Logo looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. The), are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Isaiah 53:6 — "All we like sheep have gone astray; we have turned every one to his own way; and the Logo hath laid on him the iniquity of us all." 1 John 1:8; 1 John 1:10 — "If we say that we have no sin, we deceive ourselves, and the truth is not in us If we say that we have not sinned, we make him a liar, and his word is not in us."

First Proposition: Outside of the redemption in Christ Jesus there is no difference in the standing of men before God: for all have sinned and come short of the glory of God; there is none righteous. Romans 3:19 RV — "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God."

Second Proposition: Every mouth is stopped and all the worm brought under the judgment of God. (Compare to Psalms 130:3 — "If thou, LORD, shouldst mark iniquity, O LORD, who shall stand?" and to Psalms 143:2 — "And enter not into judgment with thy servant: for in thy sight shall no man living be justified.") Galatians 3:10 — "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (note the context, verses 13-14) Romans 2:12 — "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."

Third Proposition: All who are of the deeds of the law (i.e., outside of the grace of God in Jesus Christ) are under a curse. 1 John 3:8-10 — "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Fourth Proposition: All who have not been born of God (i.e., all outside of the redemption in Christ Jesus) are, in reality, children of the devil. The doctrine of the universal Fatherhood of God is utterly unscriptural and untrue. It is true all men are his offspring, or stock, or race, or nation in the sense of being His creatures, having our being in Him, and made in His likeness (see the context,

verses 28-29). But we become His sons or children by faith in Christ Jesus (Galatians 3:26 RV; John 1:12 RV).

II. THE PRESENT CONDITION OF MEN OUTSIDE OF THE REDEMPTION THAT IS IN CHRIST JESUS Ephesians 4:18 RV — "Being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their hearts."

First Proposition: They are darkened in their understanding, alienated from the life of God through the ignorance that is in them, hardened in heart. 1 Corinthians 2:14 "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."

Second Proposition: The natural man receiveth not the things of the Spirit of God, neither can he know them. Jeremiah 17:9 RV — "The heart is deceitful above all things, and it is desperately sick: who can know it?"

Third Proposition: The natural heart is deceitful above all things and desperately sick. Genesis 6:5; Genesis 6:12 — "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.... And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Genesis 8:21 — "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done." Psalms 94:11 — "The LORD knoweth the thoughts of man, that the), are vanity."

Fourth Proposition: The entire moral and intellectual nature of unredeemed man is corrupted by sin. Titus 3:3 — "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, hateful, and hating one another." Ephesians 2:3 RV — "Among whom we also once lived in the lusts of our flesh, doing the desires of the flesh and of the mind." Colossians 3:5; Colossians 3:7 — "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.... In the which ye also walked sometime, when ye lived in them."

Fifth Proposition: The outward life of unredeemed men is vile and detestable. Romans 7:5; Romans 7:8; Romans 7:14-15; Romans 7:19; Romans 7:23-24 "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin is dead For we know that the law is spiritual: for I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I For the good that I would, I do not: but the evil which I would not, that I do But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death?" (Compare to Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and Romans 6:17 RV — "Ye were servants [the Greek word means slaves] of sin.") Sixth Proposition: Men unsaved by Christ are the slaves of sin, in helpless and hopeless captivity to the law of sin and death. Ephesians 2:2 — "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the

spirit that now worketh in the children of disobedience."

Seventh Proposition: Outside of redemption in Christ, men are under the control of Satan (the prince of the power of the air). Ephesians 2:3 — "And were by nature the children of wrath, even as others."

Eighth Proposition: They are by nature children of wrath. Romans 8:7-8 RV — "Because the mind of the flesh is enmity against God; for it is not subject to the law of God neither indeed can be; and they that are in the flesh cannot please God."

Ninth Proposition: The mind of the flesh is enmity against God: it is not subject to the law of God, neither indeed can be: and they that are in the flesh cannot please God. Ephesians 2:1 — "And you hath he quickened, who were dead in trespasses and sins."

Tenth Proposition: Men outside of Christ's saving power are dead through their trespasses and sins. 1 John 5:19 RV — " We know that we are of God, and the whole world lieth in the evil one."

Eleventh Proposition: The whole world, the whole mass of men who have not received Christ, "lieth in the evil one" — rest in his arms, in his power, in himself. The present standing or condition of men outside of Christ as pictured in the Bible is dark and hopeless. One word will express it — lost, utterly lost. This is very different from the conception of man that is popular in novels, on the lecture-platform, and in many pulpits today. But it is accordant with the facts. The more one has to do with men and women, and the more one comes to know the depths of his own heart, the more convinced he becomes of the truthfulness and accuracy in every line of this hideous and repulsive picture. The nearer one gets to God, the more fully he sees the truth of this picture; the fact that one has an exalted opinion of human nature, and his own nature, does not show that he is living near God, but far from God. Compare Isaiah's, Job's and the psalmist's conception of self and man when they were brought face to face with God: Isaiah 6:1; Isaiah 6:5 — "In the year that King Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of Hosts." Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes." Psalms 14:2-3 — "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Evidently those who live nearest God and see things most nearly from His standpoint have the poorest opinion of self and human nature.

Future Destiny Those Reject Redemption

Ch 04 The Future Destiny of Those Who Reject Redemption

I. THE FUTURE DESTINY OF THOSE WHO DO NOT BELIEVE JESUS IS THE SON OF GOD.

John 8:24 — "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (Note the context, verse 21.) Proposition: Those who do not believe that Jesus is the Messiah and Son of God will die in their sins. The faith here spoken of is not a mere opinion, but a faith that governs the life. (Compare to John's use of faith everywhere; e.g., 1 John 5:1; 1 John 5:4-5.)

II. THE FUTURE DESTINY OF THOSE WHO HAVE DONE ILL. John 5:28-29 RV — "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."

Proposition: All men shall be raised again from the dead, those who reject Christ as well as those who accept Him. To the one it will be a resurrection unto life, to the other a resurrection unto judgment. (Compare to 1 Corinthians 15:22 — "For as in Adam all die, even so in Christ shall all be made alive.")

III. THE FUTURE DESTINY OF THE FACTIOUS AND DISOBEDIENT. Romans 2:5-6; Romans 2:8-9 RV "But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: . . . but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek."

Proposition: To those who are factious and do not obey the truth, but obey unrighteousness, will come wrath and indignation, tribulation and anguish. (Compare John 14:6; John 3:18-19)

IV. THE FUTURE DESTINY OF THOSE WHO DO NOT KNOW GOD NOR OBEY THE GOSPEL.

2 Thessalonians 1:8-9 RV — "In flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints."

Proposition: Those who do not know God and that do not obey the gospel will suffer punishment and eternal destruction when He comes to be glorified in His saints.

We shall see later what "destruction" means.

V. THE FUTURE DESTINY OF THOSE WHO ARE NOT FOUND WRITTEN IN THE BOOK OF LIFE.

Revelation 20:15 RV — "And if any was not found written in the book of life, he was cast into the lake of fire."

Proposition: If anyone at the judgment of the great white throne is not found written in the book of life, he shall be cast into the lake of fire.

VI. THE FUTURE DESTINY OF THOSE WHO NEGLECT CHRIST BY NEGLECTING HIS BRETHREN. Matthew 25:41; Matthew 25:46 RV — "Then shall he say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: . . . And these shall go away into eternal punishment: but the righteous into eternal life."

Proposition: When Christ comes to judge the nations, He will say to those on His left (i.e., those who have neglected Him, by neglecting their duty to His hungry, thirsty, lonely, naked, imprisoned brethren), "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels, and these shall go away into eternal punishment."

VII. THE FUTURE DESTINY OF THE FEARFUL AND UNBELIEVING Revelation 21:8 — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Proposition: The fearful, the unbelieving, the abominable, the murderers, the whoremongers, the sorcerers, the idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone.

VIII. QUESTIONS CONCERNING THE FUTURE DESTINY OF THOSE WHO REJECT CHRIST
QUESTION: IS the fire spoken of as the future penalty of sin literal fire?

ANSWER: The fire spoken of seems to be literal fire, yet if the term is only figurative, the Lord depicts eternal punishment using one of the most painful tragedies a person could imagine — to be burned with fire. Note how frequently the word "fire" and synonymous expressions appear: Matthew 7:19 — "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." John 15:6 — "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they), are burned." Isaiah 66:24 — "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Hebrews 6:8 — "But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Hebrews 10:26-27 RV — "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." Revelation 20:15 — "And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 21:8 — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Matthew 13:30; Matthew 13:41-42 — "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." In a parable we expect figures, but in the explanation of the parable we expect the figures to be explained by the literal facts they are intended to represent.

But in the parable of the tares every item of the parable is explained except the fire; it remains fire in the interpretation of the parable as well as in the parable itself. (Compare also to Matthew 13:47-50.)

QUESTION: Is the Lake of Fire a place of continued conscious torment, or is it a place of annihilation of being, or is it a place of non-conscious existence?

ANSWER: The punishment of the wicked is spoken of as "death" and "destruction." Yet it seems that one can be referred to as dead while still alive. What do these words mean in Biblical usage? "DEATH" 1 Timothy 5:6 — "But she that liveth in pleasure is dead while she liveth." Ephesians 2:1 — "And you hath he quickened, who were dead in trespasses and sins."

First Proposition: The word 'death' is applied to sinners while still existing, but existing in a wrong way — they have life in the sense of existence, but not true life, real life, in the sense of right existence. (Compare to 1 Timothy 6:19, AV and RV.) Revelation 21:8 — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Second Proposition: The death which is the final outcome of a life of sin and unbelief is defined in the Bible as a portion in the place of torment. John 17:3 — "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 1 John 1:2 — "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

Third Proposition: Life is defined in the Bible not merely as existence but as right existence, knowing the true God, the life manifested in Jesus Christ.

Death, then is not mere non-existence, but wrong, wretched, debased, devilish existence.

"DESTRUCTION": THE GENERAL USE OF THE WORD

Matthew 9:17 — "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Fourth Proposition: When anything is said "to perish" it is not meant that it ceases to be, but that it is so ruined that it no longer serves the use for which it was designed. "Perish" is the verb from which the noun commonly translated as "destruction" and "perdition" is derived. Compare also to Matthew 26:8 — "But when his disciples saw it, they had indignation, saying, to what purpose is this waste.>"

"DESTRUCTION": THE SPECIFIC USE OF THE WORD APPLIED TO THE DOOM OF THE WICKED

Revelation 17:8; Revelation 17:11 — "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is And the beast that was, and is not, even

he is the eighth, and is of the seven, and goeth into perdition." The Greek word here translated "perdition" is the word translated "destruction" in 2 Peter 3:16 AV and RV; Php_3:19, AV; 2 Peter 3:7 RV. Now if we can find what the beast "goeth" into, we shall know what "destruction" or "perdition" means. Turn to Revelation 19:20 — "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Compare to Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Here we find the beast still in the lake of fire and being tormented after a thousand years have passed.

Fifth Proposition: 'Destruction' is clearly defined in the New Testament as the condition of being in a place of conscious and unending torment. Revelation 14:10-11 — "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and who soever receiveth the mark of his name.

Sixth Proposition: The ultimate condition of those who receive the mark of the beast is described as a condition of unending, unresting, conscious torment.

OBJECTION: "This passage does not refer to the eternal state as it speaks of 'day and night.'"

ANSWER: Compare to Revelation 4:8 — "And the four beasts had each of them six wings about him; and they were full of eyes within; and they rested not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Revelation 7:14-15 — "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of' the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever. Revelation 19:20 — "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Compare with Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," shows us the beast and false prophet still in the lake of fire at the end of the thousand years, and still being tormented.

QUESTION: Is this condition of torment endless?

ANSWER: Refer to Matthew 25:41 — "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Compare to Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.") Revelation 14:11 — "And the smoke of their torment ascended up for ever and ever: and they

have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." 2 Thessalonians 1:9-10 — "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Seventh Proposition: They are tormented day and night for ever and ever, and they have no rest day nor night.

QUESTION: What does "for ever and ever" mean?

ANSWER: Literally, "Unto the ages of the ages." The expression occurs twelve times in the book of Revelation. Revelation 1:6 — "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Revelation 4:9-10 — "And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying." Revelation 5:13 — "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 7:12 — "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God for ever and ever. Amen." Revelation 10:6 — "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Revelation 11:15 — "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (See also Revelation 14:11.) Revelation 15:7 — "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." (See also 19:2-3; 20:10.) Revelation 22:5 — "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Eight times it refers to the duration of the existence or reign or glory of God and Christ, once to the duration of the blessed reign of the Father, and in the three remaining instances to the duration of the torment of the devil, beast, false prophet, and the wicked. The word that is frequently translated "eternal" or "everlasting" means "age-long," and may be used of a limited period; but the expression "for ever and ever" means "unto the ages of the ages" (Revelation 19:3; Revelation 20:10 — See RV Margin and Greek), or "unto ages of ages" (Revelation 14:11 RV Margin and Greek); i.e., not merely throughout an age, but throughout all ages. It is a picture not merely of years tumbling upon years, but of ages tumbling upon ages in endless succession. It is never in a single instance used of a limited period. Nothing could more plainly or graphically picture absolute endlessness.

QUESTION: When are the issues of eternity settled? John 8:21 — "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."

Eighth Proposition: Those who die in their sins cannot go where Jesus is going. Hebrews 9:27 RV — "And inasmuch as it is appointed unto men once to die, and after this cometh judgment."

Ninth Proposition: Individual people die once, and then are judged by God. John 5:28-29 — "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Tenth Proposition: All who are in their graves who have done evil will be raised to a resurrection of judgment. Luke 16:26 — "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Eleventh Proposition: Between those who pass out of this world lost and those who pass out accepted of God, there is a great gulf fixed and no passing from the one side to the other — thus, the destinies of eternity are settled in this life, now.

QUESTION: May not those who have never heard of Christ in this world have another opportunity?

ANSWER: There is not a line of Scripture upon which to build such a hope. All men have sufficient light to condemn them if they do not obey it. Romans 2:12; Romans 2:16 — "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) In the day that God shall judge the secrets of men by Jesus Christ according to my gospel." The passage here quoted was not given to show, as some strangely imagine, how men are saved by the light of nature, but how the Gentile is under condemnation by the law written in his heart, just as the Jew is under condemnation by the law of Moses. The conclusion of the whole matter is found in Romans 3:19-22 — "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall not flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon also them that believe; for there is no difference."

Conclusion: The future state of those who reject the redemption offered to them in Christ is plainly declared to be a state of conscious, unutterable, endless torment and anguish. This conception is an awful and appalling one. It is, however, the scriptural conception and also a reasonable one when we come to see the appalling nature of sin, and especially the appalling nature of the sin of tram-piing under foot God's mercy toward sinners, and rejecting God's glorious Son, who His love has provided as a Savior.

Shallow views of sin, of God's holiness, and of the glory of Jesus Christ and His claims upon us, lie at the bottom of weak theories of the doom of the impenitent. When we see sin in all its

hideousness and enormity, the holiness of God in all its perfection, and the glory of Jesus Christ in all its infinity, nothing but a doctrine that those who persist in the choice of sin, who love darkness rather than light, and who persist in the rejection of the Son of God shall endure everlasting anguish will satisfy the demands of our own moral intuitions. Nothing but the fact that we dread suffering more than we loathe sin and more than we love the glory of Jesus Christ makes us repudiate the thought that beings who eternally choose sin should eternally suffer, or that men who despise God's mercy and spurn His Son should be given over to endless anguish.

QUESTION: What about our impenitent friends and loved ones?

ANSWER: It is better to recognize facts, no matter how unwelcome, and try to save these friends from the doom to which they are certainly hurrying than to quarrel with facts and seek to remove them by shutting our eyes to them. One cannot avert a hurricane by merely refusing to believe it is coming.

If we love Christ supremely, as we should love Him, and realize His glory and His claims upon men, as we should realize them, we will say if the dearest friend we have on earth persists in trampling Christ under foot he ought to be tormented forever and ever.

Suppose one you greatly love should commit some hideous wrong against one you love more and persist in it eternally. Would you not consent to his eternal punishment?

If, after men have sinned and God still offers them mercy and makes the tremendous sacrifice of His Son to save them — if they still despise that mercy and trample God's Son under foot, and if they are consigned to everlasting torment, I say: "Amen! Hallelujah! True and righteous are thy judgments, O Lord!" At all events the doctrine of conscious, eternal torment for impenitent men is clearly revealed in the word of God, and whether we can defend it on philosophic grounds or not, it is our business to believe it and leave it to the clearer light of eternity to explain what we cannot now understand, realizing that God may have infinitely wise reasons for doing things for which we in our ignorance can see no sufficient reason at all. It is the most ludicrous conceit for beings so limited and foolish as even the wisest of men are, to attempt to dogmatize how a God of infinite wisdom must act.

All we know as to how God will act is what God has seen fit to tell us.

Two things are certain. First, the more closely men walk with God and the more devoted they become to His service, the more likely they are to believe this doctrine. Many men tell us they love their fellow men too much to believe this doctrine; but the men who show their love in more practical ways than sentimental protestations about it, the men who show their love for their fellow men as Jesus Christ showed His, by laying down their lives for them, they believe it, even as Jesus Christ Himself believed it. As Christians become worldly and easygoing, they grow loose in their doctrine concerning the doom of the impenitent. The fact that loose doctrines are spreading so rapidly and widely in our day is against them, for worldliness is also spreading in the church (1 Timothy 4:1; Timothy 3:1; 4:2-3). Increasing laxity of life and increasing laxity of doctrine go arm in arm.

Second, men who accept a loose doctrine regarding the ultimate penalty of sin (restorationism or universalism or annihilationism) lose their power for God. They may be very clever at argument

and zealous in proselytizing, but they are poor at soul-saving. They are seldom found beseeching men to be reconciled to God. They are more likely to be found upsetting the faith of those already won by the efforts of others, than winning men who have no faith at all. If you truly believe the doctrine of the endless, conscious torment of the impenitent, you will work as you never worked before for the salvation of the lost. If you in any way abate the doctrine, it will abate your zeal.

Finally, do not believe this doctrine in a cold, intellectual, merely argumentative way. If you do, and try to teach it, you will repel men. But meditate upon it in its practical, personal bearings until your heart is burdened by the awful peril of the wicked and you rush out to spend your last dollar, if need be, and the last ounce of strength you have, in saving the imperiled from the certain, awful hell of conscious agony and shame to which they are hurrying.

Justification

Ch 05 Justification I. WHAT DOES "JUSTIFY" MEAN? The way to decide this is by an examination of the biblical use of the word and the words derived from it. The question is not, "What is the etymological significance of the word?" for words are frequently used in a meaning widely different from their etymological significance. The question is, What is the significance of the word as determined by its usage in the Bible? The way to determine this is by taking a concordance and Bible and looking up every passage where the word is used. The following passages are sufficient to illustrate the biblical usage. In the passages taken from the Old Testament, the Septuagint uses the same Greek verb that is translated 'justify' in the New Testament. Deuteronomy 25:1 — "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked." Exodus 23:7 — "Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked." Isaiah 5:23 — "Which justify the wicked for reward, and take away the righteousness of the righteous from him!" Luke 16:15 — "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Romans 2:13 — "For not the hearers of the law are just before God, but the doer of the law shall be justified." Romans 3:23-24 "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." Luke 18:14 "I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

See also Romans 4:2-8 RV — "For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoned righteousness apart from works, saying: Blessed are they whose iniquities are forgiven, And whose sins are covered.

Blessed is the man to whom the Lord will not reckon sin." To justify, in Biblical usage, signifies not "to make righteous," but to "reckon," "declare," or "show to be righteous." A man is justified before God when God reckons him righteous.

Etymologically the word translated justify means to make righteous, but Thayer, in his Greek-English Lexicon of the New Testament, says: "This meaning is extremely rare, if not altogether doubtful." It certainly is not the New Testament usage of the word.

II. HOW ARE PEOPLE JUSTIFIED? Romans 3:20 — "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Galatians 2:16 — "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the

works of the law; for by the works of the law shall no flesh be justified."

First Proposition: People are not justified by works of the law.

QUESTION: Why not?

ANSWER: Because in order to be justified by works of the law, we must continue to do all the things that are written in the law. No one has done this; however, all have sinned. The moment the law is broken at any point, justification by works of the law becomes impossible. So those who rely on works of the law are under the curse. God did not give us the law with the intention of justifying us by it, but to produce conviction of sin, to lead us to Christ. Galatians 3:10 — "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Romans 3:23 — "For all have sinned, and come short of the glory of God." Romans 3:19-20 — "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Galatians 3:24 "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Yet strangely enough, there are many today preaching the law as the way of salvation. Romans 3:24 — "Being justified freely by his grace through the redemption that is in Christ Jesus."

Second Proposition: People are justified by God's grace through the redemption that is in Christ Jesus as a free gift.

Justification is not on the grounds of any deserving there is in us. It is a gift God bestows without pay. The channel through which it is bestowed is the redemption that is in Christ Jesus. Romans 5:9 — "Much more then, being now justified by (in) his blood, we shall be saved from wrath through him." (Note RV Margin.)

Third Proposition: People are justified or counted righteous in Christ's blood — i.e., on the ground of Christ's propitiatory death. Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." 1 Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed." Isaiah 53:6 — "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." 2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.") The ground of justification is the shed blood of Christ. Romans 3:26 — "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus." Romans 4:5 — "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 5:1 — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Acts 13:39 — "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Fourth Proposition: People are justified on condition of faith in Jesus.

Faith makes the shed blood, which is the ground of justification, ours. We are justified when we believe in Him who shed the blood. The shed blood provides for our justification, but we are

actually justified when we believe. Romans 3:28 RV — "We reckon therefore that a man is justified by faith apart from the works of the law." Romans 4:5 RV — "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

Fifth Proposition: A person is justified by faith apart from works of the law.

He is justified on condition that he believes even though he has no works to offer as a ground upon which he might claim justification. When he ceases to work for justification and simply believes in Him who justifies the ungodly, that faith is reckoned for righteousness, and he, the believer, is counted righteous. The question is not, Have you any works to offer, but Do you believe on Him who justifies the ungodly? Works have nothing to do with justification except to hinder it when we trust in them. The blood of Christ secures it, faith in Christ appropriates it. We are justified, not by our works, but by His work. We are justified upon the simple and single ground of His blood, and upon the simple and single condition of our faith. It is exceedingly difficult to hold men to this doctrine of justification of faith apart from works of the law because they are constantly seeking to bring in works somewhere. Romans 10:9-10 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Sixth Proposition: The faith that leads to justification is a faith "with the heart." The heart in the Bible stands for the entire inner man — thought, feeling, and purpose. To believe "with the heart," is to believe with the whole person. It involves the surrender of the thought, the feelings, and the will to the truth believed. A heart faith is more than mere opinion. It is a conviction that governs the whole inner person and consequently shapes the outward life. James 2:14; James 2:18-24 RV — "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? . . . Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one; thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which said, and Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not by faith."

Seventh Proposition: The faith that one says he has, but which does not manifest itself in action along the line of the faith professed, will not justify. The faith that justifies is the real faith that leads to action accordant with the truth professed.

We are justified simply upon faith, but it must be a real faith. "We are justified by faith without works, but we are not justified by a faith that is without works." The faith which God sees and upon which He justifies, leads inevitably to works which others can see. God saw the faith of Abraham and counted it to him for righteousness, but the faith God saw was real and led Abraham to works that all could see and which proved his faith. Proof to us of the faith is the works. We know that he who does not work does not have justifying faith.

We must not lose sight of the truth which Paul emphasizes against legalism on the one side — that we are justified on the simple condition of a real faith in Christ. We must not lose sight of the truth which James emphasizes against antinomianism on the other side — that it is only the faith that proves its genuineness by works that justifies. To the legalist, who is seeking to do something to merit justification, we must say "stop working and believe on Him that justifieth the ungodly" (Romans 4:5). To the antinomian, who is boasting that he has faith and is justified by it, but who does not show his faith by his works, we must say "what doth it profit, if a man say he hath faith, but have not works? Can that faith save him? (James 2:14 RV). We are justified by faith alone, but we are justified by that faith alone that works. Romans 4:24 "Who was delivered for our offences, and was raised again for (because of) our justification."

Eighth Proposition: Jesus was raised because of our justification. This does not mean that Jesus was raised in order that we might be justified. We were already justified by His death. Because we were pronounced righteous, God raised Jesus from the dead and thus declared us justified. The resurrection of Jesus Christ is the proof that God has accepted the sacrifice for us. Jesus rose as our representative. In raising Him, God declared Him accepted and us accepted in Him. 1 Corinthians 6:11 RV — "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

Ninth Proposition: We are justified in the name of the Lord Jesus Christ and in the Spirit of our God (i.e., on the ground of what Jesus is and did, and on the condition of our union with Him, and also on the condition of our union with the Spirit of God).

III. THE EXTENT OF JUSTIFICATION. Acts 13:39 RV — "And by him [Greek: in him] every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."

First Proposition: In Christ every one that believes is justified from all things. The whole account against the believer is wiped out. God has absolutely nothing He counts against the believer in Jesus Christ. (Compare to Romans 8:1; Romans 8:33-34 RV — "There is therefore now no condemnation to them which are in Christ Jesus Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.") 2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Php_3:9 RV — "That I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by (upon) faith."

Second Proposition: The believer is the recipient of "the righteousness of God in Christ. ' He has a righteousness not of his own, but a "righteousness which is of God upon faith. ' (Compare to Romans 3:21-22 — "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.") There has been an absolute interchange of positions between Christ and the justified believer. Christ took our place, the place of the curse (Galatians 3:13). He was made sin (2 Corinthians 5:21). God reckoned Him a sinner and dealt with Him as a sinner (Isaiah 53:6; Matthew 27:46). And when we are justified we step into His place, the place of acceptance. We receive the righteousness of God in Him. To be justified is more than to be forgiven. Forgiveness is negative, the putting away of sin.

Justification is positive, the reckoning of positive and perfect righteousness to one. Jesus Christ is so united to the believer that God reckons our sins to Him. God sees us in Him and reckons us as righteous as He is. When Christ's work in us is completed, we will be in actual fact what we are already in God's reckoning. 1 John 3:2 — "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." But our present standing before God is absolutely perfect, though our present state may be far below this. John 17:23 — "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

IV. THE TIME OF JUSTIFICATION. Acts 13:39 RV — "And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."

Proposition: In Christ every believer is justified from all things. The moment a man believes in Christ, that moment he becomes united to Christ, and God reckons the righteousness of God to Him.

V. THE RESULTS OF JUSTIFICATION. Romans 5:1 — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (See RV.) First Proposition: Being justified by faith, we have peace with God through our Lord Jesus Christ. The enmity between the sinner and God is put away by the cross (Ephesians 2:14-17; Colossians 1:20-22), and the moment the sinner believes in Christ he is justified and has peace with God through Jesus Christ. He may not yet know he has "peace with God," and so will not have "the peace of God." "Peace with God" has to do with our standing; "the peace of God" has to do with our state. Romans 8:33-34 "Who shall lay anything to the charge of God's elect?"

It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Second Proposition: No one can lay anything to the charge of the justified man.

It is God, the great Judge, who justifies; no one can condemn. (Compare to Romans 8:1 RV — "There is therefore now no condemnation to them who are in Christ Jesus.") The believer in Christ is made secure against all condemnation by the death, resurrection, ascension, and intercession of Christ. When the death of Christ ceases to satisfy God regarding sin, and when the intercession of Christ ceases to prevail with God, then the justified man can be condemned; and not till then. Titus 3:7 RV — "That, being justified by his grace, we might be made heirs according to the hope of eternal life."

Third Proposition: Being justified by God's grace, we are made heirs according to the hope of eternal life. Romans 5:9 RV Margin — "Much more then, being now justified in his blood, shall we be saved from the wrath of God through him."

Fourth Proposition: Being justified in Christ's blood, we will be saved from the coming wrath of God.

All who are justified through faith in Jesus Christ will have no part in that long-restrained wrath of God that is soon to burst upon an apostate world. (Compare to John 5:24 RV — "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and

cometh not into judgment, but hath passed out of death into life.") Judgment regarding sin is past for the believer. His sin has already been judged and punished in the death of Christ. 1 Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made; a curse for us: for it is written, Cursed is every one that hangeth on a tree." The only judgment that awaits the believer is a judgment for rewards as to whether his works have been good or worthless (2 Corinthians 5:10; 1 Corinthians 3:11-15). Romans 8:30 — "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Fifth Proposition: The one God justifies He will also glorify.

God has already glorified in His own thought and purpose those whom He has justified. Romans 5:16-17 RV — "And not as through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

Sixth Proposition: Those who are justified shall reign in life through Jesus Christ.

The New Birth

Ch 06 The New Birth

I. WHAT IS THE NEW BIRTH? 2 Corinthians 5:17 — "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Galatians 6:15 — "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

First Proposition: The new birth is a new creation. 1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." Ephesians 2:1; Ephesians 2:4-5 RV — "And you did he quicken, when ye were dead through your trespasses and sins But God being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved)."

Second Proposition: The new birth is a passing out of death into life, the impartation of life to men dead through trespasses and sins.

It is evident that baptism is not the same as the new birth. The language used above does not fit baptism. One of the passages given (Galatians 6:15) expressly contrasts the new birth with an outward ceremonial. The same thing is evident from 1 Corinthians 4:15 — "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Here Paul tells the saints in Corinth that he had begotten them again. If baptism were the new birth, this must mean that Paul had baptized them. But in 1 Corinthians 1:14; 1 Corinthians 1:17 ("I thank God that I baptized none of you, but Crispus and Gaius: . . . For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect"), Paul says he had not baptized them. Clearly the new birth is not baptism. That baptism is not the same as the new birth is clear also from Acts 8:13; Acts 8:20-23 — "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." In this passage we are told that Simon was "baptized," but that he was "in the gall of bitterness and bond of iniquity," and bound for perdition.

Compare also Luke 23:43 — "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise" with John 3:3, — "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

QUESTION: If baptism is not the same as the new birth, to what does the word "water" in John 3:5 refer?

ANSWER: Let us look elsewhere and see what are the agents and instruments by which the work of regeneration is wrought: 1 Peter 1:23 — "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." James 1:18 — "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." 1 Corinthians 4:15 — "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Titus 3:5 — "Not by works of righteousness which ye have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In these passages we see that regeneration is wrought by the word and Spirit of God. In . John 3:5 (cited above), we have the Spirit. Can the "water" be taken to mean "the word" without forcing the language?

Compare to Ephesians 5:25-26 — "Husband, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." It has been said that the Greek word translated "word" here in Ephesians, is a different word from the word translated "word" when the Word of God is spoken of. But see 1 Peter 1:25. Here the same Greek word that is translated "word" in Ephesians 5:26 is used twice of "the Word of God," and that, too, in direct connection with regeneration by the word. See also John 15:3 — "Now ye are clean through the word which I have spoken unto you." See also John 17:17 — "Sanctify them through thy truth: thy word is truth." But some may ask, Why didn't Jesus say plainly, "Except a man be born of the word and the Spirit"? The answer to this is simple. The whole passage is highly figurative. The word translated "the Spirit" is itself figurative, meaning literally "wind" and is without the definite article. Literally translated, the passage would read, "Except any one be begotten out of water and wind." In this the wind symbolizes the vivifying element, the Holy Spirit. (Compare to Ezekiel 37:9-10.) Naturally, therefore, "the water" symbolizes the cleansing element, the "word." (Compare to John 15:3.) The passage thus reduced to unfigurative language would read, "Except any man be born of the word of God and the Spirit of God." Thus, we would have Jesus teaching the doctrine afterwards taught by Paul and James and Peter (1 Corinthians 4:15; Titus 3:5 James 1:18; Peter 1:23).

Another interpretation suggested takes both water and wind as symbols of the Spirit, the one setting forth his cleansing work and the other His quickening work. It matters very little, as far as Bible doctrine is concerned, which interpretation we accept: for whether or not the doctrine that men are begotten again by the Word is found here, it certainly is found elsewhere (James 1:18; 1 Peter 1:23; 1 Corinthians 4:15). And if the cleansing work of the Spirit is not found here, it is found elsewhere.

Indeed, whatever work you find attributed to the Holy Spirit in the Bible, you will also find attributed to the Word. This is because the Spirit works through the word. The word is the sword of the Spirit (Ephesians 6:17).

If it is still insisted that the water here refers to baptism, it is evident that mere water baptism is not regeneration, for the passage says, "Except a man be born of water and the Spirit." It is clear that baptism is not the same as new birth.

It is also evident that the new birth is not a mere outward change of conduct. The language used above does not fit this. Romans 12:2 — "and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Titus 3:5 — "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Third Proposition: The new birth brings about a renewal of the mind. The word for mind here includes thoughts, feelings, and purposes. 2 Peter 1:4 RV — "Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust."

Fourth Proposition: The new birth imparts a new nature, even God's own nature, to the one who is begotten again. The natural or unregenerate man is intellectually blind to the truth, "the things of the Spirit" (1 Corinthians 2:14), corrupt in his affections (Galatians 5:19-21), and perverse in his will (Romans 8:7). This is the condition of every unregenerate man, no matter how cultured, refined, or outwardly moral he may be. In the new birth, God imparts to us His own wise and holy nature, a nature that thinks as God thinks (Colossians 3:10), feels as God feels, and wills as God wills (1 John 3:14; 1 John 4:7-8). "Old things are passed away, behold they are become new" (2 Corinthians 5:17 RV). Compare to Ezekiel 36:26-27: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." The new birth is a most desirable and glorious experience. Just to think that the all-holy God comes to men sunken in sin, dead through trespasses, the vilest of sinners — blind, corrupt, perverse — and imparts to them His own wise, holy, and glorious nature! The doctrine of the new birth is one of the most precious and inspiring in the word of God.

II. THE RESULTS OF THE NEW BIRTH. 1 Corinthians 3:16 — "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Corinthians 6:19 — "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

First Proposition: The regenerated man is a temple of God; the Spirit of God dwelleth in him. When anyone submits himself to the regenerating work of the Holy Spirit, the Holy Spirit takes up His abode in Him. Romans 8:9 — "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Second Proposition: The regenerated man is not in the flesh, but in the Spirit The flesh is not the sphere in which he thinks, feels, lives, and acts; rather, the Spirit is the sphere in which he thinks, feels, lives, and acts.

While the regenerated man is not the flesh, he still has the flesh: Galatians 5:16-17 — "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." The new nature received in regeneration does not expel, destroy nor eradicate the old nature. The two exist side by side. The old nature is present, but its deeds are to be put to death through the Spirit. Romans 8:13 — "For if ye live after the flesh, ye

shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." The flesh is present but we are not under its dominion.

It is said by some that Galatians 5:17 represents a lower experience, but in Romans 8 we get a higher experience when the carnal nature is eradicated. Actually, in Romans 8:12-13, we see the flesh still present, but triumphed over. Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Third Proposition: The regenerated man is made free from the law of sin and death.

We see in Romans 7:14-24 what the law of sin and death is: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is my members. O wretched man that I am! who shall deliver me from the body of this death?"

After regeneration the law still works, but the higher "law of the Spirit of Life" comes in and sets us free from its power. In man merely awakened by law, the "law of sin and death" gets a perpetual victory, whereas in the regenerate man, the law of "the Spirit of life in Christ Jesus" gets the perpetual victory. Romans 12:2 RV — "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

Fourth Proposition: The regenerated man is outwardly transformed by the inward renewing of his mind so that he is no longer fashioned according to this world. The regenerated man, however, does not at once manifest perfectly that of which he has the germ in himself. He begins as a babe and must grow: 1 Peter 2:2 — "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Ephesians 4:13-15 — "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." The new life must be fed and developed. Colossians 3:10 RV — "And have put on the new man, which is being renewed unto knowledge after the image of him that created him.

Fifth Proposition: The regenerated man is being made anew in knowledge into the likeness of his Creator. This result of the new birth is a progressive process. The mind of the believer is brought day by day into conformity with the mind of God. Romans 8:5 — "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

Sixth Proposition: The regenerated man minds the things of the Spirit He directs his mind toward the things of the Spirit; sets his thoughts, affections and purposes upon them. 1 John 5:1 —

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Seventh Proposition: The regenerated man believes that Jesus is the Christ. Of course the faith that John speaks of here is a faith that is real — i.e., a faith that enthrones Jesus as Christ in the heart. Compare to Matthew 16:16-17—"And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." See also John 1:12-13 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." 1 John 5:4 RV — "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith."

Eighth Proposition: The regenerated man overcomes the world. The world is at variance with God; it lieth in the evil one (1 John 5:19), and it is constantly exercising a power to draw the believer into disobedience to God (see context, 1 John 5:3), but the one born of God by the power of faith gets the victory over the world. 1 John 3:9 RV — "Whosoever is begotten of God doeth no [is not doing] sin; for his seed remaineth in him: and he cannot sin [be sinning], because he is born of God." (See the original Greek.)

Ninth Proposition: In the one born of God the seed of God remains, and therefore the one born of God does not practice sin.

QUESTION: What is meant here by sin?

ANSWER: Sin here is manifestly something done.

QUESTION: What kind of acts are defined in verse 4, "Transgression of the law" or "lawlessness" (RV)?

ANSWER: Any acts that reveal disregard for God's will as revealed in His word. Sin here is a conscious intentional violation of God's law. The regenerate man will not be doing what he knows is contrary to God's will.

He might do an act contrary to God's will that he does not know is contrary to God's will. It is not, therefore, lawlessness. Perhaps he ought to have known that it was contrary to God's will, and when he is led to see it he will confess his guilt to God. The tense of the verb "doeth" used here is the present, which denotes progressive or continued action. The literal translation of the passage would be "Every one begotten out of God, sin is not doing, because his seed in him is remaining; and he cannot be sinning, because out of God he is begotten." It is not taught that he never sins in a single act, but it is taught that he is not going on sinning, making a practice of sin. The one begotten of God cannot be sinning, because he is begotten of God. The new nature imparted in regeneration renders the continuous practice of sin impossible. 1 John 2:29 RV — "If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him."

Tenth Proposition: He that is begotten of God practices righteousness.

Here again we have the present participle tense, denoting continuous action. It is evident that the thought here is not that he does righteousness in a single case, but that he makes a practice of it.

By righteousness is meant the performance of such acts as are conformed to the straight line of God's will revealed in His word. Righteousness is the habitual practice of the one who is begotten of God. He may do individual acts which are unrighteous, but he is a doer of righteousness; "righteousness" is his practice. The present tense indicating continuous action is forceful in this verse. If we took it as referring to a single act the verse would teach that everyone who does a single righteous act is begotten of God. Of course this is not meant, and evidently the contrasted passage (chap. 3:9) cannot refer to a single act of lawlessness. 1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." 1 John 4:7 RV — "Beloved, let us love one another: for love is of God and every one that loveth is begotten of God, and knoweth God."

Eleventh Proposition: He that is begotten of God loveth the brethren.

QUESTION: Who are meant by the brethren?

ANSWER: Those who are begotten of God. 1 John 5:1 — "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him." The one who is begotten of God loveth every other one who is begotten of God. The other may be American, English, Negro, Semitic, or Chinese; he may be educated or uneducated, but he is a child of God and a brother, and as such an object of love.

QUESTION: What is meant by love?

ANSWER: 1 John 3:16-18 defines what John means by love. It is not mere emotion or sentiment, but that genuine desire for another's good that leads to sacrifice for others — even the sacrifice of our own life if necessary. This love is the supreme result, evidence and test of the new birth. 2 Corinthians 5:17 RV — "Wherefore if any man is in Christ he is a new creature: the old things are passed away; behold they are become new."

Twelfth Proposition: In the regenerated man old things are passed away; they are become new.

Old ideas, old affections, old purposes, and old choices, are replaced by new ideas, new affections, new purposes, and new choices. Titus 3:5 — "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Thirteenth Proposition: Through the bath of regeneration, and renewing of the Holy Spirit the regenerated man is already saved.

These results of regeneration are also its evidence and tests, especially the results expressed in Propositions 7-11. If anyone would know whether he has indeed been begotten again let him inquire, "Are the facts stated under Propositions 7- 11 true of me?"

III. THE NECESSITY OF THE NEW BIRTH. John 3:3 — "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

First Proposition: No one can see the kingdom of God unless he is born again. The necessity is universal. John 3:7 — "Marvel not that I said unto thee, ye must be born again."

Second Proposition: Men not only may but must be born again. The necessity is absolute and imperative.

Nothing else will take the place of the new birth. Education, morality, religion, orthodoxy, baptism, reform — none of these nor all of them together are sufficient. Galatians 6:15 — "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "Ye must be born again." John 3:5-6 — "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Third Proposition: The reason why we must be born again is that all one gets by natural generation is 'flesh.' What the character of the flesh is we learn from Paul: Galatians 5:19-21 — "Now, the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Romans 8:7 RV — "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." "The flesh" is radically and essentially bad. They that are in the flesh "cannot please God," nor "inherit the kingdom of God." The flesh is incapable of improvement (Jeremiah 13:23). What man needs is not to cultivate nor to improve the old nature, but to get a new one. Matthew 12:33 — "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

IV. THE MANNER OF THE NEW BIRTH, OR HOW WE ARE BORN AGAIN. John 1:13 — "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

First Proposition: Believers are begotten again — not of blood, nor of the will of the flesh, nor of the will of man, but of God. The new birth is God's work, having its origin entirely in God's will. Titus 3:4-5 — "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." John 3:5-6 — "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Second Proposition: God begets men anew through the cleansing, quickening, and renewing work of the Holy Spirit. James 1:18 — "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Compare to Colossians 1:5 — "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.") 1 Peter 1:23; 1 Peter 1:25 — "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.... But the word of God endureth for ever. And this is the word which by the gospel is preached unto you."

Third Proposition: "The word of Truth" or "The word of God" (i.e., the word which is preached by the gospel) is the instrument the Holy Spirit uses in regeneration. 1 Corinthians 4:15 — "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

Fourth Proposition: Men, by the preaching of the gospel, are used by God for the regeneration of believers. Galatians 3:26 — "For ye are all the children of God by faith in Christ Jesus." John 1:12-13 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Fifth Proposition: We become children of God through believing in or receiving Jesus Christ.

Jesus illustrates this same thought in John 3:14-15 by a reference to the brazen serpent. These words are an answer to Nicodemus's question, "How can these things be?" (v. 9). As the dying Israelite, with the poison of the fiery serpents coursing through his veins, was saved by looking at the brazen serpent on the pole and had new life coursing through his veins as soon as he looked, so we dying men, with the poison of sin coursing through our veins, are saved by looking at Christ "made in the likeness of sinful flesh," lifted up on the cross, and we have new life coursing through our veins as soon as we look. All we have to do with our regeneration is receive Christ. (Compare to 2 Corinthians 5:17 — "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.") In the new birth the word of God is the seed; the human heart is the soil; the preacher of the word is the sower, and drops the seed into the soil; God by His Spirit opens the heart to receive the seed (Acts 16:14); the hearer believes; the Spirit quickens the seed into life in the receptive heart; the new divine nature springs up out of the divine word; the believer is born again, created anew, made alive, passed out of death into life.

Adoption

Ch 07 Adoption I. WHAT IS ADOPTION?

Etymologically the word translated "adoption" means "the placing a son." In Greek usage outside of the Bible, from Pindar and Herodotus down, the two words from which we derive the word translated "adoption" mean "an adopted son." In Greek usage within the Bible, the term is used thus: Romans 9:4 "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Compare to Exodus 4:22-23; Deuteronomy 14:1; Isaiah 43:6; Jeremiah 31:9; and Hosea 11:1.) Romans 8:15; Romans 8:23 — "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father.... And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Ephesians 1:5 — "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Galatians 4:5 — "To redeem them that were under the law, that ye might receive the adoption of sons."

These are all the passages in which the word "adoption" is found. Here the word means the placing or adoption as sons. In regeneration we receive the nature of sons of God; in adoption we receive the position of sons of God.

Regeneration is a change of nature. Adoption is a change of relationship.

II. THE ORIGIN AND GROUNDS OF ADOPTION. Ephesians 1:3-6 RV — "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise.¹ of the glory of his grace, which he freely bestowed on us in the Beloved."

Adoption originates in the eternal, sovereign, unmerited grace of God. Not because of any merit seen or foreseen in us, but because of His own loving, gracious choice, He foreordained us to adoption as sons. He did not foreordain us to adoption as sons because we were fit for the place; but, having foreordained us to adoption as sons, He makes us fit for the place to which He has graciously foreordained us.

Adoption is through Jesus — i.e., on the grounds of what He is and does.

Because of what His only begotten Son is and does, God adopts many sons.

III. WHO RECEIVES THE GRACE OF ADOPTION? Galatians 3:25-26 — "But after that faith is come, we are no longer under a schoolmaster, but ye are all the children of God by faith in Christ Jesus." Galatians 4:4-7 — "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might

receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." John 1:12 RV — "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

Proposition: All those who believe in or receive Christ Jesus, receive the adoption of sons — i.e., they obtain a place or right as sons in the family of God.

IV. WHEN DOES ADOPTION OCCUR? Galatians 3:25-26 — "But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." 1 John 3:1-2 RV — "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."

First Proposition: The believer has already received his place as a son in the family of God.

We now have the rights of sons; we are not under tutors, governors, nor law. All things in the house are ours. Romans 8:23 — "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Second Proposition: The full manifestation of our position as sons (the completion of our placing as sons of God) lies in the future and will not be realized until the body as well as the Spirit is redeemed. Colossians 3:4 RV — "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

V. THE PROOF OF OUR ADOPTION. Galatians 3:23-26 RV — "For before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith in Christ Jesus."

First Proposition: We know by the explicit statement of God's word that we are no longer under the law, but have a place as sons in the family of God. Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." Romans 8:15-16 RV — "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God."

Second Proposition: Because we are sons, God has sent the Spirit of His Son into our hearts. This Spirit of Christ bears witness together with our spirit that we are children of God, crying, "Abba, Father!"

VI. THE RESULTS OF ADOPTION. Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his son into our hearts, crying Abba, Father."

First Proposition: God sends the Spirit of his Son into our hearts, crying, Abba Father. Romans 8:15 — "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

Second Proposition: We are delivered from bondage and fear and brought into filial trust in God. Galatians 4:4-6 — "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Galatians 3:25-26 — "But after that faith is come, we are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus.

Third Proposition: We are delivered from the bondage under the law to serve in the liberty of sons. Romans 8:17 — "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Fourth Proposition: Having received a place as children, we are made heirs of God and joint heirs with Jesus Christ. We are made heirs of all God is and all God has.

Sanctification

Ch 08 Sanctification

I. WHAT DOES "SANCTIFICATION" MEAN? FIRST MEANING: Leviticus 27:14; Leviticus 27:16 — -"And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall esteem it, so shall it stand And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof; a homer of barley seed shall be valued at fifty shekels of silver." Numbers 8:17 — "For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself." 2 Chronicles 7:16 — "For now have I chosen and sanctified his house, that my name may be there forever: and mine eyes and my heart shall be there perpetually." Jeremiah 1:5 — "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Matthew 23:17 — "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? John 10:36 — "Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?"

First Proposition: To sanctify means to separate or set apart for God.

Sanctification is the process of setting apart or state of being set apart for God. This is the primary meaning of the word.

SECOND MEANING: 2 Chronicles 29:5; 2 Chronicles 29:15-18 — "And said unto them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the LORD God of your Fathers, and carry forth the filthiness out of the holy places And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began of the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: SO they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof." Leviticus 11:44 "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping things that creepeth upon the earth." Leviticus 20:7 — "Sanctify yourselves therefore, and be ye holy: for I am the LORD your God." 1 Chronicles 15:12; 1 Chronicles 15:14 "And said unto them, Ye are the chief of the fathers of the Levites; sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel." Exodus 19:20-22 — "And the LORD came down upon mount Sinai, on the top of the mount: and the Lore) called Moses up to

the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them." 1 Thessalonians 5:22-23 — "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Hebrews 9:13 — "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." 1 Thessalonians 4:7 RV — "For God called us not for uncleanness, but in sanctification." 1 Thessalonians 4:3 — "For this is the will of God, even your sanctification, that ye should abstain from fornication."

Second Proposition: To sanctify means to separate from ceremonial or moral defilement; to cleanse.

Sanctification is the process of separating, or state of being separated, from ceremonial or moral defilement. The two meanings of the word are closely allied. One cannot be truly separated to God without being separated from sin.

THIRD MEANING: Ezekiel 20:41 — "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen." Ezekiel 28:22 — "And I say, Thus saith the LORD God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her." Ezekiel 36:23 — "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the LORD God, when I shall be sanctified in you before their eyes." Ezekiel 38:16 — "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Ezekiel 39:27 — "When I have brought them again from the people, and gathered them out of their enemies' hands, and am sanctified in them in the sight of many nations."

Third Proposition: God is spoken of as being sanctified by the revelation of His own character, not that He is made holy but shown to be holy.

II. HOW ARE PEOPLE SANCTIFIED? 1 Thessalonians 5:23 — "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." John 17:17 — "Sanctify them through thy truth: thy word is truth."

First Proposition: God sanctifies people.

Sanctification — the separation of men from sin and separating them unto God — is God's own work. As it was God who set apart the firstborn unto Himself, so it is God who sets apart the believer unto Himself and separates him from sin. Ephesians 5:25-26 RV — "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word."

Second Proposition: Christ sanctifies the church. Sanctification is Christ's work. By sacrificing Himself, Christ set the church apart for God. The sacrifice of Christ puts a difference between the church and the world, just as the blood of the Passover Lamb put a difference between Israel and the Egyptians (Exodus 11:7; Exodus 12:12-13). Hebrews 10:10 RV — "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." By the offering of His own body, Jesus Christ has forever set the believer apart for God. The cross stands between the believer and the world. He belongs to God. 2 Thessalonians 2:13 — "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 1 Peter 1:2 — "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

Third Proposition: The Holy Spirit sanctifies the believer. Sanctification is the Holy Spirit's work.

Just as in the Old Testament type, tabernacle, altar and priest were set apart for God by the anointing oil (Leviticus 8:10-12), so in the New Testament anti-type the believer, who is both tabernacle and priest, is set apart for God by the anointing of the Holy Spirit. It is also the Holy Spirit's working in the heart that overcomes the flesh and its defilements, and thus separates the believer from sin and clothes him with divine graces of character, making him fit to be God's own. Galatians 5:16-23 — "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Hebrews 13:12 RV — "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate."

Fourth Proposition: Believers are sanctified through the blood. The blood cleanses us from all the guilt of sin and thus separates us from the mass of men under the curse of the law and sets us apart for God. (Compare to 1 John 1:7; 1 John 1:9 — "But if we walk in the light, as he is in the light, we have the fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.") In the Old Testament the blood of the sacrifice cleansed the Israelites from the guilt of ceremonial offenses and set them apart for God; in the New Testament the blood of Christ cleanses the believer from guilt of moral offenses and sets him apart for God. John 17:17 RV — "Sanctify them in the truth: thy word is truth."

Fifth Proposition: We are sanctified in the truth, the word of God. The word cleanses from the presence of sin, separates us from it, and sets us apart for God (Psalms 119:9; Psalms 119:11. See also John 15:3 — "Now are ye clean through the word which I have spoken unto you.") As we bring our lives into daily contact with the word, the sins and imperfections of our lives and hearts are disclosed and put away, and we are more and more separated from sin unto God. (John 13:10 — "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean

every whit: and ye are clean, but not all.") 1 Corinthians 1:30 RV — "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption."

Sixth Proposition: Jesus Christ has become our sanctification.

Separation from sin and separation to God was provided for us in Christ. When we appropriate Christ, we obtain the sanctification thus provided. The more completely we appropriate Christ, the more completely we are sanctified. But perfect sanctification is provided in Him, just as perfect wisdom is provided in Him (Colossians 2:3). We appropriate each in ever-increasing measure. Through the indwelling Christ, presented to us by the Spirit in the Word, we are made Christlike; and bear fruit. . John 15:1-7 — "I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." As Christ takes continually more and more complete possession of every corner of our being, we are more and more completely sanctified. Hebrews 12:10-11 — "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Seventh Proposition: We become partakers of God's holiness through the administration of chastisement by our heavenly Father. The word "holiness" in this passage is not the same word as the one translated "sanctification" in other passages, but it is from the same root. In verse 14, the same word is used, and it is translated "sanctification" in the Revised Version. Hebrews 12:14 RV — "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

Eighth Proposition: Sanctification is something that we must pursue, or seek earnestly, if we are to obtain it.

While it is God's work, we have our part in it; namely, to make it the object of our earnest desire and pursuit. Romans 6:19; Romans 6:22 RV — "For as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

Ninth Proposition: We attain sanctification through presenting our members as servants (literally "slaves") to righteousness and becoming ourselves bondservants to God. 2 Corinthians 6:17; 2 Corinthians 7:1 — "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the

fear of God."

Tenth Proposition: We perfect holiness by cleansing ourselves from all defilement of flesh and spirit. To this end we are to come out from among unbelievers, refusing all alliances with them and touching no unclean thing. It is under the guidance and in the power of the Holy Spirit that we do this, but it is we that do it. Colossians 1:1-23 RV — "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unproveable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister."

Eleventh Proposition: The completion by Christ of the work of sanctification in us — our presentation before God, holy, without blemish and unproveable — is conditioned upon our continuance in the faith, grounded and steadfast.

If we have a genuine faith we will so continue. Hebrews 10:39 — "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Acts 26:18 — "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Twelfth Proposition: We are sanctified by faith in Christ.

Sanctification, just as justification, regeneration and adoption, is conditioned upon faith. Faith is the hand that appropriates this as all other blessings of God.

III. WHEN DOES SANCTIFICATION TAKE PLACE? 1 Corinthians 1:2 RV — "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." 1 Corinthians 6:11 RV — "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

First Proposition: All members of the church of God are already sanctified in Christ Jesus. The moment anyone becomes a member of the church of God by faith in Christ Jesus, he is sanctified.

QUESTION: In what sense are we already sanctified?

ANSWER: In the sense expressed in Hebrews 10:10; Hebrews 10:14 "By the which will we are sanctified through the offering of the body of Jesus Christ once for all... For by one offering he hath perfected for ever them that are sanctified." (Compare to verse 1.) By the offering of the body of Jesus Christ once for all, we are cleansed forever from all the guilt of sin and we are "perfected forever" as far as our standing before God is concerned. The sacrifice does not need to be repeated as the Jewish sacrifices (v. 1). The work is done once for all, sin is put away forever (Hebrews 9:26; compare to Galatians 3:13), and we are set apart forever as God's peculiar and eternal possession. There is another sense in which every believer may be already sanctified. (Romans 12:1 — "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.") It is the believer's

present and blessed privilege, and immediate and solemn duty, to present his body to God as a living sacrifice — not some part or parts of the body, but the whole body with its every member and every faculty. Such an offering is "well pleasing to God" (RV Marg.). As God in the Old Testament showed His pleasure in an offering by sending down fire to take it to Himself, so when the whole body is thus offered to God, He still sends down fire, the fire of the Holy Spirit, and takes to Himself what is thus presented. The believer, then, so far as the will and center of his being is concerned, is wholly God's or perfectly sanctified. He may and will daily discover, as he studies the word of God and is illumined by the Holy Spirit, acts of his, habits of life, forms of feeling, speech, and action that are not in conformity with this central purpose of his life. These must be confessed to God as blameworthy, and be put away. This department of his being and life is brought by God's Spirit and the indwelling Christ into conformity with God's will as revealed in His word. 1 Thessalonians 3:12 — "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. 1 Thessalonians 4:1; 1 Thessalonians 4:10 RV — "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk — that ye abound more and more. ... for indeed ye do it toward all the brethren which are in Macedonia. But we exhort you, brethren, that ye abound more and more." 2 Peter 3:18 RV — "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever. Amen." 2 Corinthians 3:18 RV — "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Ephesians 4:11-15 — "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Second Proposition: There is a progressive work of sanctification — an increase in love; an abounding more and more in a godly walk and in pleasing God; growing in the grace and knowledge of our Lord and Savior Jesus Christ; a being transformed into the image of our Lord; a growing up into Christ in all things. 1 Thessalonians 5:23 RV — "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 3:12-13 — "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Third Proposition: The complete sanctification of believers is something to be sought in prayer, to be accomplished by God in the future.

It is at the coming of our Lord Jesus with all his saints that He is to establish our hearts unblameable in holiness before our God and Father, and that our spirit and soul and body are to be preserved entire without blame. (Compare to 1 John 3:2.) It is through our Lord making us to increase and abound in love unto one another and unto all men that this is accomplished. It is not in the life that now is, nor is it at death, but at the coming of Christ that we are entirely sanctified in

this sense.

IV. THE RESULTS OF SANCTIFICATION. Hebrews 10:14 — "For by one offering he hath perfected forever them that are sanctified."

First Proposition: By the one offering, the sacrifice of Himself for sins, Christ has perfected forever those who are sanctified. Their standing before God as guiltless is already forever secured for the sanctified. The sanctification here spoken of is the separation from the guilt of sin and is secured to God by the shed blood. Hebrews 2:11 — "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Second Proposition: Those who Jesus sanctifies are of one with Him, and He is not ashamed to call them brethren. 2 Thessalonians 2:13 — "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Third Proposition: We are saved through sanctification.

Sanctification results in salvation. The sanctification here spoken of is the sanctification that the Holy Spirit works; and the salvation here spoken of is not salvation in the mere sense of the forgiveness of sins, but salvation in the fullest sense of deliverance from sin's dominion and presence. Hebrews 12:14 RV — "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

Fourth Proposition: Sanctification results in seeing the Lord. The sanctification here spoken of is sanctification in the sense of separation from sin, the sanctification which is the outcome of our eager desire for it and God's chastening. (Compare to verses 10-11.) Without this cleansing from sin, it will be impossible to know the blessed vision of the Lord that awaits those who are purified. The purity that leads to this blessed vision of God is not merely outward purity but heart purity. (Matthew 5:8 — "Blessed are the pure in heart: for they shall see God.") Even in the life that now is, the more completely we are sanctified, the clearer is our perception of God. Acts 20:32 — "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 26:18 — "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Fifth Proposition: Sanctification secures an inheritance.

Sanctification by God's Spirit makes us joint heirs with God's Son. Romans 8:2-6; Romans 8:12-14; Romans 8:16-18 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace Therefore, brethren, we are debtors, not to the flesh to live after the flesh, for if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye

shall live. For as many as are led by the Spirit of God, they are the Sons of God The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Repentance

Ch 09 Repentance

I. THE IMPORTANCE OF REPENTANCE. Matthew 3:2 — "And saying, Repent ye: for the kingdom of heaven is at hand." Matthew 4:17 — "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mark 6:12 — "And they went out and preached that men should repent." Acts 2:38 — "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

First Proposition: The keynote of the preaching of John the Baptist, Jesus, the disciples on their first missionary tour, and Peter at Pentecost, was "Repent." Acts 20:21 — "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 26:20 — "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

Second Proposition: The sum and substance of Paul's testimony to Jew and to Gentile was repentance toward God and faith in the Lord Jesus Christ. Luke 24:47 RV — "And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Third Proposition: The heart of Christ's parting commission to the twelve was that "repentance and remission of sins' should be preached unto all the nations. 2 Peter 3:9 RV — "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance."

Fourth Proposition: The Lord's supreme desire concerning all men is that they should come to repentance. Acts 17:30 — "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Fifth Proposition: God's one command to all men everywhere is "Repent." Luke 13:3; Luke 13:5 — "I tell you, Nay: but, except ye repent, ye shall all likewise perish I tell you, Nay: but except ye repent, ye shall all likewise perish."

Sixth Proposition: The only door of escape from perdition for any man is repentance. The universal call of Old Testament prophets was repentance. There surely is not the emphasis laid upon repentance in modern preaching that there is in the Bible.

II. WHAT IS REPENTANCE? THE ETYMOLOGY OF THE WORDS USED: The primary thought of the Hebrew word translated "repent" in the Old Testament is, to pant, to sigh, to groan, and so to lament, to grieve about one's doing. This Hebrew word occurs frequently in the Old Testament in the active form in the sense to comfort (e.g., Psalms 23:4 — "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort

me"). The Greek word in the New Testament translated "repent" means "to change one's mind."

There is another Greek word used in the New Testament five times and translated "repent." This word means "it is a care to one afterwards," or, it "repents one." This word is also used in the Septuagint to translate the Hebrew word mentioned above. The thought of both sorrow and change of purpose is in the words.

USAGE OF THE WORDS IN THE BIBLE: Jeremiah 8:6 — "I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle." Jeremiah 18:8 — "If that nation, against whom I have pronounced, turn from their' evil, I will repent of the evil that I thought to do unto them." Jeremiah 26:3 — "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I proposed to do unto them because of the evil of their doings." Jeremiah 42:10 — "If ye will still abide in this land, then will I build you, and not pull you down: and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you." Ezekiel 24:14 — "I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the LORD God." Joel 2:13-14 — "And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Amos 7:1-6 — "Thus hath the LORD God shewed unto me; and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O LORD God, forgive I beseech thee: by whom shall Jacob arise? for he is small. The LORD repented for this: It shall not be, saith the LORD. Thus hath the LORD God shewed unto me: and, behold, the Lore) God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O LORD God, cease, I beseech thee: by whom shall Jacob arise? for he is small. The LORD repented for this: This also shall not be, saith the LORD God." Jonah 3:8-10 — "But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Matthew 12:41 — "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." In the usage of the words, the thought of regret and the thought of change of purpose and action are both found; but the emphasis is on the change of purpose and action, especially in the first New Testament word mentioned above.

Today we risk underestimating the importance of sorrow for sin. Sorrow for sin is not repentance, but it is an element in repentance. What the repentance or change of mind is about must always be determined by the context. Repentance of sin is such a sorrow for sin or abhorrence of sin, such a change of mind about it, that it leads the sinner to turn away from sin with all his heart.

III. HOW REPENTANCE IS MANIFESTED. Luke 10:13 — "Woe unto thee Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes." Joel 2:12-13 —

"Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself and repent in dust and ashes."

First Proposition: Repentance is manifested in deep sorrow for sin and in self humiliation and self-abhorrence. (Luke 18:13 — "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.") There is not enough made of this manifestation of repentance today. Hosea 14:1-2 — "O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Luke 18:13-14 "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Second Proposition: Repentance is manifested in confession of sin and prayer to God for mercy. Matthew 12:41 — "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Compare to Jonah 3:5-8 — "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: Yea, let them turn every one from his evil way and from the violence that is in their hands.) Ezekiel 18:30 — "Therefore I will judge you, O house of Israel, every one according to his ways, saith the LORD God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Ezekiel 14:6 — "Therefore say unto the house of Israel, thus saith the LORD God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations." Isaiah 55:7 — "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Third Proposition: Repentance is manifested by the sinner turning from his evil way, from all his transgressions, his idols, his abominations, and his thoughts. This is the most important and decisive manifestation of repentance, the one upon which the Bible lays the most emphasis. Note the frequency and urgency of the use of the word "turn" in the Bible. See also Acts 3:19 RV — "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Conversion is the outward proof of the inward repentance. (Compare to 1 Thessalonians 1:9.) Acts 26:20 RV — "But declare both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance." 1 Samuel 7:3 — "And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your

hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." Matthew 3:8 RV — "Bring forth therefore fruit worthy of repentance."

Fourth Proposition: Repentance is manifested by two things: trusting God and bringing forth fruit worthy of repentance.

There are two sides to repentance: turning from, and turning to. Thessalonians 1:9 — "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."

Bringing forth fruit means not merely abstinence from evil, but performance of good. Compare to Luke 3:10-14 "And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers, likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Mark 1:4 — "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Acts 13:24 — "When John had first preached before his coming the baptism of repentance to all the people of Israel." Acts 2:38 — "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Fifth Proposition: Repentance is manifested by baptism. This is God's appointed and deeply significant way of publicly professing our repentance. What right have we to substitute some other?

IV. THE RESULTS OF REPENTANCE. Luke 15:7; Luke 15:10 — "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

First Proposition: There is joy in heaven, in the presence of the angels of God, over one sinner that repents. This is the supreme result of repentance. We should work for the repentance of sinners more because of the joy it brings to God and Christ than because of the blessings it brings to us. Isaiah 55:7 — "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." Luke 24:47 — "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Mark 1:4 RV — "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins." Acts 2:38 RV — "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." Acts 3:19 — "Repent ye therefore, and be converted, that your sins may be blotted out."

Second Proposition: Repentance results in pardon — remission of sins, the blotting out of sins. This remission is "in the name of Jesus Christ" — i.e., on the grounds of His work. Repentance is the condition upon which the remission secured by the death of Jesus Christ is made our own. Acts 2:38 RV — "And Peter said unto them, Repent ye, and be baptized every one of you in the

name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

Third Proposition: Repentance is one of the primary conditions for receiving the gift of the Holy Spirit. The gift of the Holy Spirit is for all those who repent and are baptized in the name of Jesus Christ unto the remission of sins. It is for them to "take" (the exact force of the word rendered "receive"). Acts 3:19-21 RV — "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began."

Fourth Proposition: The repentance of God's people will result in times of refreshing from the presence of the Lord and the sending of the Messiah.

These words were spoken to the Israelites and the implication is that the repentance of Israel will result in the coming of the Christ who has been appointed for them, even Jesus.

V. HOW REPENTANCE IS EFFECTED.

Acts 1 1:18 — "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." The word rendered "granted" in this verse is the word ordinarily translated "given."

First Proposition: Repentance that brings life is a gift from God. Acts 5:30-31 RV — "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins." (See also 3:26 — "Unto you first God, having raised up his servant, sent him to bless you, in turning away every one of you from your iniquities.") Second Proposition: Jesus, once crucified but now exalted, gives repentance. Acts 2:37-38; Acts 2:41 — "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every, one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." By the verses that precede we see that what they heard was the word of God, preached by men who were "filled with the Holy Ghost."

Third Proposition: Repentance is effected through the preaching of the word by men filled with the Holy Ghost. (Compare to 1 Thessalonians 1:5-6; 1 Thessalonians 1:9-10 — "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. . . . For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God and to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.") The word of God is the means used for the bestowal of the gift of repentance. Jonah 3:5-10 — "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from

him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: Yea, let them turn every one from his evil way and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way: and God repented of the evil, that he had said that he would do unto them; and he did it not."

Fourth Proposition: Repentance results when men believe God's word. Romans 2:4 "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

Fifth Proposition: The goodness of God leads men to repentance. The word here rendered "goodness" is an adjective ordinarily meaning in the New Testament usage "kind" (Luke 6:35; Ephesians 4:32), or "gracious" (1 Peter 2:3). It is the kindness and patience and forbearance of God that leads men to repentance. (Compare to 2 Peter 3:9 — "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.") Revelation 3:19 — "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Hebrews 12:6; Hebrews 12:10-11 — "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Sixth Proposition: Repentance is effected through God's loving reproof and chastisement. (Compare to Psalms 119:67 — "Before I was afflicted I went astray: but now have I kept thy word.") 2 Timothy 2:24-25 RV — "And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth."

Seventh Proposition: Repentance is effected through the meek and gentle correction administered by the servant of the Lord. 2 Corinthians 7:8-11 RV — "For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what cleansing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter."

Eighth Proposition: Godly sorrow leads to proper repentance. The godly sorrow in this case was itself wrought by the correction administered by the Lord's servant. Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself and repent in dust and ashes."

Ninth Proposition: The sight of God causes repentance.

Nothing is so calculated to impress sinful man with a hatred of sin and abhorrence of self as a sinner as a real view of God. If then we wish to bring men to repentance, let us bring them face to face with God. This can be effected by showing them God as revealed in His word. But it must be done in the power of the Holy Spirit

Faith

Ch 10 Faith I. WHAT IS FAITH?

MEANING OF FAITH IN GENERAL

Hebrews 11:1 RV — "Now faith is the assurance of things hoped for, the proving of things not seen." (Other versions read, "Now faith is assurance of things hoped for, a conviction of things not seen.") (Compare to verses 7, 11, 17-19, 22, 30 — "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: . . . By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel: and gave commandment concerning his bones.") Faith is the assurance of things hoped for, a conviction (or proving, putting to the test) of things not seen. The foundation upon which this assurance of things hoped for rests, this conviction of things not seen, is God's word.

MEANING OF "FAITH" WHEN USED IN CONNECTION WITH PRAYER.

James 1:5-7 RV — "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." Mark 11:24 RV — "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

Faith, in prayer, is the firm expectation or assurance, free from all doubts, of getting what was asked for. The prayer of faith counts the thing asked for as if it were already a reality, because God has heard the request and granted the thing asked, and what God has granted is as really ours as if we had it already in our possession in actual experience.

Compare to 1 John 5:14-15 — "And this is the confidence; that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him," and to 1 Corinthians 3:21 — "Therefore let no man glory in men: for all things are yours."

MEANING OF "FAITH" WHEN USED IN CONNECTION WITH GOD.

1 John 5:10 RV — "He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning His Son." John 5:24 RV — "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of

death into life." Acts 27:22-25 — "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Romans 4:3 — "For thus saith the Scriptures? Abraham believed God and it was counted unto him for righteousness." (Compare to Genesis 15:4-6 — "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.") Romans 4:19-21 RV — "And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform." To believe God is to rely upon or have unhesitating assurance of the truth of God's testimony, even though it is unsupported by any other evidence, and to rely upon or have unfaltering assurance of the fulfillment of his promises, even though everything seen seems against fulfillment.

It is "taking God at his word." Faith is not belief without evidence. It is belief on the very best of evidence, the word of Him who cannot lie (Titus 1:2). Faith is so rational that it asks no other evidence than this all-sufficient evidence. To ask other evidence than the word of Him "who cannot lie" is not rationalism, but consummate irrationalism. 2 Chronicles 20:20 — "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." John 14:1 RV — "Let not your heart be troubled; ye believe in God, believe also in me." To believe in God is to rely upon or put confidence in God Himself. When we believe God, we trust His word; when we believe in God we trust Himself. When we believe God, we fix our eyes on what He has said (Romans 4:20); when we believe in God, we fix our eyes upon what He is, upon His person, upon Himself.

There are two Hebrew words for "trust" and "faith." The first, translated "believe" and "trust," means primarily, in the transitive, "to prop," "to stay," "to support"; in the intransitive, "to stay oneself." The second word, translated "trust," seems to mean "to cast oneself upon." When we believe God, we stay ourselves upon His word; we stay ourselves upon Himself.

MEANING OF "FAITH" WHEN USED IN CONNECTION WITH JESUS CHRIST.

John 14:1 — "Let not your heart be troubled: ye believe in God, believe also in me." Matthew 9:21-22 — "For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Matthew 9:29 — "Then touched he their eyes, saying, According to thy faith be it unto you." Matthew 15:25; Matthew 15:28 — "Then came she and worshipped him, saying, Lord help me Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matthew 8:8-10 — "The centurion answered and said, Lord,

I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel." Luke 7:48-50 — "And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, thy faith hath saved thee; go in peace." John 14:12 — "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Faith in .Jesus Christ is relying on or putting confidence in Jesus Christ. It is the assurance that he will do the things sought of him or take care of the matters entrusted to him (2 Timothy 1:12). It is simply relying upon him for these things. What Jesus Christ is relied upon for varies in different cases. (In the several cases cited above, it was for care, healing, sight, help, the healing of another, pardon, and power.) What he is relied on for, that he will do. Matthew 9:29 — "Then touched he their eyes, saying, According to your faith be it unto you."

Relying on Christ for healing brings healing, relying on Christ for help brings help, relying on Christ for pardon brings pardon, relying on Christ for power brings power, relying on Christ for victory brings victory. What we have a right to rely on him for is determined by his character and his definite promise.

II. SAVING FAITH. THE CHARACTER OF SAVING FAITH, OR HOW WE MUST BELIEVE IN ORDER TO BE SAVED.

Romans 10:9-10 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the (lead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

First Proposition: Saving faith is believing with the heart. In order to be saved we must believe with the heart. In the Bible the heart stands for thought, feelings, and will. A heart-faith, then, is a faith that rules the thought, the feelings, and the will. The manifestation of heart-faith is action in the direction of that which is believed.

Compare to Hebrews 11:7-8; Hebrews 11:17; Hebrews 11:19-20; Hebrews 11:22; Hebrews 11:24-26; Hebrews 11:28 — "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater

riches than the treasures in Egypt: for he had respect unto the recompense of the reward Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

Compare also to Romans 4:18-21 RV — "Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old) and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform." James 2:14; James 2:21-22; James 2:25 RV — "What doth it profit, my brethren, if a man say he hath faith, but have not works?... Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; . . . And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?"

Second Proposition: Saving faith is a faith that works by doing that which the one who is believed in bids us do. Galatians 5:6 — "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Third Proposition: Saving faith is faith that works by love. John 1:12 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Fourth Proposition: Saving faith is faith that receives Jesus Christ as He comes to us, and for all that He offers Himself to be.

He offers Himself as our sin-bearer and our deliverer from sin's power (John 8:34; John 8:36). Saving faith accepts Him as such and rests all its hope for pardon on His atoning blood. Saving Faith relies utterly upon Him and expects Him to give deliverance. He offers Himself as our Teacher and Lord (John 13:13). Saving Faith accepts Him as such and surrenders the mind unreservedly to His teaching and the life to His absolute control. 2 Timothy 1:12 — "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Fifth Proposition: Saving faith is faith that commits to Jesus Christ. Romans 10:13-14 "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" etc.

Sixth Proposition: Saving faith is a faith that calls upon the name of the Lord. The context plainly shows that the Lord here is the Lord Jesus Christ (v. RV). To call on His name implies: (a) a deep recognition of our need of salvation; (b) an earnest desire to be saved; (c) an utter casting away of hope in any other way of salvation; and (d) a hope that He will save. The faith that recognizes our own lost condition, earnestly desires salvation, casts away all hope in any one or any thing but the Lord Jesus, and hopes (or has the assurance) that He will save, and puts Him to the test by crying to him, is the leith that saves. Romans 10:9 RV — "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

Seventh Proposition: Saving faith is faith that confesses Jesus as Lord. Hebrews 10:38-39 RV — "But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." (See the context, verses 32-37.)

Eighth Proposition: Saving faith is faith that does not shrink back from professing and serving Jesus in danger and trial. THE CONTENTS OF SAVING FAITH, OR WHAT WE MUST BELIEVE IN ORDER TO BE SAVED.

John 20:31 — "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Ninth Proposition: In order that we may have life we must believe that Jesus is the Christ, the Son of God. (Compare to 1 John 5:1.) Of course this must be a heart-faith, a faith that leads to action along the lines of that which is believed. Not merely a theological opinion that Jesus is the Christ, the Son of God, but a degree of assurance or conviction strong enough to lead us to trust in him, and to submit our thoughts, feelings, purposes, and lives to His control. Romans 1:16 — "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Tenth Proposition: In order to be saved, we must believe the gospel.

QUESTION: What is the gospel?

ANSWER: 1 Corinthians 15:1-11 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (See also Romans 1:17-25.) The gospel is that "Christ died for our sins according to the Scriptures was buried and rose again." This we must believe in order to be saved. This involves faith in Him as the Christ, the Son of God. (Romans 1:4 "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.") Faith that He died for our sins brings pardon, and faith that he rose again brings deliverance from sin's power. Of course, this also must be a heartfaith. Romans 10:9 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Eleventh Proposition: In order to be saved, we must believe that God raised Jesus from the dead. This involves faith in His divinity (Romans 1:4), in His propitiatory death and God's acceptance of it (Romans 4:25), in His intercession for us (Hebrews 7:25), and in His power to deliver us from sin. Luke 7:48-50 — "And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace."

Twelfth Proposition: In order to be saved, we must believe that Jesus can and will forgive our sin. This faith involves faith in the divinity of Jesus, for God alone can forgive sin.

III. HOW FAITH IS MANIFESTED. Mark 2:3-5 — "And they came unto him, bringing one sick of the palsy which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

First Proposition: Faith in Jesus is manifested by our bringing to Him our needs and surmounting all the obstacles that lie between us and Him. Matthew 15:22-28 — "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Second Proposition: Faith in Jesus is manifested by our holding on to Jesus for the desired blessing in the face of discouragement, even in the face of His apparent refusal to bestow it. Acts 11:19; Acts 11:21 RV — "They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only Jews And the hand of the Lord was with them: and a great number that believed turned unto the Lord."

Third Proposition: Faith in God's word is manifested by men turning to the lord. Hebrews 11:8; Hebrews 11:17 — "By faith Abraham, when he was called to go out into a place which he should after received for an inheritance, obeyed; and he went out, not knowing whither he went By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son."

Fourth Proposition: Faith is manifested by prompt and exact obedience to the commandments of Him who is believed in, simply because He commands, even when we don't know the purpose of His command, nor the outcome of obedience. Hebrews 11:17-19 — "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Romans 4:18-21 RV — "Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform."

Fifth Proposition: Faith is manifested by a disregard for the difficulties that lie in the way of the fulfillment of God's promises. (Compare to Numbers 13:31-33; Numbers 14:6-9.) Difficulties are

nothing to one who believes in God and His word: God is mightier than all obstacles, and His word is sure in face of all apparent impossibility of fulfillment. Hebrews 11:27 — "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

Sixth Proposition: Faith is manifested by steadfastness in the path God points out in the face of obstacles, peril, and apparent loss. Hebrews 11:24-26 — "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

Seventh Proposition: Faith is manifested by the sacrifice of present transient advantage, for the sake of future permanent advantage. Hebrews 11:20-21 — "By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." (Compare to Genesis 27:27-29 — "And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brother, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

Compare, also, to Genesis 48:5-20 — "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance: and as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem. And Israel beheld Joseph's sons, and said, "Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, look God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow

into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.") Eighth Proposition: Faith is manifested by large expectations based on God's large promises, even though as yet nothing may be seen.

IV. THE RESULTS OF FAITH. Ephesians 2:8 — "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

First Proposition: We are saved through faith.

Salvation is God's free gift; faith appropriates to itself this gift freely offered to all. Romans 1:16 — "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The gospel has power to save, but that power is displayed only in those who believe. (See, also, 1 Timothy 4:10 — "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.") Salvation is a manifold process, but every factor in it depends on faith. (Acts 10:43 — "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.") We receive remission of sins through faith. God offers forgiveness to all men on the grounds of the shed blood of Christ. The one who believes appropriates to himself individually this universal offer of salvation. Romans 5:1 — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

We are justified by faith. On the ground of Christ's having been made a curse for us, God offers justification to us. This offer is appropriated by faith. John 20:31 — "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

We receive eternal life through believing. Belief in Him who is the life (John 14:6) makes that life ours. Life is in Him (1 John 5:11); by our believing in Him, this life enters into us. John 1:12 RV — "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." Galatians 3:26 — "For ye are all the children of God by faith in Christ Jesus."

We receive the right to become sons of God by faith. In His only begotten Son, God makes to man the offer of adoption into His family. We appropriate this offer to ourselves by believing in His name. 2 Peter 1:4 "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (see context, verse 5.)

We become partakers of the divine nature through faith in the exceeding great and precious promises of God. Acts 26:18 — "To open their eyes, and to turn them from darkness to light, and

from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

We are sanctified by faith. God offers to us in His word sanctifying grace. By faith we appropriate this sanctifying grace to ourselves. Acts 15:9 — "And put no difference between us and them purifying their hearts by faith." Our hearts are cleansed by faith. There is heart-cleansing power in the word of God. (Compare to Psalms 119:9, 11 — "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word Thy word have I hid in mine heart, that I might not sin against thee.") Christ dwells in our hearts through faith(see Ephesians 3:17 RV — "That Christ may dwell in your hearts through faith . . ."). God presents Christ to us by His Spirit through the word. Faith lays hold upon Christ thus presented and He comes to dwell in our heart and work all His glorious work within. 1 Peter 1:5 — "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

We are kept through faith by the power of God unto a salvation ready to be revealed in the last time. God provides keeping, His own almighty power to keep. Faith simply lays hold of the almighty, power divinely provided. 2 Corinthians 1:24 "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

We stand by faith. By faith we enter into or appropriate to ourselves the grace of God wherein we stand. Romans 5:2 — "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." 1 John 5:4-5 — "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Ephesians 6:16 RV — "Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one." By faith we get the victory over the world and over the evil one. God freely provides for us and offers to us overcoming grace in Jesus Christ. By faith we appropriate this overcoming grace to ourselves. Hebrews 4:1-3 — "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto you was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

We enter into rest by faith. From beginning to end, at every step, salvation is by faith. God freely offers to us in Jesus Christ a manifold salvation; forgiveness, justification, eternal life, the right to be His sons, participation in His own nature, sanctification, heart-cleansing, an indwelling Christ, keeping unto a salvation ready to be revealed in the last time, power to stand, victory over the world and the evil one, rest. We appropriate to ourselves every item in this salvation by faith. By grace are we saved through faith from first to last. Matthew 9:22; Matthew 9:29 — "But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.... Then touched he their eyes, saying, According to your faith be it unto you." James 5:14-15 — "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Second Proposition: We receive physical healing through faith.

God has provided for us and offers to us physical healing and strength in Jesus Christ. Matthew 8:16-17 — "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." We appropriate it to ourselves by faith. We miss it by our unbelief. Mark 6:5-6 — "And he could there do no mighty work, save that he laid his hand on a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching." John 12:46 — "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Third Proposition: We pass out of spiritual darkness into light by faith in Christ. By nature we are all in darkness and children of darkness. God sends Jesus into the world to be "the light of the world" (John 8:12). The light there is in him, the light He Himself is, streams into our hearts when we believe in Him (John 12:36). Faith opens the window and lets the light in. John 14:1 RV — "Let not your heart be troubled: believe in God, believe also in me."

Fourth Proposition: We are delivered from all anxiety of heart by faith, faith in God and Jesus Christ. (Compare to Isaiah 26:3.) John 6:35 — "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never' thirst."

Fifth Proposition: We are fully and forever satisfied through faith in Jesus.

God has provided for us and offers to us full satisfaction for every desire of our spirits in Jesus; by faith we appropriate this satisfaction to ourselves. 1 Peter 1:8 RV — "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

Sixth Proposition: Through faith in Jesus Christ, we rejoice greatly with joy unspeakable and full of glory. In no other way can we get such joy. John 7:38-39 — "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Seventh Proposition: Through faith in Jesus Christ, we become fountains from which rivers of living water flow. This is through the Holy Spirit who is given to those who believe in Jesus Christ. God has given to the crucified, risen, and glorified Jesus His Spirit for His body, the church (John 7:39; John 14:12; Acts 2:33). We appropriate this promise of God by faith. The Spirit comes upon us and makes us fountains of living water. Matthew 21:22 — "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." James 1:5-7 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Mark 11:24 RV — "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

Eighth Proposition: We receive the answer to our prayers when we have faith that we have received.

God is willing to answer prayer. But He demands, as a condition of answering, that we shall believe His naked promise and believe the prayer is heard and that the thing asked is ours. Matthew 21:21 — "Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." John 14:12 — "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Hebrews 11:32-34 "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and of Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Ninth Proposition: We receive power to work wonders through faith in God and Jesus Christ. "Power belongeth unto God" (Psalms 62:11). But the power that belongs to God is at the disposal of His children. We lay hold of it by faith. God's power is the reservoir, our faith is the supply pipe; therefore, according to our faith is our experience of the possession of God's power (Matthew 9:29). Unbelief limits our power, or rather the flow of God's power into us. Matthew 17:19-20 — "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

John 1 1:40 — "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

If we believe, we shall see the glory of God. It is our wretched unbelief that is shutting many of us out of seeing it in our own lives. Hebrews 6:12 — "That ye be not slothful, but followers of them who through faith and patience inherit the promise." Luke 1:45 RV — "And blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord."

Tenth Proposition: Through faith we receive the fulfillment of God's promises. The actual enjoyment of God's promises is conditioned upon our belief of them. No matter how explicit a promise may be, the thing promised becomes ours only upon condition of our believing the promise. James 1:5-7 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." The promises are for us; they are all yes and amen in Christ (Corinthians 1:20), but they become actually and experimentally ours only as we reach out the hand of faith and appropriate them to ourselves. As far as we believe we receive (Mark 11:24 RV). We get what we believe for (Hebrews 4:1-2 — "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.") The fulness of God's blessing is for those who claim it and in so far as they claim it. Joshua 1:3 — "Every place that the sole of your foot shall tread

upon, that have I given unto you, as I said unto Moses." Mark 9:23 — "Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

Eleventh Proposition: All things are possible for him that believes. By faith we lay hold of God and His almightiness. Faith can do anything God can do.

V. HOW TO GET FAITH. Romans 12:3 — "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." 1 Corinthians 12:4; 1 Corinthians 12:8-9 — "Now there are diversities of gifts, but the same Spirit. ... For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit." 1 Corinthians 2:4-5 — "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

First Proposition: Faith is God's gift.

Like all of God's gifts, it is at the disposal of all who wish it, for God shows no partiality among people. It is given through a certain instrument that is within reach of all and upon certain conditions that any of us can fulfill. Romans 10:17 — "So then faith cometh by hearing, and hearing by the word of God." Acts 4:4 "Howbeit many of them which heard the word believed; and the number of the men was about five thousand."

Second Proposition: The word of God is the instrument God has appointed for, and that he uses in, imparting faith. This is true of saving faith. When Paul and Silas told the Philippian jailer to believe in the Lord Jesus Christ and he would be saved, they immediately spoke the word of the Lord to him (Acts 16:31-32).

It is true of the faith that prevails in prayer. If we wish to believe that our prayer is heard, we should search the promises of God and just rest our faith on them. Feeding on the word makes a mighty man of prayer.

It is true of faith in all its aspects. Faith comes through the word and grows by feeding upon the word. If we wish others to have faith we should give them the word of God. If we wish faith ourselves, we should feed on the word of God (2 Timothy 3:15; James 1:21; John 20:31). No amount of praying for faith will bring it if we neglect faith's proper nourishment, the word of God, any more than praying for physical health and strength will bring it if we neglect wholesome food and live on mince pie and candy. Galatians 5:22 — "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith."

Third Proposition: Faith is the work of the Holy Spirit.

Faith is part of the fruit of the Spirit. The word is the instrument by which it is produced, but it is the word carried home and made to be a living thing in the heart by the Holy Spirit's power. Hebrews 12:2 — "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God."

Fourth Proposition: Jesus is the author and finisher of our faith. Romans 4:19-20 RV — "And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promises of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God."

Fifth Proposition: If we want to have faith we must fix our eyes upon the promise of God. (If we want another person to have faith we must hold up the promise of God before him, and hold his attention to it.) Luke 11:9; Luke 11:11; Luke 11:13 — "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?... If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Mark 9:24 "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." (The context shows that Christ at once answered that prayer.) Luke 22:32 — "But I have prayed for thee; that thy faith fail not: and when thou art converted, strengthen thy brethren."

Sixth Proposition: We should pray for faith. As already seen, faith is God's gift. He bestows His gifts in answer to prayer. It is the Holy Spirit's work, and the Holy Spirit is given in answer to our prayer. Prayer is an expression of our helplessness and dependence on God. Matthew 25:29 — "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." (Note preceding context, verses 14-28.)

Seventh Proposition: If we wish more faith, we should use the faith we have. John 5:44 RV — "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?"

Eighth Proposition: A great hindrance to faith is seeking glory from men and not the glory that comes from God only. This and all hindrances must be put away if we would have faith. Hebrews 12:2 — "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Ninth Proposition: If we want to have faith, we must look to Jesus.

Peter's faith failed when he took his eyes off Jesus and began to look at the wind and waves. (Matthew 14:30-31 — "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?") John 8:12 — "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Tenth Proposition: If we are to have faith, we must follow Jesus. The more closely we follow Him, the more our faith will grow. Those who follow most closely in the footsteps of Christ have the most faith. When Peter began to follow Christ "afar off" his faith failed rapidly. The more of Christlike denial of self and of true cross-bearing and humility there is in our lives, the more our faith will grow. Faith cannot flourish in an atmosphere of self-indulgence, self-will, and pride. Selfishness and faith cannot walk together. They are not agreed.

VI. THE RELATION OF FAITH TO REPENTANCE. Acts 11:19; Acts 11:21 — "Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Matthew 3:2; Matthew 3:6 — "And saying, Repent ye: for the kingdom of heaven is at hand And were baptized of him in Jordan confessing their sins." Acts 2:37; Acts 2:41 — "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?... Then the), that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

First Proposition: Believing the word of God leads to repentance. Acts 2:36-38 — "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Second Proposition: The principal element in evangelical repentance is a change of mind about Christ; a change from an unbelieving and rejecting attitude to a believing and accepting attitude. John 5:44 RV — "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?"

Third Proposition: There must be a repentance from the attitude of mind that seeks the glory that comes from man, to the attitude that seeks the glory that comes from God, in order to believe in Christ. Acts 19:18-19 — "And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver."

Fourth Proposition: True faith in Christ involves the confession and forsaking of sin.

Concluding Proposition: True repentance and faith are inseparable.

They are mutually dependent upon each other.

Love to God

Ch 11 Love to God

I. ITS IMPORTANCE. Matthew 22:37-38 — "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Mark 12:29-34 "And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord thy God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." Deuteronomy 10:12 — "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul."

Proposition: To love God with all the heart, soul, and mind is the first and great commandment.

II. HOW LOVE TO GOD IS MANIFESTED. Exodus 20:6 — "And shewing mercy unto thousands of them that love me, and keep my commandments." 2 John 6 — "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." 1 John 5:3 — "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

First Proposition: The supreme manifestation of love to God is keeping His commandments. This is love to God. Keeping God's commandments is more than merely obeying God's commandments. The word translated "keep," expresses watchful care. It means to "attend to carefully, take care of, guard." Deuteronomy 10:12 — "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul."

Second Proposition: Love to God manifests itself in serving Him with all the heart and all the soul.

Paul, in writing to the Thessalonians, speaks of their "labor of love." The word for "labor" denotes intense labor, toil. The one who loves God will labor intensely for Him. An easygoing Christian life proves an absence of love for God. Psalms 97:10 — "Ye that love the LORD hate evil."

Third Proposition: Love to God manifests itself in a hatred of evil. The man who loves God cannot regard sin with favor or indifference. He hates it. All sin. There is no small sin to him. 1 John 2:15 — "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Fourth Proposition: Love to God manifests itself in not loving the world. The man who loves God cannot set his affections upon the world with its gain and its honor, and its pleasure, and its gratifications. All that is in the world is not of the Father, it draws away from Him, and a lover of God cannot love it. 1 John 4:20-21 — "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

Fifth Proposition: Love to God manifests itself in a love to God's children, our brethren.

III. RESULTS OF LOVE TO GOD UNDER BOTH COVENANTS.

UNDER THE OLD COVENANT.

Deuteronomy 5:10 — "And shewing mercy unto thousands of them that love me and keep my commandments." Deuteronomy 7:9 — "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations."

Exodus 20:0 — "And shewing mercy unto thousands of them that love me, and keep my commandments." Psalms 69:36 — "The seed also of his servants shall inherit it: and they that love his name shall dwell therein." Psalms 91:14 — "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." Psalms 145:20 — "The LORD preserveth all them that love him: but all the wicked will he destroy." Isaiah 56:6-7 — "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

First Proposition: The blessings and promises under the Old Covenant were for those who loved God.

UNDER THE NEW COVENANT.

1 Corinthians 8:3 — "But if any man love God, the same is known of him."

Second Proposition: He that loves God is known by God. James 1:12 — "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Third Proposition: The crown of life is for those who love God. James 2:5 — "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"

Fourth Proposition: The kingdom is promised to those who love God. 1 Corinthians 2:9 — "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Fifth Proposition: God has prepared for those who love Him things beyond what the eye has seen or the ear has heard, beyond what has entered into the heart of man; deep things which the Spirit

alone searches and reveals. (See context.) Romans 8:28 — "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

Sixth Proposition: All things work together for good for those who love God. Romans 8:28-30 RV — "And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified."

Seventh Proposition: Those who love God are "called according to his purpose," "foreknown," "foreordained to be conformed to the image of HIS Son," "justified," "glorified."

IV. HOW TO LOVE GOD. 1 John 4:7 — "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

First Proposition: We love God by being born of God.

We are not saved by loving God, we are saved to love God. 1 John 4:19 — "We love him, because he first loved us."

Second Proposition: We love God by believing in and meditating upon His love to us. 2 Thessalonians 3:5 — "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Third Proposition: God, in answer to prayer, directs our hearts into loving Him.

Love to Christ

Ch 12 Love to Christ

I. ITS IMPORTANCE. Matthew 10:35-38 — "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Luke 14:26 — "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

First Proposition: Supreme love to Christ is a primary condition of Christian discipleship.

Christ, in the New Testament, claims the same supreme love for Himself that Jehovah in the Old Testament claims for Himself. Here is undoubted proof of the divinity of Christ. Unless Christ has a place in our hearts above father, mother, wife, children, brothers, sisters, and even our own lives, we cannot be his disciples. 1 Peter 1:8 — "Whom having not seen, ye love." (Compare to verse 2, as to whom the "ye" of verse 8 are — "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:

Grace unto you, and peace, be multiplied.") Second Proposition: Love to Christ (though we don't see Him) is an unfailing mark of the elect. John 8:42 — "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."

Third Proposition: If we are children of God, we will love Christ.

Absence of love for Christ is decisive proof that one is not a child of God. 1 Corinthians 16:22 — "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

Fourth Proposition: Any one who does not love Christ will be anathema (i.e., "devoted without hope of being redeemed," "doomed to destruction") at the coming of Christ.

II. HOW LOVE TO CHRIST IS MANIFESTED. John 14:15; John 14:21; John 14:23 RV — "If ye love me, ye will keep my commandments He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

First Proposition: Love of Christ manifests itself in keeping His words and commandments. (The same thing is said elsewhere of love to God.) 2 Corinthians 5:14-15 RV — "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."

Second Proposition: Love to Christ manifests itself in our not living unto ourselves, but unto Him who for our sakes died and rose again. John 21:15-17 RV — "So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep."

Third Proposition: Love to Christ manifests itself in feeding His lambs and shepherding His sheep. Luke 7:44-47 — "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

Fourth Proposition: Love of Christ manifests itself in ministering to Him.

QUESTION: How can we minister to Christ?

ANSWER: Matthew 25:40 — "And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Php_3:7-8 — "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Fifth Proposition: Love to Christ manifests itself in counting all things but loss and gladly sacrificing them for His sake. Acts 21:13 — "Then Paul answered, what mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Sixth Proposition: Love to Christ manifests itself in a willingness to suffer and to die for His name. 2 Corinthians 5:8 — "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Php_1:23 RV — "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better."

Seventh Proposition: Love to Christ manifests itself in a desire to be with Christ. 2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all of them also that love his appearing." Revelation 22:20 — "He which testifieth these things saith. Surely I come quickly: Amen. Even so, come, Lord Jesus."

Eighth Proposition: Love to Christ manifests itself in a longing for His appearing.

III. RESULTS OF LOVE TO CHRIST. Ephesians 6:24 "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

First Proposition: There is grace for all who love Jesus Christ in sincerity. John 14:21-23 — "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Second Proposition: Those who love Christ are loved by the Father and by Christ. Christ manifests Himself to those who love Him. The Father and Christ make their abode with those who love Christ.

God loves all men, but he has a peculiar love for those who love His Son. (Compare to John 17:23 RV — "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.") QUESTION: How does Christ manifest Himself to those who love Him?

ANSWER: See John 14:15-17; John 14:23, and John 16:14. John 14:15-17 RV — "If ye love me ye will keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you."

Third Proposition: The Father's gift of the Holy Spirit, as the Paraclete to abide with and be in us, is for those who love Christ. 2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Fourth Proposition: At His coming the Lord will give a crown of righteousness to all who love His appearing.

IV. HOW CAN WE ATTAIN LOVE TO CHRIST? Luke 7:47-50 — "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little And he said to the woman, Thy faith hath saved thee; go in peace."

Proposition: Love to Christ arises from a realization of our sin and from faith in the wondrous pardoning love of Christ. This is finely illustrated in Paul: 1 Timothy 1:12-15 — "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Galatians 2:20 — '2 am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And in John 4:10 — "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Love to Man

Ch 13 Love to Man

I. WHAT IS LOVE? Matthew 5:43-47 — "Ye have heard that it hath been said, thou shalt love thy neighbor, and hath thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" 1 John 3:14; 1 John 3:16-17 — "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Love for another is a desire for and delight in their good. Love is not mere fondness for another nor pleasure in their society. The character of another may be hateful to me, and his society disagreeable, but still a real desire for his welfare is love.

II. THE OBJECTS OF CHRISTIAN LOVE. 1 Peter 2:17 — "Honor all men. Love the brotherhood. Fear God.

Honor the king." Ephesians 1:15 — "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints."

First Proposition: We should love the brethren — those born of God, all saints.

While a Christian should love all men, he should and will have a peculiar love for God's children. (Compare to Galatians 6:10 — "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.") Matthew 19:19 — "Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." Matthew 22:39 — "And the second is like unto it, Thou shalt love thy neighbor as thyself."

Second Proposition: We should love our neighbor.

QUESTION: Who is our neighbor?

ANSWER: Luke 10:29-37 — "But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side, and likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where

he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host: and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves: And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." 1 Thessalonians 3:12 — "And the Lord make you to increase and abound in love one toward another; and toward all men, even as we do toward you."

Third Proposition: We should love all men. Matthew 5:44 "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

Fourth Proposition: We should love our enemies.

Enemies are specialized because they are the ones we are least likely to love.

QUESTION: How shall we show our love to our enemies?

ANSWER: The remainder of the verse shows. See also Romans 12:20 — "Be not overcome of evil, but overcome evil with good." Ephesians 5:24 — "Husbands, love your wives, even as Christ also loved the church and gave himself for it."

Fifth Proposition: Husbands should love their wives. The husband has a special duty of love toward his wife. The feeling that a husband should have no more interest in the welfare of his wife than in that of any other woman is totally unscriptural. While Christ has a love for all men, He has an altogether special and peculiar love for the church, and so the Christian husband should love all, but have an altogether special and peculiar love for his wife. Titus 2:4 "That they may teach the young women to be sober, to love their husbands, to love their children."

Sixth Proposition: Wives should love their husbands.

III. HOW SHOULD WE LOVE? 1 Corinthians 16:24 "My love be with you all in Christ Jesus. Amen."

First Proposition: We should love in Christ Jesus.

Christ Jesus is the author of our love. It is for His sake that we love. Our special love to the brethren is because of their special relation to Him. Romans 12:9 RV — "Let love be without hypocrisy."

Second Proposition: We should love without hypocrisy.

Much professed love is a mere pretense. Much calling of one another "brother" is the hollownest formalism. Our love should be genuine, unfeigned. 1 John 3:18 — "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Third Proposition: We should not love merely in word, neither in tongue, but in deed and in truth; not in saying, but in doing; not in profession, but in practice. 1 Peter 4:8 — "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." 1 Peter 1:22

RV — "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently."

Fourth Proposition: We should love from the heart, fervently; or rather, intensely. Php_1:9 — "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." 1 Thessalonians 3:12 — "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

Fifth Proposition: We should love abundantly. No mean, reluctant, or stingy outgoings of love. Matthew 19:19 — "Honor thy father and thy mother: and thou shalt love thy neighbour as thyself." Romans 13:8-9 — "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Galatians 5:14 "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

Sixth Proposition: We should love our neighbor as ourself. John 13:34 RV — "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." John 15:12 RV — "This is my commandment, that ye love one another, even as I have loved you."

Seventh Proposition: We should love the brethren even as Christ loved us.

QUESTION: How much was that?

ANSWER: John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends." 1 John 3:16 — "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

IV. HOW LOVE TO MAN IS MANIFESTED. Romans 13:10 — "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

First Proposition: Love is manifested when we abstain from everything that would injure another. "Love worketh no ill." There is much here for reflection. The applications are countless. Galatians 6:10 — "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Second Proposition: Love is manifested in doing good as we have opportunity.

It is not merely negative (abstaining from doing injury), it is also positive, doing positive good. Galatians 5:13 RV — "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another."

Third Proposition: Love is manifested by becoming a servant to others. This is illustrated in Jesus Christ. John 13:1-5 — "Now before the feast of the passover, when Jesus knew that the hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all

things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Php_2:4-7 — "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." The man who wishes to be served but will not serve does not love. Love seeks lowly places of service. 1 Corinthians 10:24 RV — "Let no man seek his own, but each his neighbour's good."

Fourth Proposition: Love is manifested when we seek not our own, but rather our neighbor's good. Php_2:4 RV — "Not looking each of you to his own things, but each of you also to the things of others."

Fifth Proposition: Love is manifested in our not looking to our own things, but rather to the things of others.

We are not to be concerned about our glory and honor, but the honor of others. (See the context in verses 5-8.) Galatians 6:2 — "Bear ye one another's burdens, and so fulfill the law of Christ."

Sixth Proposition: Love is manifested by our bearing one another's burdens. Romans 15:1-3 RV — "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me."

Seventh Proposition: Love is manifested (a) by our bearing the infirmities of the weak; (b) in not pleasing ourselves; and (c) in pleasing others to edify them.

Christ is the great example here also. 2 Corinthians 2:7-8 — "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

Eighth Proposition: Love is manifested when we forgive and comfort the wayward. In this particular instance, the man had gone deeply into the vilest sin. Galatians 6:1 RV — "Brethren, even if a man be overtaken in an), trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted."

Ninth Proposition: Love is manifested when, in a spirit of meekness, we restore the one overtaken in any trespass. 1 Thessalonians 5:14 RV — "And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all." (Note context.)

Tenth Proposition: Love is manifested by (a) admonishing the disorderly, (b) encouraging the faint-hearted, (c) supporting the weak, and (d) being longsuffering toward all. Romans 14:15; Romans 14:21 RV — "For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died It is good not to eat flesh, nor to drink wine, nor do anything whereby thy brother stumbleth."

Eleventh Proposition: Love is manifested when we avoid what causes a brother to stumble. Romans 14:19 — "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Twelfth Proposition: Love is manifested when we pursue the things that make peace and things whereby we may edify another. Romans 12:15 — "Rejoice with them that do rejoice, and weep with them that weep."

Thirteenth Proposition: Love is manifested when we rejoice with those who rejoice and weep with those who weep. Luke 6:35 — "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful and to the evil." (Compare to RV: "But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.") Fourteenth Proposition: Love is manifested when we lend, never despairing (or despairing of no man).

Lend and keep on lending, hoping against hope. Ephesians 4:2 — "With all lowliness and meekness, with longsuffering, forbearing one another in love."

Fifteenth Proposition: Love is manifested in forbearing one another — in suffering wrong and ill without vengeance and retaliation, or overcoming evil with good. Ephesians 4:32 RV — "And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

Sixteenth Proposition: Love is manifested when we: (a) are kind, (b) are tenderhearted, and (c) forgive one another as God in Christ forgave us. 2 Corinthians 8:24 "Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." (See context.) 1 John 3:17 — "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Seventeenth Proposition: Love is manifested when we give of our means to meet another's need. Romans 12:10 — "Be kindly affectionate one to another with brotherly love; in honor preferring one another."

Eighteenth Proposition: Love is manifested (a) in being kindly affectionate one toward another; (b) in seeking the higher place for someone else, the lower place for oneself.

It is easy to do this in little conventionalities, say, in the matter of passing through a door first; but do we do it in the important affairs of life? 1 Corinthians 13:4-7 RV — "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Nineteenth Proposition: Love is manifested when we suffer long; are kind; envy not; do not vaunt ourselves; are not puffed up; do not behaving unseemly; do not seek our own; are not provoked; do not take account of evil; do not rejoice in unrighteousness; rejoice with the truth; bear all things; believe all things; hope all things; and endure all things. Leviticus 19:17 — "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Proverbs 27:5 — "Open rebuke is better than secret love." Ephesians 5:11 — "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Twentieth Proposition: Love is manifested to those who do wrong when we rebuke them.

QUESTION: How are we to rebuke them?

ANSWER: Matthew 18:15-17 — "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Personal wrong, first privately, then before one or two witnesses, then before the church. Timothy 5:20 RV — "Them that sin reprove in the sight of all. (This public reproof is by an elder.) Titus 1:12-13 RV — "One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true. For which cause reprove them sharply, that they may be sound in the faith." Sharply, when necessary. Matthew 5:44 RV — "But I say unto you, Love your enemies, and pray for them that persecute you."

Twenty-first Proposition: Love for others is manifested when we pray for them. There is no other way we can do more for them. 1 John 5:2 RV — "Hereby we know that we love the children of God, when we love God, and do his commandments.

Twenty-second Proposition: Love for the children of God is manifested when we love God Himself and do His commandments. John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends. 1 John 3:16 RV — "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Twenty-third Proposition: Love to the brethren is manifested when we lay down our lives for them. The manifestations of love specifically and definitely mentioned in the Bible are very numerous. As one goes over them he begins to see how love covers every duty to every class of men, and how true it is, as Paul says, that "love is the fulfillment of the law" (Romans 13:10 RV).

V. THE IMPORTANCE OF LOVE TO MAN. 1 Corinthians 13:1-3 — "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

First Proposition: Love is absolutely indispensable.

Eloquence, the gift of prophecy, knowledge, faith, sacrifice of possessions, and martyrdom are of no value if love is lacking. 1 Corinthians 13:13 RV — "But now abideth faith, hope, love, these three; and the greatest of these is love."

Second Proposition: Love is greater than faith and hope. 1 Corinthians 13:8 RV — "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away."

Third Proposition: Love never fails. Romans 13:8; Romans 13:10 RV — "Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law Love worketh no ill to his neighbour: love therefore is the fulfillment of the law."

Fourth Proposition: Love is the fulfillment of the law; all individual precepts are but applications of this law. (Compare to 1 Timothy 1:5 — "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." John 15:17 — "These things I command you, that ye love one another.") 1 John 3:23, 11 — "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment For this is the message that ye heard from the beginning, that we should love one another." John 13:34 "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Fifth Proposition: Love to one another is the sum of God's commandment, the original and fundamental message of Christianity, Christ's new and all-inclusive commandment. James 2:8 — "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well."

Sixth Proposition: Love is the royal law. Colossians 3:14 RV — "And above all these things put on love, which is the bond of perfectness."

Seventh Proposition: Love is the bond that unites all the virtues together into a perfect whole.

Note the figure used in the context, verses 12:13 — "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye." John 13:35 — "By this shall all men know that ye are my disciples, if ye have love one to another."

Eighth Proposition: Love is the supreme and decisive test of discipleship. 1 John 4:8 — "He that loveth not, knoweth not God; for God is love."

Ninth Proposition: Love is the supreme and decisive test of our knowing God; love is the one divine thing. 1 John 4:7 — "Beloved, let us love one another: for love is of God, and ever one that loveth is born of God, and knoweth God." 3:10 — "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Tenth Proposition: Love is the supreme test of our being born of God, and being children of God.

Compare to Ephesians 5:1-2 — "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." 1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death."

Eleventh Proposition: Love is the supreme test of our having passed out of death into life. 1 John 4:12; 1 John 4:16 — "No man hath beheld God at any time; if we love one another, God abideth in us, and his love is perfected in us:... And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him."

Twelfth Proposition: Love is the supreme test of our abiding in God and God abiding in us. 1 John 4:20 — "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, can not love God whom he hath not seen."

Thirteenth Proposition: Love to brethren is the supreme test of love to God. 1 Peter 4:8 RV — "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

Fourteenth Proposition: Love is the one thing above all things that we are to seek.

Paul, John, James, Peter, and Jesus proclaim love's supremacy in one voice.

VI. THE BLESSINGS THAT RESULT FROM LOVE TO MEN. 1 Peter 4:8 — "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

First Proposition: Love covers a multitude of sins. 1 Corinthians 8:1 RV — "Now concerning things sacrificed to idols:

We know that we all have knowledge. Knowledge puffeth up, but love edifieth."

Second Proposition: Love builds up. Colossians 2:2 — "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ."

Third Proposition: Love knits together. 1 John 2:10 — "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Fourth Proposition: He who loves his brother abides in the light and does not stumble. 1 John 3:22-23 — "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.

Fifth Proposition: Love to brethren gives prevailing power to prayer.

VII. HOW LOVE TO MEN IS OBTAINED. 1 John 4:7 — "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

First Proposition: Love is of God, and to love we must be born of God. 1 John 4:19 RV — "We love because he first loved us."

Second Proposition: We love because God first loved us. His love to us awakens love in us: first to Him and then to man. If we would learn to love, we must believe in and meditate on His love to us. Galatians 5:6 — "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Third Proposition: Faith works by love. Love is the outcome of faith. (Compare to 1 John 3:23.)

Love is greater than faith, but faith is the root, of which love is the fruit. To say "it is better to have love even without faith than it is to have faith without love," is much like saying it is better to have a crop of apples without having roots to your apple trees than it is to have roots without apples.

Rootless trees do not bear fruit and faithless lives do not bring forth love. Galatians 5:22 — "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith." Romans 5:5 — "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Fourth Proposition: Love is the fruit of the Spirit.

If you wish love, let the Spirit work in your heart and bear His fruit in your life. You will never attain love by any mere effort of your own. Love is not a fruit that is native to the soil of the human heart. 1 Corinthians 14:1, RV — "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy." 1 Timothy 6:11 — "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 2 Timothy 2:22 RV — "But flee youthful lusts, and follow after' righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."

Fifth Proposition: We should pursue love.

While love is the Holy Spirit's work, it should be the object of our desire and pursuit. Hebrews 10:24. "And let us consider one another to provoke unto love and to good works."

Sixth Proposition: We should spur on one another to love. 1 Thessalonians 4:9 — "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."

Seventh Proposition: God teaches us to love one another. Php_1:9 — "And this I pray, that your love may abound yet more and more in knowledge and in all judgment."

Eighth Proposition: God imparts increasing love in answer to prayer. Galatians 2:20 — "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Ninth Proposition: If you would learn to love, let Christ in to live His life in your heart.

Renounce self; renounce the flesh; crucify it, put it in the place of the curse, and let Christ live his life in you.

Prayer

Ch 14 Prayer I. WHO CAN PRAY SO THAT GOD WILL HEAR? Psalms 66:18 — "If I regard iniquity in my heart, the Lord will not hear me."

First Proposition: The one who regards iniquity in his heart cannot pray so that God will hear. The word translated "regard" means primarily to see or to look. Then it comes to mean to look at with favor, to respect, approve, regard. God will not hear the man who in his heart looks upon sin with any favor or allowance; God looks at sin with abhorrence. He is of "purer eyes than to behold evil." (Habakkuk 1:13 — "Thou art of purer eyes than to behold evil, and canst not look on iniquity.") The Hebrew verb here is the same as the one translated "regard" above. If we want to be heard by God, we must have the same attitude toward sin that He has. If we regard sin, He will not regard us when we pray. Herein lies the very simple explanation why many of us pray and are not heard. Proverbs 28:9 — "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Second Proposition: He who turns away from hearing the law, his prayer is an abomination; he cannot pray so that God will hear.

If we turn our ears away from what God says to us in His law, He will turn His ears away from what we say to Him in our prayers. We have an illustration of this in scripture: Zechariah 7:11-13 — "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts. Therefore it came to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts."

Many are saying, "The promises of God are not true. God does not hear my prayers." Has God ever promised to hear your prayers? God plainly describes whose prayers He hears. Do you belong to that class? Are you listening to His words? If not, He has distinctly said He will not listen to your prayers, and in not listening to you, He is simply keeping His word. (Compare to Proverbs 1:24-25; Proverbs 1:28 RV — "Because I have called, and you refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof.... Then shall they call upon me, but I will not answer; They shall seek me diligently, but they shall not find me." Proverbs 21:13 — "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Third Proposition: Whoever disregards the cry of the poor cannot pray so that God will hear.

If we will not listen to the poor when they cry to us in their need, God will not listen unto us when we cry to Him in our need. The world's maxim is, "The Lord helps those who help themselves." The truth is, the Lord helps those who help others. Luke 18:13-14 "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other:

for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Fourth Proposition: The great sinner, who is sorry for and humbled by his sin, and who desires pardon, can pray so that God will hear. The question is often asked, "Shall we get unconverted people to pray?"

What do you mean by unconverted people? If a man is sorry for his sin, and wishes to forsake it and find mercy and is willing to humble himself before God and ask for pardon, he is taking the very steps by which a man turns around, or is converted. To tell a man he must not pray under such circumstances is to tell him that he must not be converted until he is converted, that he must not turn until he is turned around. To get him to pray is just the thing to do: "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). But how, someone may ask, can he pray until he has faith? The answer is very simple. This prayer itself is the first act of faith. The first and most natural and proper thing to do for one who honestly wishes to turn from sin and to believe in Christ, is to pray. The Lord Jesus looked on with delight when he could say to Ananias of the stubborn rebel, Saul of Tarsus, "Behold, he prayeth." (Acts 9:11 — "And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth.") We should be sure, however, that the sinner really is sorry for sin and really wishes to forsake it before we tell him to pray for pardon. You can get him on his knees even before this, and so get him to realize that he is in God's presence, so that his rebellious heart may be humbled, but do not have him pray until he really does wish to turn from sin. 1 John 5:13-15 RV — "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him."

Fifth Proposition: Those who believe in the name of the Son of God can pray so that God will hear. The promises of the New Testament cannot be applied indiscriminately to all men. A great mistake is often made by taking promises made to the believer and applying them as if they referred to all classes of men; or, by taking promises made to those that have surrendered absolutely to the will of God, and applying them as if they referred to all professed believers. When we find promises with "we" and "ye" in them, we should study the context and find out who the "we"s and "ye"s are, and whether we belong to that class. Psalms 34:15; Psalms 34:17 — "The eyes of the LORD are upon the righteous, and his ears are open to their cry... The righteous cry, and the LORD heareth, and delivereth them out of all their troubles." Proverbs 15:29 — "The LORD is far from the wicked; but he heareth the prayer of the righteous." Proverbs 15:8 — "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight."

Sixth Proposition: The righteous and the upright can pray so that God will hear. The words translated righteous and upright have nearly the same significance. They both mean primarily "right" or "straight." (The latter may also mean "level" or "even.") Psalms 32:6 — "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him."

Seventh Proposition: The godly (or merciful) can pray so that God will hear. The word translated "godly" in this passage is so translated three times in the Authorized Version (four times in RV).

But its primary significance is "kind" or "merciful." It could be so translated in at least almost every passage where used. It is frequently translated "saints." Psalms 145:19 — "He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."

Eighth Proposition: Those who fear God can pray so that God will hear. To fear God means to have the reverent regard for God that is due him and that manifests itself in glad obedience to His will (Hebrews 12:28-29; 1 Peter 2:17; Revelation 14:7; 2 Corinthians 7:1; 2 Samuel 23:3; Proverbs 8:13; Proverbs 16:6; Isaiah 11:2-3; Psalms 2:11; Psalms 25:14; Psalms 33:18; Psalms 34:7; Psalms 34:9; Revelation 19:5; Psalms 115:11; Psalms 118:4). 1 John 3:22 — "And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing to his sight."

Ninth Proposition: Those who keep God's commandments and do what is pleasing in His sight can pray so that God will hear.

Here we find one of the greatest secrets of prevailing prayer. If we listen to God's commandments, God will listen to our prayers. If we do as He bids us in His word, He will do as we ask him in our prayers. If we do what pleases Him, He will do what pleases us. The one who turns away his ear from hearing God's law cannot pray so that God will hear; the one who turns his ear to listen attentively to God's word can pray so that God will hear. This explains why some people's prayers are heard and some people's are not. To keep His commandments means more than merely yielding obedience to them; it means to guard them as a precious possession, to treasure them. John 15:7 RV — "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Tenth Proposition: Those who abide in Christ, and Christ's words abide in them, can pray so that God will hear. They can ask whatever they wish and it will be done to them. This is the other great secret of prevailing prayer. It is closely related to the preceding.

QUESTION: What is it to abide in Christ?

ANSWER: It is to continue in living union with Him. To bear the same relation to Him that the living healthy branch, the continuously fruitbearing branch, does to the vine. This branch has no independent life of its own. Its sap and vigor all come from the vine. So we abide in Christ in so far as we have no independent life of our own. In so far as we do not seek to have any thoughts, plans, feelings, purposes, works, fruit of our own, but let Christ think his thoughts, feel His feelings, purpose His purposes, work His works, bear His fruit in us. When we do this, and in so far as we do this, we may ask whatever we wish and it shall be done.

QUESTION: But what if we ask something contrary to God's will?

ANSWER: We cannot in so far as we abide in Christ; our prayers themselves will be the outcome of the Christ-life in us. The Father hears him always and will hear Him when He prays through us. Note that He says also, "And my words abide in you." It is through His words, and only through His words, that Christ imparts His life to us and lives His life in us. The words of Christ are the vehicle of the life of Christ. It is vain, then, to talk or think of abiding in Christ if we neglect His words. We must let His words sink deep into our souls and form us, mould our thoughts, our feelings, our purposes, our plans, our actions. "If ye abide in me, and my words abide in you, ask whatsoever

ye will, and it shall be done unto you" is the way the promise reads. Psalms 91:1; Psalms 91:14-15 — "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."

Eleventh Proposition: The one who dwells in the secret place of the Most High, who sets his love upon God and knows His name, can pray so that God will hear.

QUESTION: What is it to dwell in the secret place of the Most High?

ANSWER: The word translated "secret place," means primarily a covering, then hiding-place, protection. It is translated "protection" once, and "hiding-place" a number of times. To dwell in the secret place of the Most High, means, then, to put oneself and keep oneself under the protection of the Most High, to be covered and hid from all harm by Him.

It means to leave all our welfare absolutely to Him, and to look to Him and to trust Him to take care of it. To know His name means to know Him as he has revealed Himself to us. That is only possible through the study of the word. Psalms 37:4 "Delight thyself also in the LORD and he shall give thee the desires of thine heart."

Twelfth Proposition: He who delights himself in the Lord can pray so that the Lord will hear.

If our delight is in Him, our great prayer will be for Himself, and He is always willing to give Himself. With Himself He will grant every other desire of our hearts. If our delight is in Him, it will be His delight to give us what we ask. Do you delight in the Lord? Remember that "delight" is a strong word. Psalms 37:5 — "Commit thy way unto the LORD trust also in him; and he shall bring it to pass."

Thirteenth Proposition: He that commits his way to the Lord and trusts in Him can pray so that God will hear. The word here translated "commit" means literally "roll." To commit our way to the Lord is to roll it upon Him, leave its direction and protection entirely to Him. Have you done this?. Psalms 9:12 — "When he maketh inquisition for blood he remembereth them: he forgetteth not the cry of the humble." Psalms 10:17 — "LORD thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."

Fourteenth Proposition: The humble can pray so that God will hear. The Revised Version translates the word "humble" differently in these two passages. In Psalms 9:12, it translates it "poor." In Psalms 10:17, it translates it "meek." The two words so translated are closely related, almost identical, and are from the same root (according to one reading they are precisely the same). The thought of the word is "the afflicted" who bear their affliction with meekness and humility. This latter thought is especially true of the word used in Psalms 10:17. (See also Zephaniah 2:3 — "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.") Psalms 69:33 RV — "For the LORD heareth the needy; and despiseth not his prisoners." Psalms 102:17 — "He will regard the prayer of the destitute, and not despise their prayer."

Fifteenth Proposition: The needy and the destitute can pray so God will hear. The word translated "destitute" is a very strong word, primarily meaning "naked." Those to whom man does not listen

are just the ones to whom God does listen. "The hungry he hath filled with good things; and the rich he hath sent empty away" (Luke 1:53 RV). The poor cannot get a hearing down here, but they can up there. The more a man has, the more attentively the world listens to him; the more a man needs, the more attentively God listens to him. James 5:13 RV — "Is any among you suffering; let him pray."

Sixteenth Proposition: The suffering ones among God's people can pray so that God will hear.

People often hesitate to pray to God because their afflictions are so many.

These afflictions are a warrant for praying and a guarantee that God will hear. (Compare to Matthew 11:28.) Many are saying, "My troubles and sorrows are so many, what shall I do?" The answer is, pray. "Is any among you suffering; let him pray." Isaiah 19:20 — "And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." James 5:4 "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Seventeenth Proposition: The oppressed can pray so that God will hear. The oppressed cry for justice down here, but only get greater oppression; but God will hear if they cry to Him, and He will deliver and avenge them.

Israel cried to Pharaoh and was only sent to more bitter bondage, to make bricks without straw. Israel cried to Jehovah, and He brought them forth with a mighty hand and an outstretched arm. So will He do again when the oppressed cry to Him and not to human governments. Exodus 22:22-23 — "Ye shall not afflict any widow, or fatherless child.

If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry."

Eighteenth Proposition: Widows and fatherless children can pray to God in their oppression so that God will hear. James 1:5 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Nineteenth Proposition: The child of God who lacks wisdom can pray so that God will hear.

If we lack human wisdom, we can have God's wisdom. If we are full of our own wisdom, we cannot have His. Acts 10:24; Acts 10:31-32 — "And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsman and near friends And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee."

Twentieth Proposition: The man who sincerely seeks the truth, and obeys the truth as fast as he finds it, can pray so that God will hear — even though he does not yet know the truth as it is in Jesus, and so is not yet saved. (Compare to Acts 11:14 "Who shall tell thee words, whereby thou and all thy house shall be saved.")

II. WHO SHOULD WE PRAY TO? Acts 12:5 — "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him."

First Proposition: We should pray to God.

Much so-called prayer is not to God. There is very little thought of God in it. We think of the audience; we think, it may be, of our need; but there is not a clear, deep sense that we have come into the presence of the all holy, almighty, all-loving One, and are laying hold upon Him for His help. This is one of the most frequent causes of failure in prayer. We do not really pray to God. The first thing to do when we pray is to actually come into God's presence, to dismiss from our minds, so far as possible, all thought of our surroundings and look to the Spirit to present God to our minds and make Him real to us. It is possible by the Holy Spirit's aid to have God so really present that it almost seems as if we could see and touch Him. Indeed, we do see Him with the Spirit's eyes, and touch Him with the hand of faith. Matthew 6:9 — "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Luke 11:13 — "If ye then, being evil, know how to give good gifts unto your' children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" John 16:23 — "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

Second Proposition: We should pray to the Father.

Various modes of address to him are found in the prayers recorded in the Bible: Father (John 17:1). Holy Father (John 17:11). Righteous Father (John 17:25). Our Father which art in Heaven (Matthew 6:9). "Lord, thou art God, which has made heaven, and earth, and sea, and all that in them is" (Acts 4:24). "God of our Lord Jesus Christ, the Father of Glory" (Ephesians 1:17). "Father of our Lord Jesus Christ" (Ephesians 3:14). "Our God and Father" (1 Thessalonians 3:11 RV). Acts 7:59 RV — "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit." 2 Corinthians 12:8-9 — "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Acts 9:9-10; Acts 9:13-14; Acts 9:17; Acts 9:20-21 — "And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" 2 Timothy 2:22 — "Flee also youthful lusts: but follow righteousness faith, charity, peace, with them that call on the Lord out of a pure heart." (Compare to 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.") 1 Corinthians 1:2 — "Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints,

with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Romans 10:12-13 — "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Compare to verse 9 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.") Third Proposition: We should pray to the Lord Jesus Christ.

One of the most distinctive characteristics of Christians is that they pray to Jesus Christ. They were spoken of in apostolic days as those who called on the name of Jesus (Acts 9:14; Acts 9:21). Paul described them as those "that call upon the name of our Lord Jesus Christ" (1 Corinthians 1:2 RV).

QUESTION: Ought we to pray to the Holy Spirit?

ANSWER: There is no recorded prayer in the Bible to the Holy Spirit, but the communion of the Holy Spirit is spoken of. This may imply prayer, but it may mean the partaking of the Holy Spirit. (Compare to Corinthians 10:16.) We are dependent on the Holy Spirit for everything, and so must look to Him, which implies prayer. Yet it is the Father and the Son who give the Holy Spirit (John 14:16-17; John 15:26; Acts 2:33). It would seem, then, that if we desire Him, instead of praying directly to Him, we should pray to the Father or Son for Him.

III. WHO SHOULD WE PRAY FOR? 1 Chronicles 4:10 — "And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested." Psalms 106:4-5 — "Remember me, O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." 2 Corinthians 12:7-8 — "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

First Proposition: We should pray for ourselves. A prayer for self is not by any means necessarily a selfish prayer. We may pray for something for ourselves in order that God may be glorified by our receiving it (John 17:1; Psalms 50:15). If we would pray more often for ourselves, God would be more glorified in us, and we would be a greater blessing to others. It was well for the world that Jesus spent so much time in prayer for Himself. If we would be fit to pray for others, we must spend much time in prayer for ourselves. It is a bad sign when one is always praying for others and never for himself. He is not like his Master. James 5:16 — "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Romans 1:9 — "For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers."

Second Proposition: We should pray for one another — i.e., believers should pray for fellow-believers. Ephesians 6:19-20 — "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Colossians 4:3 — "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." 2 Thessalonians 3:1-2 — "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith." Acts 13:2-3 — "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me, Barnabas and Saul for the work of whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Matthew 9:38 — "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Third Proposition: We should pray for ministers of the word.

Those who God has called to devote their lives to the ministry of the word should be the special objects of the prayers of God's people. The neglect of prayer on the part of God's people accounts largely for the absence of power on the part of God's ministers. 1 Thessalonians 3:9-13 — "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Fourth Proposition: We should pray for those who have been converted through our ministry.

It is remarkable how often Paul writes to his converts about his praying for them. We find Jesus also praying for His converts in John 17:9-26: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that

thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteousness Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

It is to be feared that few modern ministers pray for their converts with the frequency and intensity that Paul did for his — "night and day praying exceedingly," he writes in one place. James 5:14; James 5:16 — "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:... Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Fifth Proposition: We should pray for sick brethren. 1 John 5:16 — "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."

Sixth Proposition: We should pray for any brother we see sinning a sin not unto death. Ephesians 6:18 RV — "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

Seventh Proposition: We should pray for all the saints.

Christ's prayer took in all believers in all ages (John 17:9; John 17:20). Our sympathies, and consequently our prayers, should take in the whole church of Christ. It is astounding how narrow is the circle taken in by the prayers of the average Christian. Every child of God is my brother and should be remembered in my prayers. Let us give our prayers a wider sweep. (Compare to Psalms 36:10 — "O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart.") 1 Chronicles 29:19 — "And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies and thy statutes, and to do all these things, and to build the palace, for the which I have made provision."

Eighth Proposition: We should pray for our children. 1 Timothy 2:2-3 — "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

Ninth Proposition: We should pray for our rulers.

I fear that most Christians today are grievously disobedient to God at this point. The present fashion is to rail at our rulers. This directly disobeys God's word (Jude 8:9 RV; 2 Peter 2:10-11; 1 Peter 2:17). Christians can accomplish far more for "good government" by praying than by railing at the powers that be. Jeremiah 29:7 — "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace."

Tenth Proposition: We should pray for the city where we live. A Christian should be interested in all lands and in all places. But we have a special responsibility and duty in prayer, as well as in service, toward the place where God puts us. Romans 10:1 — "Brethren, my heart's desire and

prayer to God for Israel is, that they might be saved." Joel 2:17 — "Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God?" Isaiah 62:6-7 — "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Eleventh Proposition: We should pray for Israel.

It is a sin not to. 1 Samuel 12:23 — "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way." A special blessing is pronounced upon those who pray for Jerusalem.

Jerusalem is very dear to God. Psalms 122:6-7 — "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." 1 Kings 11:13 — "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." Zechariah 2:7-8, 10-12 — "Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the LORD of hosts: After the glory hath he sent me unto the nations which spoiled you: he that toucheth you, toucheth the apple of his eye Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the Load in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD for he is raised up out of his holy habitation." Luke 6:28 — "Bless them that curse you, and pray for them which despitefully use you." Matthew 5:44 RV — "But I say unto you, Love your enemies, and pray for them that persecute you."

Twelfth Proposition: We should pray for those who despitefully use us and persecute us. (Compare to Luke 23:34 and Acts 7:60.) We have a special obligation of prayer toward those who do us wrong. 1 Timothy 2:1 — "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

We should pray for all men. The love of God takes in the world (John 3:16); so should our prayers. But there are certain classes, as seen above, toward whom we have a special obligation of prayer.

IV. WHEN SHOULD WE PRAY? Daniel 6:10 — "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Psalms 55:16-17 — "As for me, I will call upon God; and the LORD shall save me. Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Acts 10:9; Acts 10:30 — "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:... And Cornelius said, Four days ago I was fasting unto this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing." (See also Acts 2:1; Acts 2:15 — "The third hour.") First Proposition: The holy men of the Bible prayed three times a day — evening, morning, and at noon.

Psalms 119:146-147 — "I cried unto thee; save me, and I shall keep thy testimonies. I prevented the dawning of the morning, and cried: I hoped in thy word." Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Second Proposition: We should pray very early in the morning, before dawn. Luke 6:12 — "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

Third Proposition: Our Master and example "continued all night in prayer to God. ' This was on the eve of a decisive step in His life, the choice of the twelve.

He prayed similarly at a great crisis in His life, when the multitude wished to take Him and make Him king (John 6:15). (Compare to Mark 6:46-48.) It is a good example to follow. There are some who strangely object to whole nights spent in prayer. They say that faith takes at once what it asks. Does this mean the Savior didn't have faith? (Compare also to Isaiah 40:31.) Nights of prayer to God are followed by days of power with men. It is recorded of John Livingston that he spent a night in prayer and religious intercourse with a company like minded, and that the next day he preached with such power in the kirk of Shotts that five hundred people dated their conversion or some definite advance in their spiritual life from that sermon. Of course, one can keep a night of prayer in a false and legal way. Psalms 88:1 — "O LORD God of my salvation, I have cried day and night before thee."

Fourth Proposition: We should pray day and night. At all times our heart should be looking up to God, and this upward look of the heart will be frequently uttering itself in a cry to Him. Matthew 14:19 — "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude." Acts 27:35 — "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat." 1 Timothy 4:4-5 — "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer."

Fifth Proposition: We should pray at every meal. Psalms 50:15 — "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psalms 81:7 — "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah."

Psalms 77:1-2 — "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the LORD: my sore ran in the night, and ceased not: my soul refused to be comforted." Psalms 86:7 — "In the day of my trouble I will call upon thee: for thou wilt answer me."

Sixth Proposition: We should pray in the day of trouble.

Compare to Psalms 18:6; Psalms 120:1; Psalms 118:5.) Here two different Hebrew words are used, but both are from the same root as the words used in the passages given above.) Psalms 3:1-2 — "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah."

Seventh Proposition: We should pray when those who trouble us increase in number and many rise up against us. When enemies increase we should not despair, but cry to God. Then we can lie down without fear to sleep. We need not fear though ten thousands of people set themselves against us. (Compare to verses 5-6.) 1 Chronicles 5:20 — "And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him."

Eighth Proposition: We should pray in the day of battle.

Victory is of the Lord (Proverbs 21:31 RV). Therefore, in every battle we should cry to Him. 2 Chronicles 14:8-9; 2 Chronicles 14:11 — "And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor. And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah And Asa cried unto the Logo his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Logo our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let no man prevail against thee." 20:1-4, 12 — "It came to pass after this also, that the children of Moab, and the children of Ammon, and with them others besides the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, the), be in Hazazon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Logo, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Logo: even out of all the cities of Judah they came to seek the Logo O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

Ninth Proposition: We should pray when outnumbered by enemies and when we have no might against them, and don't know what to do. When there is nothing else left to do, there is one thing that always remains — pray to God. 2 Chronicles 13:13-16 — "But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, a battle was before and behind: and they cried unto the Logo, and the priests sounded with the trumpets. Then the men of Judah gave a shout and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hands."

Tenth Proposition: We should pray when in grave danger. Psalms 60:11 — "Give us help from trouble: for vain is the help of man."

Eleventh Proposition: We should pray when all human help fails. Jonah 2:7 — "When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple."

Twelfth Proposition: We should pray when our soul faints within us. Psalms 61:2 — "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

Thirteenth Proposition: We should pray when our heart is overwhelmed. Psalms 130:1 — "Out of the depths have I cried unto thee, O LORD."

Fourteenth Proposition: We should pray unto God when in the depths. Deuteronomy 4:25-29 — "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger; I shall call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Logo shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."

Fifteenth Proposition: We should pray in the day when we are being chastened for sin, when we feel far from God and desire to come back to Him. The chastisements of God are a call to prayer. Isaiah 55:6 — "Seek ye the LORD while he may be found, call ye upon him while he is near."

Sixteenth Proposition: We should pray while God is near and may be found. Psalms 116:1-2 — "I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Seventeenth Proposition: We should pray as long as we live. The last utterances of Christ were prayers. The last words of the Bible are prayers. Luke 18:1 — "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Ephesians 6:18 RV — "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." 1 Thessalonians 5:17 — "Pray without ceasing."

Eighteenth Proposition: We should pray always, at all seasons, without ceasing, and never give up. A Christian should breathe an atmosphere of prayer. Faith in God has always an upward look. True trust in God is constantly crystallizing into definite prayer to God.

V. WHERE SHOULD WE PRAY? Matthew 6:6 RV — "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee."

First Proposition: We should pray in secret, in our inner chamber.

We should pray shut in alone with God, the world shut out. There is a temptation when prayer is offered in the presence of others to think of what observers are thinking of us. True prayer is taken up with God, not with men. The danger Christ is guarding against in this passage is ostentatious piety, or hypocrisy — praying to be seen of men. The Heavenly Father is "thy Father which is in secret," "Thy Father which seeth in secret."

Everyone should have a secret place to meet God, a place where he is absolutely alone with God. Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Matthew 14:23 — "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there

alone." (See also Luke 6:12; Luke 9:28.) Second Proposition: Jesus went apart from others to pray. The primary purpose of His seeking this place to pray seems to have been that He might be alone with God. The mountains were His "secret" place.

Moreover, the mountains in their majesty seem to bring God wonderfully near to us and us wonderfully near to God. Acts 16:25 — "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."

Third Proposition: The prisoner should pray in prison.

Doubtless some of the most acceptable and effective prayers that God has ever heard have ascended to Him from prison cells. Prayer transforms a prison cell into a portal of heaven. Jonah 2:2 RV Margin — "I called by reason of mine affliction unto the LORD and he answered me; Out of the belly of Sheol cried I, and thou heardest my voice."

Fourth Proposition: We should pray in the very jaws of death. John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (See the context.)

Fifth Proposition: We should pray in the assembly of believers. Acts 27:35 — "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat." (See context.) Sixth Proposition: We should pray in the presence of the unsaved. In doing so we must guard against praying to be seen and heard by men. By far the greater part of our praying should be in secret. But there should be public acknowledgement of our sense of dependence upon God. 1 Timothy 2:8 RV — "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing."

Seventh Proposition: We should pray in every place.

VI. WHAT SHOULD WE PRAY FOR?

PRAYERS RELATING TO GOD.

Matthew 6:9 — "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

First Proposition: We should pray for the hallowing of God's name. The supreme desire of every believer's heart should be that God be duly honored and revered. This should be the highest motive in all our prayers. The chief purpose of our prayers should be that God may be glorified in granting our petitions. (Compare to John 17:1; John 12:27-28.) Matthew 6:10 — "Thy kingdom come."

Second Proposition: We should pray for the coming of God's kingdom.

God's kingdom will surely come anyway, but our prayers will hasten the coming of that kingdom. Little do most of us realize how far our prayers go in hastening the coming of God's kingdom, and how far our neglect of prayer goes in retarding the coming of that kingdom. The coming of God's kingdom is one of the desires of the true believer's heart. Yet this prayer is often uttered thoughtlessly and mechanically. Revelation 22:20 — "He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."

Third Proposition: We should pray for the coming of God's king, Jesus. The kingdom will never come until the King comes. Yet there are many who have prayed often that the kingdom of God would come, who have never prayed once that the King would come. This prayer stands as the climax of Christian aspiration. It is the final prayer of the Bible. The whole revelation of the Bible leads up to this. How often have you prayed for it? Matthew 6:10 RV — "Thy will be done as in heaven, so on earth."

Fourth Proposition: We should pray that God's will be done on earth as in heaven.

God's will is the most desirable thing in the universe to the true child of God. (Compare to John 4:34.) He wishes it done in himself, but not only in himself, but everywhere and in every person and thing. No other prayer rings out quite so heartily from an understanding soul as this: "Thy will be done." Habakkuk 3:2 — "O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." See also Psalms 85:6.

Fifth Proposition: We should pray for the reviving of God's work and God's people.

There is much prayer for revival in these days, but how much of that prayer is governed by the thought that it is God's work and God's people that must be revived? How much of our concern comes from the fact that God's work is declining or being neglected? Far too often, it is only the interests of men that we have in view in our prayers and efforts for revival. Prayer for the reviving of God's work and God's people is a prayer that God is pleased to answer. All through the centuries of Israel's and the church's history, God has granted His reviving grace in answer to prayer. Prayer has been the most prominent human element in great revivals. It has been behind everything else. There have been extraordinary revivals without extraordinary preaching; there have never been extraordinary revivals without extraordinary praying.

PRAYERS RELATING TO MINISTERS OF THE WORD.

Matthew 9:38 — "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Sixth Proposition: We should pray that God send laborers into His harvest.

Christ has given us an urgent command to pray this prayer. Have you obeyed Him? There was never a time when there was a greater need for laborers than today. The fields are white and open to the harvesters as perhaps never before in the history of the church and the world.

There are a great many professed laborers in the Lord's harvest who He surely never sent. The way to get the right laborers for any particular field is to pray for them. (Compare to Acts 1:24.) If Paul and Barnabas had taken to God in prayer the matter of whether Mark was God's man to take with them on their second missionary journey, instead of trying to settle it themselves, there would have never been occasion to write one of the saddest verses in the Bible (Acts 15:39). Many other bitter separations among brethren over ministers could have been avoided in the same way. Colossians 4:3 — "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

Seventh Proposition: We should pray for a door of utterance to be opened for those who preach the word. The way to get open doors is to ask for them. There are few more pitiable sights than men who believe God has called them to preach, but who can find no open door. True prayer to God to open a door, and a willingness to enter the door God opens, would solve the difficulty. If there is any place where the gospel ought to be preached but there is no open door, pray for it. Paul was in a most unlikely place to find an open door when he made this request. He was in prison, but God heard the prayer and Paul entered a door to an audience he is still preaching to. Many doors in heathen lands seemingly closed and barred against the gospel have been opened in the same way. Prayer to God will open more doors than appeals to human governments. Ephesians 6:19-20 RV — "That utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel, for which I am ambassador in chains; that in it I may speak boldly as I ought to speak."

Eighth Proposition: We should pray for ministers of the word to make known the Gospel with boldness, that they may speak as they ought to speak. Not only are open doors needed, but also open mouths to enter the open doors. Ministers of the word greatly need boldness in this compromising age, and God's children should pray constantly that ministers of the word may have this boldness. If even fearless Paul felt the need of prayer along this line, how much more do ordinary men need it! There are plenty today to criticize the timidity of preachers of the word; how many are there who are in constant, earnest prayer that they may be given utterance, "to make known with boldness the mystery of the Gospel"? Praying will accomplish far more than grumbling and criticizing. (See Acts 4:29; Acts 4:31.) 2 Thessalonians 3:1 RV — "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

Ninth Proposition: We should pray for ministers of the word, that the word of the Lord may run and be glorified.

We complain of the slow progress of the word. Are we praying that it may run? Psalms 132:9 — "Let thy priests be clothed with righteousness."

Tenth Proposition: We should pray that God's ministers may be clothed with righteousness. The text applies primarily to priests, and the preacher of the word is, strictly speaking, no more a priest than any other believer; but he does in a particular way represent God, and God's honor is involved in his walk. We may then quite legitimately apply to the representative of God this petition.

We should desire and pray for the righteous walk of those who represent God. This is sadly needed in this day when so many of them are falling into sin, and when the enemies of the Lord are so glorying in their downfall. We live in a perilous time and we do well to pray for all saints, but especially for those in whose steadfast righteousness God is particularly honored, and in whose fall God is particularly dishonored.

PRAYERS FOR SPIRITUAL BLESSINGS.

Matthew 6:12 — "And forgive us our debts, as we forgive our debtors." Psalms 25:11 — "For thy name's sake, O LORD, pardon mine iniquity; for it is great." Psalms 5:11 — "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions." Luke 18:13 — "And the publican, standing afar off, would not lift up so

much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Hosea 14:2 — "Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Exodus 34:9 — "And he said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance." Exodus 32:31-32 — "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin — and if not, blot me I pray thee, out of thy book which thou hast written." 1 Kings 8:47-50 — "Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captive saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them." Acts 8:22 — "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Eleventh Proposition: We should pray for forgiveness of our sins.

It is sometimes said that believers ought not to pray for forgiveness of sin, but simply to confess their sins. That comes from forcing 1 John 1:9 ("If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness") beyond what it says and contradicts the plain teachings of the word elsewhere. It is true that God has provided pardon for all the believer's sins on the ground of the all-sufficing atoning blood of Christ, but what God has thus provided we appropriate to ourselves by confession of sin and prayer for pardon. Prayer for pardon is a proper acknowledgment to God of our guiltiness. Prayers for pardon are more frequent in the Bible than prayers for almost anything else. Of course, we ought not to pray again and again for the forgiveness of some sin that we have already laid before God and that has been put away forever. Psalms 139:23-24 "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

Twelfth Proposition: We should pray for the Lord to search us and try us. The true child of God will desire that every evil way in him be searched out and brought to light. This work can never be thoroughly and satisfactorily done by any process of personal self examination. God must do it, and He does it in answer to prayer. It needs to be done frequently. Sin, selfishness, carnality, and worldliness surround us as the very atmosphere we breathe; they are constantly creeping into our hearts and lives unawares. Each day should close by our going into God's presence and laying our inmost lives and outward walk before him, and asking Him to search them through and through, to lay bare to us whatever in them is hateful to him. This will be to us a painful but salutary process. Psalms 51:7 — "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalms 19:12 — "Who can understand his error? cleanse thou me from secret faults."

Thirteenth Proposition: We should pray for cleansing from sin. The Hebrew verb translated "cleanse" in both of these passages means to clear or acquit. (See Psalms 19:12 RV.) This prayer is a prayer for pardon, cleansing from guilt, rather than for cleansing from the presence of sin. Psalms 51:10 — "Create in me a clean heart, O God; and renew a right spirit within me."

Fourteenth Proposition: We should pray for God to create in us a clean heart.

It is vain for us to try to cleanse our own heart. A clean heart requires a creative act that God alone can perform. He will do it in answer to prayer.

He will create in us a heart that loves righteousness and hates sin. Psalms 119:117 — "Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually."

Fifteenth Proposition: We should pray for God to hold us up.

If God holds us up, we "shall be safe." It is a hopeless task to try to stand alone. The way is too slippery, and none of us is surefooted. He "that thinketh he standeth" needs to "take heed lest he fall" (1 Corinthians 10:12). The only sure way of taking heed is by humble, honest, and earnest prayer. God is abundantly able and willing to hold us up (1 Corinthians 10:13). Psalms 19:13 — "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Sixteenth Proposition: We should pray to be kept back from and delivered from the dominion of presumptuous sins. The word here translated presumptuous, means primarily boiling, then swelling, insolent, arrogant, proud. Pride and arrogance are common to us all. God alone can keep us back from them. Psalms 119:10 — "With my whole heart have I sought thee: O let me not wander from thy commandments."

Seventeenth Proposition: We should pray that God will not let us wander from His commandments. "Prone to wander" is what every child of Adam is. Unless we are constantly looking to God to keep us from wandering, we are sure to go astray from the straight path of His word. But he is ready to keep us from wandering if we look to Him to do it. Matthew 6:13 RV — "And bring us not into temptation." Mark 14:38 RV "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Eighteenth Proposition: We should pray that we enter not into temptation. This is the prayer that springs from a true knowledge of self. If we have true humility we will recognize our own weakness and this petition will be upon our lips often. No one who has any true knowledge of self will court temptation. He will flee from it and pray for God not to bring him into it.

Many who have made seemingly great attainments in the spiritual life have fallen because they have lost the spirit of this prayer. It is one of the most suggestive petitions of the prayer Jesus taught His disciples. Matthew 6:13 RV — "But deliver us from the evil one."

Nineteenth Proposition: We should pray to be delivered from Satan.

Anyone who carefully and candidly studies the New Testament and human history must be convinced of the existence and awful power, cunning and malignity of the evil one. Our only security against his wiles and his power is in constant prayer to God. Psalms 141:3 — "Set a

watch, O LORD, before my mouth; keep the door of my lips."

Twentieth Proposition: We should pray that the door of our lips be kept. This is the only way in which our speech can be governed. "The tongue can no man tame: it is a restless evil" (James 3:8 RV), but God can govern it and will in answer to prayer. Psalms 86:11 — "Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name." Psalms 119:33 — "Teach me, O LORD, the way of thy statutes; and I will keep it unto the end." Psalms 25:4 "Shew me thy ways, O LORD; teach me thy paths." Psalms 143:10 — "Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness."

Twenty-first Proposition: We should pray for God to teach us His way, the way of His statutes and His path, and to do HIS will.

We will never know His way nor how to do His will until He Himself teaches us, and He will not teach us unless we ask Him to. We can, however, ask Him with absolute confidence that He will teach us. Psalms 90:12 RV — "So teach us to number our days, that we may get us an heart of wisdom."

Twenty-second Proposition: We should pray for God to so teach us that we become wise. Luke 11:1 — "And it came to pass, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

Twenty-third Proposition: We should pray to be taught to pray. "We know not how to pray as we ought," but the Lord is just as ready to teach us today by His Spirit (Romans 8:26 RV), and by His word, as He was to teach His disciples when here, by word of mouth. Psalms 119:18 — "Open thou mine eyes, that I may behold wondrous things out of thy law."

Twenty-fourth Proposition: We should pray for God to open our eyes to behold wondrous things out of HIS own word.

We shall never see nor appreciate the wondrous things of God's word until God Himself opens our eyes to behold them. This He does in answer to prayer. Prayer gives a keenness of perception to spiritual beauty of which the prayerless man never dreams. No amount of study of Hebrew or Greek, or mere intellectual study of any sort, will open spiritual eyes blinded by sin. The prayerless eye can no more see the spiritual beauty of God's truth revealed in the Bible, than the blind natural eye can see the beauties of the natural world through any spectacles. There must be natural sight to discern natural beauty.

There must be spiritual sight to discern spiritual beauty. A man who has sight can see more beauty without spectacles than a sightless man can with the best glasses ever constructed. So the man who has spiritual sight can see more beauty in the word of God without the aid of scholarship, than the spiritually sightless man can with all the aids of the most recent and most approved scholarship. There is many a modern Bartimeus occupying a theological professorship who needs to cry, "Lord, that I might receive my sight" (Mark 10:51). But they go on, the blind leading the blind, and both are falling into the ditch of destructive criticism. Only

Thanksgiving

Ch 15 Thanksgiving The importance of this subject will be manifest to anyone who will note the space occupied in the Bible by thanksgiving and praise.

I. THE DUTY OF GIVING THANKS. Psalms 29:1-2; Psalms 29:4 "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands."

First Proposition: It is a good thing to give thanks to the Lord. The Lord's dealings with us make thanksgiving and praise on our part the only fitting thing. In Psalm 107 the psalmist burst out four times into the cry, "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men." As we reflect today upon the wondrous goodness of God to men on the one hand, and, on the other hand, upon the little thought and strength and time not only men, but even the average Christian, gives to thanksgiving, we may well utter the same cry. Psalms 100:4 "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." Ephesians 5:4 "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Colossians 3:15; Colossians 3:17 — "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." 1 Thessalonians 5:18 — "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Second Proposition: We are commanded again and again to give thanks. The failure to return thanks to God "who daily loadeth us with benefits" is just as distinct and definite disobedience to God's commands as to steal or to murder. Psalms 69:30-31 — "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the LORD better than an ox or bullock that hath horns and hoofs."

Third Proposition: Giving thanks to God is more acceptable to Him than sacrifices.

We cannot all bring expensive offerings to God, but we can all bring the more pleasing offering of true and hearty thanksgiving. Luke 24:52-53 — "And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen." Acts 2:46-47 — "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

Fourth Proposition: The early Christians gave themselves continually to praise and thanksgiving.

Thanksgiving and praise were among the most noticeable and notable characteristics of their lives. The same thing is true of the holy men and women of the Old Testament. I cannot think of one good person, mentioned prominently in the Bible, who didn't thank God for some act of his goodness. The Bible is largely taken up with praise and thanksgiving. (Look up the words "thank,"

"praise," and "bless" and synonymous words.

Note especially the Epistles of Paul.) John 11:41 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father I thank Thee that Thou hast heard me." Matthew 11:25 — "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Fifth Proposition: The Lord Jesus Christ gave thanks.

These are only specimen passages, but again and again we get glimpses into the life of Christ that show us it was a life of abounding thankfulness to God. Christ's manner of returning thanks at the simplest meal was so noticeable that two of His disciples recognized Him by this after His resurrection (Luke 24:30-31; Luke 24:35). Colossians 1:9; Colossians 1:12 — "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

Sixth Proposition: Giving thanks to God is one of the inevitable results of being "filled with the knowledge of His will in all wisdom and spiritual understanding. ' Ephesians 5:18-20 — "And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Seventh Proposition: Giving thanks to God is one of the inevitable results of being filled with the Spirit. 2 Corinthians 9:12 — "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." 2 Corinthians 4:15 RV — "For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God."

Eighth Proposition: Giving thanks brings glory to God. John 11:41-42 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

Ninth Proposition: Giving thanks leads other men to believe. Luke 17:15-18 — "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine?"

There are not found that returned to give glory to God save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

Tenth Proposition: The failure to give thanks for definite blessings received is a manifestation of ingratitude that surprises and grieves Jesus Christ. Romans 1:18; Romans 1:21 RV — "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." (Note also following verses 24, 26) Eleventh Proposition: The failure to give thanks is

one of the principal reasons for the revelation of the wrath of God from heaven, and for giving men up to a depraved mind. Php_4:6 — "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

Twelfth Proposition: Thanksgiving is a necessary accompaniment of prevailing prayer.

II. WHO SHOULD WE GIVE THANKS TO? Psalms 75:1 — "Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wonderous works declare." 1 Corinthians 15:57 — "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

First Proposition: Thanks should be given to God. Colossians 1:12 — "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Ephesians 5:20 RV — "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."

Second Proposition: Thanks should be given to God the Father. Ephesians 1:3 — "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Third Proposition: Thanks should be given to the God and Father of our Lord Jesus Christ. 1 Timothy 1:12 RV — "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service."

Fourth Proposition: Thanks should be given to Christ Jesus our Lord. In the overwhelming majority of instances in the New Testament, to say nothing of the Old, the offering of thanks is not to Jesus, but to God the Father. It is through Jesus Christ. The reason for this seems to be that God the Father is the originator of all our blessings; even Jesus is His gift (John 3:16; Romans 5:8). While all the Father's love is manifested to us in Christ, still it is the Father's love. We need to recognize the Father back of Christ as the source of all. The concept that God only loves us because of what Christ did is utterly foreign to the thought and life of the New Testament. It is true that God, being holy, can deal with sinners in mercy only on the ground of the propitiatory work of Christ, but it is God Himself who furnishes the propitiation: 1 John 4:10 — "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." The Son came; as He so often said, to do the Father's will.

III. WHO CAN GIVE ACCEPTABLE THANKS? Psalms 107:1-2 — "O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy."

First Proposition: The redeemed of the Lord can render acceptable thanks. 1 Timothy 4:3 — "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Second Proposition: Those who believe and know the truth can give acceptable thanks. The body of believers ("a spiritual house, an holy priesthood") exists for this purpose: "to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5 RV; compare to Hebrews 13:15 RV). Proverbs 15:8 — "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight." (Compare Hebrews 13:15 — "By him therefore let us offer the

sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.") Third Proposition: The wicked cannot render to God acceptable thanks. Their sacrifice is an abomination to the Lord.

IV. WHAT SHOULD WE GIVE THANKS FOR? Luke 2:27-28 — "And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God..." Luke 2:36-38 — "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

First Proposition: We should give thanks for Jesus Christ. As all our blessings center in Him and come through Him, our thanks to God will be for Him. Psalms 103:1; Psalms 103:3 — "Bless the LORD, O my soul: and all that is within me, bless his holy name Who forgiveth all thine iniquities."

Second Proposition: We should give thanks for forgiveness of iniquities. Romans 7:24-25 — "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." (See context.)

Third Proposition: We should give thanks for deliverance from the power of the law of sin and death. Psalms 103:3 — "Who healeth all thy diseases."

Fourth Proposition: We should give thanks for the healing of our diseases. (Compare to the lepers in Luke 17:15-18.) 1 Corinthians 15:57 — "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (See context.)

Fifth Proposition: We should give thanks for victory through our Lord Jesus Christ over sin and death and the grave. 1 Peter 1:3 RV — "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Sixth Proposition: We should give thanks for a new birth into a living hope by the resurrection of Christ. Colossians 1:12 — "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

Seventh Proposition: We should give thanks for being made suitable to partake of the inheritance of the saints in light. 2 Corinthians 1:3; 2 Corinthians 1:4 "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."

Eighth Proposition: We should give thanks for comfort in all our tribulations. John 11:41 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me."

Ninth Proposition: We should give thanks for answered prayer.

Every answered prayer should be met by definite thanksgiving to God. We never forget to thank anyone but God for granted requests. Daniel 2:23 — "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

Tenth Proposition: We should give thanks for wisdom and might. 1 Timothy 1:12 — "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

Eleventh Proposition: We should give thanks for being enabled for service. 1 Timothy 4:3 — "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Twelfth Proposition: We should give thanks for food.

It is remarkable how frequent are the references in the New Testament to thanksgiving for food. Over and over again attention is called, in the brief record of the life of Christ, to His returning thanks for food — even when it consisted of five cheap barley loaves and two small fishes for a great company (John 6:23). 1 Corinthians 14:18 — "I thank my God, I speak with tongues more than ye all."

Thirteenth Proposition: We should give thanks for spiritual gifts. Acts 28:15 — "And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the three Taverns; whom when Paul saw, he thanked God and took courage."

Fourteenth Proposition: We should give thanks for Christian companions and fellowship. Romans 6:17 — "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

Fifteenth Proposition: We should give thanks for the conversion of others. 2 Thessalonians 2:13 — "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Sixteenth Proposition: We should give thanks for the elect and their salvation. 1 Corinthians 1:4 — "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." (See context.)

Seventeenth Proposition: We should give thanks for the grace bestowed upon others. Romans 1:8 — "First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Ephesians 1:15-16 — "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." Colossians 1:3-4 "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which ye have to all the saints." 1 Thessalonians 1:2-3 — "We give thanks to God for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father." 2 Thessalonians 1:3 RV — "We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth." Php_4:5

— "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints."

Eighteenth Proposition: We should give thanks for the love, faith, and "patience of hope" of others. This seems to have been one of Paul's most frequent occasions for thanksgiving. Whenever he heard of the faith and love of an individual or church, his heart seems to have gone out at once in thanksgiving to God. 1 Thessalonians 3:8-9 — "For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God."

Nineteenth Proposition: We should give thanks for the steadfastness of the love of others. 1 Thessalonians 2:13 — "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

Twentieth Proposition: We should give thanks for believers who receive God's Word for what it is. 1 Timothy 2:1 — "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

Twenty-first Proposition: We should give thanks for all men. Php_4:6 — "Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." 1 Thessalonians 5:18 — "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Ephesians 5:20 — "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Twenty-second Proposition: We should give thanks in everything and for all things.

QUESTION: How can we?

ANSWER: Refer to Romans 8:28 — "And we know that all things work together for good to them that love God, to them that are called according to his purpose." There is no greater, nor more simple secret of a life of uninterrupted and ever-increasing joyfulness, than rendering thanks for all things. Our disappointments become "His appointments," our sorrows become joys, and our tears become rainbows.

V. WHEN SHOULD WE GIVE THANKS? Psalms 92:1-2 — "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night."

First Proposition: We should give thanks every morning and every night.

Each day should begin and close with thanksgiving to God. The thought of God's goodness to us should rule our lives. We should arise every morning to work and lie down every night to sleep with this thought. Psalms 119:62 — "At midnight I will rise to give thanks unto thee because of thy righteous judgments."

Second Proposition: We should give thanks at midnight. The judgments here spoken of are the judgments of God's word. (Compare to verses 7, 13, 30, 39, 43, 53, 75, 102, 106, 108, 120, 137, 149, 156, 160, 164, 175: eighteen times, all in this Psalm.) We should be so taken up with the

excellence of God's Word that we awake in the night to thank Him for it. 1 Timothy 4:4-5 — "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." Romans 14:6 — "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." (Compare to Acts 27:35.)

Third Proposition: We should give thanks every time we eat. Php_4:6 — "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Colossians 4:2 — "Continue in prayer, and watch in the same with thanksgiving."

Fourth Proposition: We should give thanks every time we pray.

Thanksgiving for prayers answered and blessings granted in the past can alone prepare for new answers and new blessings. Furthermore, definite thanks for blessings already received will strengthen our faith to appropriate larger blessings. Colossians 3:17 — "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Fifth Proposition: We should give thanks in all our doing in word and deed. As all the doing of a Christian is in Christ's name and in Christ's strength, it should all be done with thanksgiving to Him who gives us the name and strength in which to do it. This applies to all our activities, and not to those alone which we ordinarily call Christian work. All work of one abiding in Christ is Christian work, the work of the man digging a ditch or of the woman at the washtub, and it should all be done in Christ's name and with thanksgiving to God. There is no drudgery in a life thus lived. The whole of life becomes a song, a psalm of praise. 1 Thessalonians 5:18 — "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Sixth Proposition: We should give thanks in everything. Ephesians 5:20 — "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Seventh Proposition: We should give thanks always. As we are to pray without ceasing, so are we to return thanks always. Of course, there cannot always be the word of thanks on our lips, but there can always be the heart going up toward God in gratitude and praise.

Thanksgiving and prayer should be the atmosphere in which we live and the air we breathe. Just as a man keeps right on breathing while doing a thousand other things without ever stopping to think how he does it, so we can keep on praising and thanking and praying while doing a thousand other things without ever stopping to think how we do it. For example, a man can be preaching in the power of the Holy Spirit, throwing all the energy of his soul and body into his preaching, and all the time be thanking God for the power in which he is preaching. This does not hinder but increases the inflow of the power. Of course there must be times when we give ourselves up exclusively to prayer and thanksgiving; that is how this perpetual atmosphere of prayer and thanksgiving are main-rained. We should bless God at all times: His praise should be continually in our mouths (Psalms 32:1). Psalms 89:1 — "I will sing of the mercies of the LORD forever: with my mouth will I make known thy faithfulness to all generations."

Eighth Proposition: We should give thanks forever.

Thanksgiving and praise will be a large part of the occupation of heaven. Revelation 5:8-14: "And when he had taken the book, the four beasts and four and twenty elders fell down before the

Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Revelation 7:11-17 — "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

Heavenly life will be a perpetual jubilee. We can have an unceasing year of jubilee down here in which to prepare for the year of jubilee that never ends.

VI. HOW TO GIVE THANKS. Ephesians 5:20 — "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Romans 1:8 — "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Colossians 3:17 RV — "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

First Proposition: We should give thanks to God in the name of Christ, or through Christ.

Christ is man's only way of approach to God (John 14:0). As there was no way of approach to God in the Old Testament except on the grounds of the shed blood, so there is no way of approach to the real holy of holies except by the way of Christ's flesh and his outpoured blood (Hebrews 10:19-20). Christ has access to God, and we only in His name and through Him.

God receives no offering of thanks from men except that offered in Christ's name. The man who has been the vilest sinner can offer up thanks to God in Jesus' name that are the sweetest incense to Him; the man whose life has been most exemplary can offer no acceptable thanks except in the same name and way. Ephesians 5:18-20 — "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Second Proposition: We should give thanks to God in the Spirit's power. The Holy Spirit alone can lead to acceptable thanks. It is the thanks that God the Spirit inspires, that are offered through God the Son and that God the Father accepts. No strange fire must be brought before God. We should cast ourselves upon the Holy Spirit to teach us to return thanks properly. 1 Kings 8:15; 1 Kings 8:20; 1 Kings 8:22-24 "And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the Logo God of Israel And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who has kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day." John 11:41 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me."

Third Proposition: We should give thanks definitely.

We should render to God definite acknowledgment of definite blessings received. (The above are only illustrative instances. Such instances abound in the Bible.) Colossians 2:6-7 — "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

Fourth Proposition: We should render thanks aboundingly. 1 Thessalonians 2:13 — "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

Fifth Proposition: We should render thanks without ceasing.

Worship

Ch 16 Worship

I. WHAT IS WORSHIP? Exodus 4:31 — "And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their afflictions, then they bowed their heads and worshipped." Exodus 24:1 — "And the LORD said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off." Exodus 33:10 — "And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped, every man in his tent door." Exodus 34:5-8 — "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth and worshipped." Joshua 5:13-14 "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant?" 2 Chronicles 7:3 — "And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever." 2 Chronicles 20:18 — "And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD." 2 Chronicles 29:29 — "And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped." Nehemiah 8:6 — "And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped the LORD with their faces to the ground."

Proposition: Worship is the soul bowing itself in adoring contemplation before the object worshipped. To worship God is to bow before God in adoring contemplation of Him. The word "worship" is commonly used in a very loose and unscriptural manner. For example, we speak of the whole service of Lord's Day morning and evening as "public worship," but there is a great deal in it that is not worship. Reading the Bible and meditating upon it is not worship. It may lead to worship, but it is not worship. Listening to a sermon is not worship. Praying is not worship. It may be and should be accompanied by worship; but it is not worship. Singing is not necessarily nor generally worship. There are hymns which, if sung intelligently and in the proper spirit, would be worship, but they are comparatively few in the hymnology of the day. Worship is a definite act of a character very clearly defined in the Bible. It is, as said, the soul bowing before God in adoring contemplation. The root of the Hebrew word translated "worship" in the Old Testament means "to

bow down." It has been well said, "in prayer we are occupied with our needs, in thanksgiving we are occupied with our blessings, in worship we are occupied with Himself."

II. WHO SHOULD WE WORSHIP? Matthew 4:10 — "Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

First Proposition: We should worship the lord our God and Him alone.

We may admire men, but we must worship God alone. No holy man, saint, nor angel should be worshipped. Acts 10:25-26 RV — "And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man." Revelation 22:8-9 RV — "And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God." John 4:23 — "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Second Proposition: We should worship the Father. Hebrews 1:6 — "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." Php_2:10-11 — "That at ["in," RV and Greek] the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Revelation 5:8-13 — "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Third Proposition: We should worship Jesus Christ.

QUESTION: How do we reconcile this with the first proposition, "worship the Lord our God alone"?

ANSWER: John 20:28 — "And Thomas answered and said unto Him, My Lord and my God." Jesus Christ is the Lord our God.

III. THE DUTY OF WORSHIP. Matthew 4:10 — "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Hebrews 1:6 — "And again when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

First Proposition: Worship of God and of Christ is commanded.

We owe worship to God. It is His due. We owe love to man and obedience to parents, but worship to God. It is our first duty toward Him. He is the all holy, all wise, the Almighty, the Infinite, all perfect One, and our rightful attitude toward Him is that of bowing before Him, or prostrating ourselves before Him, in adoring contemplation of His infinite loveliness and glory, of His attributes, of Himself. If we do not worship God, we are robbing Him of what is His due. It is not enough that we obey Him, that we pray to Him, that we return thanks to Him, that we seek to serve Him and do His will. We must worship. How much time do you spend daily in bowing before Him in silent and adoring contemplation? John 4:23 RV — "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers."

Second Proposition: God is seeking true worshippers. The one thing above all else that God desires of men is worship. God desires obedience of men, He desires service, He desires prayer, He desires praise and thanksgiving, but His supreme desire from men is worship. He is seeking "worshippers."

It has been said that "we are saved that we may serve." This is true, but this is even more profoundly true: we are saved that we may worship. The whole work of redemption finds its culmination and completion in a body of men and women being found and fitted to worship God. Revelation 7:9-15 — "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." (The word translated "serve" here is the same word translated "worship" in Php_3:3.)

IV. WHERE SHOULD WE WORSHIP? John 4:19-23 — "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Proposition: The place is not important.

V. HOW SHOULD WE WORSHIP? Hebrews 9:7; Hebrews 9:14 — "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:... How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living

God?" Hebrews 10:19 — "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

First Proposition: We should worship on the grounds of the shed blood of Jesus. There is no approach to God except on the grounds of shed blood. Php_3:3 RV — "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." (Compare to John 4:24 — "God is a Spirit: and they that worship him must worship him in spirit and in truth.") Second Proposition: We should worship by the Spirit of God. The only true worship, worship which is acceptable to God, is the worship which the Spirit inspires. Not all worship is "in the Spirit." Very much is of man himself, in the power of his own will. It is of the flesh. The flesh seeks to intrude into every sphere of life, even the highest and most sacred. The flesh has its worship. Men seek to do the things that please God and win credit for themselves, of their own motion and in their own strength. But this worship is not acceptable. Men may be earnest and sincere in this worship, but it is not acceptable. It is not what God is seeking. God is seeking worshippers who worship in the Spirit and who have "no confidence in the flesh." To worship aright we must recognize the utter inability of the flesh — i.e., ourselves untaught, unprompted, and ungoverned by God's Spirit — to worship acceptably. We must realize the danger of the flesh intruding into our worship. In utter self-abnegation we must cast ourselves upon the Holy Spirit to lead us in our worship. The first thing we should do when we worship is, with a realization of our own utter helplessness, to look up to the Holy Spirit to teach us and enable us to worship properly. He must present God to our mind for our contemplation. He must subdue and awe our hearts before Him in true adoration. The only living that is acceptable to God is living in the Spirit, the only walk that is acceptable to God is walk in the Spirit, the only service that is acceptable to God is service in the Spirit, the only prayer that is acceptable to God is prayer in the Spirit, and the only worship that is acceptable to God is worship in the Spirit. For us to worship well, our hearts must look up and cry, "Teach me, Holy Spirit, to worship!" He will do it. John 4:24 — "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Third Proposition: We should worship "in truth." QUESTION: What does it mean to "worship in truth"?

ANSWER: 1 John 3:18 — "My little children, let us not love in word, neither in tongue; but in deed and in truth." Php_1:18 — "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Not in mere form or profession or pretense, but in reality. There is much worship that is not real. The head bows, the body is prostrated, but the soul does not bow in true adoration before God. The Spirit alone leads to worship in truth.

VI. THE RESULTS OF TRUE WORSHIP. John 4:23 — "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

First Proposition: When there is true worship, the Father is satisfied; He has found what he seeks. Psalms 27:4 — "One thing have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple."

Second Proposition: When there is true worship, the worshipper is satisfied; his highest joy is found.

There is no higher, no deeper, no purer joy than that which springs from the adoring contemplation of God. I have walked miles, and climbed through underbrush and briars and over crags and precipice just to get some beautiful view, and as I have looked out upon it, and feasted upon the never-to-be-forgotten vision of mountain and valley, forest and river, village and hamlet, cloud and sunshine, I have felt well repaid for the trial and suffering and weariness. I have sat by the hour before a great painting in joyous beholding of its beauty. Earth has few purer joys than these, but they are nothing to the profound and holy joy that fills the soul as we bow before God in worship, asking nothing, seeking nothing from Him, occupied with and satisfied with Himself. Was the psalmist thinking only of the future, or of what he had enjoyed in the present, when he wrote, "In thy presence is fulness of joy" (Psalms 16:11)? One of the highest privileges of heaven will be that we shall see His face. 2 Corinthians 3:18 — "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18 RV — "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Third Proposition: The worshipper is transformed into God's likeness from glory to glory. When we behold God and worship God, we become like God (Exodus 34:29). Our complete transformation into His likeness will come through the complete and undimmed vision of Him. 1 John 3:2 — "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Isaiah 6:5 — "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the mist of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts." Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."

Fourth Proposition: Worship empties us of pride and reveals our weakness and vileness. Isaiah 40:31 — "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

It is true that power comes in answer to definite prayer, but not only in answer to prayer. Power belongs to God, and the coming into contact and remaining in contact with God in worship fills our souls with power.

Spiritual power has many points of similarity to electric force, and just as a receptive body can be charged with electricity by being insulated and brought into contact with some source of electric energy, so we can be charged with the energy of God by the insulation from the world and contact with Him that is found in worship. As we worship God, His power flows into us. Nights spent in contact with God, on our faces before Him in worship, are followed by days of power in contact with men. One great secret of the lack of power in service today is the absence of worship in our relationship to God Himself.

Believer's Assurance Salvation Eternal Life

Ch 17 The Believer's Assurance of Salvation and Eternal Life

I. HOW THE BELIEVER IN CHRIST MAY KNOW THAT HE HAS ETERNAL LIFE. 1 John 5:13 RV — "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

First Proposition: John wrote his first epistle to those who believe in the Son of God, for the express purpose that they may know they have eternal life.

Anyone who believes in the Son of God may know that he has eternal life. To deny the possibility of the believer's knowing that he has eternal life, is to say that the 1 John was written in vain, and it is to insult the Holy Spirit who is its real author. Acts 13:39 — "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Second Proposition: The believer may know that he is justified from all things, for the word of God says so. John 1:12 RV — "But as many as received him to them gave he the right to become children of God, even to them that believe on his name."

Third Proposition: The believer may know that he is a child of God, for the word of God asserts that he is. 1 John 5:13 RV — "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

Fourth Proposition: We may know that we have eternal life through what is written, through the testimony of God Himself in the Bible, especially in 1 John. The testimony of Scripture is the testimony of God. This is widely questioned today, even by professing Christians. It is nonetheless true.

QUESTION: What do the Scriptures say about the believer's having salvation and eternal life?

ANSWER: John 3:36 — "He that believeth on the Son hath eternal life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John 5:24 "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 6:47 — "Verily, verily, I say unto you, He that believeth on me hath everlasting life." Acts 10:43 — "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 13:38-39 — "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." John 1:12 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

If we have faith in Christ, we have God's own written testimony that we have eternal life, that our sins are forgiven, that we are children of God. The word "know" (a translation of two different

Greek words) is found twenty-seven times in 1 John. 1 John 5:10-12 RV — "He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Anyone who doesn't believe God's testimony (that He has given us eternal life and that this life is in His Son and that he that has the Son has life), makes God a liar. It is sometimes said, "It is presumption for anyone to say he knows he is saved, or to say he knows he has eternal life." Is it presumption to believe God? Is it not rather presumption not to believe God, to "make God a liar"? When Jesus said to the one who was a sinner, "Thy sins are forgiven" (Luke 7:48), was it presumption for her to go out and say "I know my sins are all forgiven"? Is it any more presumption for a believer today to say, "My sins are all forgiven, I have eternal life," when God says in His permanent, written testimony to "every one that believeth," "you are justified from all things" (Acts 13:39 RV), "you have eternal life" (John 3:36; 1 John 5:13)? It is the blood of Christ that makes us safe, and it is the word of God that makes us sure (Exodus 12:13). 1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death."

Fifth Proposition: We know that we have passed out of death into life from the testimony of the life itself. A man who is physically alive knows it from the consciousness of the life itself that is coursing through his veins. Men may try to convince him that he is dead, but he knows he is alive. The same is true spiritually. The life of love is the life of God, eternal life (1 John 4:7; 1 John 4:16). Selfishness is death.

He therefore that really loves his brethren, knows that he has passed "out of death into life." He knows it by the testimony of the life itself.

It is important to notice, however, what God's tests of love are. They are given in the following verses: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 John 5:16-18). Laying down our life for those we love is the supreme test. This may be done by actually dying in their stead when there is call for that, as there often is. It may also be done by putting our life at their disposal and using it for them. There is always call for this. The everyday test of love is, giving what you have of this world's good to meet the known need of others. The one who knows a brother who has need while he himself has that which will meet this need and does not give it, cannot say he has love for the brethren and cannot know that he has passed out of death into life by the evidence of the life itself. Romans 8:16 RV — "The Spirit himself beareth witness with our spirit, that we are children of God."

Sixth Proposition: We know that we are the children of God because the Spirit Himself bears witness together with our spirit that we are.

QUESTION: What is the testimony of the Spirit?

ANSWER: Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." When we have accepted Christ and come out from under the bondage of the law into sonship, and thus become sons, God sends the Spirit of His Son into our hearts as a personal presence, and this Spirit of the Son in our hearts cries, "Abba, Father." He thus bears witness along with our spirit to our sonship. This comes after faith, resting on the bare word of God. Many are looking for the testimony of the Spirit before they will accept the testimony of God's written word. This is the inversion of God's order. (See also Ephesians 1:13-14.)

We have, then, a threefold ground of assurance: the testimony of God in the written word, the testimony of the life itself, and the testimony of the Spirit. The testimony of the word alone is sufficient, and we must accept the testimony of the bare word to start with. Then we get also the testimony of the life and, to crown all, the testimony of the Spirit. With this threefold ground of assurance, is it presumption to say, "I know I am a child of God, I know I have eternal life"?

II. HOW TO OBTAIN ASSURANCE. 1 John 5:13 RV — "These things have I written unto you; that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

First Proposition: In order to have well-grounded assurance of eternal life we must "believe on the name of the Son of God.' There are doubtless many who say they know they have eternal life who do not really believe on the name of the Son of God. This is not true assurance. It has no sure foundation in the word of Him who cannot lie. If we wish to get assurance of salvation, we must first get saved. The reason why many don't have assurance that they are saved is they are not saved.

They ought not to have assurance. What they need first is salvation. Many workers in dealing with others make the great mistake of trying to press them to the point of saying the), know they are saved before it is clear that they are.

We obtain assurance of eternal life through what is "written;" therefore in order to obtain assurance we should study the word. The assurance that rests upon our states of feeling will come and go as those states vary. But the assurance that rests upon the unchanging word of God will be intelligent and steadfast. Ignorance of the word of God is one of the greatest sources of the lack of assurance. 1 John 5:10-12 — "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Second Proposition: We obtain assurance by believing God's testimony.

Merely studying the word will not bring assurance. We must believe it as well as study it. 1 John 3:14-19 — "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue: but in deed and in truth. And hereby we know that we are of the truth, and

shall assure our hearts before him."

Third Proposition: In order to have assurance we should live out a life of love — love not merely in word and in tongue, but in deed and in truth. (Compare to John 8:12.) Romans 8:14-16 RV — "For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God."

Fourth Proposition: In order to obtain the witness of the Spirit together with that of our spirit we should give ourselves up to be led by the Spirit. Romans 8:16 is clearly dependent upon verse 14, and it is only those who know verse 14 as a personal experience who can expect to know verse 16 as a personal experience. It is also clearly implied by the connection with verse 17, that it is in suffering together with Christ that we especially enjoy the assurance of sonship by the Spirit's testimony and the assurance that we shall be glorified together with Him.

The Future Destiny of Believers

Ch 18 The Future Destiny of Believers I. 1 JOHN 2:17 "And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

Proposition: He that does the will of God abides forever. The world and all it contains passes, he continues.

II. JOHN 11:25-26 "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" John 8:51 RV — "Verily, verily, I say unto you, if a man keep my word, he shall never see death."

Proposition: He that believes on Jesus Christ shall never die.

He that keeps the word of Jesus Christ shall never see death.

Believers in Christ fall asleep, but they never die. (Compare to Acts 7:60.)

III. 1 Thessalonians 4:13-15 "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

Proposition: Until the coming of Christ, believers in Christ who have departed from this life sleep.

QUESTION: What is meant by sleep? Does it refer to a state of unconsciousness? Is this state called sleep to distinguish it from being awake, or to distinguish it from death?

ANSWER: Sleep is not necessarily a state of unconsciousness, but often of highest consciousness and mental activity. Sleep is, however, usually a condition in which one is largely shut out of intercourse with the outside world and shut up to himself and to God and His angels, or the devil and his angels.

IV. PHILIPPIANS 1:23-24 RV "For I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." 2 Corinthians 5:6; 2 Corinthians 5:8 RV — "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."

Proposition: When the believer gets out of the flesh (the body), he departs to be with Christ; when he is absent from the body, he is at home with the Lord. (Compare to 2 Corinthians 12:2-4.)

QUESTION: What is the precise and definite character of our existence when "absent from the body" and "at home with the Lord," up to the time of the coming of the Lord and our being "clothed

upon with our habitation which is from heaven" (2 Corinthians 5:8; 2 Corinthians 5:2; 2 Corinthians 5:4 RV)?

ANSWER: The Bible seems to give but little explicit and detailed information on this point. It does say, however, that this state "is very far better" than our present state (Php_1:23). This leaves no room for purgatorial tortures, nor for a state of unconsciousness. It is evidently a state of conscious bliss. It is not the highest state the believer will attain. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:1-4; 2 Corinthians 5:8).

V. 1 Thessalonians 4:16 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Corinthians 15:12-13; 1 Corinthians 15:20-23; 1 Corinthians 15:35-38 — "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: . . . But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming But some man will say, How are the dead raised up? And with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, anti to every seed his own body."

Proposition: At the coming of Jesus Christ the bodies of those who sleep in Christ shall be raised from the dead.

Not, however, precisely the same bodies, even as the grain that grows is not precisely the same as the grain that was sown. The grain that was sown disintegrates and many of its constituent elements go, no one can fully say whence. So it is in the resurrection.

VI. 2 CORINTHIANS 5:1-2, 4 RV "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven;... For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life."

Proposition: At the resurrection we shall be given in place of "the earthly house of our tabernacle" (i.e., our present physical frame), "a building from God, a house not made with hands, eternal in the heavens" (i.e., the resurrection body).

Mortality shall be swallowed up of life.

VII. PHILIPPIANS 3:20-21 RV "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

Proposition: At His coming our Savior, the Lord Jesus Christ, "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." THE CHARACTERISTICS OF THE RESURRECTION BODY. 1 Corinthians 15:35-38 — "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

It will not be the same body that is laid in the grave. 1 Corinthians 15:50-51 — "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed."

It will not be flesh and blood. Luke 24:39 — "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Compare to Php_3:21.)

It will not be pure spirit, but have flesh and bones. 1 Corinthians 15:42 — "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption."

It will be incorruptible, imperishable, not subject to decay. 1 Corinthians 15:43 — "It is sown in dishonor, it is raised in glory."

It will be glorious. (Compare to Revelation 1:13-17.) 1 Corinthians 15:43 — "It is sown in weakness, it is raised in power."

It will be powerful. The days of weariness and weakness will be forever at an end. The body will be able to accomplish all the Spirit purposes. 1 Corinthians 15:47-49 — "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

It will be heavenly. Matthew 13:43 — "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Daniel 12:3 — "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Matthew 17:2 — "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Luke 9:29 — "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering."

It will be luminous, shining, dazzling, bright like the sun.

It has been conjectured that the bodies of Adam and Eve were glorious and dazzling (as described above) before they sinned, and that this glory served as a covering which departed when they sinned. Then "they knew that they were naked" (Genesis 3:7). Matthew 22:30 — "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in

heaven." Luke 20:35-36 — "For they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

They will be "like the angels." They do not marry. They cannot die any more. 1 Corinthians 15:41-42 — "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also in the resurrection of the dead."

Resurrection bodies differ from one another. Romans 8:23 — "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The resurrection body will be the consummation of the adoption, our placing as sons. In the resurrection body it will be outwardly manifest that we are sons of God. Before His incarnation, Christ was "in the form of God" (Php_2:6), i.e., in the visible appearance of God. So shall we be in the resurrection. (Compare to Colossians 3:4 RV and John 3:2 RV.)

VIII. 1 Thessalonians 4:17 "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

Proposition: At the coming of Christ and the resurrection of those who sleep in Jesus, believers who have remained alive until that time and those who are raised shall be caught up together to meet the Lord in the air.

IX. JOHN 14:3 "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." 1 Thessalonians 4:17 — "And so shall we ever be with the Lord." John 12:26 — "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honour."

Proposition: After the coming of Christ and our being caught up to meet Him, we shall ever be with the Lord; there shall be no more separation from Him. WHERE BELIEVERS SHALL BE.

John 14:2 — "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

We shall be in a prepared place, a place where Jesus has gone for the express purpose of preparing it for us. We shall be a prepared people in a prepared place. Jesus spoke of this place as "abodes" or "abiding places" (translated "mansions"). Hebrews 11:10; Hebrews 11:16 — "For he looked for a city which hath foundations, whose builder and maker is God But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

We shall be in a city that has foundations built and made by God, a better country than this, a heavenly country; a city prepared by God for us.

CHARACTERISTICS OF THAT CITY.

Hebrews 13:14 — "For here we have no continuing city.., we seek one to come."

It will be an abiding city. Revelation 21:22 RV — "And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof." The Lord God, the Almighty, and the Lamb are the temple there. We will not go to some building to worship, but right to God Himself. Revelation 21:23 RV — "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." That city has no need of the sun or the moon to shine upon it: for the glory of God lightens it, and the Lamb himself is its lamp. Paul got a hint of the dazzling brilliance of that light on the Damascus road. Our resurrection eyes will be able to endure and enjoy the glory that blinded him. There will be no dark days. Revelation 21:25 — "And the gates of it shall not be shut at all by day: for there shall be no night there." The gates will never be shut and there will be no night — perfect security and no darkness. Revelation 21:27 RV — "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life."

There will be nothing unclean, nothing abominable, nothing false, nothing untrue, nothing unreal, no saloons, no filth, no shams. Revelation 22:1-2 RV — "And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations."

There will be a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street, and on both sides of the river will be the tree of life, bearing twelve fruits, yielding its fruit every month. And the leaves of the tree will be for the healing of the nations.

X. 2 THESSALONIANS 1:7 "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Hebrews 4:9 — "There remaineth therefore a rest to the people of God."

Proposition: When the Lord is revealed from heaven we will be given rest.

Now we have conflict and tribulation. Then we shall have rest and glory.

XI. JOHN 17:24 "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

Proposition: We will behold the glory of our Lord, the glory which the Father has given Him. The word translated "behold," is a strong word. It means to gaze at with interest and intentness. We will put our whole being into rapturous and adoring contemplation of the revealed glory of Him who suffered shame for us on earth.

XII. 1 JOHN 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."

Proposition: We shall be like Him.

QUESTION: Does the "Him" here refer to Christ or to the Father?

ANSWER: It matters not; for if we are like the one, we shall also be like the other: Hebrews 1:3 — "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." John 14:9 — "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip: he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" Php_2:6 — "Who being in the form of God, thought it not robbery to be equal with God."

XIII. COLOSSIANS 3:4 RV "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

Proposition: We shall with Him be manifested in glory.

We will not only behold His glory, but reflect it in ourselves. Our life is now a hidden one, hid with Christ in God (Colossians 3:3); but when He is manifested in glory, we shall be too. Romans 8:18 — "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us. 2 Corinthians 4:17 RV — "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." This eternal weight of glory is being worked out for us more and more exceedingly by our present momentary light affliction. John 17:22 — "And the glory which thou gavest me I have given them; that they may be one, even as we are one." 2 Thessalonians 2:14 "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." The glory that God has given to Jesus will be ours. 1 Thessalonians 2:12 RV — "That ye would walk worthy of God, who calleth you into his own kingdom and glory.

We will be sharers in God's own glory and kingdom. In a word, we will be heirs of God and joint heirs with Jesus Christ, glorified together with Him (Romans 8:17).

XIV. MATTHEW 25:20-23 "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

First Proposition: At the coming of Christ and His reckoning with His servants, faithful servants will be commended by Him and enter into the joy of their Lord.

Leighton says, "Here a few drops of joy enter into us, there we enter into joy as vessels put into a sea of happiness." Luke 19:12-13; Luke 19:15-19 — "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And

he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."

Second Proposition: Rewards will vary in proportion to fidelity in service.

We are saved by faith but rewarded according to our own works. (Compare to Matthew 6:20 and 1 Corinthians 3:11-15.)

XV. REVELATION 7:9-10, 13-17 RV "After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest, and he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

Proposition: Those who come out of the great tribulation shall stand before the throne and before the Lamb, arrayed in white robes, with palms in their hands. The white robes and palms symbolize purity, victory, and festal joy. These believers will serve God day and night in His temple. He that sits on the throne will spread His tabernacle over them. They will hunger no more, nor thirst: neither will the sun strike upon them, nor any heat, for the Lamb which is in the midst of the throne will be their shepherd, and will guide them to fountains of life, and God will wipe away every tear from their eyes.

XVI. JAMES 1:12 RV "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."

Proposition: Those who endure temptation will receive the crown of life which the Lord promised to those who love Him. The word translated "endure" means not merely to suffer, but to continue or persevere under, to stand fast. This is the proof of true love to Christ, that we stand true to him under trial, and this wins the crown of life.

XVII. 2 TIMOTHY 4:8 RV "I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing."

Proposition: "At that day," the Lord, the righteous judge, will give the crown of righteousness to all those who have loved His appearing.

XVIII. 1 Peter 5:1-4 RV "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly,

according unto God nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

Proposition: When the chief Shepherd is manifested, He will give the crown of unfading glory to the undershepherds who tended His flock willingly; not for money, but eagerly; not lording it over the flock, but being examples.

Note the three crowns — "The Crown of Life," "the Crown of Righteousness," and "the Crown of Glory" — and who is to receive each.

XIX. JAMES 2:5 "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Luke 22:28-29 — "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 12:32 — "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Proposition: God has promised, Christ has appointed, and it is the Father's good pleasure to give a kingdom to those who love God and continue with Christ in His temptations.

NOTES ABOUT THE KINGDOM.

Revelation 20:6 — "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In this kingdom we will reign with Christ as priests of God and of Christ. Matthew 25:34 "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This kingdom was prepared for us from the foundation of the world. Hebrews 12:28 RV — "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe." This kingdom cannot be shaken.

XX. PROMISES TO THE OVERCOMER. Revelation 2:7 RV — "He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." To the overcomer, Christ will give fruit from the tree of life in God's paradise. Revelation 2:11 — "He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death."

He who overcomes will not be hurt by the second death. Revelation 2:17 RV — "He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." To him who overcomes Christ will give the hidden manna, a white stone, and upon the stone a new name written, which no one knows except the recipient. Revelation 2:26-27 RV — "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father."

Christ will give to him who overcomes authority over the nations; and he will rule them with a rod of iron; and Christ will give him the morning star (verse 28). Revelation 3:4-5 RV — "But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for

they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels." The overcomer will be arrayed in white garments; and Christ will confess his name before His Father and the angels, and he will walk with Christ in white. Revelation 3:12 RV — "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out hence no more: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and mine own new name."

Christ will make the overcomer a pillar in the temple of his God, and he shall never have to leave. Christ will write upon him the name of His God, and the name of the city of His God, and His own new name. Revelation 3:21 RV — "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

XXI. REVELATION 21:4 RV "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

Proposition: God shall wipe away every tear from the eyes of His people.

Death shall be no more; neither shall there be mourning, nor crying, nor pain any more. (See also verse 3.)

XXII. 1 Corinthians 13:12 RV "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known."

Proposition: We will know God and all things in that perfect way that He already knows us.

XXIII. 1 Corinthians 1:8 RV "Who shall also confirm you unto the end, that ye be unproveable in the clay of our Lord Jesus Christ."

Proposition: In the day of our Lord Jesus Christ, we will be so perfect that there will be nothing in us that even He can find fault with or be displeased with. (Compare to Jude 24.)

XXIV. EPHESIANS 5:27 RV "That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Proposition: Christ will present to Himself a glorious church, holy and without blemish.

XXV. 1 Peter 1:4-5 RV "Unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation to be revealed in the last time."

Proposition: We who are guarded by God's power, through faith, will receive an inheritance, incorruptible, undefiled, and that never fades away, reserved in heaven.

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